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THE SABBATH RECORDER.

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NOT BY MISTAKE.

What could our love have done? We tried
To hold her fast: cried
To the tender Hand
That we might understand
The right way, day by day—
That she might stay.

What could our love have tried?
What secret, mystified,
Could we have found for her dear sake?
Hearts break:
Light dies; Life's tenderest breath
Grows cold upon her lips, but death
Chose her for Love's sweet sake;
Not by mistake.

Perhaps if we could see
Where she dreams now of you and me,
Look once upon her face,
We might be glad such grace
Was shown our Glorified,—
Be satisfied. —George Klinge.

EVEN Cicero declared, "There is not a moment without some duty." Was not the Roman orator in advance of many nominal Christians in his estimate of human duties and obligations?

MEN will generally be taken for just about what they are worth. Some people have a feeling that they are not appreciated and go through life with that uncomfortable impression. Real merit does not consist in gaining a good position, but rather in being competent to fill it.

QUITE too many people live apparently for mere pleasure. This is not right. Pleasure alone is very unsatisfactory. Its legitimate use is as a means to an end. Pleasure is not itself the end. It has been wisely said that no recreation is real that does not re-create. Every hearty laugh, every hour of recreation and pleasure should leave sweet remembrances.

PARENTS, are you supplying your children with good reading matter? Do you know what books and papers they read most? Are they fond of dime novels, exciting stories, trashy and really bad literature? Do you fully realize their danger from such influences? The *Ram's Horn*, a paper full of pith and point says, "The father who does not put good reading matter in the hands of his children has never done any real praying for their salvation."

THE spirit and purpose of the Tract Society can be gathered from the reports of the committee on Nominations and the committee on Resolutions at its recent Annual Meeting, which we publish as follows:

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1. WHEREAS, It appears that the present method of publishing the SABBATH RECORDER results in an annual loss of more than \$1,000, even if all subscribers are counted as good, which fact demands that the income of the RECORDER be increased, or its expenses be diminished, therefore,

Resolved, That the Executive Board be hereby instructed and empowered to make such changes in the publishing department as they shall find to be most conducive to economy and success in our publishing work.

2. Since the SABBATH RECORDER, the *Evangel and Sabbath Outlook* and the *Helping Hand* are the exponents of our doctrine and denominational work, we do most earnestly desire that these, our publications, should go into all our homes and be read by all our people.

3. WHEREAS, The *Peculiar People* is a publication eminently adapted as an educating medium to the benefit of Gentiles as well as Jews,

Resolved, That we urge Seventh-day Baptists more generally to subscribe for it.

4. Resolved, That the present unsettled condition of the religious world in regard to the Sabbath question and the changed attitude of many religious thinkers towards the Bible, offer to Seventh-Day Baptists a remarkable opportunity to exhibit their faith in God's Word and to work for the supremacy of his law.

5. Resolved, That this Society hereby appeals earnestly to all the churches for largely increased contributions to the general fund of this Society during the coming year.

W. C. DALAND,
J. M. TODD,
S. S. POWELL,
J. L. HUFFMAN,
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WE have very little relish for religious controversy in general; and still less do we care to discuss extendedly, the standard and ever present question of our Adventist friends, relative to the doctrine of immortality. But we occasionally read the articles treating upon their views of the nature of man, as they appear in the journals of that people.

In the *Review and Herald* of Sept. 4th, a writer under the caption, "The Soul—Man's

Threefold Nature," makes some rather illogical statements. For example, he says, "We learn positively, from the Bible, that man is not in possession of immortality in any sense or degree. It pertains to the 'King of kings and Lord of lords; who *only* hath immortality.'" 1 Tim. 6: 15, 16. If the above quotation is to be interpreted literally, as the writer evidently intended, by italicising the word "only," then neither angels nor spirits have immortality, but "God only." And yet, he says, "It is placed before us as an object to be sought for (Rom. 2: 7); and will be bestowed upon the righteous in the resurrection at the second coming of Christ." But if it is to be sought after and obtained, will it still be a fact, after its bestowal, that "God only hath immortality?" If it is admitted that man may have immortality after the resurrection and that henceforth both God and man will have immortality, then it must be admitted either that angels and spirits do not have it, and will not, for they will not be resurrected, or else that the right interpretation has not been given by the writer referred to, of the passage quoted above, in which it is said that "God only hath immortality." We gravely suspect that the fault lies in an incorrect interpretation of this and many other passages upon which our Advent friends rely for the proofs of their peculiar doctrines.

The writer of the article referred to says further, "There is not an intimation in the Bible that the soul is immortal." Now it would be more modest, at least, if this positive writer had qualified that statement by adding, "as I understand the Scriptures." For, since there are so many good and eminent scholars who really believe that the doctrine of immortality is not only "intimated," but strongly taught in the Bible, it would add to the strength and acceptance of his statements if he were disposed to admit the possibility of his being mistaken. Those who are really best informed and most competent to speak on questions in dispute, usually speak with a measure of caution. With all the adroit speculation and attempts to explain away the doctrine of the "continuous conscious existence" after death, as taught in the parable of the rich man and Lazarus, the doctrine is nevertheless there, as most people understand the parable, and it seems likely to remain. No one, without an opposite theory to prop up, would ever think that our Saviour in that parable did not teach that there was conscious existence of the thinking, reasoning, spiritual part of man after its separation from the body. This parable was spoken to those who, doubtless, believed in just that doctrine, and yet there is not an intimation that this most natural interpretation would be erroneous. Our Saviour was not accustomed to play upon words in that way. All will readily agree that God only hath inherent immortality. All of his creatures derive all the immortality which they possess, from him. He has it by his very nature, and it is therefore underived. But he has the power to bestow it on man, and the

question in dispute is more a matter of time than of fact. One thinks it is a part of man's nature as derived from God, another thinks it is given to Christ's true followers only, and a little later in their career, *i. e.*, at the resurrection. We are content to wait God's time to demonstrate the truth of the question; and while our position seems well taken and in harmony with the teaching of Scripture, still we will say, with an ever present sense of our own weak and erring opinions, that in all this interpretation of the Word, we may, after all, be mistaken.

"THE PECULIAR PEOPLE."

BY REV. S. S. POWELL.

As the Western Editor of the SABBATH RECORDER said, a few weeks ago, referring to the late meetings of the General Conference, I have "no particular purpose in writing this," only I "feel like it."

The first copy of the *Peculiar People* which I ever saw was that for June, 1889, the third number issued from Alfred. I accidentally came upon it in a Theological Seminary reading-room. At once the title-page and the contents went to my heart; and ever since my interest in the *Peculiar People* has been a matter of the heart. I have read it with unflinching interest and have written for it simply because I was following my heart. I came to love its principles and those principles had no small share in leading me to Sabbath-keeping. I say this because I believe that I owe it to the great principles for which the *Peculiar People* stands.

Within a little more than a year I have come to look upon Seventh-day Baptists as representatives of the true people of God, as they existed in the first centuries after Christ. The Christian church was no new organization antagonistic to Judaism. Rather, it was the synagogue itself believing in Jesus and bowing in allegiance to his authority. He came not to destroy the law or change Jewish customs, save only in certain necessary concessions to Gentiles; but loved his people, and it was his purpose that the good hidden in them should be given a world-wide influence. The church at first was wholly made up of Jews, and continued long after the apostles' times, to number among its adherents many thousands of Jews.

Pure Christianity, unadulterated from any admixture of heathenism, is Jewish. This we may say without danger of incurring blame for that false Judaism of which Paul warns in his epistles. True Judaism and pure Christianity are identical. For this reason we, as Seventh-day Baptists, should keep ourselves in close sympathy with the Jews. Although still unbelieving, the Jewish people, in their literature, beliefs, and customs have preserved much that is of inestimable value, and derived from a true inspiration of the Scriptures. Very much that is in the theological atmosphere of to-day has emanated from Rome. Jerusalem, not Rome, is the true theological centre for the world's thought and life. Though dismantled at the present of her ancient glory the Holy City should remain forever fixed in the affections of all God's true people. The Holy Land, the land of sacred story, however fallen from its ancient prosperity, should be regarded as *our* Holy Land.

There is a class of people, found here and there in almost every part of our country, who are interested in the Jews. Such are ready to welcome a periodical that brings to them interesting information about the Jews, and opens up to them the world of thought in which the Jews dwell. All Seventh-day Baptists ought to

belong to that class, and therefore to be interested in our own *Peculiar People*. We ought to subscribe to it and read it ourselves for the good that we shall derive from contact with things that are Jewish.

Another reason why we should maintain an unflinching interest in the *Peculiar People* is this: The time is surely coming—such is the writer's firm belief—when Seventh-day Baptists will have no small share in the evangelization of the Jews. We ought to hasten that day by maintaining a warm interest in the Jews. This we cannot do unless we keep informed respecting them. Jewish evangelization should ever lie near to our hearts. Obedience to the great commission requires that we shall carry the gospel to Israel as to all other nations. Indeed, the words of our Lord, it would seem, requires that we seek first the evangelization of Israel; then, the discipling of other nations. We need a Pentecostal spirit of missions to be poured upon us, both for our own land and for the world; and, in all our endeavors, love for the Jew should hold a prominent place in our hearts.

As an example of mission work among the Jews which if properly done would prove lastingly fruitful I will mention a particular class of American Jews. A very large section of American Jews are Russian-Polish Jews. There is astonishing vigor of thought among these people. Their organ is the *Jewish Gazette*, published in New York, in their jargon, perhaps the most widely circulated Jewish paper in America. These people are national in their aspirations and cherish a love for Palestine. What could they not do for Christ and his truth if brought to his feet? Missionary work among the Jews requires special qualifications. Would that some man would arise with burning love and consecration, and literary qualifications who would learn the language of the people I have mentioned and devote his life to witnessing among them!

In a future article I shall hope briefly but comprehensively to review the volumes of the *Peculiar People* that have hitherto appeared—I mean since Mr. Daland has been the editor.

THE GAMBLER AND POLITICS

BY JOHN Y. FOSTER.

Editor *Frank Leslie's Weekly*.

If there is any form of vice which, more than another, antagonizes all moral progress, and which should arouse the active opposition of every man who is concerned for the purity of the social order, it is the gambling vice. It is alike the vice of barbarism and of civilization. It pervades all society, and debauches, impoverishes, corrupts and ruins everything it touches. In its organized form it has become a determining political factor. The gambling interest has controlled States, corrupted courts, suborned legislatures. It has even presumed to dictate national policy. Conclusive illustration of this fact is afforded in the history and career of the Louisiana Lottery Company. This organization had ramifications as wide as the continent. It held the States in subjection; it elected senators, governors, judges and legislatures. It commanded the services of the ablest civilians and of publicists of national renown. It was strong enough even to defy the aroused sentiment of the country, and to defeat for a time all legislation looking to its overthrow or the minimizing of its influence. Even when hostile legislation was enacted it was able to find foothold in some States of the Union, and to continue its arrogant defiance of national law.

When we come down to individual States, we find that there is no more insolent or powerful force in politics than the gambling interest. Take the case of New Jersey; for years, the gamblers of the Gloucester, Clifton and Guttenburg race tracks controlled the politics of this State. In 1892 they elected a legislature pledged to enact laws for their special benefit. They elected as speaker of the lower House the starter of the Gloucester track, the proprietor of which was an influential member of the same legislative body. They filled the subordinate offices in both Houses with their tools and proteges; they passed laws which directly legalized race-track gambling, and made it possible to establish a race-course in every county of the State, in defiance of popular protest; they amended existing laws of criminal procedure so as to make impossible the conviction of classes of offenses which from the beginning of the State's history had been punishable by severe penalties. There was no enormity of legislation which they were not prepared to perpetrate. When, a year later, the people, roused to desperation, elected a reform legislature, these lords of the turf and their political allies, including one United States senator, prevented for weeks the organization of the lawful senate in the hope of thus preventing the repeal of their odious legislation, being aided in their conspiracy by a governor elected by their support and in their interest.

The effect of all this upon the public morals was appalling. With gambling everywhere legalized, the virus spread among all classes, finding its victims especially among the wage-earning community. Clerks, artisans, laborers, were all effected by it. In some of the larger towns household domestics spent all their earnings upon the races. Individuals were impoverished, families were broken up and ruined, and business enterprises were embarrassed by the dishonesty of unfaithful employees. Along with this saturnalia of gambling on the races, policy-playing, and betting on other games of chance enormously increased among the poorer class. But so well entrenched were the magnates of the gambling fraternity in the public administration, that indictments for this latter and cognate offenses were impossible and so remained until the reform wave swept into power, sheriffs and grand juries, who owed no allegiance to the magnates of the ring. Even now, however, these men do not wholly despair; they are still plotting and scheming for a fresh campaign. In some instances, recently, they have been able to dictate the appointment of prosecuting attorneys who will look with complacency upon their offences against the law.

It is not too much to say that in all our more populous States the character of the public administration and the quality of the general law is, more or less, definitely determined by the gambling interest. Its expenditures in politics are fabulous. In one New Jersey campaign, it made a lump contribution of one hundred thousand dollars to one of the parties, this being in addition to the large sums expended in the three racing counties, in one of which every public official, with, probably, two exceptions, were buttressed in place by gamblers' money.

