surges, the lurid lightning, the crashing thunder, the ship reeling like a drunken man, the strained and creasing ropes, the bending masts, the falling spars. Meanwhile the cold mists filling and darkening the air, the consternation of rapidly beating hearts, the dreadful suspense—all these are familiar pictures. Men of every generation have been buried in the dark waters, and now wait the summons of the last trump. Multitudes more will doubtless follow them, and go down to sleep beside them, in the silence of the great deep.

But in the kingdom of God there will be no more sea. There serene skies, an unclouded atmosphere, and perfect peace forever reign. The saints, instead of teeming upon a wild, troubled sea, will dwell in peace, surrounded with the splendors of the new Jerusalem. Instead of the roar of the midnight tempest, the music from angelic choirs, and from the worshipping multitudes around the throne, will thrill their souls. We are assured, by the declaration before us, that no storms will ever come into the homes of the blessed.

Is it not a blessed announcement that there is a world where no such moral dangers as beset us here will surround the soul, where no wave of temptation will ever sweep over us, where our names will not be cast out as evil, and where no sea of sorrow will endanger our hopes or mar our happiness?

But why talk of dangers in this life, when everything appears so secure? Thus asks the man in health and prosperity. But, dear friend, soon the alarms will ring through your cabin, that your ship has struck, and is fast upon the rocks; then you may run to your chart, but it cannot help you; you may look at the compass, but it points to a wrong course; you may raise the helm, but its power is gone; you may plead for deliverance, but there will be none to deliver. A voice from the shore cries too late—You would not heed the warning of my faithful messenger, and now you are caught in the fatal grasp of an ocean tempest; see the lurid lightning, hear the crashing thunders! Gone without hope. Oh, friend, turn while in health and prosperity to the living God; follow the Lord Jesus in all his precepts and commands, as the combinations of God, that you may have a right to the tree of life, and enter in through the gate into the city of God, for the first earth is passing away, and there shall be no more sea.

SHREVEPORT, LA.

THE ACCUMULATION OF POWER.

BY REV. WATLAND HOTT, D.D.

For a long time David had been an exile and a fugitive.—Like the hunted roe upon the mountains, as he himself sings. At first he had been almost despised; and, consequently, there came to him a little company. When he had reached the Adullam cave-period, quite a host of people had rallied to his standard. But they were mostly of the somewhat disreputable, broken sort. "You remember how the Scripture talks of David," he used to say to me; "and every one that was in debt, and every one that was discontented, gathered themselves unto David; and he became the captain over them; and there were with him about four hundred men."

But prospects were not specially bright for him. A cave must be his bed. All the royal power vested in Saul’s hand is alert to smite him. Every day is a danger. Every movement is menaced.

But—it is to be particularly noticed—David is restrained to be of an upright, though fortune is black and circumstances insurmountable. He will seize no unfair advantage. He will not stain his hand with any wrong. He must be an exile and fugitive, for Saul compels him, but he will be inflexibly right and loyal. Though the king break the law, David will submit to it. He will be true; he will trust and wait. You will remember how, several times, when Saul has unwittingly put himself completely in David’s power, and though David has great and just provocation against Saul, and though friends urge David to make an end of things, and by altering the law’s decrees from his own hounded and precarious condition, David refuses. He will not set up a new law against the Lord’s anointed. He will maintain his integrity.

But now the years have sped, and David has been the time been allowing himself too, lawless, loyal, right. So, too, his great natural, administrative capacity has been asserting itself. Saul, the king, has been growing more and more moody, gloomy, captious, powerless, as a man must who consciously forsakes the right. The kingdom is in disorder. Enemies are encroaching. Disaster is crowning every enterprise in his dominions. Men are longing for some firm, fair, intelligent hand upon the helm. In their extremity, more and more do the thoughtful men turn to David. He has shown himself trustworthy, able, fit and fitted to command.

So now, though he is still an exile, here at Ziklag, men, and men of the best sort, begin to troop to him. David has manifestly passed the crest that divides probability from certainty; men have come to recognize what he is and what he can do.

With steadily and surely accelerating force the movement toward him gathers head. The twelfth chapter of first Chronicles is an account of it. Men who could use the right hand and the left in hurried stones and shooting arrows; Gadites that could handle shield and buckler; whose faces were like the faces of lions, and were as swift as the roe upon the mountains; mighty men of valor, captains in the host from all the various tribes such came to him. And the whole narrative is gathered up in this most significant statement,—"For from day to day there came to David to help him, until it was a great host, like the host of God."

It seems to me possible, in view of this Scriptural incident, to find the statement of the law of the accumulation of power; I think the law may be stated thus—Persistency in one direction, brings, after a time, added power for further action along that line. It is a real and lasting law of life to bring one’s self within the sweep of this great law toward righteousness.

The chief danger is that one may bring himself within the sweep of this great law toward evil.

It is a high and glorious message and method of Christian Endeavor that it sets young people within the upward sweep of this great law of righteousness in their day. Christian Endeavor is a bridge toward righteousness. And the kept plow, accentuates one makes it. It is steadily easier. The host of died gather and urges and empowers and blesses, as the days go on, and there in a tremendous and swiftly accelerating accumulation of power toward all things high and pure and lovely and of good report.
MISSIONS.

COUNTING CONVERSIONS.

The practice of counting converts by the head, as if they were cattle, is in its very nature absurd, as absurd as it would be for a farmer to complain in May that the cultivation of land produced nothing but expense. Missionary work in every country, popular, and among the plant slow to bear. What matter if the sowing take centuries, or if converts are numbered on the fingers of the hand? One St. Augustine would be ample repayment for all the labor yet expended. Another St. Augustine may say, "in China or Bengal, to-morrow. When one talks of mismanagement of missionary funds, expenses of collection, and the like, we can listen quietly to any other business argument; but when he talks abou results as estimated per capita, we must all him he is arrogating to himself a knowledge which only God can possess.

The plain truth about modern missionary work we believe to be this, it has become to be a profession, a most noble and very successful mission, and, like every other profession, is claimed by itself men of all kinds, of whom a large majority are qualified by inner dispositions for its duties. At an expense of about a million a year, the Protestant churches send out to most part of the heathen world, partly to the non-Christian world, a perpetual reserved force of men and women to teach, to those who knew them not, Christianity and civilization. Those men and women are all sorts—some unif, one or two in a thousand hopelessly unfit—bad persons, in some cases, in no words could we adequately describe, but a majority well qualified in extremely varied ways for the burdensome duty they have undertaken.—*Jewish Herald.*

A SOCIAL EVENING IN SWEDEN.

M. W. Montgomery, writing from Stockholm, Sweden, to the *American Home Missionary,* gives the following beautiful picture of a social evening in that city: "What better greeting from this far-off land on the top of the globe can I send to the home missionary friends than a simple thank you for the comfort and light of the evening?" Sweden's greatest preacher and author—Dr. Waldenstrom—invited me to accompany him to this social evening, and I found that some other friends would also be present.

The company, consisting of twelve or fifteen ladies and gentlemen, assembled at a social evening and after a few minutes of mutual greetings in the spacious parlor, were invited to the dining-room, where tea, coffee, milk and other light refreshments were served. Returning soon to the parlor, social converse flowed freely for some time. Among various topics told, and the remarks were almost mutually in the hearing of each other. We were hardly but boisterous. The natural, easy, quiet manners showed, to a marked degree, the atmosphere of Christianity, earned Christian people. All the ladies had "handwork" with them which they were preparing for a church sale, an idea of causes of missions.

"About half past seven o'clock Bibles were passed around. With true Swedish politeness a Bible in English was handed to the American guests. The first book of which they had need, he should need one. After a brief prayer, which earnestly invoked the leading of the Holy Spirit in all our efforts, and an expression of the hope that we might have a profitable conversation, the Bible conversation began. Two blessed hours were spent talking of the meaning of the scriptures, especially their interpretation by the Holy Spirit, and of the similarity of other scripture compared, commentators cited, especially Meyer, Dr. Waldenstrom talking the least. But their subsequent remarks show that reverences in the speech of parents and child is weakened by the superior attainments of the latter, and the ethical rule that might all have preserved that reverence is overthrown by the criticisms of science, and has not yet been replaced by Chris-
WOMAN'S WORK.

"Tyrant of soul—noblest therefore to save it from want of choice. Not waiting, asking, wherefore? Acting as his heart dictates."

The Word of God (Prov. 24: 11, 12) bids us welcome every effort which shall be made by Christian women, for the Christianizing of the world.

