AND now it is Queen Isabella's turn. Good bye, ideal queen and patron of the great Columbus. You are too bad to go into our school-books any longer as the "good Isabella." Mr. Chas. Ross, of Washington (L. L. B., we forget the initials of that place), has put out a pamphlet which he calls a "Review of the Life and Character of Isabella, First Catholic Queen of Spain;" and the Boston Traveler says of it: "No one can read the pamphlet without being convinced that Isabella of Spain is about the last person to whose memory the liberty-loving people of America should erect a monument."

Not only did she not sell her jewels to get Columbus off on his trip, but she authorized him "to seize two Spanish vessels and impress their crews," and whatever she did aid him with the worst plans he had in his Spanish subjects. We had heard that she established the Inquisition, but we did not know that she was quite so fond of her pet scheme for making good Catholics of everybody as to kill, 8,800 persons by burning them alive, and to torture 96,504 more; and Mr. Roy's says she did. Possibly there are other people to be heard from on this subject. We suppose it is true that Isabella was a zealous Catholic, and as such, easily fell into the mistake of believing the vice of her age—persecution—to be a great virtue and her duty; but we would still like to believe her a progressive and energetic sovereign and a good woman according to the standard of her time; and we would like to believe in her as sharing in the honor of the discovery of the Western Hemisphere. A great historic character without its great blemishes is hard to be found, and usually a life has been accounted a success if its main aim has been a good one and has been held until success was achieved. One could easily write a pamphlet showing that King David ought not to be honored in the nineteenth century, but though he shared the vices of his time, upon the critical question of his time—God or idols?—he was as true as the magnetic needle.

—Ex-Senator Ingalls, of Kansas, has been making some statements about the success of prohibition in his State, which appear to be contradictory of his former declarations that prohibition is a success in Kansas. He now declares it is a bad case of failure, and that there are breweries and distilleries in full operation within the State. A prominent New York daily which has a decided bearing away from prohibition, has had its representative in the State for the facts. The correspondent says: "There has not been a brewery in operation in Kansas for five years, and for more than double that time a distillery has not been fired up." One of the places where it is claimed any one can get liquor, is Wichita, said to be the worst place in the State. Of this the correspondent says: "There are about sixty of these drinking places in Wichita," "Public sentiment in Wichita favors the drinking places." (Wichita is a city of 30,000 people.) But "public sentiment has gone so far toward prohibition that it will not tolerate an open saloon nor countenance a drinking place that harbors a crow." Looking the letter all through carefully we find this to be a description of the worst state of affairs this correspondent found in Kansas.

—But if, in the worst place in New York, it can ever be said that there is only one saloon to every five hundred people, and those saloons are so little tolerated by public sentiment that they have to conceal themselves, and every case of arrest for violation of the law is sure to be followed by conviction; and if it can be said of the leading cities of this State that the liquor dealers in them have a thorny road to travel," that saloons "are neither so numerous nor so bold as in the past;" "that the prohibitory law is far better observed than is the law against larceny;" that the only large city in which the prohibitory law is absolutely enforced has the best record for growth, and that taking the State through, "the sale of liquor, as a rule, is as clandestine as thieves;" if it can be said of this State that it has twenty-five per cent less prisoners in State penal institutions, and that eighty per cent of its jails are empty as the result of a law meant to destroy the saloon, we believe shall come of the fact that this law is a success. And we believe such a law can be passed in most States if people who wish to destroy the saloon can somehow be united.

—The Christian people of Chicago propose to have a World's Religious Convention during the Columbian Exposition. Not only will there be denominational meetings, but there will be congresses to which will be invited representatives of all religious denominations, without considering Christianity or giving offense to those present who are not Christians, "an effort will be made to set forth the religious harmonies and unities of humanity, and also to indicate the moral and spiritual agencies which are at the root of human purposes." Prominent people in the country have signified their hearty approval of the general plans which have been outlined. We suppose there is time enough for our people to take such measures as are appropriate for us to take in the matter, but we think something ought to be done, either by our societies or by the General Conference, looking toward representation. We hope somebody would be struck with an idea about the matter during the last session of the Conference. All the living questions of the day, religious and moral, will probably have their innings, and the Sabbath question among them. In fact the Sunday question has already been prominently put forth as one of the subjects. What we have worth saying to the world will probably never have a better chance to be said.