There is no graver problem now before the American people than that of eliminating this evil from our national life. The question is the more difficult because the capitalistic interests involved are not those merely of the gambling classes. Great corporations, profiting by the debauchery of the turf, lend their influence

to its support. The pool-rooms of New York owe their prosperity largely to the co-operation of the Western Union Telegraph Company in maintaining a special service for their benefit. Several of our great railway corporations are closely connected in interest with race-track organizations in the Middle and Western States, and their lobby representatives are found in the halls of legislation opposing every demand of the people for the suppression of this evil. How are we to meet the problem? How put gambling and gamblers under the ban? There is but one sure remedy. With us, the people are sovereign. They are imaged epitomized in law and government. All power, and all ultimate responsibility lie with them. No polluted pool in politics, no social or civic disorder, no vice in legislation can be exterminated or cured without a positive and intelligent assertion of their will. If the gambling evil is to be destroyed, they must destroy it, and to that end they must strike it at the sources of its power. The gambler maintains himself by debasing politics, by manipulating and controlling caucuses, nominations, legislations and executives. He must be met on his own ground by a compact, coherent, organized public sentiment. Christian men, moral and law-abiding men, business men who realize how the sinews of all business integrity are cut by the gambling habit, must combine and organize for aggressive effort, refusing to give their support to any candidate for any legislative, judicial or executive office whose position as to this matter is at all uncertain. There ought to be a live, vigorous, anti-gambling society in every State of the Union, with branches in every city and county. In this respect, we must learn from our adversaries, who are always alert and sleepless. They subordinate all partisan considerations to the accomplishment of one single end. We must rise superior to all partisanship in politics, and find our highest obligation in loyalty to conscience and to the moral interests of the State. It is idle to say that such organization is impossible. It will never be impossible when men are in earnest, dominated by conscientious conviction and high civic purpose. We must, at the same time, carry on an active, comprehensive, educational work. The pulpit must take hold of this subject in a practical and earnest way. It is amazing that it so seldom thunders its denunciations against this vice and those who encourage it. The press must be utilized to stimulate public interest and quicken the public concern in reference to it. Every Sabbath-school in the land should have its anti-gambling pledge alongside its pledge of total abstinence. In a word, every available educational force should be employed in creating a sound, virile, popular opinion, which will not only incarnate itself in necessary statutes, but compel their honest enforcement.

The power of the gambler in politics can be destroyed, and the colossal evil for which he stands can be eliminated, whenever the American people address themselves, with a solemn recognition of their responsibilities and with concentration of enlightened energy to the achievement of that end.

NEW YORK CITY.

SANCTIFICATION.

John Wesley called the blessing we are writing about "Christian Perfection;" and though he exemplified it in a high degree, as much, probably, as it is possible for any mere human being to do, yet he never believed or taught that it was possible for Christians to become so

absolutely perfect, as not to commit sin under any circumstances. He maintained that it was not the perfection that belongs to the divine Being, whose eternally and unchangeably holy nature, forever excluded the possibility of ever doing a wrong act, in thought or deed. Neither is it as high a state as that of the holy angels, who have always kept their "first estate," and have never violated the divine law in a single instance; such is the absolute purity of their natures that they have no disposition or inclination to do anything but what the pure eyes of Him whose bidding they are always ready to do, can view with approval and delight. And it is not even the perfection which our first parents possessed before they fell from the state of holiness in which they were created, for their natures were not tainted with the defilement of sin, or their powers depraved, or weakened by it, as human beings are now.

Wesley's idea was that a person could never get beyond the possibility of sinning, however good he might become by the renewing and sanctifying power of divine grace; that such was the frailty and weakness of his nature that when tempted to do wrong he might yield; and that it is as possible to backslide from sanctification as from justification, and that only by constant watchfulness, and prayerful faithfulness in the performance of every known duty, can either of these blessings be retained.

From want of knowledge, weakness of judgment, or any other deficiency, people often make mistakes, unintentionally, which are wrong in themselves; but as the motives and intent were to do the right action sin is not imputed to the actor. The sanctified soul is so free from the old carnal nature that it has no desire or inclination to do any wrong act, but the whole tendency of the mind is to do the will of God only, in every position in which it may be. It has such an abhorrence of, and aversion to, all wrong that it will keep itself as far from it as possible. It will possess a humility that knows no pride or self-exaltation, but at the same time admits of a proper self-respect, and to think just as highly of itself as its real worth deserves. It will have a meekness that never gets provoked or irritated, however aggravating the cause may be; but also permits the proper exercise of a holy indignation against the wrong, such as Jesus manifested on a certain occasion, when he looked upon those whom he was addressing "with anger, being grieved for the hardness of their hearts." It also has a patience and resignation to the will and dealings of God, that "suffers long," without a murmur or complaint, but also admits the use of all proper and legitimate means for the removal of the cause of the suffering.

Sanctification implies a love that knows no hatred, that loves enemies, that forgives trespass or injuries, that returns blessing for cursing, that thinks no evil, and that casts out all slavish "fear that hath torment." And finally, a faith that believes everything that God says, threatenings and promises.

J. T. HAMILTON.

WHITEWATER, Wis., Sep. 11, 1894.

QUARTERLY MEETING.

Quarterly Meeting has again come and gone; but we hope the influences for good will remain, and the resolutions formed to live better lives and do more valiant service for God and his truth, may not vanish into thin air, but materialize into something that shall be permanent in good results. Owing to unavoidable hindrances the attendance at the Ministerial

Conference on Sixth-day was quite small. Only one session was held, but two of the subjects upon the programme were presented. Sixth-day evening, at which time the opening session of the Quarterly Meeting was to occur, was entirely monopolized by a heavy rain-storm so that not even the bell was rung, and so few had arrived from abroad that the prospects were not flattering that our cherished hopes for a successful meeting were to be realized. But before the storm had ceased frequent arrivals had so augmented the numbers as to raise our hopes to the normal point again.

Sabbath morning the outlook was not just as bright as we had hoped for, but the hour for worship found a goodly number convened who listened to an interesting and encouraging sermon preached by Bro. Witter, of Albion, from Phil. 1:12-14. This was followed by a session of the Sabbath-school, to which a large part of the audience remained. At 3 P. M. Pres. Whitford spoke to us in his usual forceful manner, from John 14:15. In the evening, at 7.30, Bro. L. C. Randolph conducted a most inspiring praise, prayer, and conference meeting, taking for a topic the words of the apostle, "Redeeming the time." Many earnest testimonies evinced the purpose, upon the part of the speakers, to harmonize their lives with the topic.

First-day morning Bro. E. M. Dunn gave us a practical and very helpful sermon from Jer. 48:11. At 2 P. M. was the young people's hour, which was occupied with a song by the Juniors, a paper by their President, giving an account of the organization and work of the Walworth Society; addresses by Prof. Shaw, E. A. Witter, and E. M. Dunn, on "What it Means to be a Seventh-day Baptist," "What our Hands find to do, do it with our Might," and "The Duty of Our Young People to Attend the Quarterly Meeting," respectively; concluding the session with a consecration meeting led by L. C. Randolph.

Sunday evening Bro. Randolph preached an earnest discourse, in which he drew several practical lessons from the treatment of Mephibosheth, of the house of Saul, by King David. Following the sermon Bro. Witter led in a closing conference meeting, in which many testified to a purpose to live better lives and to do more faithful service. Thus closed what we trust will prove to be a meeting of permanent results for good.

Our drouth of several weeks duration is at last broken, and the copious showers of the last few days have put an entirely new aspect upon the face of nature; and although too late to be of much benefit to growing crops, it will be of great value to pasture lands and in putting the soil in good condition for fall plowing.

S. H. B.

DON'T SPEAK ENGLISH.—It is hard to be called upon to see the point of a joke without being given sufficient time to see it in. A gentleman with a serious face said at a recent small gathering of people:

"What are we coming to? Statistics show that in Massachusetts there are thirty thousand persons, all natives of the United States, who cannot speak the English language!"

"Impossible!" every one exclaimed.

"It is true, nevertheless," persisted the grave-faced man.

"And native Americans, you say?"

"Certainly—and all under two years of age!" —*Youth's Companion.*

THE burden of suffering seems a tomb-stone hung about our necks, while in reality it is only the weight which is necessary to keep down the diver while he is hunting for pearls.—*Selected.*

AFTER VACATION—WHAT?

BY THE REV. WILLIAM C. DALAND.

Now that pastors and people, Sabbath-school teachers and scholars, officers and committees of Christian Endeavor Societies and other Christian workers (and idlers!) are back from their vacations, and the usual autumnal campaign of religious activity is supposed to be inaugurated, the pertinent question is, "What now?"

Of course there are carping critics who say that if we did not take a vacation from religious work, we would have no need to propound this question. Such complain that a vacation, particularly for ministers and churches, is one of the superfluous fashions and foibles of our modern age. They are prone to remind us that the devil never takes a vacation, and why should we? Albeit it is a bit of news that we are obliged to follow the evil one in all his ways! It is difficult to conceive of our heavenly Father as ceasing at any time or in any wise his immanent activity. "My Father worketh hitherto and I work," said our Saviour. Still, when our Father's activity became potent in the creation of the world for our sakes, he set us the example of Sabbath rest, and taught us the value of an occasional respite from toil. Our Saviour was not always active in a positive way in his ministry on earth. He sought tranquility apart from others; he partook of ease and refreshment in homes of luxurious wealth and of humble and quiet content—ever mindful of his divine mission. We are not less human than our Master, nor are we above him in our exemption from the needs of our earthly nature.

Our vacations ought to be really helpful and recreative, like that vacation enjoined upon the disciples by our Lord, when he bade them tarry in Jerusalem till they were endued with the power of the Holy Ghost. During those ten days from our Saviour's ascension to the day of Pentecost there was a real time of refreshment and recreation, well spent in earnest prayer and honest spiritual reflection, whereby they were fitted for what was to follow of the divine blessing. But even in this case also, the best part of a vacation is the end thereof. A vacation is but a means, and in no respect a valuable object in itself. The carping critics to whom reference was made may teach us a lesson, and as we reflect on the vacation times we have passed, let us resolve that, whether the resting time has been spent well or ill,—or even if we have had no resting,—we will all begin with deep earnestness to work as best we may for our Master.

But what now? What is the first thing? The first thing after rest is work; the first requisite for work is power. And "ye shall receive power," said our Lord, "after that the Holy Ghost is come upon you." The first thing needful, and it is a need that is imperative, is that the Holy Ghost should come in a special manner upon us all. This imperative need is easily supplied; for our Saviour said to his disciples, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" But there are evidently conditions, which if not absolute are at least appropriate to the full outpouring of the Holy Ghost. A few suggested by the case of the early church in Jerusalem may not be without point for us too.

This early church was a *believing* church. The membership is mentioned in Holy Scriptures as "they that believed," as a decided characteristic. It was no age nor time for

doubters. It was a crisis in the kingdom of God. If we are to have the Holy Ghost with power as in the apostolic days, all doubt must be banished. We must be known, both to God and men, as those who believe. "What things soever ye desire, when ye pray, believe that ye shall have them."

Then that early church was a *praying* church. They "continued with one accord in prayer and supplication." Our modern churches are too much churches of listeners,—listeners to sermons, listeners to music, and with somewhat of a wandering intellect, listeners to prayers. The public service of prayer and praise is the "preliminary service," or the "opening exercises," as though it were not more important, intrinsically, and more potent actually, than any sermon. The social meeting for prayer is neglected by the majority of the membership. How far the church is, in secret and private, a praying church, is known only to God. We believe it is much more so than would appear. But we need to remember that it was upon a church of incessant and earnest prayer that the Holy Ghost came.

Again, the apostolic church was a *united* church. They were "of one accord" in one place when the Spirit came; they had been since the Saviour's departure "with one accord" in prayer; and many other incidents show this spirit of unity. When sin and selfishness came in, as soon they did, there came division and weakness. Our divided Protestantism is a spectacle for men and angels, but peradventure we cannot, as individuals, remedy the great evil of these divisions, we can, however, do much to make the individual local church a unit for all good things. Selfishness, personal pride and preference, the remembrance of slights and grievances, the cherishing of hard feelings, the presence of an unforgiving spirit, the insistence upon caste and other distinctions;—these and countless other hindrances to the coming of the Holy Ghost must be cast into the pit of darkness, where they belong, together with every evil work, known or hidden; that we may "walk in the light," and so "have fellowship one with another," and, being one in Christ, may be truly a united people whom God can truly bless. Let us seek him wisely, not by examining our differences of taste or opinion, and striving to convert each other to our own way of thinking, as by all seeking to become like Christ, in whose likeness all our differences may be merged and forgotten. In one spirit of true devotion and consecration let us become such servants as God can and will endow with his most precious gift, and so fit for faithful work after rest.

LIFE OF PRESIDENT ALLEN.

We are glad to see this book, "Life and Sermons of Jonathan Allen, Ph. D., D. D., LL. D. Pres. of Alfred University, by his wife. Published by subscription," for two reasons; first, we are glad to have some memorial of the unselfish life and labors of Pres. Allen, and secondly, we rejoice to have something pertaining to the origin and growth of Alfred University put into permanent form. Too long could it be said that Alfred, with its ten thousand students, has produced no literature.

So far back as I can remember anything I remember Pres. Allen. Many a time have I watched him in church and wondered what underlay such a godlike exterior. When I became a student, Professor Allen, as he was then, impressed me most profoundly. With some of the pleasantest memories of my life clustering

about Alfred University and its men, this volume which calls them back and will possess the power of evoking them so long as I live, comes as a priceless gift. In it the wife who should know him best, portrays his life in its various phases, and with it in a large measure the history of Alfred, without laudation or evident exaggeration.

I need not speak of the book in detail for I hope that every loyal student and friend of Alfred will possess a copy. Pres. Allen gave all that he had to Alfred University. It would be a shame were his wife, who shared with him all his privations and self-denial, to involve herself in financial embarrassment in this effort to preserve the outlines of his life for us and others.

There are a number of trifling errors that will be corrected in the second edition, and need not be mentioned here. One phase of Pres. Allen's life is entirely unportrayed, save as one may gain hints from his sermons, and that is his theological development. It need not harm one who does not agree with him to know how he grew, for he was one of the first Seventh-day Baptists to devote himself earnestly to the study of the profound theological questions. Those who remember his speeches during the Adventist tent meetings, many years ago, will have had a glimpse at his resources in theological knowledge.

The object of biography should be to portray life, not prepare a eulogy, and we must expect in all lives some defects, failures. Pres. Allen was unfortunate, if nothing more, in not holding the faculty which he gathered about him during the last of the sixties, or inherited from Pres. Kenyon, Rogers, Whitford, Miller, Tomlinson, and others. The cares of administration seemed to chafe him—he was like Pegasus at the plough—and doubtless he did not as he would.