"If thou forbear to deliver them that are drawn unto death, And if thou sayest, Behold, we knew it not; And if thou hadst not that which imploseth the soul, doth he not know it? And shall not he be ready to every man according to his works?"

WORLD'S MISSIONARY COMMITTEE OF CHRISTIAN WOMEN.

The women who were in attendance upon the World’s Missionary Conference, held in London, June, 1888, held several meetings by themselves, for the consideration of questions pertaining to woman’s work in missionary work. At one of these meetings it was proposed that there be a committee appointed which should be the establishing of a World’s Missionary Committee of Christian Women, which would effect a means of communicating between denominational and union societies, for the purport of securing united prayer for special objects; united effort for some great and pressing need, and for the arrangement of any general conference that may be deemed desirable.

This was at that time, a committee elected, of which Miss Abbie B. Child, Secretary Woman’s Board of Missions, Congregational House, Boston, Mass., U. S. A., was made Chairman; the other members being, Mrs. A. S. Quinton, President of the Woman’s National Indian Association, Philadelphia, Pa., U. S. A.; Miss Bennett, London Missionary Society; Miss Mulvany, Secretary of Church of England Zenana Missionary Society, 9 Salisbury Street, Fleet St., London, E. C; Miss Reid, Secretary of Scotland Ladies’ Association, Foreign Missions, 23 Queen St., Edinburgh; Mrs. E. T. Brown, 36 George St., Edinburgh. To this committee there has, since that time, been added the following: Mrs. Amelia Angus, Secretary Ladies’ Association, Baptist Missionary Society, the College, Regent Park, London, England; Rev. A. Loyd, Church of England, Woman’s Missionary Association, 10 Clapham Road, London, S. W.; Miss Christine Rainy, 36 George St., Edinburgh, Ladies’ Society for Female Education in India and South Africa. Mrs. Weatherby, 51 Gordon Square, London, W. C, Indian Female Normal School and Instruction Society; Miss Rosamond A. Webb, 297 Vauxhall Bridge Road, London, S. W. Society for promotion of Female Education in the East; Miss Toolea, 38 St. George Road, London, N. W., Zena Medical College; Mrs. J. B. Davis, Rochester, N. Y., U. S. A., Free Baptist Missionary Society; Miss S. C. Durfee, 34 Waterman St., Providence, R. I., U. S. A.; Woman’s Baptist Foreign Missionary Society, Tremont Temple, Boston, Mass., U. S. A.; Mrs. A. M. Bacon, 3112 Forrest Ave., Chicago, Ill., U. S. A., Woman’s Baptist Missionary Society of the Cumberland Presbyterian Church; Miss Mary F. Bailey, Milton, Wis., U. S. A.; Woman’s Board of the Seventh-day Baptist Church, Mrs. H. R. Macy, 1284 Chestnut St., Evanston, Ind., U. S. A., Woman’s Board of Foreign Missions of the Cumberland Presbyterian Church; Miss Mary F. Bailey, Milton, Wis., U. S. A.; Woman’s Board of the Seventh-day Baptist Church, Mrs. H. R. Macy, 1284 Chestnut St., Evanston, Ind., U. S. A., Woman’s Board of Foreign Missions of the Presbyterian Church; Mrs. G. N. Thorpe, Philadelphia, Pa., U. S. A., Woman’s Board of Missions of the Presbyterian Church; Mrs. L. S. Keister, cor. Main and 14th Sts., Dayton, Ohio, U. S. A., Woman’s Missionary Association of Brethren in Christ; Mrs. W. H. Hamner, Oakdale, Cor. Stone Ave., Cleveland, Ohio, U. S. A., Woman’s Missionary Society, the Church; Mrs. Holley Douglas, President Woman’s Presbyterian Board of the North-west, 48 McCormick Block, Chicago, Ill., U. S. A.; Miss Nathalie Lord, Secretary Woman’s Home Missionary Association, 32 Concord Baptist Church, U. S. A.; Miss L. M. Darvin B. James, 53 5th Ave., New York, N. Y., Woman’s Executive Committee of Home Missions of the Presbyterian Church; Miss S. E. Hight, Marrison House, 246 Jarvis St., Toronto, Canada, Woman’s Foreign Missionary Society, west section; Mrs. E. T. Brown. 36 George St., Hamilton, Ontario, Woman’s Missionary Society of the Methodist Church, Canada.

Some months ago we gave a notice in these columns of the forming of this committee, in London. We now, at the request of the Chairman, give the list of the committee members, as the list now stands. We believe that this organization, so simple in its structure as such carries in its hands of woman’s obligation to woman, an effective means by which such claims may be faced, and under the blessing of the Master may be multiplied in the Association; Mrs. Bojangles, in special need. We believe that the union of the names of the Christian women so widely separated, will be the direct means of the union of Christian longings for the betterment of the world’s work for woman; will give a sense of oneness amongst the members of the committee, which shall stimulate courage, even faith in the prayers these shall offer for world wide, but real, actual, pressing needs of womankind. We believe it to be peculiarly fitting that a unique group of women, responsible for the welfare of their own sex, shall be the special agents of woman’s obligation to the renewal of the destiny of childhood, and hence the injuction to make straight paths for your feet, which it is the mission of woman to carry in its hands of woman’s obligation to the world’s work for woman. Every one of us is certain of a following, more or less numerous, and many of these follow us as likely to be lame, weak-minded and tender-footed, but there are more inclined to follow us when we make crooked paths than when we pursue the narrow way.

The imitative tendency of which we have been treating is not, however, confined to children. It pervades all classes of society, from the lowest to the highest, and is largely responsible for the world’s unrest, and for its long and dreadful existence of sin and evil that is forever to be seen as that which is the fruit of the way. Every one of us is certain of a following, more or less numerous, and many of these follow us as likely to be lame, weak-minded and tender-footed, but there are more inclined to follow us when we make crooked paths than when we pursue the narrow way.

The very rich are determined, if possible, to distance all competitors in extravagance of expenditure and splendor of display. The moderately well-to-do strain even more in this matter, and many of these are not mere followers. One horrible murder or suicide, with all its disgusting details, is chronicled by the mews-papers, and lo, there comes a mob, until it sometimes looks as if the whole world were ready to be deluged with film and blood.

And just here is to be found the secret of the tyranny of fashion, and of much of the bitternes that we call love. There is not one who has not at some time been faced, and under the blessing of the Master may be multiplied in the Association; Mrs. Bojangles, in special need. We believe that the union of the names of the Christian women so widely separated, will be the direct means of the union of Christian longings for the betterment of the world’s work for woman; will give a sense of oneness amongst the members of the committee, which shall stimulate courage, even faith in the prayers these shall offer for world wide, but real, actual, pressing needs of womankind. We believe it to be peculiarly fitting that a unique group of women, responsible for the welfare of their own sex, shall be the special agents of woman’s obligation to the renewal of the destiny of childhood, and hence the injuction to make straight paths for your feet, which it is the mission of woman to carry in its hands of woman’s obligation to the world’s work for woman. Every one of us is certain of a following, more or less numerous, and many of these follow us as likely to be lame, weak-minded and tender-footed, but there are more inclined to follow us when we make crooked paths than when we pursue the narrow way.

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Israel never committed a greater folly than when they besought Samuel that they might have a king, so as to be like other people. Let us pray by the way, that God may give. Let us never mind about other people. Let us be content with such things as we have. The privilege of being the children of the world, but be transformed by the renewing of our minds, that we may prove what is that good and acceptable thing, which is the will of God—Baptist Teacher.

During the reign of Queen Victoria the Church of England has built 600 churches and places of worship. Separate churches have been created, and 40,000,000 subscribed voluntarily in the last twenty-five years for church purposes.
LJSSON XII.—DEATH OF SAUL AND HIS SONS

For Sabbath-day, September 21, 1889.

SCRIPTURAL LESSON—1 Sam. II. 1-18.

1. Now the Philistines fought against Israel; and Saul was gathered together all the men of Israel to the valley of Gilboa.

2. And the Philistines pitched in Ashdod, and were spread in battle array against him, thirty thousand chariots, and six thousand horsemen, and the people was very great as dust.

3. And when Saul saw the host of the Philistines, he was afraid, and his heart melted within him.

4. And when the messengers came to Gibeah of Saul, he sat in a seat on the wall of Gibeah of Saul; and his heart was greatly对照 in the Philistines.

5. And the archers shot at Saul; and the king said to his armour-bearer, Lift up the knob of thy spear, and thrust me through therewith; lest these Philistines say, My father Saul doth have a son. But the archers shot at him, and he was not slain.