—A Congress of Roman Catholics was held in Berlin, Prussia, the first of this month, comprising over one thousand delegates, at which "a resolution was adopted declaring that the time had come to convok a great International Catholic Congress for the consideration of the question of the restoration of temporal power to the Pope," and arrangements were made looking to the holding of such a meeting. Delegates from all Catholic communities will be summoned, and Switzerland is talked of as the place of the meeting. Mr. Stead has said that the restoration of temporal power to the Papacy is a dream of the present Pope, and it may be that the movement for such a Congress is inspired from the Vatican.

—The meetings of the Presbyteries occur during the present month. Ostensibly the most important thing to come before them is the matter of revision, the report of the General Assembly's committee on this subject having been referred to the Presbyteries. But it looks a little now as if Dr. Briggs was to get very much much mixed up with the revision of the standards; it looks very much as if the opponents of revision were trying to make the people believe that the movement for revision is a movement of those who favor Dr. Briggs and the higher criticism. It may be true that all of Dr. Briggs' friends favor revision, but it is not at all true that they are the only ones who do. It is possible that this is being done in all honesty, but it has a little of the odor of the same "politics" which governed the make-up of the Committee on Theological Seminaries in the last General Assembly. Probably the revision report could have been passed by the last Assembly, but we doubt if anything so conservative will have any chance in the future. To becloud the real issue of revision with the appeals to prejudice is likely to prove destructive boomerangs.

—a great deal has been said about the decay of the native stock in our nation, and it has been claimed that but for the wonderful immigration of Europeans our census reports would not show the great increase in population which they invariably disclose. But in the August Forum Gen. Francis A. Walker shows that a very large per cent of the increase in our population is from the increase of the early American stock. He says that the assumption that this is not so would make it necessary for every woman who arrived here between 1790 and 1890 to have borne eighteen children every year to satisfy the requirements of the assumption. Nevertheless, though the native stock is proved faithful, he finds dangers in the present enormous immigration. Five and a quarter million have come here in the past ten years. The mass of them are lacking in intelligence and cannot read; they do not understand nor have any sympathy with our institutions; they are largely from Southern and Eastern Europe, "people that have the least possible adaptation to our political institutions and social life, and that thus far have remained hopelessly upon the lowest plane of industrial life." The article is well worth every thoughtful citizen's attention and so is the subject. The safety of our religious, industrial, social and political institutions depends upon some discriminating and just restriction put upon immigration by our legislators. They are largely involuntary im-
migrants, and no country wishes for them. In this connection it is interesting and grateful news that comes from Palestine of the success of the Jewish colonies there.

—Striking of the Jews, why is it that they are pretty sure to come out on top everywhere in a contest? It may be that the inarticulate voice of the people is a presentiment of a prophecy which we dare prophesy what will be its influence in the next century? It is said that they now have power to close (practically) the great exchanges of the world on the great day of Atonement.

What if they should sometimes say that business must close up on the Sabbath? There are places where it would be as much a breach of faith as Honest and a straight offer to buy, if indeed, he needs any at all.

Our statements concerning Bible wines seem to then indicate that a custom, approved and the teachings of Christ, must result in a partial transformation, even "the destruction of the liquor traffic;" not, indeed, by the methods of some political party, but by such ways and means as each brother of the iniquitous business may judge to be wisest and best. Without rejecting non-Christian methods, it gives the exact place to Christian methods as a beginning and culmination of the new spiritual and comprehensive views of desire and purpose, it not only surpasses the substitute, but most resolutions that are generally presented relating to this living question of wide-reaching concern.