My most inspiring memories of Pres. Allen are his chapel speeches and his work with some of us in early English literature. One chapel speech may illustrate many that my memory cherishes. Some one, or ones, had taken some shirts from a clothes line and had dressed up the furniture on the Chapel stage. The instant a certain student entered the room—let his name be recorded, Towner P. Andrews, then of Watson, N. Y.—he proceeded to take down and fold up the garments. As he was at work Pres. Allen came in and took in the situation at a glance, and in the Chapel speech that followed portrayed true manliness in a contrast of T. P. A. and the unknown decorators of the stage, in terms that made many of our hearts burn within us. Take him all in all, probably Pres. Allen was the greatest man the Seventh-day Baptists have produced. It behooves the people for whom he sacrificed and whom he honored to cherish his memory, and the family he left.

W. F. PLACE.

MEASURED BY CORN.—The average corn crop of the United States is less than 1,800,000,000 bushels; and estimating corn at 50 cents a bushel it would take the *entire crop of the nation to pay the liquor bill*, and the people would still have to raise \$900,000,000 by taxation to prosecute the criminals, and take care of the paupers and the insane caused by the traffic.

RUN into the open doors of self-gratification, and we dash our heads against granite walls. Move upon the wall of difficulty, and duty, and we find them doors of opportunity opening into larger being and blessing.

MISSIONS.

THE next regular meeting of the Missionary Board occurs October 17th. This is a very important meeting. Then plans will be considered, work arranged, and appropriations made for 1895. At this meeting all inquiries, all plans, all applications for the coming year should more particularly come. The blanks for the quarterly report closing September 30th, are sent out to the missionaries and missionary pastors. If any should fail to receive them please notify the Missionary Secretary and they will be supplied. We not only hope to receive these blanks filled out, but full reports of the work done on the respective fields of labor, and all matters of interest concerning them. All these reports and all communications should be in the hands of the Secretary a week before the time of the meeting. Let all missionaries, missionary pastors and church clerks note this item and promptly respond.

COR. SEC.

MISSIONARY SOCIETY.

Fifty-second Annual Report of the Board of Managers of the Seventh-day Baptist Missionary Society.

EDUCATIONAL WORK CONTINUED.

In February Li-Kwe-Yung returned to the hospital to take up her work and study there. Dr. Swinney speaks of her as a promising pupil, and we trust there is a life of Christian usefulness before her.

In the latter part of May the girls were removed to some unfurnished rooms on the lower floor of the A. E. Main Hospital, and Mr. Davis kindly took charge of the repairs which we for so long a time have desired to make on the girls' school building. Since that time work has gone forward as rapidly as the weather would permit, and we have had great pleasure in seeing the dilapidated rooms disappear and more substantial ones growing in their places. We are glad, too, that there is to be something of an increase in space and we are grateful to the friends who under God have made the changes possible. To the branches formerly taught in the girls' school there have been added physical geography and Old Testament history, and the two older girls have had lessons in music.

Our helpers have been a native teacher, a teacher of embroidery, and an old woman to help in cooking the rice and washing the little girls' clothing, and an old man who has divided his time between the two schools.

For the first five or six months of the school year there was exceptionally good health in both schools. One little boy's arm was caught in a door during a high wind, and the arm broken and elbow badly dislocated. Dr. Reifsnnyder very kindly gave him careful attention and he has a fairly useful arm. This spring we have not had so good health; three of the girls and one little boy have had long serious runs of fever, and others have had to be out of school for shorter periods of time.

We have recently organized a Young Peoples' Society of Christian Endeavor among the girls and young women, and a Junior Society in the boys' school. We trust they will be the means of as great blessing here as similar societies have been at home.

The boys' school has continued to occupy the same hired house as last year and we find it very satisfactory. The household arrange-

ments have been the same, the boys helping to do the work.

Just before the school opened in September the teacher who was in the school the previous year died, and for a few weeks, while we were looking for a new teacher, Dzau-Sing-Chung took the school. In November we engaged Dzau-Tsung-Lan to take charge of the boys out of school hours and also a young man who had been educated at Dr. Parker's school, and who has proven to possess good ability as a teacher, to teach during the day. A few weeks later, upon Tsung-Lan's death, this young man moved into the school to live. In February his wife, a bright young Christian woman, joined him, and her influence in the school has been good.

Seventeen boys have been under instruction during the year. Mrs. Davis has had charge of their Bible work and many times when I have been detained by illness, sickness in the school, or in moving the girls over to the hospital, she has taken my classes as well. Of the boys' Bible work she writes,—“In the Bible lessons occurring once a week, on Friday morning, the desire has not been that they should strive to see how large a portion could be committed, each, but we have endeavored to impress on their minds the sacredness of God's Word, and that it should never be repeated as they do their Chinese books, without special thought and reverence, for this reason we have always had a word of prayer before beginning the lesson.

“During the year the older boys have committed the greater part of the gospel of John, also the names of the books and number of chapters in each, in both the Old and New Testaments, the number of miracles performed by our Lord, their nature and the circumstances attending some of them. Every lesson they have, each repeats a passage bearing on some special subject previously assigned. Realizing how difficult it is for this people to feel due reverence for the Word of God, we have felt no little anxiety in teaching these young boys, but we know that God's Word is all powerful and what is sown in weakness may, through the influence of the Spirit, bring forth fruit to the glory of his name.”

In addition to this work and their Chinese classics, the first class has finished a primary arithmetic and been promoted. They have made good progress in geography, have begun and finished a primary physiology and science primer and for a reader have had Old Testament history. The second class has commenced geography, finished an elementary arithmetic and the smaller boys have confined their attention to Chinese classics and the Bible and for reader have taken a series of books called “the Ladder of Learning” prepared by the Rev. Y. K. Yen, of the Episcopal mission.

I have had real travail of soul over this school during the year. While for some reasons I have felt exceedingly reluctant to write about my work, it comes to me now that possibly I would better write with some frankness of how I have been thinking of the work.

We desire a boys' school in the mission because we consider it one of the good ways to disseminate the gospel; because we trust that under God's blessing there will be found among the boys some who will become faithful, trained helpers, teachers and preachers, and because we hope there will, in time, be worthy young men to become the husbands of our girls, thus removing the necessity of marrying

all of them of our mission. It is a fact worthy of note that missions formerly opposed to boys' schools have recently been establishing them, hoping to avoid the necessity of depending upon other missions for trained assistants.

We have a school organized and now that the boys are with us, we owe them not a little. They will never have but the one childhood and they ought to have the best of opportunities. Much has been written of late in our papers about Seventh-day Baptists excelling in whatever they attempt to do, that, in competition with other, they may succeed, their peculiar views notwithstanding. This truth will hold good in China as well as in America. It goes without saying that their faithfulness and efficiency as helpers depends upon the character of the training and teaching which they receive now, and that certainly ought to be vigorous and faithful.

I have been greatly burdened by a sense of my insufficiency for this work, and especially during the months of December and January did it seem that I could not carry the responsibility longer. In considering giving up the school it came to me with great power that God had laid the burden upon me and I could not put it off without his special guidance. I was not at liberty even to pray for deliverance from it, and I also felt reproved for the tentative attitude which I had maintained toward the school during the year. So, I have taken up the work again in full faith that God knows all about my insufficiency and in his own time will send those whom he would have to take the school in charge.

The thought of our Lord's power, especially as illustrated by his causing the few loaves and fishes to satisfy a hungry multitude, has been of unspeakable comfort to me and I have looked to him to make good to the children what I have failed to do for them.

Mrs. Davis reports regarding her Day Schools as follows,—“At the beginning of this year it was decided to give the wife of the teacher in the Boys' Boarding School, the privilege of opening a day school in a vacant room in the school building. The effort has not proven as successful as we could wish. She has ten pupils, at present, and we have some hope that the number may be increased. Other missions have now so many schools all about us, we cannot secure the attendance in day schools which we had in former years. The day school near the hospital has from the beginning of this year given more encouragement. The number now enrolled is twenty-eight, with an average attendance of over fifteen. These children are mostly from the country so in rainy weather it is difficult for them to attend. Then, owing to sickness, the many feast days and numerous other hinderances, we think the attendance very fair. They have manifested a very good interest in being present when the foreign teacher comes to examine them in their studies. Seven of the older boys are now sufficiently advanced to study the Sabbath-school lesson. Their progress in this particular has been very satisfactory. Two of the children were several weeks in Dr. Swinney's hospital. The little boy, one of the brightest in the school, since his recovery has been very regular in attendance, but the little girl, whose mother was very ill and died soon after her return home, has not been permitted to again enter the school, but is kept at home at work in the fields and care for her younger sisters.

This day school work is truly a seed sowing work from which we at present see little fruitage, but it is encouraging to note the improvement in the children while they remain with us, and we trust that in after years the knowledge of a Saviour here gained may develop through the influence of the Spirit, into a fuller conception and saving reliance on him, whose name they are taught to esteem above every other name.

(To be continued.)

WOMAN'S WORK.

LOYALTY TO ALL OUR LINES OF WORK.*

BY MRS. A. B. PRENTICE.

In all great co-operative enterprises the loyal support of every individual is essential to the highest degree of success. No great work is accomplished without concentrated effort. The many little rivulets and springs unite to swell the mighty river. So in our woman's mission work. In the various branches where our hands are called to help, loyalty of purpose and unity of action are the needs of the hour. The great desire of burdened hearts to-day is for a deepening, widening interest in this subject. My sisters, the appeal is a personal one. It comes to every household; to every mother to help other mothers in darkest lands; to every daughter to help other daughters, waiting with outstretched hands for the "bread, the water, and the light of life." While only the few go to carry, the many who remain have the high privilege to furnish the supplies of life for the perishing. The indifference of individuals to the cause of missions is often largely due to a lack of information on the subject. The more we know of the world's crying needs the more our hearts respond; and if we better understood all that pertains to our own mission work our interest would increase and our loyalty be more manifest. If people would read more concerning these things indifference and apathy would give way to zeal and enthusiasm. It was the reading of Cook's narratives that first inspired Carey's desire for saving souls.

Our interest also follows our investments. We have a share, and a corresponding desire for the success of whatever enterprise we help support. A poor chimney sweep, hurrying through the streets of London, on being asked where he was going in such haste, replied, "To the missionary meeting; I have an interest there. I have given a penny to the mission and I want to know more about it and what they are doing." So, though our gifts may be small, yet if given with right motives in proportion to our possessions, we shall be anxious to learn more of the work, and labor for its success. We live in times of selfishness and of sacrifice. Standing between the two we can, with languid ease, embrace the one, or in strength born of the Spirit, bow at the altar of the other with a loyalty which makes heroes.

Said a young missionary to his physician, when told he must give up his work, "How long can I live if I go on?" "Perhaps two years," was the reply. "Two years," repeated the missionary,—"Two years in which to work for God. What may not be accomplished for the heathen in two years! I will go on." But above and beyond all, as a means of reaching the high ideal of consecrated loyalty to all the

lines of work is the power of prayer. In the language of Dr. Pierson, "Behind all the apathy of individuals, and the inactivity of the masses; behind all the lack of enthusiasm and lack of funds, there lies one lack deeper, more radical and fundamental, namely, the lack of believing prayer." Here is the rock of unflinching support, the great source of inspiration and spiritual power. Under the influence of this spirit may we not, my sisters, go forth to our work promptly, earnestly, unselfishly, with increasing knowledge and increasing liberality, "asking great things of God, expecting great things from God."

BROIDER-WORK.

Beneath the desert's rim went down the sun
And from their tent-door, all their service done,
Came forth the Hebrew women, one by one.

For Bezaleel, the master—who had rare
And curious skill, and gifts beyond compare,
Greater than old Mizraim's greatest were—

Had bidden them approach at his command,
As on a goat-skin spread upon the sand
He sat and saw them grouped on every hand.

And soon, as came to pass, a silence fell,
He spake, and said: "Daughters of Israel,
I bring a word; I pray ye, hearken well.

"God's tabernacle, by his pattern made,
Shall fail of finish, though in order laid,
Unless ye women lift your hands to aid."

A murmur ran the crouched assembly through,
As each her veil about her closer drew;
"We are but women! What can women do?"

And Bezaleel made answer: "Not a man
Of all our tribes, from Judah unto Dan
Can do the things that just ye women can!"

"The gold and broided-work about the hem
Of the priest's robes, pomegranate knob and stem,
Man's clumsy fingers cannot compass them.

"The sanctuary curtains that must wreathe be,
And bossed with cherubim—the colors three,
Blue, purple, scarlet—who can twine but ye?"

"Yours is the very skill for which I call;
So bring your cunning needle-work, though small
Your gifts may seem; the Lord hath need of all!"

O Christian women! for the temples set
Throughout earth's desert lands, do you forget
The sanctuary curtains need your broider yet?
—Margaret J. Preston.

OUR DUTY TO HOME AND FOREIGN MISSIONS.*

BY MRS. W. C. WHITFORD.

That we have a duty is beyond question. In years gone by there has been much discussion on this question, but at the end of the nineteenth century there is no chance for discussion. All are agreed that missionary work is the work of the church. When William Carey arose in a meeting in England and said that he "believed that that conference ought to send a missionary to the heathen, and that he was willing to go, the presiding officer said, "Sit down, young man; when the Lord wants the heathen converted he can do it without any of your assistance." Time has proven to us that the presiding officer was wrong; that Wm. Carey's assistance was needed for the work of the kingdom of heaven. There is not a Christian to-day who may not, who ought not, to be of service to God in missionary work.

The command of Christ is explicit: "Go therefore and make disciples of all nations." This command is for the followers of Christ. Not only for those who heard his words, but for us who have become his disciples since those words were spoken. This command does not so much imply that we should support a pastor to preach to us week after week as it does that we should be helpful in carrying the glad tidings to every heart of every nation. This command is not alone in teaching us that

God's desire is that we should all be working for every one. The universal brotherhood of God and the universal brotherhood of man is taught throughout the Bible.

It is true that the Jews were a chosen people, but God's love extended beyond that nation. They were chosen that they might bear him who should be a Saviour to all nations. The promise to Abraham was: "In thee shall all families of the earth be blessed." The command of God differs from other commands. When we receive a command from the world we may hesitate and ask ourselves the questions: Is it possible to obey this? Is it right? Is it expedient? With God's commands there should be no such questions. He gives the ability to obey. In connection with the command, "Go ye therefore and make disciples of all nations," is the promise, "Lo! I am with you always, even unto the end of the world." With God's commands there is always a promise implied if not expressed. He is our heavenly Father, and his love for us is so great that he would not require of us that which is impossible.