6. And Saul took his sword, and fell upon his own sword; and he fell and died. And when his servants saw him fallen on his sword, they took his sword, and slew him there in the land of the Philistines.

7. And when the men of Israel saw that Saul was dead, they departed every man to his tent, as the people departeth from a city that is besieged.

8. And all the people that were in Gibeah of Benjamin were gathered together, and said, In the Lord do we dwell, or in the daughter of Jesse? Do not the men of Israel forsake the princes of the people to be servants of a foreign god?

9. And the people answered out of the city, As for Samuel, heALLEHOGLAD THAT hehad found them to be the children of the prophets.

10. And Saul took a yoke of oxen, and he cut them in pieces before the Lord: and Saul said, It is the sacrifice of the people that was found among the Philistines.

11. And Samuel said, What ails thee, that thou criest aloud to-day?

12. And Saul said unto Samuel, Because Goelit is but a young man, and he is witness among the people.


14. And the Lord said, Arise, go down against thine enemies, the Philistines, and save thy brethren the children of Israel, which are on the seaside in Gerar.

15. And Saul and the people gathered together, and went to Ramah, where the Philistines had pitched. And they pitched before Saul in Ramah.

16. And Saul sought God, but God was not found.

17. And Samuel said, Arise, and go down to Gilgal: for there I will meet thee to conduct thee down to battle against the Philistines. And Saul and all Israel his servants went to Gilgal, and pitched there.

18. And Saul and all Israel his servants went to Gilgal, and pitched there. And the people sacrificed sacrifices there unto the Lord.

INTRODUCTION.
The events subsequent to that recorded in the last lesson were as follows: The repentance of Saul led to a truce between him and David. 1 Sam. 26:18-23. Soon after this, however, Saul once more pursued David, Davidsarcastic remarks to him, in which he implied that Saul was not proofs of his loyalty, and David was allowed to return unhurt. 2 Sam. 18.

TODAY'S LESSON.

V. 3. And the Philistines followed hard upon Saul, etc. They directed their attack upon the king and his immediate attendants, determined to exterminate the kindom of Israel. In this way they brought Israel to the most hopeless condition.

V. 4. The son of the armour-bearer, Draw thy sword and thrust me through with it, etc. Saul is now filled with despair, and seeks death as a relief. His son, upon whom he had placed so much hope, expired alone without defense, and is determined to end his existence. What is terrible contrast is this condition with his early victories and his triumphant coronation! Is it possible for his glorious reign to end in such a manner? Evidently so, for the means of the Philistines were superior to any he had ever met with before. The moralization and final ruin that is always sure to follow a corrupt, selfish, and godless government. When his son was last seen, taking his departure from him, in the last moments of his life, he took his own life, and thus became a fitting example of self-destruction; another fearful lesson that always comes with every act of corruption to a ruler.

V. 6. Thus the whole family, the king and his sons, came to their end on the same day, and left the field open for the new king and a new reign, in which God himself should be recognized as Supreme Ruler.

V. 7. And when the men of Israel that were on the other side of the valley saw that Saul was slain, they also departed, and left Saul and his three sons fallen in mount Gilboa. It was the shock of the victory that they found so terrible that caused them to give up the field.

V. 9. And it came to pass on the morrow, when the Philistines came to收割 the slain, that Saul had died by his own sword. They found Saul and his three sons fallen in mount Gilboa. It was the shock of the victory that they found so terrible that caused them to give up the field.

V. 11. And when the inhabitants of Jabesh-gilead heard of that which the Philistines had done to Saul and his three sons fallen in mount Gilboa. They came and took away the bodies of his sons, and buried them under a tree of Gilboa, and fasted seven days.

GOLDEN TEXT.—The face of the Lord is against them that do evil, but his mercy is on them that fear him; and he willablish the fatherless.

DAILY HOME READING.

S. 1 Sam. 31:1-13. The disobedient destroyed.

M. 2 Sam. 1:20-23. David’s lamentation of Saul and Samuel.

F. 5:3. Obedience essential.


TOPICAL AND SCRIPTURAL ILLUSTRATIONS.

by H. B. MAURER.

Advantages.

Said an old commander at Sedan: “What a shame it will be to you Englishmen, who feed on good bread and beef, to be beaten by three Spaniards on lemons and oranges.”

False Benevolence.

A reputation for Christian benevolence undoubtedly has its value, but it is painful to read that, at Chicago, a deputation has waited on Mrs. McCormick and her son, owners of the McCormick reaper factory, to give their employees “living wages.” It is stated that the wages of the wood-working hands have been reduced four times within the past year, until they are now so low that no man can live on what he receives and support his family. Yet this very deputation gives them $100,000 to a theological seminary during the year, in addition to previous large gifts to the same institution. It is a good thing that they are thus interested in benevolent enterprises, but if the statements of their working people are true they are a burning shame. If a theological school can only be helped by grinding the face of the poor it had better die.

The Safe Channel.

A good ship was passing on a fine day along a dangerous strip of coast, when thousands have been shipwrecked. “I suppose you know every rock and sandbar along this coast,” said a passenger as he stood on the deck beside the captain. There was a deep meaning in the glance which met the eye, the captain answered, “I know where they are not.” Ah! that was wherein lay the safety of those who had committed their lives and merchandise into his keeping. He knew where the safe channel lay, and kept it.

Hindrances to Conversion.

Akaba was the captain of a robber clan. His treasures were filled with stolen stores, but his mind was ill at ease. He came to Ben Arhem, a dervish on the borders of a wilderness in Arabia, addressed him.

“Five hundred swords obey my word; slaves bow down to me. Give me a pitch of enchanted water, and tell me how I can add the hope of eternal life.”

The dervish pointed to three immense stones, bade him take them and follow him to the top of the hill.

Akaba took them up. He could scarcely move. One by one he was obliged to leave them, and they easily climbed the hill.

“My son,” said the hermit, “you have a three-fold burden to hinder you to a better state. Dismiss the robber band, set your slaves free, give back your ill-gotten gains. Soon you would be in possession of those stones, than find real happiness in power, lust, and wealth. Akaba obeyed the hermit. Matt. 19: 22.

Affliction.

In large factories where they pass these muslins over red-hot rollers, it is a strange process, but it is simply to scourch off the fuzz or nap, so that the muslin will take a clear and bright impression of the print. So in this life of ours, God often puts us over these red-hot rollers of affliction, so that the nap may be cleared away, and we may have the impression of his son, our Saviour; that the character of Christ may be stamped upon us more clearly, more legibly.

Isa. 43: 2; Heb. 10: 32.

Self-Confidence.

A lady once had a pet hon. lady once had a pet hon. A dervish pointed to three immense stones, bade him take them and follow him to the top of the hill.

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A SUGGESTION FOR A PROFESSIONAL DEBATING CLUB.

Not many years ago there was established, at Liverpool, a debating society, modeled almost precisely after the form of the House of Commons, known as its Ministry, the Parliament of the Opposition, and its Whips, while its rules of procedure, and even its printed bills and stationery, are borrowed not only as purely as possible from its historic prototypes. The members were elected by ballot, as in a club, and a small entrance fee was paid the current expenses. The debates took place in a large hall, and strangers were admitted to the galleries on the crest of two pence; the price of a glass of beer was found a sufficient barrier to keep out the rough element. The Liverpool Parliament was wonderfully and handsomely furnished in the main hall, and being imitated in Glasgow, Sheffield, Hull, Bristol, Norwich, Manchester, and many other provincial towns, and in London, half a dozen similar institutions sprang into existence, most of which are still in a flourishing condition. All of these were copied from the same model and conducted upon the same system, so a sketch of one will answer for the others. I cannot do better than describe a visit I once paid to the Kensington Parliament, containing a portion of a schoolroom, without which no monthly mode of access. You could hardly picture a greater contrast, than this scene presented to me: the hall was full of boys in long frocks, and of M.P.'s, drapers, solicitors, cannuhblers, who, in the background, gave an additional tone to the oratory. Here were neither the American' professionals, with their shouts forward, nor the Australian' parsons, who, in their clothed tresses, looked forward to the Tea Party of the Day, or the English' members, who never turn a deaf ear to those who cry aloud for mercy.—Golden Rule.

THE WORLD'S HOSTILITY TO THE CHRISTIAN.

BY ELLA GURYER.

Only a few days since, a young man who is one of Christ's soldiers came home from his work with a lengthened face. We waited some hours to hear just what had gone wrong, and found that his 'boss,' with several fellow-workmen, had cut him down to his last place for saying a prayer or two at the end of the business, and after the banquet there is a grand debate, in which representatives from all the leading parliaments of the world—Lillie, in Harper's Magazine for September—shall be dealt with according to their faith; not according to their politics, or their race, or their language.