For myself, I cannot yet admit the probability that the wine at Cana's wedding feast was fermented and unfermented, and have been and could be by two methods, as such.

But let us fully grant what the critics of Dr. Abbott and Mr. Daland claim, that it must have been unfermented; adding with them, "that this wine could, with age, become intoxicating, may be not disputed." Then, to be self-consistent and true to their own reasoning, they must admit that on the day, the crush, the juice of the grapes, was not even allowed to ferment at all, but used unfermented, wine, or sweet cider, for the added joys of another festive wedding occasion. To deny this would be to surrender their ground, and admit the central principle of Dr. Abbott and Mr. Daland's position.

But whether Cana's wines were unfermented or fermented, what can be deduced and inferred from the evidence? It would be an evil to-day. Unlike the brethren who suppose they are defending the honor of Christ, he would not to-day sanction the social drinking of even unfermented wine or cider; a custom so full of danger that it would deserve to be drowned with a millstone about its neck.

In my boyhood days we made and drank cider,—sweet cider, cider treated with a view of keeping it sweet, and sometimes cider that was "hard." A few years ago one of our sons, while visiting my native town, was invited twice to drink new cider, and twice refused; and the parents felt thankful and proud. But should hospitality and affection and love and compassion be at the rough corners from honor, if not alarmed, by Dr. Abbott and Mr. Daland, of defending the continued social use of new wine and cider, as a still innocent custom; and the belief that the wine of Cana was fermented and pure, I will quickly accept the latter. Then, with the realization that the gospel is interpreted by Scripture and enforcing obligations set forth by Dr. Abbott and Mr. Daland, I will show my boys how Jesus Christ sent the Spirit to teach us to extend and adjust to many new relations his own precepts and example; and how what may then have been innocent might now be personally dangerous, unbrotherly, and sinful. And I will show how the proper safeguards are to be found against the social use of even "temperance drins," against cards, against the dance of modern society; against the theatre, as it is, and against one of the greatest evils of our day—the raising, selling and using of tobacco.

**CHRISTIAN SUCCESS.**

**E. L. CLIMENT.**

Christian success and how it may be attained is a subject of interest to, and worthy of consideration by, every devout inquiring Christian mind. It is in the New Testament a perfect model for the Christian to imitate, but can he ever find it to be a perfect man in the stature of the fullness of Christ.

It is unnecessary to say that this is not a physical stature, but a moral and spiritual stature.

Then, we may properly inquire, Is this success attainable, and how may it be attained? That it is attainable may be truthfully affirmed, for the Holy Spirit is the divine teacher and model to incite our efforts to its attainment. This model is a perfect stature of moral and spiritual likeness to Christ. But how does Jesus Christ transmit his likeness to his people, but by his words which he says are life, and they are not his words only, but the words of his Father. The acceptance of these words gives spiritual life, and transforms him who accepts them into his likeness; and these words taught by the Holy Spirit are the only spiritually transforming power known among men. But in order to a perfect transformation there must be an acceptance of all his teachings. For himself, I cannot yet admit the probability that the wine at Cana's wedding feast was fermented and unfermented, and have been and could be by two methods, as such.

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**A HAYNE, B. 1.**
The Sabbath Recorder.

(The Golden Rule.)