Even if there were no explicit command for us to engage in missionary work, the need of those who are our brothers would move us to work for them. Christ said: "Thou shalt love thy neighbor as thyself." There is no precept more typical of the Christian character. He taught us that our neighbor is any one who stands in need of our help. He said of himself, "The Son of man came not to be ministered unto, but to minister, and to give himself a ransom for many."

The greatness of this need is forcibly impressed upon us when we think that there are nearly a thousand million who have never yet heard of the Saviour, to say nothing of the fact that the majority of people in Christian lands are not Christians. Some people see the need greater here, some there, but "the field is the world." Let no one say that home missions are more important; that we should thoroughly Christianize our own country before going to the heathen, for then when would the heathen hear the glad tidings? On the other hand, who should say that all our missionary efforts should be for the heathen? We can draw no line between home and foreign missions. The need is not only that we, by our money, should send messengers, but that we should actually be interested in the work; that we should love those whom God loves; that we should pray for them. Christ did not say, "Go yonder and be saved," but he did say, "Come unto me all ye that labor and are heavy laden, and I will give you rest." We think it is right for the missionary to love his work. But it is just as much our duty whether we go or send.

Many have been won from darkness to light by the consciousness that some one really loved and cared for them. The need is first of all the preaching of the gospel. This is the primary duty of the Christian, whether foreign missionary, home missionary, or layman. But far be it from us to neglect our duty in regard to teaching and medical work. "The gifts of the Spirit are diverse, but they are all from the one Spirit." Children are more easily won to Christ than older people. It is our duty to impart to the heathen whatever of good our civilization has given us; not only in spiritual blessing, but in all that makes life broader, happier, and more useful.

Money spent for schools is not wasted. It may not bring as speedy returns as money spent for the preaching of the gospel, but the returns

*Read at the Woman's Hour at the late General Conference, and requested for publication.

*A paper read at the Woman's Hour at the Conference, and requested for publication.

are sure. The educated native missionary has a great influence among his people. Many object to medical missions on the ground that our duty is to the soul, not to the body. But our Saviour set us an example of healing. Medical missions have proven their value in winning a way to the hearts of the people.

We are in the habit of speaking and thinking of this work as our duty, and it is our duty; but more than that, it is our privilege. As we draw nearer to Christ and are moved by his Spirit, all that is irksome and hard as our duty vanishes, and our privileges stand out clearly before us. It is indeed a great privilege to be a co-worker with God in his kingdom. There can be no greater delight in this world than consciousness of the approval of our heavenly Father. We may be sure of his approval as we are sure also of his sustaining power. Dr. Pentecost says: "He has never yet seen a really discouraged missionary. Shall we be discouraged? It is not our work, but his. There is, nevertheless, a duty for us. Let us not be wanting on our part. A very practical duty which we have is to know about the work. It is impossible to be interested in it unless we know something of the work. The merchant is interested in his business, and devotes his whole energy to it. He has no particular interest in the physician's work, because he knows nothing about it. If it was the merchant's duty to inform himself of the physician's work he would begin at once to study about it. If you wish to be interested in the labor question of to-day you will read the newspapers; you will study the cause, the influence, the results of the great strikes. If we know of our foreign and home missionary work we will be interested.

My dear sisters, let us be thoroughly in earnest to know whether the China mission school is accomplishing as much as we expected this year. Let us inform ourselves as to whether we, the women of our denomination, are meeting our financial obligations. Has Miss Burdick's salary been paid up to date? Let us be inquiring about this subject, even if our society has paid its pledge, and particularly so if it has not. If we are thoroughly interested in our work the rest of our duty will be easy. We will be praying for its success, it will be a part of our conversation when we are in company, we will read with eagerness the articles in the RECORDER written by our missionaries, and those suggesting new lines of work. Why is it that so many of our women are uninformed concerning our work, while the reports are published in the RECORDER? A part of our duty also is to inform others concerning the work. We think it the duty of the foreign and home missionaries to inform us of their work. They do do it. They delight to do it. We should delight to read what they have written. It is our duty to inform our missionaries and each other of our local work. If the Associational Secretaries write to the different churches for information it is the duty of these churches to reply. It is hardly necessary for me to add that it is also our duty to give. "Freely ye have received, freely give." We are not to measure our work by what has been done in the past. It is not enough to keep up the standard of years. It is no reflection upon our ancestors to say that they did not do enough.

We are not doing enough when we do much more than they did. Macaulay once said: "The time has come to pay a decent, honorable, and manly respect to our forefathers, not by doing as they did under other circumstances, but by doing as they would have done under our

circumstances." The world, the work, our Father in heaven, demand of us earnest, faithful, prayerful, self-sacrificing labor. We, the women of our denomination, do our duty to home and foreign missions only when we meet this demand.

POPULAR TALKS ON LAW.

BY WM. C. SPRAGUE.

The Police Power.

The police power, in the broadest acceptance of the term, means the general power of a government to preserve and promote the public welfare, even at the expense of private rights. The police power of a State embraces the whole system of internal regulation by which the State seeks to preserve public order and prevent offenses, and also to secure every citizen the uninterrupted enjoyment of his own, so far as it is consistent with a like enjoyment of rights by others. It extends to the protection of the life, limbs, health and comfort of all persons, and to the protection of all property within the State. It is difficult, if not impossible, to define the exact scope of the term, and the Supreme Court of the United States has declined to attempt it. In the United States the police power belongs to the States, and can be exercised by Congress only over the Territories and the District of Columbia, this being one of the powers which was reserved to the States in making the grant of powers to the United States when the States ratified the constitution. The police power of a State is a legislative function, and is almost as broad as the power of legislation itself, but it is a power distinct from and does not include either the right of eminent domain or the power of taxation. In the exercise of its police power a State may regulate or destroy entirely the use and value of property, and it need make no compensation therefor. Under the power of eminent domain, however, the property itself may be taken for public use, but compensation must be made for it. Eminent domain applies where property is taken for the advancement of some public interest, while the police power applies usually to the care and preservation of public health and morals. The State cannot discriminate in the exercise of its power of taxation, but must operate on all alike, but in the exercise of its police power it need consider only what is best for the public good. The purposes of the police power of a State are to preserve the public health and morals, and to promote the general welfare. In the furtherance of these purposes it may regulate or forbid the exercise of trades or occupations, or any uses of property which may possibly prove injurious to the community's health. Subjects which will serve as illustrations of the matters upon which it may operate in this connection are: slaughter-houses, the adulteration of foods, the pollution of water courses, the regulation and location of burying grounds, the prohibition of the sale of oleomargarine, and the requiring of persons practicing professions, as medicine, law, etc., to obtain a license therefor, the suppression of lotteries and prohibition of the sale of intoxicating liquors, the prohibition of polygamous marriages, and the statutes providing for the observance of Sunday. The State may also regulate the charges of ferrymen, common carriers, etc., and also any business affected with a public interest. The police power covers also those statutes which regulate the rights of persons of different races or colors in places of public resort, as theaters, inns, and

carriages of common carriers. There are many other subjects upon which the police power may operate, but the above subjects will serve all illustrations. The ordinary method of exercising the police power is by the imposition of taxes or penalties for the purpose of discouraging the occupations deemed injurious, but it may with equal propriety entirely or partially prohibit the business against which it is directed. In determining whether or not a statute is within the protection of the police power, the constitutions of the State and of the United States must be considered, for, as the constitution limits the power of legislation, it correspondingly limits the police power whenever that comes in conflict with an express constitutional provision.

STRIKE! FELLOW-WORKMEN, STRIKE!

Among the incidents of the strike, it has been reported that certain cigar-makers' and brewery workmen's unions have struck. Good! Not that we have aught against the men engaged in either line of business, but it would be a blessed thing for thousands of the workmen and their wives and children if every worker, rich or poor, in the tobacco, beer, and alcoholic interests would strike, and strike forever. It would pay the workmen of this country to pension them all liberally, on the condition that not another leaf of tobacco should be grown, nor another gallon of beer brewed, nor another quart of intoxicating drinks distilled or manufactured. Of course this will not be as long as men have appetites uncontrolled by reason or grace, but it is a thing devoutly to be wished. Many of the rumsellers who "sympathized" with the strikers, whose saloons became the gathering places of the disaffected, have well filled their tills from hard earnings, or will absorb the greater part of the first month's wages after the strike is over, while in many instances the grocer, butcher and the baker will go unpaid.

The worst foe which the workman of this country have, the one which robs him of manhood, honor, and comparative plenty, the one which dulls the brain, brutalizes the mind, and enslaves the whole being of thousands, is King Alcohol, together with his myrmidons, beer and tobacco. These stimulants and narcotics are not needed. We know they are not. The writer has worked on the farm from 4 A. M. till 10 P. M., in the iron mines for twelve hours a day, at the printer's case, in building, in the lumber woods, in sawmills, for the same length of time, at hard brain labor for from fourteen to sixteen hours a day, year in and out, in Europe and America, indoors and out-of-doors, when the thermometer stood at 110 Fahrenheit in the shade, and ten to twenty below zero in the sun, and in all the various places, times, conditions and environments, he has never needed either alcohol, beer, or tobacco; and he has fared as well, and been happier, he believes, than those who used these poisons. There are hundreds of others who can testify to similar experiences. Fellow-workmen, *strike* on these things, connect with God in this strike, and blessing and victory shall be yours.—*Signs of the Times.*

THE JEWS.—Never since that glorious day of Pentecost, nearly nineteen hundred years ago, in the far-off holy city of Jerusalem, when three thousand Jews acknowledged Christ and were baptized in one day, have the opportunities of preaching the gospel of glad tidings to our Jewish brethren been so bright and promising as in the present year of our Lord. The almost universal sympathy that has been evoked in our English-speaking lands for the sufferers of the Russian persecutions has awakened a responsive echo of love in the hearts of God's ancient people for English-speaking Christians, rendering our position an exceptionally favorable one when we approach them and relate the sweet story of the life of Jesus and his surpassing love for humanity. God forbid that we should be so blind to the signs of the times as to let these grand opportunities pass neglected by.—*Jewish Herald.*

EDUCATION.

ALFRED UNIVERSITY.

The great good accomplished by this institution of learning since it was founded in 1836, is known, far and near. That it has fallen short of ideals we also know; but notwithstanding many difficulties, faithful and efficient work has been done, and many a life ennobled.

For many years this school was in the front rank of those of a high grade, in a wide section of country in Western New York and Northern Pennsylvania, and from hundreds of homes young men and women sought with eagerness the opportunities here offered, many of whom are now occupying posts of great influence and usefulness.

Alfred was a pioneer for the whole country in co-education, and for that part of the country in which it was planted, in higher education. It took students of almost all grades, from farm and village, and led them on as far as they would go, or as it was able to take them. In this unique character of Alfred's work in the world is no small part of its glory.

Now, by its own history, by educational progress, by a possible future that according to the law of growth ought to be grander than the past, Alfred is called upon to make its power for usefulness felt more and more in the way of offering opportunities in better keeping with the increasing educational demands of our times.

We are not crowded upon by other colleges near by, and a promising field is at hand; the principles of co-education are growing; calls and open-doors for educated young men and women are multiplying; a strong sentiment among alumni, friends, and leading educators, favor advanced steps; and almost every sign of the times seems to indicate that henceforth the prominent object in our plan and purpose should be the offering to young men and women of four years of excellent college training, for which the high school and academy are preparatory.

In recognition of these facts the trustees have adopted the following:

WHEREAS, there are changed and changing conditions in the educational world at large, as well as in that part of it with which Alfred is most closely related, therefore,

Resolved, (1) That without at present giving up other work, we favor the making of a good college the chief and central object of our endeavor; (2) that, so far as it is practicable, the educational life and work of the University be organized and carried on with reference to the accomplishment of this purpose; (3) that by earnest efforts to improve the quality of instruction, to strengthen the faculty, and to increase the University's endowment and general efficiency, by a greater use of the press in making known the history, work, and needs of the University; and by all proper means within our reach, we will seek to enlarge its educational and moral power, and to have this power better and more widely known and felt.

In order to get the University into closer touch with surrounding preparatory schools it has this summer offered free college tuition for four years, upon certain reasonable conditions, to twenty-five graduates of high schools in Western New York and Northern Pennsylvania. This movement has been heartily approved, and something like it should be continued for several years, if not indefinitely.

According to the laws of New York a new college could not obtain a charter, with degree-conferring powers, unless it had an endowment of at least \$500,000. In view of increasing educational demands, opportunities, and necessary equipments, this does not seem to be too

high a standard, especially when we bear in mind that a great university requires millions of dollars. Harvard, for example, expended over \$1,000,000 last year.

Alfred's endowment is now about \$250,000. We cannot reasonably claim to need millions of money, but we can reasonably say that we ought to rise, year by year, at least toward the minimum standard of excellency of equipment, or \$500,000.

If the friends of "Old Alfred" would all bear a part, from \$25,000 to \$50,000 a year could be raised toward the realization of this, our ambition and our hope. Thus would Alfred become better and better able to take her place by the side of other excellent smaller colleges of the land, and prepared to meet satisfactorily the wants of young men and women who seek a good college education in some well-equipped institution of Christian learning.

Money given for such a purpose goes on blessing the world from year to year, and from generation to generation; and there are three principal ways in which people can add to the needed funds of Alfred University.

1. The newspapers make frequent mention of sums, larger and smaller, left to colleges and universities, by wills. Are there not those among the friends of Alfred who will in this way help to increase the solidity of her foundations and the certainty of her future usefulness.

2. The second plan provides for the building of an enduring monument to the name and honor of the builder. If an individual or church shall pay \$1,000 into the treasury of Alfred University, or provide for its payment in regular yearly sums, the donor or donors shall have the right to name this free scholarship fund, and to designate year by year the student to receive the benefit of the income, in the payment of tuition.

3. The third plan provides a way for every one who will, to lend a helping hand, by five annual payments from one dollar up to one hundred or more. The following blank suggests this method of raising funds:

I hereby agree to send to the Treasurer of Alfred University, Alfred, N. Y., annually, for five years, the sum of _____ dollars, the money to go into the general funds of the institution.