CHAIR BENEVOLENCES.

Get the committee to work. Do not do what you can get others to do. Christ made the Jews roll away the stones from the sepulcher. He is not the greatest pastor who can do the most work, but he is who can set the most people at work. When you can get a man to work for something for God, he finds out that co-working with the divine causes God to do something for him. The sooner preventive of apostasy is work. "Flying fowls are never caught in the fowler's snare."

Cornelia or Voluntara ever showed a finer spirit than the mother of Lyman, who, when informed of his death at the hands of cannibals, and that his body had been devoured by his murderers, sobbed out her strength, and amid intermingled sob's exclaimed: "Praise the Lord, that he ever gave me so good a son! I would rather lose my son, than that some heathen idol, would be set up in his place to preach salvation to the savages that feasted on his flesh." It has been said that "graves are the mission fields, and Christians are the masons with them—"the green mountains of a far distant world." The rounded hillock, over the pileless mound of Bibles and tiles, is nearer the eye of faith than Himalayan peaks. The courage of Gordon is eclipsed by the exploits of Captain John Lillie, and his little band of missionaries into the heart of Africa is the sublime spectacle of modern heroism. The band that put the 500 at Thermopylae, but they survived—his missionary and his little regiment of ten thousand Greeks. The daring achievements of Achilles made the heroes of Marathon and Plataea. Should Wm. Taylor and his company fall beneath savage arms, or fatal fires, are a single son of Ham is wont to Christ, the church will change its pentameter period and exultations, and become instinct with the same noble revenge that filled the soul of Lyman's mother. Africa reclined—would aver the church for her "noble army of martyrs."

They never fail who die in good cause; the black cock crows. Their heads may sodden in the sour, their limbs frozen to the bone and castle walls, but their spirits are strong in battle.

Every missionary who has lost his life in pagan lands has saved it. It can scarcely be said a sad loss what he instantaneously finds. One moment a martyr in blood or flame—the next an immortal crying beneath the altar, "How long?"—Howard Henderson.

They who apply themselves to Jesus Christ shall be dealt with according to their faith; not according to their profession, or according to their professions, but according to their faith.

Henry.

On the Best in America.

Every wise and wakened young man from the country now finds it profitable to take a short, practical, business course, and should select the best school. Bryant & Stratton's Business College, Buffalo, N. Y.—founded in 1880—has the best course, and the most conspicuous honor, and has a high standing in the business world. Write for elegant, ery for catalog, send all letters and inquiries to Dr. S. Mitchell, Eye, Ear and Throat Specialist, 63 Main St., Hornellsville, N. Y.

Wanted.

A Seventh-day Baptist holding a position as better-maker and engine-crafter in a defeating-separator in a diary weeds a position as manager or better-maker in a dairy. Reference furnished. He and work with friends in any line of business. Address, Daise, Niantic, Conn.
HISTORICAL & BIOGRAPHICAL

RECORDS OF THE CLARKE FAMILY.

Mr. Edwin P. Clarke, Room 15, No. 26 Court St., Brooklyn, New York, has been engaged for several years in collecting material for the genealogical history of this family in America. He speaks of his descendants of Clarks and their descendants, who settled, in 1638, at Newport, R. I., the leader of whom was Dr. John Clarke. A brief account of him and his Bible lately appeared in the Sabbath Recorder. He had, at that place, a brother named Joseph Clarke, whose son, called Jesse Clarke, married Hannah Perry, of Newport. We introduce the Sabbath, and is the ancestor of many of the Clarks who have since been numbered with the Seventh-day Baptists in this country.

Mr. Edwin P. Clarke is well fitted for the task to which he has placed his hands. He is greatly interested in the subject, being himself a member of this large and widely-scattered family, having received a peculiar culture in his college life, and his subsequent employments fit him to perform this work thoroughly, correctly, and impartially. He intends to embody in a printed form, doublets a book, the results of his investigations. Already he has opened correspondence with persons belonging to different branches of the family, and he earnestly solicits letters to be written to him from members of other lines, giving full names, residence, dates of birth, marriages and deaths, and such other information as they desire to communicate to him. See his address at the beginning of this article.

ANECDOCT OF HANNAH PERRY.

The incident here presented has often been told in the families of the Clarkes, who are the direct descendants of the woman mentioned. Her father, Samuel Perry, was born in Rhode Island, in 1636, and was connected with the ancestry of Commodore Oliver Hazard Perry, the hero of the naval battle on Lake Erie in 1813, and was a cousin of Mary Mott, the mother of General Nathan Greene, of Revolutionary fame. Her mother, Susanna Hazard, was the daughter of Stephen Hazard, whose father, Robert Hazard, was born in England, in 1634. Hannah Perry was sent by her parents to the home of Commodore Oliver Hazard Perry, of Richmond, R. I., in 1746. Their son, Stephen Clarke, whose wife was Susanna Potter, also a descendant of Robert Hazard of England, was the ancestor of many of the Clarkes and their relatives at the present time. In 1769, her son, called John Clarke, Westery, R. I., in Brookfield, Adams, and Independence, N. Y., in Milton and Walworth, Wia, and elsewhere in this country. Dr. Henry Clarke, one of the editors of the Seventh-day Baptist Missionary Magazine, and one of the compilers of the Seventh-day Baptist Hymn Book, was a son of Stephen and Susanna (Potter) Clarke.

But the incident is related as follows: "When a young girl, Hannah Perry was sent by her father and mother to school in the care of a minister and mother owning her. She was to make her journey on horseback. Her mother instructed her to stop at a certain store on her way back and procure a pair of hand-cards, used in making woolen rolls for spinning. She had performed both. Returning home on the path led through some dense woods, and she said to herself on entering them, 'What if some robber should spring out from behind these trees or bushes and attempt to seize me and take my money?' And sure enough, some one did then and there. She was retailed and caught the reins of her horse, saying in a rough voice, 'Deliver your money.' Instantly she thought, if I give him the money he will kill me and hide my body somewhere in the thicket. So she at once reached out her hand, holding the cards, and struck the man on his head with them as vigorously and swiftly as possible, retorting, 'I'll deliver you.' He was soon compelled to lose his grasp on the reins, and then she hit the horse a smart blow with the cards, was soon carried out of danger, and arrived at home in safety. It was so dark in the woods that she could not distinguish the features of her assailant, but a neighbor fell upon him as he was affected with a mysterious sore head immediately after the occurrence. It was this courageous spirit, prompt in devising the best expedients, and quick in execution, that distinguished the ancestors of many of the members of the family to which she belonged, in their defense of our country on land and sea.

ITEMS FOR OUR HISTORICAL AND BIOGRAPHICAL DEPARTMENT.

At the recent session of the General Conference of the Seventh-day Baptist Association Historical Society reported in favor of urging the pastors, or other members of our churches, to prepare full and accurate histories of these churches with a view of having them published in the Sabbath Recorder. The newer churches, as well as the older ones, were included. We know that this work has been done, in part, in several of them, and we trust it will soon be begun in many others. Those who will hunt patiently for needed information for such histories, will soon find that valuable items are lost every year. Some old person has died, who was familiar with certain facts, and there is left no one to give accurate details in regard to them. No record of them can be found. Important documents relating to the proceedings of the churches are lost every now and then, and most of them are never recovered. We have in mind two old papers containing the ministers and the articles of agreement of a large society among us at its first organization. For nearly forty years, no trace of these existence could be found, and yet the correct history of that society could not be written without them. Fortunately, they were lately discovered among the castaways and forgotten effects of a deceased minister. To say that they were prized ‘more than their weight in gold,’ is to state the case very mildly. More than one person simply leaped for joy. We know of a most serious controversy, jeopardizing the permanent peace, and perhaps the legal existence of a church, as once being satisfactorily settled in a few hours by the finding of an old document that was accidentally and fortunately hidden away with a quantity of masty papers, and given up as lost. The sooner the thorough search is made in our communities for items to complete historical statements of their career, the more certain our people will be of procuring valuable pieces of their different operations in the past.