This technical phrase from the arena of athletics is becoming quite commonplace. The present season has witnessed many contests, notably among the young amateurs of colleges and preparatory schools, in which successful efforts are being made to surpass all former achievements in running and jumping. The daily papers are devoting large space to these "events." Two colleges fail to place in the national games of base ball, and even the political prospects of future presidential candidates have to yield space in order that so serious a situation may be fully discussed in the news and editorial columns. And when some youthful athlete crowns the morning's steady training by running a half-mile in one second, 1 minute by jumping half an inch higher than any former competitor, the next morning's paper chronicles the performance in startling headlines, "A record broken." At first thought, it matters little whether an eighth of a mile be run in twenty-four and three-quarters or five-eighths and five-eighths seconds. The difference is practically insignificant. Sentimentally, however, that insignificant fraction of a second has a profound and inspiring meaning. The line has been crossed that divides the ordinary from the extraordinary, that enables one to look over all others in the world, or in his particular class, and say, "No one else has ever done what I have done." There are incidental results from such an achievement that would not be forgotten. It means that many others may not have done what he has been able to accomplish. His pre-eminence means the lifting of many others to higher levels of achievement. For every young man who "breaks a record," a dozen or a score have had the benefits of training and trying to meet the exacting requirements of great power and struggle has come equally to all, though only one name lingers, by the survival of the fittest, at the head of the column.

We confess to a keen interest in the health and well-adjusted effort to develop the body as well as the brain of students in our colleges and preparatory schools. We believe it is a mark of symmetry in an educational system; only let a strong emphasis still be placed on that qualifying adjective, "well-adjusted." There is an admirable tendency in late years to bring the whole matter of physical sports under skilled medical supervision. Our large national and leading educational institutions, and usually all institutions of learning will follow. If athletic achievements are the result of a scientific development of the body, and if compared, such efforts will be the more significant, and the popular expression of good will and brotherhood is a genuine subject for congratulation. It means that a higher point has been reached in the career of each of Christ's children. Other things being equal, it means that the man who is fittest of foot and most enduring on the race-course has proportionate advantages in the race of life, in whatever particular event he may compete with his fellows. While we are glad to say all this with hearty emphasis, yet it must not be forgotten that the ultimate achievement that does not have back of it intellectual and spiritual development is of little worth.

The Society and the Church Officials.

Extracts from an address delivered by Rev. Robert E. Dall, D. D., pastor of the First Methodist Episcopal Church, at the Quarterly Conference in the First Methodist Episcopal Church in Oakland, Cal., Saturday, July 10th. From the Golden Rule.

What is the relation of the local society to the office-bearers of the church with which it is connected? What allegiance does it owe to the godly and picked men to whom are committed the temporal and spiritual interests of the church?

I answer that the officers of the local church are not only honorary and advisory members of the society, but they are the governing body that alone controls it, and to which, together with the regularly constituted authorities of the church, it owes obedience. In my church the president of our society is a class leader, a member, ex officio, of the quarterly conference, to which he reports quarterly.

Our societies are all intensely loyal to the polity of the church in which they exist. All collections taken by them pass into the hands of the church treasurer, or to the officers of the church in committee, or to persons on duty, as the case may be. All objects, must go into the treasury of opportunity to develop their natural capacities, and all efforts are made to utilize the society for God.

It is only safe to assume into the treasury of opportunity to develop their natural capacities, and all efforts are made to utilize the society for God. It is only safe to assume that he is giving an equivalent for what he receives, even from the church, to preserve himself and his mind, he has a right to demand of the church, and the church is bound to promise to him, work in a responsible place, you have him sure.

Then, how admirably adapted is this Society to solve another weighty problem, which so often confronts the pastoral staff, namely, how to call out the laity of the church as witnesses for Jesus! The ability and willing-ness to declare the convictions is as vital to the Christian as to have those convictions. And this witnessing for Christ, which is the glory and the strength of this Society, is brought about by the simple act of pledging; some call it the cast-iron pledge; if it were brought in, I should like it still better.

Now the Christian Endeavor movement—new on its foundation than if there had not been a whole new Bible of the French en devoir, "on duty,"—is bound to sound more and more young Christians the bugle note of duty. The end of the road is not for him, work for him, give for his cause whether you feel like it or not—say, all the more if you don't feel like it. History tells of the sacred legion who "were bound together under a vow of eternal loyalty. Upon their shields was inscribed, "I will come back from battle with it or upon it."" and upon their banners, "Over us or around us."