Name.....

P. O.....

Date.....

There are many whose lives have been greatly blessed, in one way or another, by Alfred University; and many who would honor themselves and benefit the world, by coming to its help in this the time alike of special need and great opportunity. There are many, also, upon whom we may have no special claim for financial aid, but whom we should be glad to have know our real spirit and aim, in the hope of winning new friends and patrons.

Although the school is denominational, in that Seventh-day Baptists founded it, have principally endowed it, and furnished the majority of its managers, it is not sectarian. Our students come from various denominations. Protestant and Roman Catholic. At least three denominations are represented in the Faculty. Every person's religious convictions will be respected. Indifferentism, sectarianism, and inequality will be shunned. But, with the principles of liberty and charity, we intend that the spirit and aim of the school shall be thoroughly Christian and patriotic, as well as scholarly, in the belief that cultured Christian manhood and womanhood and Christian citizenship are the highest products of education.

[From L. C. Randolph.]

THERE is many an eddy along the river of life, and here and there a man, as he veers aside for a moment to rest, finds his boat carried by an invisible current, in which there is life and movement but no progress. The waters ripple and foam, but the boatman finds himself no nearer the goal at night-fall. Sad it is to see a young man of promise who started out with sturdy strokes and steadfast look drop aside into the thick shade when the sun's rays grow warm and be content to stay there, riding his little round until he dies.

Perhaps these words may come to the eyes of some young man who has met difficulties and grown discouraged as to getting an education. You had high hopes and noble aspirations, but now you are doubting and hesitating. It is so much easier drifting as other young men do. That mind came from the hand of God equipped for worthy achievements, but the soil which might be so fruitful lies fallow. This past year has been wasted. It is gone and you have naught to show for it. Other years are rapidly coming and soon you will be at the point where opportunity takes its flight.

To those boys who to-day are at the forks "where the brook and river meet," let me say: Set your eye on the mark and make for it. All things conspire to help the man who is determined. Don't worry that you cannot yet decide upon your life work. Set your mark for an education. While you study, find what is the best thing of which you are capable. Don't drift. Get something to row for and then row. You can live your life but once. Friends are watching you and praying for you, though you know it not. Many hopes are centered in you. The doors of usefulness will swing wide long before you are ready to enter.

As I look abroad on the fields of practical life I am not ashamed of the boys and girls I used to know who "worked their way" through school. They came to college with no capital but clear heads, willing hands and stout hearts. They sawed wood, they taught school, they did chores, they waited on table, pitched hay, built fires, rang bells, clerked, washed dishes, hoed corn. It was a long road for some of them. But what men and women it made! They are the kind that instinctively get hold of the ravel end of the problems of life. They are noble, filling their places in the world. It is not often that they disappoint the expectations of their friends.

Don't waste any time wishing for help, young man. You might be better off with a rich aunt to give you a boost—and again you might not. Whether or no, it isn't worth speculating over. It is nothing to complain of if you were born to plenty; but poverty is not necessarily a handicap. The wise man has so often seen the poor boys in the lead on the home stretch that he comes to have a small opinion of anything but character.

We note that the Supreme Lodge of Knights of Pythias has decided to exclude saloon-keepers, bar-tenders and professional gamblers from its membership.

The liquor dealers are of the opinion that the recent decision of Mgr. Satolli touching the Catholic saloon-keepers of Columbus inaugurates "a movement tending to the destruction of dives and grogeries." In their opinion Satolli in accomplishing this end "will have done more to advance true temperance than all that has been said and done by the Prohibitionists."

This like other utterances of the saloon-keepers regarding their own traffic may be regarded as a "pointer" for temperance people. It must give a peculiar feeling to the good man who proposes to inaugurate temperance reform by abolishing the disreputable saloons to find that the mass of the saloon-keepers themselves are prepared to endorse his crusade. They are "with him."

By the way if you want proof of the effect it would have upon the liquor traffic to close the "dives and grogeries," plug up the lower end of a sewer and watch the water grow pure.

"HIRAM GOLF, shoemaker by the grace of God,"—would there were more like him. "Hiram Golf's Religion" is a good kind of religion to have, and this old world would be better off if there were more men who preached and practiced such homely doctrine as this: "Jest look at that, parson," and Hiram took from a pile on the floor the battered shoe of a child, "that belongs to William Runkle's youngest, a little fellow of six, and not over hardy. If he should catch cold some mudday, and get the pneumonia, his father, who only earns twelve dollars a week, would have a heavy doctor's bill to pay, and even then he might lose the child. That would almost break his heart, I do believe. Now then, I propose to mend these shoes as though my salvation depended on it. I can't afford, as a child of God with a hope of heaven, to put poor work into that job."

In the second chapter Hiram talks to the parson about denominations. He likens them to the spokes of a wheel,—they all lead to heaven; and the nearer they get to heaven—that is, the hub—the nearer they are to each other." "When people is away off from the hub each declares that his particular spoke is the only one that leads there, and so the quarreling begins, and the Christianity steps out."

But we must dissent from Hiram when he adds that one spoke is "just as good as another and just as short a road to the hub." That may be true of wheels, but before the analogy goes on all fours we should want to ask some questions. Is the Episcopal Church as good as the Baptist, and is High Church as desirable as Low Church, and is the Roman Catholic Church as short a route as either? And if it is, what a fool Luther was to make such an ado over nothing!

There is a good deal of bosh talked nowadays on this subject of denominations, and we are sorry our good friend Hiram encouraged it by his sacrifice of fact to sentiment. We expect to find Free Methodists, Hard Shell Baptists, Seventh-day Adventists, and Roman Catholics, praising God together in heaven, but do not believe that their denominations possess equal truth and purity. We may find Marcus Aurelius among the elect, but we are not prepared to recommend the pagan religion which he professed as a good route for heaven. Only a great soul like his could rise above the awful degradations of such a religion to the revelation which the Holy Spirit waits to make to all men.

A woman said to me the other day that she did not think it made any difference what a person's religion was so long as he was sincere. But what greater proof of sincerity could any mortal give than did the poor women who took their babies—their own flesh and blood—and threw them into the Ganges to appease the wrath of their gods?

The nearer any denomination is to the whole Bible truth the nearer it is to heaven. Many a man has passed to the streets of gold loaded

down with superstitions and false notions. But he would have traveled a good deal better without them and he got there in spite of them.

So, if we have strived to know "the truth as it is in Jesus," and have sacrificed to keep it, let us prize it. Hiram was right when he said that the water of life is colored by the different denominations through which it flows. Let us keep it as clear and pure as possible so that when men drink of it they may not be taking in also the seeds of the spiritual malaria which so many men carry to their grave.

OBITUARY.

William Henry Monroe was born in Alfred, N. Y., April 25, 1822, and died in Milton Junction, Wis., Sept. 6, 1894.

At the age of fifteen he was baptized by Eld. Daniel Babcock, and united with the First Alfred Church.

In 1846 he was married to Sarah Jane Humphrey, who, with three daughters and one son, survives him. In 1849, they moved to Wisconsin, uniting with the Albion Church.

At the organization of the Rock River Church in 1856, they became constituent members. Soon after the organization of the Milton Junction Church, they transferred their membership to that church.

He served the Rock River Sabbath-school as superintendent and teacher, performing well the duties of those positions. He was kind and affectionate in his family, and a peace-maker in the neighborhood.

In April 1891, he had a shock of paralysis, and for the last year has been helpless. In all this time he never murmured or complained, but his faith continued firm to the last. In all his physical weakness he retained his mental faculties to a remarkable degree, though the organs of speech halted in responding to the demands of the mind.

G. W. B.

EFFECT OF A POEM.

After the battle of Balaclava, when the wounded were in the hospital, a chaplain read to them Tennyson's stirring lines, "The Charge of the Light Brigade." So delighted were the invalids that they manifested their pleasure, notwithstanding their wounds. The chaplain wrote to the poet, telling him of the circumstance, and for reply Tennyson sent him two hundred copies of the poem, beautifully printed, with an autograph letter.

But the most extraordinary story associated with this poem is told in Mr. Walters' "Tennyson: Poet, Philosopher, Idealist."

A New England preacher, in the middle of a sermon, recited "The Charge of the Light Brigade." The congregation listened breathlessly, but after the service many murmured at the profanation of the church by the reciting in it of a war lyric. The minister, depressed by these criticisms, went home saddened, thinking that his sermon had produced but one effect—the irritation of his people.

Early the next morning he was told that a man, looking like a tramp, wished to see him.

"Show him in," said the minister; and the stranger, as he entered the room, said:

"Sir, I have come to thank you for saving my soul."

The minister stood in silence, wondering what the tramp could mean.

"I was all through the Crimea," the stranger added, "and I was in the thickest of the fight at Gettysburg; but never till I heard you recite that poem yesterday did I know what I had to thank God for. From the hour I heard that poem I determined to change my life, and I want to thank the man to whom I owe that resolution."—*Youth's Companion.*

GOING WITH THE MAJORITY.

The following, we think, substantially originated with John Brown, of Haddington. At least a story, in substance the same, was long ago related of him and one who was opposed to his becoming pastor of the Haddington congregation. In its new setting it will do no harm to tell it again as one of our contemporaries does:

Behold how good a thing is a little sanctified tact and how blessed it is for a minister to have his share of it. A Baptist minister took charge of a New England charge where he knew that one man was decidedly opposed to his pastorate. Soon after his arrival the Rev. Mr. X.— called upon Mr. A.—

"Brother," said he, "I hear that you think I am the wrong man to be the pastor of this church."

"Well, to be frank," replied Mr. A.—, "I do think that another would have filled the place better."

"Now that is what I think," said the pastor. "But as long as we hold this opinion in opposition to the majority of the parishoners, let us try to be unselfish and make the best of it."

After that call Mr. X.— never had a firmer friend nor more faithful champion than Mr. A.—.

TRUE COURAGE.

When Frederick the Great of Prussia was ridiculing Christ and Christianity before a company of nobles and generals, who were convulsed with laughter at the king's coarse witticisms, there was one brave general who remained gloomily silent. It was Joachim Von Zieten, one of the ablest and bravest generals there.

Rising at last and shaking his gray head solemnly, he said to the king:

"Your Majesty knows well that in war I have never feared any danger, and everywhere I have boldly risked my life for you and my country. But there is One above who is greater than you and me—greater than all men; he is the Saviour and Redeemer, who has died also for your Majesty, and has dearly bought us all with his own blood. The Holy One I can never allow to be mocked or insulted; for on him repose my faith, my comfort, and my hope in life and death.

"In the power of this faith our brave army has courageously fought and conquered. If your Majesty undermines this faith, you undermine at the same time the welfare of your state. I salute your Majesty."

Frederick looked at the man in admiration, and, then and there, in the presence of the illustrious company, apologized to him for what he had said.—*Selects.*

"SPEAK a shade more kindly
Than the year before;
Pray a little oftener,
Love a little more;
Cling a little closer
To the Father's love;
Life below shall liker grow
To the life above."

WHAT TO READ THIS YEAR.—One of the subjects which the Chautauqua Reading circle is to pursue during the coming year is that of Europe in the nineteenth century. The Circle is fortunate in having secured so competent a man as Professor Judson of the University of Chicago, to prepare the prescribed book on this subject. The volume is one which readers will find it difficult to lay aside, and it is interesting to think that during the present season this book will be given a careful reading by more than twenty-five thousand persons. Chautauqua's influence as an educational force can scarcely be overestimated.

LITTLE self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—*Frederic W. Farrar.*

YOUNG PEOPLE'S WORK.

CHRISTIAN ENDEAVOR UNION.

The Southern Wisconsin Seventh-day Baptist Christian Endeavor Union met with the Quarterly Meeting at Walworth, Sept. 9, 1894. The meeting was opened by singing, and Mark Brown read a portion of the fifth chapter of Matthew and offered prayer.

The President and Vice President being absent Edward Holston was chosen President for the meeting.

The Junior Society of Walworth sang, after which Jesse Maxson, a member of the society, read a paper on "The Junior Society," showing the working of the society. Remarks by Prof. Edwin Shaw, on "What it means to be a Seventh-day Baptist." It means more than to be loyal and devoted to our church interests. It means loyalty and devotion to our denominational interests and work in missions, tract and education. If our educational institutions go down our denomination will die. We must be willing to sacrifice for all lines of our work.

Remarks by Rev. E. A. Witter on "Whatever thy hands find to do, do it." The opportunities of the present hour are ours. We should grasp them and make the most of them. We can do for others in getting them to take and read our publications, if they are not able to take them see that they have them. Getting good books for our young people to read, and interest them in our educational institutions.

Remarks by Rev. E. M. Dann on "Duty of our young people attending our Quarterly Meeting." They should not only be interested and attend the sessions given to them, but should be interested and attend all the sessions. The profit they would receive would well pay them. An excellent consecration meeting was led by Bro. Lester Randolph, in which many loyal and earnest hearts again consecrated themselves to Christ and his service. And thus closed another interesting and profitable session of the young people.

SEC.

LOUISIANA CONVENTION.

I want to do "whatever the Lord would like to have me do," therefore I will strive, with God's help, to give a description of the State Christian Endeavor Convention that has just been held in Hammond. It began Friday evening, August 24th, and closed Sunday evening. Of course it was a very small affair in comparison to some State Conventions, because the work is not pushed here as in some of the States. In fact, many of the ministers are opposed to the Christian Endeavor Society. A delegation of twenty came up from New Orleans Friday evening; and it was a very pretty sight, as they marched into the hall with their blue caps on, singing a Christian Endeavor hymn.

After the Scripture lesson, which was the repeating of the twenty-third psalm in concert, and a prayer for the success of this gathering, the address of welcome was delivered by our pastor, Rev. G. W. Lewis. It was a very hearty welcome, including words of encouragement and praise for the work already accomplished through the Y. P. S. C. E. and commending us to press onward though we may meet with frequent criticisms. He enjoined us to remember the words of Solomon, "Remember now thy Creator in the days of thy youth."

The response was no less hearty. This was delivered by a young lady from New Orleans.