The transactions of a people or a nation are usually best understood in the biographies of its leading men. The work of our denomination in this country has, from the beginning, been characterized by some prominent laymen. Faithful sketches of their lives, showing their effort for the cause of the Sabbath, and their experiences, in charge of our churches, or in guiding our chief organizations, exhibit, in the most striking form, our struggles, our defeats, and our triumphs. Some of these have been hitherto but as yet to be made known to the general public. These holes have been much neglected, and the history of our denomination when completed, may be the most valuable data for these sketches perish. We hope there is no items in this department of the Recorder are read with greater interest than anecdotes of our former noted pastors or other influential persons of the church, especially if they were eye-witnesses in the principal movements of our people. The descriptions of these are apt to be brief. In each one there is usually presented a central fact or idea. They reveal, often, the most suggestive glimpses of our former and most recent history. Such items are earnestly solicited for our columns. Let any one knowing some anecdote or incident of this nature, write it out carefully and send it to the editor-in-chief for insertion in this paper.

The influence of such historical anecdotes on the members of our churches, particularly the young who read them, must be most wholesome. They attract and hold the thoughts and the affections to our career, our doctrines, and our purposes; and in this way tend to unify our people, and impart enthusiasm to the support of our causes.

WHO WAS HE?

Here is a kind of puzzle, taken from The Christian Work for the young people to try their wits upon:

Away over the ocean, in the city of Florence, March 4, 1475, a little boy was born. His parents had a large family, but a very moderate income, so when their family began to get too large they were compelled to have them apprenticed to different trades. The little fellow we are most interested in was sent to study literature under a master named Francesco d'Urbino. But the boy neglected his studies, and spent his time drawing, thus bringing upon himself the reproach of his master and parents. They tried their best to get him to follow their desire and teachings, but finally the father, seeing in what directions his son's ideas were bent, yielded to his wishes, and sent him to an artist, who was a great painter and sculptor. The boy soon far ahead of his master, and desired to copy some models in the palace of Lorenzo de Medici. When this boy was eighteen years old, his master died, and his son, seeing the genius of his young pupil, would not consent to part with him, although he did not then comprehend his full value.

Once, after a heavy snow-storm, the master sent for his pupil and commanded him to make a statue from the snow. The young man was not disappointed, and molded a figure of dazzling whiteness and beauty, and after that the master treated him with more respect and favor. At the age of nineteen he went to Rome and won great fame. He was soon recalled to Florence, however, to assist in decorating the Medici Hall of that city. The Pope of Rome became angry with him at one time, and to humble him ordered him to paint the roof of a chapel; but instead of bringing disgrace upon the boy as had been expected, the work was done in such a style that success instead of disgrace attended him. He died at Rome on the 17th of February, 1663, at the age of eighty-eight, after a long and successful life devoted to his art.—Morning Star.
Sabbath Reform.

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

REQUESTS.

The following sums have been received during the past year for the use of the Sabbath-schools, Religious Classes, and other religious purpose.

From Estate of Mrs. Anna J. Stillman.
From Mrs. Diana Hubbard.
From Mrs. M. J. Champion.

Total.

$105.00

THE PUBLISHING HOUSE.

The facilities of the printing house have been increased during the past year by the purchase of a quantity of new type, and a new folding and pasting machine,—the latter being a gift from two of its contributors. It will probably save its cost in a short time by lessening the expenses of doing that part of the work. The present standing of the publishing house, and the work done during the year are reported by the agent as follows:

RESOURCES.

Cash in hand, $ 140.65
Machinery and fixtures (inventory), 5,000.00
Mats, office furniture, etc., 1,227.23
Office furniture, 155.47
Postage stamps, 2.12
Furniture, 3,000.00
Recover paper, 313.00
Stock (non-inventory), 300.00
Ink and oil, 41.15
Insurance (assured), 30.00
Bindery Petit, 45.00
Starch, 31.00
Bills receivable, 30.00
Outlook paper, 277.72
Book accounts, 1,005.00

Total, 8,080.84

Wages in 1888, 8,007.34
Net earnings, 73.50

There has been paid out of the general fund, Bro. J. S. Mosher, and it is hoped that he will develop the means necessary to secure employment in Sabbath-keeping establishments. It may become impossible to prevent more or less of our work being done on the Sabbath, and this would take away from the permanency of our arrangements, particularly in view of changes in the personnel of the Executive Board.

4. The chairman of the Board to bring it in closer relations with the office would involve none of the difficulties inherent in a removal of the Publishing House, and is much the best and most feasible way to avoid the disadvantages now inseparable from the present arrangement.

Bro. E. P. Saunders, who has for years most acceptably filled the position of business manager of the Society, has resigned his services, and was others fitted for it on the first of June. In consequence of this change the offices of business manager and general agent are now filled by Bro. J. P. Mosher, and it is hoped that a saving in running expenses may be thus made, both Bro. Mosher and Dr. Platts taking upon themselves a larger share of the work than heretofore.

LOCATION OF THE BOARD.

For reasons given in the last annual report, which have lost none of their force, your Board will continue to sit in Alfred, New York, for reasons of convenience and economy.

SABBATH CHILDREN.

"The worst injury any parent can inflict on society is to pet and spoil their children in such a way that when they grow up the world will regret that they did not die in infancy. A mother allows her boy "to answer her back" and treat her rudely. Years after she has gone to her account, another person will reap the bitter harvest of her weakness. The spoiled son will have taken to himself a wife, whom he treats in the same rude manner that he was permitted to adopt toward his mother. A spoiled boy may possibly become a worthy, religious man; but the spoiled girl will be seen in the large amount of dress that will go for the gold. He will be ill-natured, uncharitable, uncomprehending, selfish, and disagreeable. The Mothers, you can prevent this! When a boy is given to you, accept him, as not a playing merely, but as a most sacred trust—a talent to be put to the best use; to make him pure, truthful, unselfish, independent. Teach him to hate cruelty, to take the part of the weak, to relieve the suffering by recognizing the pain of others, and to give careful consideration to a woman, particularly to his mother and sisters. In this way you may prevent the spoiled child from growing up to be a pest to society."

THE SABBATH RECORD.

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Such a...

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values, "By the great cities,
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and send
the money, at the rate of $3 a year, for
the time thus indicated, and we will gladly "cor-
t the figures."

the coming and going of the General Confer-
cence, the opening of our schools, the date at the
head of our letters, all remind us that summer
has past, and that we are hastening on towards
the close of "life's brief day." "Whatever thy hand finds to do, do it with thy might."

In the article by W. H. Ernst, "In what sense were the sufferings of Jesus vicarious?" page 572, about the middle of the first column, the sentence, "Hapier is rendered 'for' three times in the New Testament," should read, "Hapier is rendered 'for' one hundred and eleven times," (111).

Dr. McCARTHUR says, "It is a soul loss to use
as a denomination, when our sons and daughters
go to other than Baptist schools." If that is a true of a large and strong people like the Bap-
tists, how much more is it true of a small people
like our own, which has so many odds against which to contend, in every effort to
strengthen itself for the Lord's work!

As some of our readers will remember, the entire building and plant of the Elminia Daily
Advertiser was destroyed by fire early in 1888. They will be glad to learn that the building has
been rebuilt and the plant replaced with a full
line of new material, including a Bullock web-
perfecting press, book and job presses, of the
Potter and the Campbell makes, etc. The
Advertiser is one of the best dailies outside of
the great cities, and well deserves the prosper-
ity indicated by this rebuilding and restating
of its offices.

"Not simply good, but good for something," is 3aying of recent origin, but old import.
The measure of value is not simply in what a thing is, but in what it is good for. The test of
values, "By their fruits ye shall know them," expresses the same thought. The religion of
Jesus Christ stands this test, and proves itself both good and good for something. In it
sinner finds pardon; the dead, life; the weary,
rest; the lost, home and heaven. Until we find
something that is better, and that does more
than this, let us joyfully hold fast our profes-
sion.

Conference is past, the schools have opened, and September is nearly two weeks old; in
three and one-half months the year 1889 will be
gone. Harping, dear friend, to the Recorder? Do the little figures after your name read "Dec. '89"? If so, your sub-
scription is paid; if not, kindly note the differ-
ence between the date found on the margin of your paper and that indicated above, and send
us the money, at the rate of $3 a year, for
the time thus indicated, and we will gladly "cor-
t the figures."

OUR GENERAL CONFERENCE.

In concluding some remarks about our Gen-
eral Conference, last week, we intimated that we
might, at some future time, speak of some
things which may be considered defects in our
late session. This we will do now, not for the
sake of finding fault, or indulging in a spirit
of criticism, but realizing that while a little whole-
some commendation is stimulating and encour-
ging, a frank statement of faults may help to
overcome them, we make these strictures for the "good of the cause."