Has not our King Jesus equal claims upon this same band of fidelity to do so? Another factor in the Christian Endeavor solves for the office-bearers of Christ's church is indicated by the name "Society," for that means fellowship. Another factor, the institution that deals with the whole being of man, and seeks to touch the whole being of man, and seeks to touch the

The hand is the biggest human pow-er. Without thumbs, our race 'would live in cages, like bears, or in trees like monkeys. The human hand, a part of the body, has created civilization. And speaking of this Society's promotion of sports, we must not forget that the permanence and power is its interdenominational character. It stands with all who stand with Christ, and works with all who seek the upbuild-
MISSIONS.

Although evangelistic work has not been as prosperous as formerly in Japan, the Congregational churches report, for the past year, 41 additions for each foreign missionary.

A missionary from China says that hearts are touched not so much by the pure morals, or miracles, or wonderful words of the gospels, as by the story of the cross—of Jesus Christ and him crucified.

Mr. W. L. Burdick, a theological student at Alfred, reports for vacation missionary work in Hebron, Pa., 10 weeks; 24 sermons and addresses; congregations of 50; 11 prayer-meetings; 69 visits; the distribution of 7,750 pages of tracts, and 15 papers; 3 additions—by baptism at the hands of Elder G. F. Kenyon; and one Bible school organized.

In a private letter from Bro. Ordway, of Chicago, he says: "Have just returned from Quarterly Meeting at Walworth. It was a glorious meeting. The young people fairly swarmed, and they showed wonderful zeal. With a growing army of young people of intelligent zeal, breadth of view, and loyalty to Christ and to our denominational interests, we ought to feel hopeful as to the future. Such zeal, breadth, and loyalty, will be contagious, and help save those now lacking in these qualities.

Bro. Morton writes from North Loup, Neb.: "With the assistance of our young people a young people's society has been organized at Calamus, thirty miles from here, and I expect to visit them about once a month, when I am at home. That seems to be a promising field. We have four members living there. I have also started a monthly appointment at the Barber School-house, six miles from here. So far the meetings have been well attended, some coming five or six miles. I am much encouraged in my work here. We have good health, and the climate seems to agree with us remarkably."

Bro. P. A. Burdick, of Alfred Center, has our thanks for two copies more of the Washington Sentinel, that contain long lists of proofs from Christian historians and other Christian writers, that Sunday-keeping did not have a Bible origin. This paper is anti-Christian in spirit and purpose; and although the arguments against the Sunday are overwhelmingly strong, the manifest object is not to promote Bible doctrine, but to overthrow the Sabbath idea and practice. This is as we no occasion of rejoicing, for we want to build up the Sabbath ideas for the enlightenment of Sunday-keeping Christians, and also, that the wrath of liquor dealers and users against Sunday observance may be made to praise God and exalt the truth.

Mr. M. B. Kelly, Jr., of the theological class at Alfred, in reporting his missionary work in Southern Illinois during vacation, writes: "Heavy rains interfered very materially with the work at Villa Ridge. I preached as often as possible. Had some good congregations and very interesting meetings. I did the best I could. The Grangers of Southern Illinois held a fair August 18, 19, 29. I attended one day, where I met many old friends, to many of whom I gave tracts upon their promise to read them. The people are very anxious that some good man send a few months in that vicinity this fall. They are very well pleased with Elder Threlkeld's work about Pana, and think much good would have been done had he not given out. The people generally have great confidence in Elder Hoffman, and would like very much to see him again."

THE JEWISH MISSION QUESTION.