She was so thankful for the Convention, and though there are so few Christian Endeavorers in Louisiana, yet she believed the Lord was on our side, and through him we most surely shall conquer. The one thing she regreted about the Cleveland Convention was that only one white delegate went from our State. The colored Christian Endeavorers did better for they sent three.

Each morning we had a sunrise prayer-meeting at six o'clock. Over fifty were out Sabbath morning. The topic was God's promises. Elder Streater, of the Disciple Church, of New Orleans, led the meeting, and it was a most beautiful sight to see those young people so eager to repeat or read some of God's most precious promises, for the Bible is full of them, and by searching we find the treasures it contains. At this meeting we repeated the pledge, thus bringing before our minds the promises we have made to God. Yet, as our leader said, when we became Christians we pledged all that is contained in the Christian Endeavor pledge, therefore all Christians ought to keep their pledge because it is no more than the Bible requires.

Eld. Lewis led the prayer-meeting Sunday morning. The topic was Love. This meeting surpassed any prayer-meeting I ever attended; such earnestness in prayer, in testimony and in song. Love, which is beyond defining, filled all our hearts to overflowing. These meetings were a source of greater strength to me than any of the other sessions of the Convention. No session of the Convention was held after the sunrise prayer-meeting until 2.30 P. M., either day, so as not to interfere with the regular Sabbath and Sunday services.

Sabbath morning, Eld. Streater preached for us. He was the only minister in attendance from away. His text was a part of Matt. 27: 22, "What shall I do then with Jesus which is called the Christ?" It was an excellent sermon upon a question which we must all answer for ourselves. Sunday morning he intended to preach at the Congregational church on the subject, "Whatsoever ye sow that shall ye also reap," but our plans were changed, for death came into our midst and claimed one of our bright Christian Endeavor sisters, of the Congregational Church, and her funeral sermon was preached instead. This was sad, indeed, she was a very active Christian Endeavorer, and had planned to be in attendance at this Convention, little dreaming she was to be called home so soon. "But the day or hour knoweth no man."

Sabbath afternoon three papers were read on different features of the Christian Endeavor work. The two on "Consecration" were extra good. Consecration was considered effortless on our part, the simple giving of all we have and are into the hands of the good Father, willing to be molded by him.

This was from the paper on the Consecration Meeting: "Never stay away from the meetings because you cannot report some great work accomplished, for it may be only a cup of cold water given in the name of the Master."

The Open Parliament was the closing exercise of both afternoon sessions, and it was very instructive.

Sabbath evening being the only time we could have a social, the committee decided to spend most of the evening in that way. At this session the committee on Nominations gave their report, and after its adoption the new officers took their places. Previous to this Mr. E. M. Irish, of our society, being the only presiding officer in attendance, presided over the

meetings. After the regular song service and the business was attended to, the band rendered some very fine music, and a social hour passed only too quickly.

Sunday afternoon we listened to a paper on the Cleveland Convention by our representative. Following this were two papers on Christian Endeavor work, which were both instructive and interesting. Then came the reports of the Christian Endeavor Societies of the State. Eleven societies sent in reports. One is a colored Y. P. S. C. E., in New Orleans. Another is one that was organized in Baton Rouge just three weeks ago. For months they have been trying to organize but they met with such opposition from the ministers that it seemed impossible. But recently they procured the use of the Y. M. C. A. rooms and organized a society, and now have fourteen active members. This of necessity is a union society. The remnant of a once flourishing Christian Endeavor Society, in New Iberia, was with us. It was our good Brother Benthall, who, with his wife, joined our church Sunday morning. He said that only a few months ago they had a good and prosperous Christian Endeavor Society there, but a new minister came who was not in favor of the movement, and it had dwindled down until he was all there was left. Yet he has gone back with the determination that if the ministers do oppose it, he will strive to organize a union Christian Endeavor Society.

The topic for the Open Parliament which followed these reports was: "What can we do to promote Christian Endeavor in Louisiana?" and it was unanimously decided that the most necessary thing to do is to convert the preachers. On Sunday evening we listened to an excellent address from Elder Streater on the pledge. I cannot begin to tell you about this address, but we can all study our pledge and when we do we will find that its "whatever" means a great deal.

The closing session was a consecration meeting, each society responding by song, prayer, scripture or testimony. Our society responded with the song, "What wilt thou have me to do, Lord?" The music throughout the Convention was excellent. Each of the home societies furnished some special music. The New Orleans delegation had several selections and each evening session opened with a song service.

LEONA HUMISTON.

HAMMOND, La., Aug. 28, 1894.

CONTESTS.

William Jennings Demorest is a character worthy the study of any young man or woman.

If we go back to the days of his youth we find him in a humble home where he was obliged to toil from early morn till late at night to provide for physical need; but with a mind athirst for knowledge, he studied in the spare moments which came only when a dim candle could furnish him light. This study he carried on to such an extent that his sight became impaired and he was obliged to give up the cherished hope of becoming a minister of the gospel.

While his hands were busy at the carpenter's bench he kept his brain employed as well, and invented several articles that are in common use to-day. With general tact he has carried on several business enterprises, conducted a number of papers, and is known in connection with a magazine which is read by cultured people all the world over. Naturally gifted and blessed with a philanthropic heart, he has become noted for his "earnest words, devoted deeds and generous gifts."

It is his interest in temperance work and its result that brings him especially before our notice. Several years ago Mr. Demorest became impressed with the idea that something must be done to interest the children and young people in temperance work, and give them a better understanding of its relation to the affairs of the nation. After much thought and planning, he decided on the method known as the Demorest Medal Contests, setting aside the sum of \$20,000 to meet its expenses. The prime object in the Contests is the education of the young in the principles of the prohibition of the liquor traffic. The secondary objects are the training of the contestants in oratory and the cultivation of a prohibition sentiment, by the public interest which the contests arouse.

On May 9, 1886, the first Medal Contest was held in New York City, in Bedford Street M. E. church, Rev. John E. Cookman, D. D., pastor, and the Medal was awarded to John McKibbin.

The Contest rules, as given by Mrs. C. F. Woodbury are as follows: "A public meeting is arranged, for which the recitations form the programme which may be interspersed with music. Three disinterested persons of intelligence are chosen to act as judges for whom suitable blanks are furnished. Judges are advised to avoid a tie, as but one medal can be presented at a contest. A competing class shall consist of not less than six or more than ten persons. When not less than six young persons of either sex between the ages of twelve and twenty-five shall recite before an audience, selections taken from either of the three volumes, "From Contest to Conquest," the one adjudged to have made the best recitation will be awarded a silver medal in satin-lined case. When not less than six of the silver medals are secured by as many contestants, the winners will be entitled to compete for a gold medal. When eight or more have won gold medals, they may compete for a grand gold medal. When eight or more have won grand gold medals, the holders may compete for a handsome gold medal studded with diamonds. On these terms the medals will be presented by W. Jennings Demorest free of expense.

No one having won a medal will be allowed to compete again for the same kind of medal. Three trials will be allowed to each speaker for the silver medal, two trials for the first gold medal, but only one for a grand gold or diamond medal. No one can receive the higher prize until the lower prizes are secured. At every contest a new piece must be recited. Not less than the required number will be entitled to speak for any of the medals; if any of the class are absent let those who are ready recite and a different prize be given. Postpone the contest for the medal until the entire class shall be prepared. Contests in any church or hall must be held not less than thirty days apart. The recitations are to be taken exclusively from the books prepared for this purpose, which can be procured of Mrs. Charlotte F. Woodbury, General Superintendent, 10 East 14th Street, New York City, and of State Superintendents, at ten cents each, post-paid.

The number of medals awarded up to the 1st of January, 1891, was 14,934 silver; 1,021 gold; 63 grand gold and three diamond. The State of Nebraska led, having won 2,500 of the medals including the three diamond ones. There have been six diamond medals won up to present date.

Contests have been held in every State and

Territory, and many of the missionaries in foreign countries have taken up this work.

That we may know what some of the prominent workers think of the movement, I will quote from a few of the State Superintendents: "I am thoroughly satisfied that this is one of the very best methods of enthusing interest among all the people in the work of temperance reform, as these children are enabled to hold large audiences in wrapt attention while they render the stirring truths which are set forth in the selections contained in the book, 'From Contest to Conquest.' Mr. Demorest's name will live in history, and grateful hearts will accord praises for his grand work for our cause, in the system he planned for interesting the people through the Medal Contest." Signed, Mrs. T. B. Kuapp, Michigan. Anna E. Simonton, of Mississippi, says: "Indeed to our State, the Demorest Medal Contest idea seems heaven-born. Mississippi, it appears, has been slow to appreciate the God-given blessings held out to her by our nation's noble philanthropist, W. Jennings Demorest. But at last she has realized the time of her visitation, and to-day the good work is spreading far and wide, and as a result prohibition is taking root in our soil."

A. W. Hanks, from Maryland, says: "The educational effect of these contests cannot be reckoned. Into the heart of a youth you put a great prohibition truth—it is there for all time, it is there for eternity." Miss Frances E. Willard, says of the movement: "Mr. Demorest's ingenious method of drilling prohibition interests into the brains of the young people, and through them penetrating the craniums of the voters of this and other nations, exceeds any one method of which I have cognizance."

Such reports as these come up from the workers in every State. Is there not a chance for greater effort in this work among our young people? I offer the suggestion that our Temperance Committees take it up. Send for circulars to scatter in your localities to stir up contests, then try a plan like the following: "Organize a series of contests and work up the Gold Medal Contests. Start three classes of ten each, put each class in charge of different persons to drill and look after, and let each class hold its three contests. This will give nine silver medals and with these two gold contests can be held." Societies can unite in this work and continue to the grand gold and diamond contests. It is an excellent way to stir up the people in your community on the temperance question, beside the benefit it will be to those who engage in the work.

Christian Endeavorers try it.

VICTORIA.

OUR MIRROR.

PRESIDENT'S LETTER.

My Dear Young People:—Many of you have made your plans for the school year. Have you who go from your home society taken letters of transfer to join the C. E. where ever you are going? If you have not taken a letter will you not send and get one? Then if the Secretaries of any of the societies are out of blanks, will you not send to me, or to the new Secretary of our Board, Miss Reta Crouch, of Milton, Wis., and ask for blanks.

I have just received the following letter from Western New York, which refers to one of my former letters. "Is it any more of a sin for Christians of DeRuyter to vote to license the liquor traffic in their own town than it is for Christians to vote for and support a party that is pledged to the liquor interests, and who would

for a paltry sum not only grant a license to sell liquor in DeRuyter, but to every town and hamlet in the nation?"

My good brother who wrote this letter has been in my meetings repeatedly, but so far as I can remember, has never raised his voice to testify to the wonders of redeeming grace. He has now waxed bold to write me, but is off the key; the unconverted and backslider are discussing the comparative merits of sins, "which sin is the worse," etc. If our brother will go up two octaves higher and, standing on the promises of God, sing in the "major scale," "Nothing but the blood of Jesus," he will then see men cured not with the "Gold cure" but with the "Christ cure." God has permitted me in the past few months to see several hundred of those people cured with this "Christ cure." They are now "leaping and praising God," this keeps them, and points others to this wonderful cure. You can help us, but not by finding fault or by discussions, but by standing in line of battle and helping to hold Christ so high that he will draw all men unto him. I have never yet heard of a Seventh-day Baptist who voted license. Now my dear brother if you know of a better cure than the Christ cure, let us have it please. Wire me at DeRuyter at my expense; set your own price on it. I will take it at your figures, sell it again on Wall Street, and be the richest man in America.

Other good suggestions are coming in but do not forget to pray for us.

E. B. SAUNDERS.

OUR YOUNG FOLKS.

A PLAIN LITTLE GIRL.

Once I knew a little girl,
Very plain;
You might try her hair to curl,
All in vain;
On her cheek no tint of rose
Paled and blushed, or sought repose!
She was so plain.

But the thoughts that through her brain
Came and went,
As a recompense for pain
Angels sent,
So full many a beauteous thing,
In the young soul blossoming,
Gave content.

Every thought was full of grace,
Pure and true;
And in time the homely face
Lovelier grew,
With a heavenly radiance bright
From the soul's reflected light
Shining through.

Shall I tell you, little child,
Plain or poor,
If your thoughts are undefiled,
You are sure
Of the loveliness of worth;
And this beauty, not of earth,
Will endure.

—St. Nicholas.

TOMMY AND THE GUM DROPS.

Farmer Pritchard took little Tommy, four years old, no father or mother, from the poor-house on trial.

"He's bright," said the farmer, "but I don't know whether he's honest; that's the thing on my mind."

Tommy had been there a week—one week of sunshine—when the black cloud came.

Farmer Pritchard had a cough at night, and on the bureau, near the head of the bed, he kept a few gum drops, which he could reach out and get and soothe his throat. One forenoon, chancing to go into the bedroom, his eye fell on the little paper bag, and he saw there was not a gum drop left.

"Tommy has been here," he said. "I know there were five or six there when I went to bed last night, and I did not take one. Tommy!

Look here! Have you been getting my gum drops?"

Tommy, who was playing in the door, looked up brightly, and said:

"No, I did not."

"Did you take them, Lucy?" asked the farmer turning to his wife.

Mrs. Pritchard had not touched them, and her heart sank as she said so, for who was left there to do it but little Tommy? Her husband's face grew grave.

"Tommy," said he, "you need not be afraid of the truth. Did you take the gum drops?"

"No, I didn't," replied Tommy.

"O, yes, you did, Tommy. Now tell the truth!"

"No, I didn't."

"This is bad, very bad, indeed," said Mr. Pritchard, sternly. "This is what I have been afraid of."

"O, Tommy," pleaded Mrs. Pritchard, "if you took them, do say so."

"If he took them!" repeated her husband.

"Why, it's as clear as daylight."

Tommy had been running in and out all the morning. But Tommy denied, although the farmer commanded and his wife implored. Mr. Pritchard's face grew ominous.

"I'll give you till noon to tell the truth," he said, "and then if you don't confess, why, I'll have nothing to do with a boy who lies. We'll ride back to the poor farm this afternoon."

"O, Joseph," said Mrs. Pritchard, following her husband into the entry, "he is little. Give him one more trial."