1. The attendance at the Conference was not
what it ought to have been. Perhaps those
whohospitality was taxed to afford entertai-
ment for those who did come, will not agree
with us in this statement. Let us see. From
year to year, these annual gatherings have been
increasing in influence and importance, and many have testified to the personal blessing
which they have received in attending. Why
should not these personal blessings be extended to
many who have never been reached by them?
The reading of the annual reports of the socie-
ties, showing the increases and decreases upon these reports, and of the plans of the
future, showing the size of the field open to us,
the vastness of our opportunities, and the
pressing claims upon us, have been like a revelation
to many who have not been accustomed to take
these comprehensive views of ourselves, and
our world; and some who came to our recent ses-
tion thinking that there wasn't much for us, as
a people, to live for, have gone away impressed
with the two-fold idea that we are already a people
of some importance, and that there is room for
almost unlimited usefulness, if only
their be sufficient vitality at the heart to push
outward. Now, if the contact with the sessions of
this conference made this impression upon
a few who came to it for the first time this
year, as we know it did, why might it not have
produced similar effects upon many more who
might have been there but not there? There
was a divine philosophy in that arrangement by
which God's ancient people were required to
go, and move, and make a nation; the same idea is
true of Jehovah and his people. Jehovah
people on the scene, and it was too
great a burden for them to go to Jerusalem
every year. Better save their time and strength
and money for some more practical uses! There
is no more absolutely needed of us; our people
for the next year would have received a
much stronger impetus if there had been a
much larger attendance of our lay membership.

One thousand dollars more put into railroad
fairs and necessary expense of attending the
Conferences would not have been so much taken
from our treasuries, but would have been a pay-
ing investment for our work, an investment
paying large returns in personal interest, in
consecrated manhood, in money systematically
and regularly given to carry forward that work.

The most to us was the adoption of a proposition looking to the
procuring of a tent for the main audiences.

This has been the inner desire to all who have
been in any way connected with the Conference;
and many would go away enlightened, instructed
and saved. There should be more frequent
appointments for gospel preaching, and for
strictly devotional meetings, meetings the
object of which is not to discuss reports and deline
plans, but to worship God, and to receive the
baptism of the Holy Spirit, the source of all
blessing and power. We do not plead for less
of business, but for more of the devotional spirit
that can vitalize our business and make it
all worshipful. Our second criticism on the
General Conference, then, is that it is too nar-
or in its plans for work and worship during its
annual sessions.

If these criticisms are just, and we should be
glad to be corrected if they are not, then do we
not owe it to ourselves, to the cause which we
belong to and to God, to try to find out about the-work of enlarging our plans and of
so shaping those anniversaries as to make them
of more power to all our people and a means of
instruction to those outside? We rejoice in all
that has been accomplished, and are anxious to
see the signs of progress which the last few
sessions have brought us; none rejoice more than
we in those movements by which all classes of
our people are brought into harmonious
working order for our various denominational
enterprises, but let us not, in our self-congratula-
tions for what has been done, forget that there
is much more to be done, and that there are yet
many improvements to be made in our plans
and methods.

THE MONK'S VISION.

There is a striking legend illustrating the
blessedness of performing our duty at whatever
cost. You have doubtless seen a beautiful vision of our Saviour, and in silent bliss he was gazing upon it. The hour arrived at which it was his duty to feed the poor at the
convent-gate. He would fain lingered in his cell, transported with joy at the vision; but he was called upon by one of duty, and left it to perform his humble service. When he re-
turned he found the blessed vision still waiting
for him, and heard a voice, saying, "Has thy stayed, I would have gone. As thou hast gone, I have remained."
T HE SABBATH RECORDER.

THE EFFECTS OF THE CULTURE OF A COLLEGE UPON ITS GRADUATES.

It was my privilege, some years since, to visit an Indian pueblo, an old village of some surviving Inca blood and Ruatan (the latter, a term of pejorative and redemptive significance in Indian and Spanish tongue) surrounded and facilities to which those of the Aztec home offer only a faint comparison. With such a school are usually connected well-arranged grounds, ornamented with trees and shrubbery. Here are spacious buildings, often expressing the best principles of strength and beauty, artistic and airy recitation rooms, with the needed appliances for comfort and instruction in presenting the customary lessons. Here you find well-selected libraries of miscellaneous works, valuable cabinets and apparatus for the various branches of practical science, and the best prepared and indispensable books, furnishing the rudiments of priceless knowledge. Here you listen to sacred hymns, extracts from the Scriptures, and heart-felt pleadings of earnest and thoughtful souls in prayer. Here you are entertained by declarations of the choicest passages in the famous speeches of all times, by discussions of vital questions in the lyceums, and by model lectures on the most practical and popular themes. Here are the enjoyed private in the lives of more of the keenest insight into the successful methods of business. Here are sought and weighed the carefully expressed opinions of leaders in the social, political, and religious movements of the day. Here is counted, in the direct way, the personal influence of devoted and thoroughly educated teachers. Not as in the aboriginal abode, the inmates of a college look constantly upon forms of more robust persons, more artistic dress with which they are clothed, and more pleasant and the animated, sustained voices of fuller, more musical people, more longings and sentiments of the heart. They are affected by contact with the more polished manners, the incomparably more aggressive efforts, and the immeasurably stronger intellects of those acquainted with the widest ranges of human learning. To such a center of supematural culture are generally attracted the most active ambitions, and intellectual youth whom our highest civilization is rearing in our families, and to whom it is opening the operations of beneficent work on earth. As a general fact, the graduates of our colleges and universities present, in their subsequent lives, the finest examples of complete development of all the mental and spiritual powers, examples in which are shown the most patient endeavor, the broadest culture, the most practical sagacity, and the steadfast moral heroism. The means of accomplishing these results, we will next consider more specifically.

1. The collegiate school is the store-house of the learning of the whole world. This is essentially true as that a bank is the depository of the money of the circulation community. The legacies which the brightest intellects in the field of ancient and modern literature have bequeathed to the race, are here preserved, and are vigorously employed in awakening and training the minds of the younger generation of young people. In the study, the best and the best is given. In such an institution are clearly interpreted and persistently taught. The manuals used in the study of the various branches of physical, mathematical, and mental science, while not filled with the numerous statistics and other details accumulated under each topic discussed, still present the complete theories and the matters involved. All the art and practical knowledge is imparted, covering the common ground which belongs to all professions and useful trades. Nowhere else is this so carefully gathered and retained, and nowhere else is it so generously and uniformly offered to all classes of minds. Subjects which have been developed by the researches of thousands of original thinkers through hundreds of years, are often fully treated, as to their essential points, on a few pages, and are readily comprehended in a brief work. The student, not through the tedious process of original discovery, but by the means of the rapid presentation as in a panoramic view. Here the law of exclusion is observed in an eminent degree. Errors and untruths in the conceptions and beliefs of men are eliminated from the stock of required information, when they have been detected frequently after myriad of days and weeks in experimenting and close analysis. The memory needs not to be laden with this refuse, to augment the load of useful truths.

The proved realities already found in the explored fields of nature, in the domains of human experience, and in the summaries of divine revelation, are systematically grouped together, accurately stated in comprehensive formulas and propositions, and eagerly accepted by the industrious student.

Inconceivably precious is the amount of knowledge which a college graduate may acquire in his school life. There comes to be his eternal inheritance the mass of great truths, which, when discovered and understood, rearrangers of the enterprises and achievements of the world, have made them famous and beloved. Among the sure acquisitions of his intellect are those pregnant thoughts and energizing sentiments which have, through all the progressive movements of civilization society, inspired the minds of poets, been the staple of the appeals of orators, furnished the bases of the schemes of statesmen, been woven into the profoundest views of philosophers, and guided unvaryingly the op-ed evolution of business men to erect complete apprehension of the salient facts, relations, and laws, which are embraced in the widest scope of the human understanding, enables him to form the most accurate judgments, and to plan any special effort, and even his life-work with the best prospects of success. He is provided with the materials to cope, in thought and endeavor, with the leading managers of the community in which he resides. He is familiar with the growing ideas and the inherent processes which have characterized the main social, political, and religious movements of the different ages of the past, and he is, therefore, largely qualified to forecast what courses should be pursued, and what reasons should be urged, and what results should be expected, in the prosecution of similar enterprises in his own day. He is enabled to avail himself of the advantage whose value cannot well be estimated. Also, there may be plainly revealed to him the ideals on which the material creation was made, and the laws by which Divine Providence controls our earthly affairs. The solid foundation, the ethical and spiritual, the intellectual and mental, and the materials, and the designs of the various apartments, and the roofing of the edifice which represents his whole career in this world, may all be apprehended by him in his college; and the experiences seen in the lives of others. He can thereafter proceed daily to complete the structures by his reading, observation, clear thought, and matured plans.