The Seventh-day Baptist Missionary Society has no "Jewish Mission." This is not because we feel no interest for the salvation of the Jews, but because Providence seemed to order this turn of affairs. Bro. Lucky is laboring in Austria, and, from choice, independently, but not without our goodwill and our prayers. The sum of one hundred dollars, a special contribution, was sent him by our treasurer a few months ago. A few small contributions have also been made, we believe, for the "Jewish Mission," and, recently, ten dollars came thus designated, but without the donor's name. Now inasmuch as there is so much mission among the Jews, we feel that our support of the Jews would like either to turn this money into the general fund or send it back to the contributors; for the treasurer cannot, reasonably, be expected to keep so small a separate account.

There seems good reason to believe that one of the best agencies for spreading the gospel among the Jews is the printed message of truth.

THE LAST DAY OF SCHOOL.

Every American boy and girl knows what the last day of school means; knows full well the mingled feelings of regret and pleasure with which they greet the day; regret that they must part with the school-master part of the time, pleasure that they are to have rest and change. Much the same are the emotions of Chinese children, if one may judge from the actions of the boys in our boarding school as they finished up their studies for the term, and went away for a few weeks to their homes. It was evident that the most of them looked forward to going home with gladness, but it was quite as evident that they did not want to stay too long.

The Chinese teacher made arrangements for an examination on the day of closing, and the teachers, Dr. Swinney, Mr. Burdick, and Mr. Randolph, were invited to conduct the examination in the Chinese classics, while Dr. Swinney and Miss Burdick were asked to take charge of the Bible examination. The day dawned dark and rainy, to our disappointment, as we had hoped to have many of the parents present. At 9 o'clock the examinations were opened with devotions by Mr. Dzan, Dr. Swinney's teacher, and then followed the examinations. The boys were classified as much as a foreign school would be, but aside from that there was no resemblance between this examination and one in a foreign school. It would be a strange sight indeed to see a foreign child stand and recite book after book, word for word as it was written, but this was the method here. The one who conducted the examination would call on a boy to recite in a certain book at a certain place, and he would begin and recite until required to stop, when another one was called on. The boys did well from a Chinese point of view, and we were proud of them.

Some one has said that this method of committing to memory is a substitute for the more laborious art of thinking. To us this does seem so, but to the Chinese no one is well educated who cannot recite his books of learning in this manner. So we try to give them a good Chinese education, and at the same time develop their intellect in other directions, with western books taught in western methods.

One of the examinations in short speeches was made by Mr. Randolph, Mr. Dzan, and Mr. Ve., the school-teacher. Mr. Randolph expressed his pleasure at the advancements the pupils had made, and hoped they had also advanced in spiritual things. He spoke of the temptations they would be likely to meet in their homes, and that the temptation was painful, but the yielding to temptation. Mr. Dzan's remarks were on the same thought. He said that although they should honor their parents, still in questions where they will come in conflict with the will of God, they should rather do his will.

The teacher, Mr. Ve, spoke of their great blessing in being in a Christian school. While they were learning what those in native schools study, they were also learning what is of far greater importance—the way of life everlasting; and now as they know of the way more or less, they should to their homes and shed the light they had obtained to all those around them. They all listened with evident interest, and we hope will profit by the good advice given them.

We have been much encouraged to see them go back on the Sabbath though they all live some distance from here. Dear boys! we hope and pray they may early give their hearts to the Saviour, and be bright lights for him in this dark land.

LUCY FIZZ RANDOLPH.

SHILOH, Chi., July 20, 1891.

FROM L. F. SKAGGS.

The series of meetings I wrote you about at Delaware Church lasted eleven days and nights. A number of the unconverted were awakened, who asked for prayers. Christians seemed to be drawn closer together in love and fellowship. Hope you have had a glorious meeting at Conference. I have arranged for meetings at Cabool, to commence Sabbath evening and continue until Sunday night. I am requested to preach at that place on the subject of the perpetuity of the moral law and the Sabbath. I have never preached there. Aug. 31st I go to Pomeroyville to hold a half-dozen of meetings, and from there to Providence Church. There is an opening for preaching in Bilings made by the meeting held by Elders Burdick, Davis, Threlkeld, and Lee. The calls are more than I can answer. Bro Johnson is aiming to preach at Bilings, if his health keeps good. Pray for this field. May God bless all the home and foreign missionaries.