"Lucy," he said firmly, "when a youngster tells a falsehood like that with so calm a face, he is ready to tell a dozen. I tell you it's in the blood. I'll have nothing to do with a boy that lies."

He went to his work, and Mrs. Pritchard returned to Tommy and talked with him a long while very kindly and persuasively, but all to no effect. He replied that he had not touched the gum drops.

At noon Farmer Pritchard went into the house and they had dinner. After dinner he called Tommy.

"Tommy," he asked, "did you take the gum drops?"

"No, I didn't," said Tommy.

"Very well," said the farmer, "my horse is harnessed. Lucy put the boy's cap on. I shall carry him back to the poorhouse, because he will not tell the truth."

"I don't want to go back," said Tommy; but still he denied taking the gum drops.

Mr. Pritchard told his wife to get the boy ready. She cried as she brought out his little coat and cap, and put them on.

But Tommy did not cry. He comprehended that an injustice was done, and he knit his baby brow and held his little lips tight.

He was lifted into the wagon. He thought of the cold house to which he was returning; the helpless old women, the jeering boys, the nights of terror—all these he thought of when, with pale face and blue lips, he was taken down from the wagon and went up to the poorhouse.

Farmer Pritchard watched him as he went up the steps. He went in. The master came out for an explanation. It was given and the farmer drove away. The farmer laid a fresh stock of gum drops on the bureau that night, and thought grimly that these were safe. He retired early, but his sleep was broken. Mrs. Pritchard could not sleep at all. The tears stole through her eyelids long after the candle was out. She was thinking of the little boy, perhaps cowering in his cold bed with terror. Suddenly a curious small sound attracted her attention. It was repeated again and again, and now and then there was a tiny rustle of the paper. The sound came from the bureau. She listened, and her heart beat with excitement. She knew the sound.

"Joseph!" she whispered. "Joseph!"

"What, Lucy!" said her husband. He, too, had been lying awake.

"Did you hear that noise, Joseph? It's mice."

"I know it."

"It's mice, Joseph, and they're after your gum drops."

"Good gracious, Lucy!" groaned Farmer Pritchard upon his pillow.

It flashed upon him instantly. He, and not Tommy, was the sinner. The noise stopped. The little depreddators were frightened, but soon began again; and a rare feast they made. It seemed as if the night would never end. The farmer heard every hour the clock struck, and at five o'clock he got up and made a fire in the kitchen. His wife arose at the same time, and began to get breakfast.

"I won't wait for breakfast," he said. "You can have it ready when we get back. I'll harness and start now."

In a few moments the wheels rolled over the frosty ground, and away drove Mr. Pritchard in the morning starlight.

Mrs. Pritchard brought out the child's cup and primer, and made the kitchen look it's cheerfulness. Then she got breakfast. She baked potatoes and fried chicken and made fritters. She put the nicest syrup on the table, and a plate of jellies and tarts. She laid Tommy's knife and fork in their place and set up his chair. The sun had risen, and the bright beams fell across the table.

As they drove into the yard they stopped at the door, and the wondering, smiling little Tommy was lifted down in Mrs. Pritchard's eager arms. She held him very tight.

"Lucy, let's have breakfast now," said the farmer. "Here's our boy now, Lucy. He's never going away again."

Do not be too ready to trust or distrust children. Remember this story and the little mice who took the gum drops.—*Selected.*

"OLD INJUN RUBBER."

The author of "Up and Down the Irrawaddy" relates the following incident of his visit, on an elephant's back, to the caves of Gautama, and an encounter with a huge boa-constrictor:

"Shortly after emerging from the jungle our liveliest curiosity was aroused by the eccentric movements of our elephant, and the sudden excitement of his mahout, or driver. The man was leaning over the head of his beast, exploring the ground before him on each side with anxious scrutiny, talking all the while to the elephant in quick, sharp ejaculations, sometimes shrill, sometimes subdued, sometimes almost whispered in his ear.

"'Old Injun Rubber,' the name of our elephant, crept forward cautiously (imagine an elephant on tiptoe), hesitating, suspicious, vigilant, defensive, holding his precious trunk high in the air. Precisely he stopped short, stared before him in evident agitation, for I felt the mass of flesh vibrating beneath me as when a heavy-laden wagon crosses a suspension bridge.

"Suddenly, with trumpet pointed to the sky, he blew a sharp, brazen blast, and trotted forward. At the same moment an exultant exclamation from the mahout told the story in a word:

"'The boa! the boa!'"

"Right in the path, where the sun was hottest, lay a serpent, his vast length of splendid ugliness gorged, torpid and motionless—not coiled, but outstretched, prostrate and limp—abject under the weight of his own gluttony. The boa-constrictor had just dined.

"'Old Injun Rubber' paused as if for instructions. He received them from the mahout's boat-hook on the back of his skull. Half-a-dozen more rolls and lurches, and he planted his huge forefoot on the drunken dragon's head. The monster wriggled and squirmed, now twisting his great girth in seemingly-everlasting knots, in the air, now thrashing the ground with resounding stripes, till at last, beaten out, his strength all spent, even his tail subdued, he lay dead. Then again and again the elephant tossed the serpent's dead bulk indignantly into the air, and dashed it to the earth."—*Ex.*

CHILDREN'S PRAYERS.

The Turks have a beautiful custom. When the plague rages at Constantinople they collect hundreds of little children upon a hill nigh to the city, and then they instruct them to offer prayers to heaven that the plague may cease. Are there no plagues in this city? No plagues

of lust and lewdness, no bodies once dedicated to God and once temples of his Holy Spirit, polluted and defiled? Are there none who, even in boyhood and girlhood, have lost the "shame which is a glory and grace?" Is there no plague of drunkenness, dishonesty, lying, slandering and malice? No plague of blasphemy and profaneness? Is all sound and pure in your heart and mine? No sin which does not so easily beset us? Is there no leprosy of sin in our midst? As Naaman, the Syrian, was brought to a miraculous cure in the waters of Jordan upon the entreaty of the little maid who waited on his wife, may not some poor sin-stained soul be brought by the supplication of Christ's own children to his living waters?—*Dean Hole.*

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1894.

THIRD QUARTER.

June 30.	The Birth of Jesus	.....	Luke 2: 1-16.
July 7.	Presentation in the Temple	.....	Luke 2: 25-38.
July 14.	Visit of the Wise Men	.....	Matt. 2: 1-12.
July 21.	Flight into Egypt	.....	Matt. 2: 13-23.
July 28.	The Youth of Jesus	.....	Luke 2: 40-52.
Aug. 4.	The Baptism of Jesus	.....	Mark 1: 1-11.
Aug. 11.	Temptation of Jesus	.....	Matt. 4: 1-11.
Aug. 18.	First Disciples of Jesus	.....	John 1: 35-49.
Aug. 25.	First Miracle of Jesus	.....	John 2: 1-11.
Sept. 1.	Jesus Cleansing the Temple	.....	John 2: 13-25.
Sept. 8.	Jesus and Nicodemus	.....	John 3: 1-16.
Sept. 15.	Jesus at Jacob's Well	.....	John 4: 9-26.
Sept. 22.	Daniel's Abstinence	.....	Dan. 1: 8-20.
Sept. 29.	Review	.....

LESSON XIV.—REVIEW.

For Sabbath-day, Sept. 29, 1894.

GOLDEN TEXT.—The kingdom of God is at hand; repent ye, and believe the gospel. Mark 1: 15.

The Review is the interesting lesson of the quarter, or should be made such, so that no teacher or scholar will willingly be absent from school that day. Variety is essential and helpful, therefore each Quarterly Review should be somewhat different from all others.

Singing.

OPENING RESPONSES.

Supt. O come let us sing unto the Lord.

School. Let us make a joyful noise to the Rock of our salvation.

Supt. Let us come before his presence with thanksgiving.

School. And make a joyful noise unto him with psalms,

Supt. For the Lord he is a great God,

School. And a great King above all gods.

Supt. In his hand are the deep places of the earth;

School. The strength of the hills is his all also.

Supt. The sea is his, and he made it.

School. And his hands formed the dry land.

Supt. O come, let us worship and bow down.

School. Let us kneel before the Lord our maker.

Supt. For he is our God.

School. And we are the people of his pasture, and the sheep of his hands.

Prayer, followed by singing.

CLASS REVIEW.

Jesus in His Infancy. Lesson I. A Saviour proclaimed. See first Home Readings in connection with this lesson. Dwell briefly on each so as to have time for all.

Lesson II. The Saviour's consecration. Taken to the temple at the proper age.

Lesson III. Honored as a King. The wise men's conception of Jesus.

Lesson IV. Preserved by God. No man has power over the divine Saviour. He lays his own life down and takes it again. Worldly kings are powerless.

The Youth of Jesus. Lesson V. Obedient to parents. An example for youth.

His Introduction to the World. Lesson VI. The divinity of Christ. Affirmed at his baptism.

Lesson VII. The Saviour triumphant over Satan. Tempted in all points as we are, yet without sin.

Lesson VIII. A winsome Saviour. Attaching to himself faithful followers.

His Public Ministry Begun. Lesson IX. The sociability of our Saviour. The marriage relation honored.

Lesson X. Jesus zealous for God and his sanctuary worship. Cleansing the temple.

Lesson XI. A regenerating Saviour. The necessity of the new creation or new birth.

Lesson XII. A Saviour for all nations. The lowest and most despised may be saved.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning Sept. 23d.)

CONSECRATION; WHAT IT IS, WHAT IT DOES Rom. 12: 1-21.

The doctrine of consecration is not a cold barren speculation. None of the doctrines of the gospel are such. They all bear on the hearts and lives of men. David understood this when he wrote the fortieth psalm. He tells us what consecration is when he says, "I delight to do thy will, O my God; yea, thy law is within my heart." The will of the consecrated believer is in entire accordance with that of God. God's laws are in his innermost being and affections. They are written there so that he needs no outward compulsion to do that which is right; but it is the natural and spontaneous expression of his nature.—This it is that expresses the nature of the righteousness of the Christian life. Outward observances are valueless without obedience and a concurrence of the will of man with the will of God. "Lo, I come." Here I am ready for service, standing in this willingness before the Lord. Body, soul, and spirit given up to God. My body is not a dead offering, but a living sacrifice. Not offered by mutilating it, or injuring it by harmful practices, but by filling it with a new, useful, life and giving it up to a new service. No service of inactivity, but a regarding life, with all its energies, its intellectual and moral and physical powers, as a life-long sacrifice, or offering to God to be used in doing good to men and honoring God. It is a reasonable service.

To tell what consecration is, is but to tell what it does. It gives wealth, intellect, speech, life, all to God. Eyes to look to him, ears to hear his commands, hands to do good, feet to walk in the paths of helpfulness, tongue to speak for him, heart to beat in sympathy with others. All to God, acceptable to him.

EXAMPLES.—Nehemiah when he directed himself and people to give their wealth to the Lord in a willing offering. Neh. 10: 32, 34, 37, 39; Paul in giving the powers of intellect to holy service. 1 Cor. 2: 2-4, 13; Peter in his speech, as on Pentecost day. Acts 2: 4, 14; Paul again in a consecrated life. Phil. 1: 19-21, 29, 30. Dorcas in the use of her hands. Acts 9: 36-39.

—NORMAL work continued.

—BESIDE the Bible, the teacher consults freely, yet carefully, encyclopedias and commentaries, books on Bible geography, history, manners and customs, and any good books that helps to increase knowledge of the Bible.

—AGAIN, he studies carefully the nature of pupils in order to help prepare the soil for seed. Into the soil are dropped the seeds of divine truth. There are valuable books to aid in this, but better still is the pupil himself. Study him. Out of class as well as in.

—PRINCIPLES and methods of teaching. This has a prominent place in the normal class which aims to instruct teachers in the best methods of sowing the seed. A few words here from G. W. Pease in the *Sunday-School Journal*: "A normal class teacher at one time taught a class without using text books, the outline being placed on the blackboard as the lesson progressed, and the class copying this outline, with whatever additional notes they saw fit to preserve. One of the lessons of the course was upon principles and methods of teaching, and the outline was placed upon the board in the usual way. On the evening when the class next met the teacher decided to illustrate to his class as well as he could, the interrogative method of teaching. So instead of putting the outline upon the board, and then explaining and enlarging upon it, as was his usual custom, he began by asking questions, putting the answers of the class upon the board in outline form. At the close of the hour he showed to the class his previously prepared outline, upon which he had based his questions, and upon comparing it with the outline on the board, to their great surprise it was found to be identical in thought, although somewhat different in the wording."

—BUT while studying to follow the best methods and principles, exemplifying them in teaching work, do not fail to be yourself, not a mere imitator.

THE sun meets not the springing bud that stretches towards him with half that certainty, as God, the source of all good communicates to the soul that longs to partake of him.—Selected.

HOME NEWS.

New York.

DERUYTER.—It was a great joy at Conference to learn that Bro. E. B. Saunders, by the direction of the Evangelistic Committee of the Missionary Board, was coming immediately to DeRuyter, and that Bro. J. A. Platts, by the kindness of the Leocardsville Church, was also coming to take charge of the music. And when we learned that Eld. Huffman was detained in W. Virginia till Sep. 11th, and Eld. J. G. Burdick, who was to assist him, could spend the interim in DeRuyter, we could only thank God for the providence and take courage, with such experienced and competent helpers.

In faith and many prayers the meetings were begun the Friday after Conference, and continued one week in our church, and was then taken to our large hall. Some things are already apparent:

1st. There is a united desire for a genuine revival of religion, and a hearty co-operation on the part of churches and Christians.

2d. There is a good, and even a large attendance, for summer weather and the hop-picking season, and the many sacrifices made to attend meetings will surely bring a blessing.

3d. The interest has been good from the start, with individual cases of backsliders' return, and penitents asking for prayers.

4th. The work is great and the difficulties many, but God is great and wants to do great things for DeRuyter. Most encouraging is the fact that they are praying for us at Ashaway and other places, and we plead that all will ask God to bless us mightily. L. R. S

New Jersey.