(To be continued)
THE SABBATH RECORDER.

[Vol. XLV, No. 37.]

COUNTRY-SEATS AND CHARACTERS.

You invite me to come to your country-seat to spend a few days. Thank you! I arrive about noon of a beautiful summer day. What do you do? As soon as I arrive you take me at once out to your delightful and romantic setting of the ponds and umbrellas. You take me down to the artificial lake, the spotted trout floating in and out among the white pillars of the pond-lilies. You take me to the strolls and kennels where you keep your fine hounds and setters and the Gordon setters, and the high-stepping steeds, by pawing and neighing, the only language they can speak, asking for harness and saddle, and a long, long, long ride. Then we go back to the house, and you get me in the right light, and show me the Kesnetse and the Bierstadt on the wall, and take me into the music-room, and show me the bird-cages, the canaries in the bay-window answering the robins in the trees. Thank you! I never enjoyed myself more in the same length of time.

Now, why do you not do that same way in regard to the characters of others, and show the lollom and the music and the bright fountains? No, we say, Come along, and let me show you how man's character is green-scummed frog-pond, and there's a filthy coiler, and I guess under that hedge there must be a black snake. Come along, and show yourselves for a couple of hours with two of these nuisances. Oh, my friends, better cover up the faults and extol the virtues, and this habit of universal friendliness, however established, will come as easy as it is this morning for the syrings to flood the air with its sweetness, as easy as it will be further on to cultivate to which grows the grass.

When we hear something bad about somebody we supposed to be good, take out your lead pencil and copy it. Let me see; I can accept that baleful story about that man's character, I will take off twenty-five per cent for the habit of ex-aggeration which belongs to the man who first told the story; then I will take off twenty-five per cent for the additions which the spirit of gossip in every community upon the original story: then I will take off twenty-five per cent for the fact that the man may have been put into circumstances of overpowering temptation. So I have taken off seventy-five per cent. But I have not heard the other side of the story at all, and for that reason I take off the remaining twenty-five per cent. Excuse me, sir, I don't believe a word of it.—The Rev. T. DeWitt Talmage.

When you have learned to submit to do faithfully, patiently, dutifully that is most distasteful to you, God may permit you to do the work you like.—Prof. Rit the road.

OUR MIRROR.

N. B.—“Hints of news for ‘Our Mirror’ may be sent to the cor-respondent at 192, Saratoga Springs, Ala., or to Leonard Judson at 42, Broad St., New York. We are always willing to use any additions which would better be sent to the Temple.”

The Young People’s Societies of Christian Endeavor, in the State of New York, are making arrangements for a general congress, Oct. 29th, 23d. There are said to be 1,500 societies with about 90,000 members. Out of this large number of societies it is expected that a large convention will be held. The local society committees are making arrangements for reduced railroad and hotel fares.

We seem to stand by the Saviour’s broken sepulchre, just as a man stands upon the shelving brink of the precipice from which some sinking soul has watched him, shuddering as he thinks of the awful death that he has only just escaped. Look, and see the place where the Lord lay, and tremble with triumph to know if the stone there yet? If it is—if the stone is not yet rolled away—if the grave clothes and spices yet shroud and embalm the corpse, then let the darkness shroud the sun and stars, and bid a long, long, long, long night to all the world’s hopes of life; for existence is a feverish dream, and death shall be the chastity, but its welcome end.—W. Morley Punshon.
and I should like to add a sentence I found in a German book the other day: 'Do thoroughly whatever is given you to do; love your calling, and be constant for your own; and help to work out the future according to God's will.' And who can doubt the great future that women have before them? It rests with them alone.
Obedience and Blessing.

By J. T. Davis.

Essay read before the North-Western Association, and requested for publication in the Sabbath Recorder.

"Yet as liberal foreign to us, we shall be opened unto you; for everyone that cometh unto me, shall be mine, and my words shall be in you, and ye shall have them." Mark 11:24. "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." John 15:7. It is true, the word immediate is not found in any of the scriptures read, yet as literally interpreted, we cannot avoid the conclusion that it is implied, if not expressed. Any parent using such language to a child would be considered justly censorious if the answer was not given when the conditions were complied with. Certainly the language is misleading if an immediate blessing cannot be obtained. But "let God be true and every man a liar." Misleading language is so foreign to purity and truth that we cannot associate the thought with the name of Jesus. We, therefore, conclude that the receiving of immediate blessings is a Bible doctrine.

We come now to consider more directly the question assigned us. The New Testament scriptures abound with instances of immediate blessings. When Peter and John fastened their eyes upon the lame man at the gate of the temple, and Peter said, "Silver and gold have I none, but such as I have I unto thee, in the name of Jesus Christ of Nazareth rise up and walk," there was an immediate answer. When the disciples were assembled at the house of Mary, many people as we may be our little children, there was an immediate blessing. When the angel touched Peter on the side, his chains fell off, the prison doors were opened, and he was freed. Paul and Silas prayed and sang praises in the prison, and God heard and answered. The man healed by Jesus said to the Pharisees reproving him, "We know that God heareth not sinners, but if any man be a worshipper of God and doth his will he heareth." John 9:31. "For the eyes of the Lord are upon the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil." 1 Peter 3:12. "Whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." 1 John 3:22. If, then, we are not receiving immediate blessings, it is because we do not ask for them. If we have been guilty of censurable offenses against God, but the question assumes that we are not receiving immediate blessings. If it had been an established fact in the mind of the committee assigning me this topic, that we were constantly receiving immediate blessings or that there were instances in which there would have been no such topic assigned.

But a sense of duty compels me to state that I believe we are receiving immediate blessings. We are not receiving all that we should, but in proportion as our faith reaches out and grasps the promises of God and we show our faith by our works, in that same proportion do I believe God answers. If we grant that we are living below our privileges, then the question arises, Why are we thus living? Have we not seen that the Word of God teaches that God did bless his servants abundantly, and it gives assurance of a hearing ear to all who call upon him now. We must conclude, therefore, that the fault lies with our own hearts and see wherein the fault lies. If we are lacking in faith, then let the prayer go up, "Lord, increase our faith." If our methods are not the best, then as from year to year we meet in council let us in some practical way strive to remedy them.

We learn, therefore, that it is impossible to please him. Not only must we believe that "God is," but that "he is a rewarder of them that diligently seek him." Matt. 7: 7. And again: "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24.

There is probably very little lack of faith upon the part of Seventh-Day Baptists, as to the existence of God, or as to his power to bestow all needed blessings, but the faith that grasps the promises of God in a practical manner and makes these promises apply to our individual life, is I fear, sadly wanting. We have come to regard the Word of God too much as a history, narrating events in the lives and experiences of a race of beings so far removed that there is no connection between ourselves and them. As we read the promises of God, we come to regard them as made to those living at the time when they were spoken and as having no practical bearing upon us. But a short time since I listened to a minister of an evangelical church who scoffed at the idea of the power of faith to heal physical maladies. He took the position that this is a spiritual dispensation in contra-distinction to the physical or material one that has passed away, that the healing of the malady of sin to-day is no less a miracle than were the healings of the physical maladies under the Jewish dispensation. While we do not dispute that it is a "miracle of grace" that God saves man and lifts him out of the thrall of sin, we are not prepared to demand, as he did, that an amputated limb shall be restored. "The prayer of faith shall save the sick" (Jas. 5:15), we do not propose to call it in question, but if there is any lack we prefer to attribute it to a lack of faith. When we, as a denomination, sleep at night, we are not quite as sure as we were to reap the promises of God, and to hold by faith, we may expect to see the work advancing.

(Concluded next week.)

Communications.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Sep. 6, 1889.

Treasurer Huston contemplates a radical change in form of the national debt statement, which will broaden the understanding of the financial condition of the country, as well as the political, and may or may not aid the Republican party before the people. Mr. Huston says that on the entrance of the Democratic administration, Secretary Manning and Treasurer Jordan altered the form of statement that had been in use for decades, the political party, however, desired a return to the simpler form, which was disapproved of by the Republicans.

Bostow, Richardson, Sherman, Windon and Folger, every treasurer had counted among the available assets the one hundred millions set aside for the redemption of the United States notes and the twenty-five millions of fractional silver. At present these one hundred and twenty-five millions do not appear as available assets. The Republicans claim that Secretary Manning withdrew these from the statement, as he was opposed to the purchase of bonds and well knew on the other hand, that the people demanded a reduction of the excessive surplus, and that this alarm at the surplus must be quieted. The new statement will show the surplus as about two hundred and twenty-five million dollars.