BILLINGS, Mo., Aug. 27.

FROM MADISON HARRR.

The year closing June 30, 1891, has been somewhat unfavorable for missionary labor on account of the drought of last year and the extreme wet for most of the year just closing. Your missionary unfortunately lost much of his time, pleasure that they were learning what those in native schools study, they were also learning what is of far greater importance—the way of life everlasting; and now as they know of the way more or less, they should to their homes and shed the light they had obtained to all those around them. They all listened with evident interest, and we hope will profit by the good advice given them.

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BILLINGS, Mo., Aug. 27.
WOMAN'S WORK.

WORK FOR HEATHEN WOMEN.

MRS. SARAH U. DAVIS.

(Continued.)

As there is a strange and close sympathy between the soul and the body in which it lives, so we find in our work in China the dispensary and hospital afford grand opportunities for breaking down prejudices, winning confidence, and gaining access to the hearts of the women, and where the medical work is accompanied by faithful telling of the Physician of souls, it is sure to be greatly blessed in reaching the women. And I am glad here to speak of my medical missionary work she employed for obtaining the most satisfactory results, and denied the rights and opportunity to cultivate and cherish an interest in things beyond the four walls of their homes. That those who need help most should be helped first is a truth as old as the hills, and as trite and undeniable as that two and two make four. My country-women should have the first claim on the attention, sympathy and charity of Christian people in the more favored lands. That they have not had the consideration they deserved in the schemes for the evangelization of China is inexplicable to me. The seed of a believer's faith is planted, tenders, and grows in his heart by his mother, and no one else can guide and nurture it. Without the consent of the missionary in charge, she may not long be withheld from these who have been sown which will bring forth seed of good weed has been sown which will bring forth unto life eternal. We had planned to reorganize at Dow Creek before this, but gradually discovered that the past record and failure of our people here were the greatest obstacles in the way. But after the scattered people had learned the kindliness of which we were received, means of giving them the story of Jesus were presented to them. The mission schools should always be regarded as an important part of our work. In it all there are duties which Miss Burdick has taken hold of this department of our work. In it all there are duties which no one else can do, and no one else can do it as well as she. And it is needless to say that the knee is a large measure in which the foreign teacher makes them. An ideal kindergarten could not be more in harmony with a mother's tenderness, a teacher's wisdom, and a ruler's strength. All of which is emphatically true in China. I am glad in bringing this subject before you to testify to the earnest manner with which Miss Burdick has taken hold of this department of our work. It seems to me that the kindliness of which we have spoken has never been too humble for her to do, but she has entered into every detail with an evident desire to leave no duty undone, and the persevering spirit manifested in all her preparations has been most gratifying. Here is no light task. She needs, in addition to your constant sympathies and prayers, that her strength may be sustained, and that in all her toil she may ever have the consciousness of the abiding presence of her heavenly Father's care.

(Women's Board)

WOMAN'S BOARD.

Receipts in August.

Ladies' Society, New Market, N. B., Hon. Bronson ........................................ $ 2.00
From Miss E. F. Witter, Dispensary fund ................................................... 1 00
Missions, New Market, N. B. ........................................................................ 6 15
Mrs. D. Wood .................................................. 1 00
Mrs. A. S. Bird .................................................. 1 00
Ladies' Benevolent Society, Pipe Vinea Church, Front St., ................................ 1 00
Benevolent, New Market, N. B. ................................................................... 1 00
Ladies' Benevolent Society, Peter, Virginia Church, Front St. ...................... 1 00
Ladies', New Market, N. B. ........................................................................ 3 13
Ladies' Aid Society, New Market, N. B., Miss McVicker ................................... 1 25
Ladies' Aid Society, New Market, N. B., Rev. B. U. Kee ................................... 1 10
M. R. P. A., Miss A. M. Monson, Alfred Centre, N. Y. ...................... 10 00
MRS. E. E. BROWN, Watertown, Wis. Sept. 1, 1891.