NEW MARKET.—The saddest event that has happened here since Conference was an accident to Mrs. I. D. Titsworth. She had been feeble for several months, and attempting to walk she fell and fractured her hip. It is doubtful if she can ever walk again. Her daughter, Mrs. R. T. Rogers, has been with her, and kindly administered in every way to her wants. It has been a severe blow to this aged couple, but she has borne it with great patience.

Several families from this place attended the General Conference, and among the number those who usually look after the Home News correspondence, and this fact, coupled with their remaining some time after Conference, may account for the tardy appearance of the news.

Miss Dr. Palmberg has visited us and given us new inspiration for the China Mission. She attends clinics in New York to still better qualify herself for her life-work, as a medical missionary.

Pastor Peterson is full of new inspiration received from Conference, and it evidently did much good to all who attended.

Miss Hannah Larkin has entered upon a college course at Alfred, under the generous offer of the school to furnish a free scholarship to each church. This departure must result in attracting many besides those who can receive this welcome aid. We wish the University great success. *

A QUIET life often makes itself felt in better ways than one that the world sees and applauds; and some of the noblest are never known till they end, leaving a void in many a heart.—Selected.

THE grace of God appears in small things as well as great; as in nature the law of gravitation acts upon the apple as well as upon the spheres.

TRACT SOCIETY BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, Sept. 9, 1894, at 2.15 P. M. President Charles Potter in the chair.

Members present: C. Potter, J. F. Hubbard, F. E. Peterson, L. E. Livermore, O. U. Whitford, C. C. Chipman, C. F. Randolph, J. A. Hubbard, D. E. Titsworth, E. R. Pope, J. M. Titsworth, W. M. Stillman, A. L. Titsworth.

Prayer was offered by Rev. O. U. Whitford.

Minutes of last regular meeting were read.

The ninth monthly report of the Field Secretary was received and read.

The following final report was received and the committee discharged:

Your committee to ascertain and report upon the cost of maintaining the Publishing House would respectfully report that since the matter submitted to them has been substantially considered and acted upon in the annual report of the Corresponding Secretary, we see no necessity for any further action on the part of this committee.

L. E. LIVERMORE, }
J. M. TITSWORTH, } Com.
F. E. PETERSON, }

Correspondence and monthly report on the Chicago depository were received from Ira J. Ordway. Correspondence was received from J. P. Mosher and Wm. L. Clarke. On motion the letter from the President of the Missionary Society was received and laid upon the table for future action.

A communication was received from A. H. Lewis.

In accordance with the resolution passed at last annual session of the Society, it was voted that a committee of five, with the President as chairman, be appointed to examine and report as to what action may be advisable, in view of the adoption by the Tract Society, at its annual meeting, of the following preamble and resolution:

WHEREAS, it appears that the present method of publishing the SABBATH RECORDER, results in an annual loss of more than \$1,000, even if all subscribers are counted as good; which fact demands that the income of the RECORDER be increased, or its expenses be diminished; therefore,

Resolved, That the Executive Board be hereby instructed and empowered to make such changes in the publishing department as they shall find to be most conducive to economy and success in our publishing work.

J. F. Hubbard, D. E. Titsworth, A. H. Lewis and C. C. Chipman were elected the other members of the committee.

The Treasurer reported bills due, \$658 60. Bills were ordered paid.

On motion the Secretary was relieved from sending notices of regular meetings of the Board, a standing notice of the same to appear in the RECORDER

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, Rec. Sec.

LITTLE faith doesn't give religion a chance. He is like those who go out into the water ankle deep, and then wonder how it is that they cannot float and swim as other people do.—Daniel Quorm.

SPECIAL NOTICES.

REV. J. T. DAVIS desires his correspondents to address him, until further notice, at Perris, Riverside Co., California, near which place lands have been secured for the colony which has received prominent mention in the RECORDER.

THE regular meetings of the Executive Board of the American Sabbath Tract Society are held at the session room of the Seventh-day Baptist Church in Plainfield, N. J., on the second Sunday of each month, at 2.15 P. M. All members are requested to keep this appointment in mind, and visiting friends are always welcome.

THE next Semi-annual Meeting of the churches of Minnesota will be held with the church at Trenton, beginning Sixth-day, before the second Sabbath in October, at 2 P. M. Rev. H. D. Clarke is to preach the introductory sermon. Rev. W. H. Ernst, alternate. Mrs. W. W. Bigelow, New Auburn; Nathan Ernst, Alden; and Giles Ellis, Dodge Centre, to present essays.

R. H. BABCOCK, Cor. Sec.

THE seventh session of the South-Western Seventh-day Baptist Association will convene at the Providence Seventh-day Baptist church, Texas County, Mo., Thursday, October 11, 1894.

10 A. M. Order called by President. Devotional exercises. Reading letters from churches.

11 A. M. Introductory sermon by Eld. G. W. Lewis; Eld. J. L. Hull, alternate. Adjournment.

2.30 P. M. Devotional exercises led by the President. Address of welcome by Eld. S. W. Rutledge. Correspondence from Sister Associations and other bodies. Announcement of committees. Report of Executive Committee. Adjournment.

6.30 P. M. Preaching.

SIXTH-DAY.

9.30 A. M. Devotional exercises led by Eld. L. F. Skaggs. Reports of Treasurer, Corresponding Secretary, Tract Committee and Committee on Education.

11 A. M. Tract Society Hour, led by the representative of the American Sabbath Tract Society. Adjournment.

2.30 P. M. Devotional exercises led by Eld. G. Hurley. Missionary Hour, led by representative of Seventh-day Baptist Missionary Society.

4 P. M. Woman's Board Hour, led by representative of the Board. Adjourned.

6.30 P. M. Preaching by —

SABBATH MORNING.

10 A. M. Preaching by —

4 P. M. Sabbath-school, led by Superintendent, followed by preaching.

6.30 P. M. Preaching.

FIRST-DAY MORNING.

9.30 A. M. Hour for the South-Western Seventh-day Baptist Publishing Association. Miscellaneous business.

11 A. M. Preaching.

2.30. Essays and Exegesis. 1st. Essay on Missionary Work, by Eld. F. F. Johnson. 2d. What are the Marks of the Church of Christ? by Eld. J. B. Redwine. 3d. Exegesis: Keys of the Kingdom, by Eld. J. F. Shaw.

THE Treasurer of the General Conference requests attention to the following apportionments:

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Andover.....	4 00
Hornellsville.....	1 05
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1st Hebron.....	4 75
Clifford.....	75
Hartsville.....	5 40
Shingle House.....	1 50
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W. C. WHITFORD, Treasurer.

ALFRED, N. Y.

THE First Seventh-day Baptist Church of New York City will be closed until September 15th, 1894. Pastor's address, Rev. J. G. Burdick, New Mizpah, 86 Barrow St.

FRIENDS and patrons of the American Sabbath Tract Society, visiting New York City, are invited to call at the Society's headquarters, Room 100, Bible House. Elevator, 8th St. entrance.

REV. A. P. ASHURST, Quitman, Georgia, is an independent Seventh-day Baptist missionary. He would be glad to correspond with any interested in the dissemination of Bible truth in Georgia.

THE Sabbath-keepers in Utica will meet the last Sabbath in September and in each month following for public worship, at 2 P. M., at the residence of Dr. S. C. Maxson, 22 Grant St. Sabbath-keepers in the city and adjacent villages, and others are most cordially invited to attend. J. CLARKE.

THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets at 3.00 P. M., Sabbath-school at 2 P. M. The Mission Sabbath-school meets at 1.45 P. M. at No. 461 South Union Street. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's address: L. C. Randolph, 6124 Wharton Ave.

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

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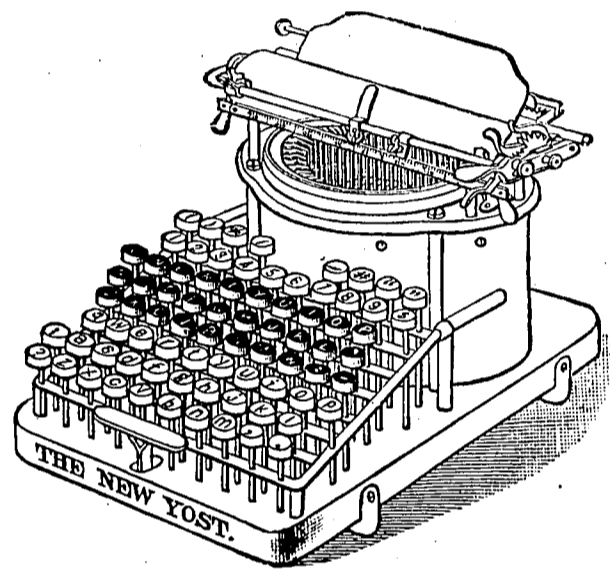


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THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended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

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

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CONDENSED NEWS.

Hanover, N. H., Sept. 15th.—College has opened with a rush. Over 130 men have entered the Freshman Class, and every available room in the town is occupied.

A Chester, Pa., dispatch says:—The cotton mills of the Patterson Mills Company that have been idle for several months, will resume operations to-day on full time, giving employment to about 300 persons.

Kewanee, Ill., Sept. 16th.—Fire broke out in the house of William Frieland last night, caused by the explosion of oil which was used to kindle a fire in the cook stove Mrs. Frieland was badly burned, and two children, three and six years old, were burned to death.

Amherst College opened for the fall term, Sept. 15th; the entering class numbers 126, making the total number of students nearly 500, the largest in the history of the college.

Stanford University, California, has opened with nearly 1,200 students, the new applications for admission being 350. Among the new professors are Nathan D. Abbott, Yale, '77, who takes charge of the law department, and William Stuart Symington, of Johns Hopkins, who is assistant professor of Romance languages.

The New York City Woman's Suffrage League, announces their intention of reopening their headquarters at No. 10 East Fourteenth St., for the purpose of a vigorous suffrage campaign in the direction of the Legislature, as they consider that the action of the Constitutional Convention makes it imperative that they should continue the fight.

The Rev. Madison C. Peters, pastor of Bloomingdale Reformed Church at 3 o'clock at Prohibition Park, S. I., spoke on "Is Marriage a Failure?" Dr. Peters declares that there are 3,000,000 old bachelors in the United States, and a corresponding number of unfortunate at times, and often happy, old maids. Dr. Peters declares that the unparalleled extravagance of this age, and "club life" of cities are in some measure to blame.

MARRIED.

GODFREY—SLIKE.—At the home of the bride's mother, at Bradford, Pa., Sept. 10, 1894, by the Rev. W. C. Hanna, Mr. Charles Godfrey, of Batavia, N. Y., and Miss Bernice Slike, of Bradford.

BROWN—FRISBIE.—At the home of the bride's parents, in Scott, N. Y., Sept. 4, 1894, by the Rev. B. F. Rogers, Mr. Wm. H. Brown and Miss Anna E. Frisbie, all of Scott.

NEFF—BROOKS.—At the residence of the bride's parents, Waterford, Conn., Sept. 5, 1894, by the Rev. Andrew J. Potter, Mr. Benjamin Neff and Miss Charlotte Brooks.

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

Royal Baking Powder ABSOLUTELY PURE

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

LIVERMORE.—At Los Angeles, Cal., Sept. 5, 1894, Abbie W. Coon, sister of Rev. A. W. Coon and wife of P. P. Livermore, Esq.; aged 61 years and five months.

She had been in feeble health for a long time, but bore all her ills with great fortitude and patience. She was a most affectionate wife and mother, and leaves her husband, son, and daughter, in great affliction. She leaves a large circle of friends to mourn their loss.

MAXSON.—At Greenbrier, Doddridge Co., W. Va., Aug. 18, 1894, Bezalel Maxson, in the 24th year of his age.

He was the third son of Cornelius and Catharine L. Maxson. Bro. Maxson made a profession of religion in early childhood, was baptized and united with the Greenbrier Seventh-day Baptist Church. Was beloved and esteemed by all who knew him, and when he came to his last moment he told his friends that he was trusting in the Saviour and was going home. He has left a father, mother, six brothers and three sisters, with a large circle of other friends and relatives to mourn their loss.

R. G. D.

Literary Notes.

"AN Intra-Mural View," a very artistic brochure, has been received from the Curtis Publishing Company, Philadelphia, publishers of The Ladies' Home Journal. As the title indicates, the booklet gives us glimpses of the interiors of the Journal's offices, and some idea of the work carried on there. The main building, entirely occupied by the editorial and business offices, was designed by Mr. Hardenbergh, the architect of the Hotel Waldorf, New York, and was completed in January, 1893. The exterior is attractive and the interior elegantly appointed and admirably planned. The numerous illustrations, showing the commodious and well-fitted offices, and the accompanying text, giving us some insight into the work in the different bureaus, requiring a force approximating four hundred employes, indicate the wonderful success which The Ladies' Home Journal has achieved in an almost incredibly short time. The first number was issued in December, 1883, so that less than eleven years have elapsed since Mr. Curtis conceived the idea which has developed into so vast an enterprise. In this short time its merit and steady improvement in all departments have received such recognition that its circulation has reached the enormous average of about 700,000, the largest magazine output in the world. The brochure also describes at some length the work of printing and binding the Journal, which is carried on in a separate building. "An Intra-Mural View" will be sent to any one who will address The Curtis Publishing Company, and enclose four cents in stamps for postage.

STATE OF OHIO, CITY OF TOLEDO, Lucas County, ss.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in Toledo, County and State aforesaid, and that said firm will pay the sum of One Hundred Dollars for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of Dec., 1894.

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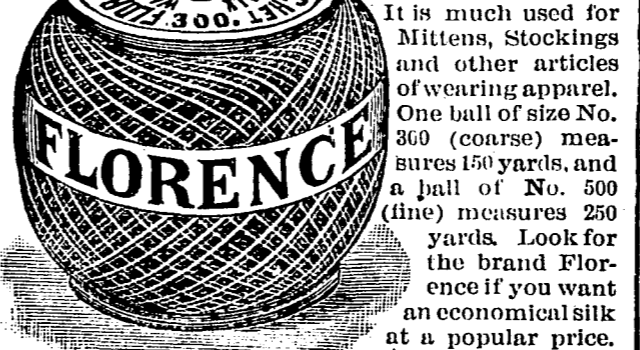
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