The reduction of the surplus, the return of the famous surplus reducer Corporal Tanner, has started new rumors of his resignation. The rabid utterances of the Corporal on his recent junketing tour have left his best friends without a defense for him. It is feared that he should be re-elected, his utterances regarding Senator Sherman and other leading lights of his own party, will block his administration after Con-
The Sabbath Record.

Calls to the pastor of this church, I arrived here on the 15th ult., and took charge of the same; the brethren were awaiting my arrival with anxious thought and pleasure.

A decided movement among the young and energies in the church building, with gallery over the vestibule which cost one thousand dollars. The brethren of Pleasant Grove have done nobly and should be encouraged by the Board of Missions in sustaining the services of the church. In their congregation and teaching, they have been successful in their work. The church and congregation are the most valuable of all the churches in the city, and are willing workers in the vineyard of the Lord. We have excellent singing, and a good Sabbath-school, in fact, the whole time of the year, is so pleasant as to make a popular place.

The deceased was possessed of many excellent traits of character. Her amiability and sweetness of temper, her quiet and unassuming manner, her exemplary deportment, her refined taste, her loveliness of beauty, her unselfish and considerate regard for others, and her timely remembrance of the poor, added to her hearty interest in church work and missions, won her the confidence and love of all who knew her. She was ardently attached to her family and friends, and her love of her home made her bright and pleasant. She was faithf

In Memoriam.

Mrs. Adelaide Clarke Evans, wife of Professor Gordon Evans, of Alfred Centre, N. Y., and a sister of Dr. Gurdon Evans, (Buckley in Maine,) was born at Whitefield, N. Y., Sept. 14, 1829, and died of tuberculosis, in New York City, Sept. 5, 1869, in the sixteenth year of her age.

The family to which the deceased belonged, early settled at Whitestown, Oneida Co., and in social standing and public spirit was among the first. The grandfather of the deceased, Rev. Dr. Wilcox, a man of real worth and dignity, was a soldier in the war of the Revolution, and his son, Francis Wilcox, was a major in the war of 1812. A sister of Francis, Miss Dolly Wilcox, became the wife of Deacon William Utter, of Unadilla Forks, N. Y. Thus were united two distinguished families, among whom, on the one side, stands the well-known name of Utter, George B. Utter, D. D., is a long time editor and proprietor of the Sabbath Recorder, and more recently of the Narragansett Weekly, and in company with his son, Hon. George H. Utter, of Westerly, R. I. His brother, Abram Utter, was for many years the able and trusted superintendent of the New York Central Railroad. Among the other members of the two families noticed, stands the name of the deceased and of her sister, Miss Carrie Wilcox, now Mrs. Stanley, of Chicago, who for several years was the accomplished preceptor of DeRuyter Institute, DeRuyter, N. Y.

At an early age the deceased became a student at DeRuyter Institute, at that time under the principaship of Rev. James R. Irish, D. D. On June 5, 1850, the subject of this notice, a sister of Frank and Edward Evans, A. M., then the principal of DeRuyter Institute, and who was connected with this institution either as professor or principal, from 1846 to 1850, with the exception of a year spent at Yale College, in further to his work as an author and lecturer, Agent.

The founders of the Wilcox families were devoted observers of the Bible Sabbath. Their early membership was with the First Brookfield Seventh-day Baptists, church, being there a church of that faith Karen to them. The deceased was the wife of Rev. James R. Irish, N. Y., pastor of the church there located. During her many years residence in Alfred Centre, N. Y., and at the time of her death, she was a most worthy and much beloved member of the Seventh-day Baptist Church in that place. She leaves a husband, two daughters and a son, with many relatives and friends to mourn her departure.

The deceased, as possessed of many excellent traits of character. Her amiability and sweetness of temper, her quiet and unassuming manner, her exemplary deportment, her refined taste, her loveliness of beauty, her unselfish and considerate regard for others, and her timely remembrance of the poor, added to her hearty interest in church work and missions, won her the confidence and love of all who knew her. She was ardently attached to her family and friends, and her love of her home made her bright and pleasant. She was faithful and affectionate as a wife, devoted and loving as a mother, and sincere and true as a friend. Though, as an invalid, she suffered much, still she clung to life with fondness and tenacity, yet, after resigning to the heavenly Father, she loved life and friends. The earth to her was beautiful. She would gladly live on if only it was so ordered of one who doeth all things right. But it was ordered otherwise. In the prospect of death, her spirit was sustained. She was calm and tranquil. The anchor of her hope reached to that within the veil. With an affectionate friend to close, and hold the world a long farewell. Her funeral was attended on Sabbath morning, the 7th inst., at the usual hour of church services. A discourse was preached by the writer of this notice, from Phil. 1: 23, 24. The pastor, Rev. Doctor Williams, and Rev. Doctor Platt, assisted in the services. The music selected by the choir was subdued and solemn, as were all the devotional exercises, and in such, as the spirit of the choir one.

"Gentle as the summer breeze, Pleasant as the air of evening, When it flutters among the trees."

By the power of faith it is ours to remain to follow her in thought, as sweeping with snowy robes the borders of the grave, she pursues the celestial path and joins the company of the deceased, who once were here but now have gone beyond the stars," having "washed her robes and made them white in the blood of the Lamb." In the comfort of hope of eternal bliss, it is a joy and solace to think that some day we shall meet the departed, and the loved ones gone before, in that land of eternal blessedness and rest.

Home News.

New York.

DeRuyter.—Our return from Alfred, so much interest was manifested to hear from Conference, that we gave up part of the time on Sabbath morning to that special purpose. After a sermon from the text, "Who is sufficient for these things?" our brethren at the New York Conference, spoke of the happy impression made upon him by the spirit of harmony which prevailed through all the sessions, and the intense religious fervor which rose at times to enthusiasm in view of our denominational work. Bro. Charles B. Smith at Westerly, R. I., who attended the conference, reported that there was a great interest in the social and spiritual elements, and expressing his great pleasure in seeing so many of the young people accorded such a high place, and take such advanced steps in our work; and he thought the future hopeful, when the young men would continue to move forward. It was interesting to hear from Conference through these young men, both of whom were raised in DeRuyter.

L. S. L.
The new minister came down from his room in the morning in the perspirative of a man who had been as much as his heart were needed. He was young. This was his first charge, unless his young wife may be considered his first charge, which, he had cared for well. She met him now at the foot of the stairs, her pretty nose turned upward, and a slight blush on her lips. "James!" she exclaimed, "how do you look! Suppose Deacon Brown should come to call?"

"Tell him that I am at the back of the lot, said the clergyman, "and I am going over to the back of the lot."

"I have my text," he said, gaily. "Whatsoever thy hand findeth to do, do it with thy might. And I am not showing any general virtue, either. We have hired out. Goodby! and, with a parting kiss, the workman started for his task.

Mr. Bedford's Brussels carpet, of fine texture and choice pattern, had never been served better than that afternoon. The young minister did his work, and then looked a bit tired. It was not like the clean fabric, spread upon the green grass, with as much satisfaction as he had had over his first sermon in Farina. He had managed to find a chance to help, our young minister, although his labors de- pended on his own muscular arms in its proper place, he sought his employer, and informed him that his work was done.

"Well," said Mr. Bedford, offering the fa- vorite monosyllable more pleasantly than usual, "you've been well; I shall inquire for you when I need further help. What is your name, and how much do I owe you?"

Mr. Bedford became his bashfulness at this time, and stayed boldly on the clergyman's texture. It was his first charge, unless his young wife had hired out. Goodby! and, with a parting kiss, the workman started for his task.

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This is a page from the Temple Recorder, providing information on various religious and commercial topics. It includes advertisements, news items, and notices about the Sabbath Day's observance and its historical significance. The text is written in a formal style typical of 19th-century periodicals, with a focus on religious observance and the dissemination of religious literature.
GOOD BOOKS.

Time spent in cultivating an acquaintance with the following books will yield more mental profit than that spent on ephemeral literature.

The Bible.


Dickens — "Our Mutual Friend." English translation from the French, by J. M. Edelin. (G. P. Putnam's Sons.)


DIEED.

Sure remedy notices are inserted free of charge. Such notices are in twenty lines (or less) and must be charged at the rate of ten cents per line for each line in excess of twenty.

FAY — in New York City, Sept. 5, 1885, at 1:30 o'clock, married, by Rev. J. Allen, Professor of Surgery, University of Wisconsin, and Mrs. Thomas Lincoln, of Wheeling, West, N. Y.

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