Is the Christian course been meant for a path of roses, would the life of the Author of Christianity been a path strewed with thorns?
HISTORICAL & BIOGRAPHICAL.

OTHER ITEMS IN REGARD TO THE NEWTOWN SABBATH-KEEPERS.

Julius E. Sachse, of Derwyn, Penn., published recently, in the "Public Ledger of Philadelphia," an article giving some additional facts in reference to the early Seventh-day Baptists of Chester and Delaware counties of that State. It seems that William Penn attempted, in 1685, to establish a town at "The Old Square" in Newtown. It was to be the first inland town west of Philadelphia, and is so noted on Holmes' map of 1681. The two main streets through the place crossed each other at right angles, and were called the Newtown and Goshen roads. On the south-west corner was erected, in 1742, a substantial brick building, which is still standing in thorough repair. It was used for a public house by one Francis Elliot, to whom a license was granted for that purpose.

In 1744 he was succeeded as an inn-keeper by John West, the father of the celebrated painter, Benjamin West, who was then in the sixth year of his age, the youngest of ten children. There are many legends about the early development of Benjamin West's genius; but, according to the many accepted traditions, it must have shown itself at an early age. John West kept the tavern for five years; and then, as a trustworthy tradition informs us, relinquished the inn for the time being, and moved his family into the brick house still standing at the north-east corner of the square. Here, it is said, a general store was kept by the Wests for a number of years, in which enterprise young Benjamin was quite active.

In the year 1755 the father assumed charge of the inn, which had become known by the sign of "The Square." About this time an event occurred which was destined to change the whole career of the youth. In the summer of 1756 his mother died, and was buried with the Sabbath-keepers of Newtown, after which the lad, then in his 19th year, was sent to Lancaster to learn the sign business; and one day, while idly chalkling figures on a fence, attracted the attention of Mr. William Henry, a prominent citizen of that city. This gentleman interested himself in the lad, became his friend, and provided him with oils, colors, and suitable brushes. So rapid was the progress in the development of young West's genius, that, before the year was out, he painted a finished miniature of himself. Sixty years later, when Benjamin West was at the zenith of his renown, this miniature occupied a prominent place in the exhibition of the Philadelphia Academy of the Fine Arts. A notice of this miniature will be found in the catalogue of the sixth exhibition of the Academy of the Fine Arts, Philadelphia, 1817.

In the next year, 1757, the young painter, as a matter of gratitude to his benefactor, attempted life-size portraits of William Henry and his wife. This was the first effort of West to the present time in Philadelphia. Portraits were also painted of Judge Henry's son and wife, now in possession of his descendants in Maryland. West always cherished the most grateful remembrance towards Mr. Henry, who, beside being the first to encourage his talent, was the first to induce him to try historical subjects, and furnished him, for this purpose, the frontispiece of "Rollins' Ancient History" (not Plutarch, as frequently stated), "The Death of Socrates." This canvas was 20' x 45 inches, and, together with the identical book and engraved frontispiece, is still in possession of the Henry family. That West's friendship to Mr. Henry was reciprocated is evident from the fact, that Mr. Henry named his youngest son after the young painter; viz., Benjamin West Henry, who also became an artist of note.

About the year 1758, West, now no longer an amateur painter, made a professional trip to New York. In 1760, he went to Rome with Mr. Samuel Powell, who bore the young artist's expenses. He never returned to his native country.

John West continued in charge of the roadside inn until 1759, after which all definite record of him is lost, except that after his death Benjamin was buried beside his wife in the God's acre of the Sabbath-keepers, within the sight of the old inn, over whose fortunes he had so long presided. This cemetery has been described in a former number of the Sabbath Recorder.

It is usually stated that Benjamin West and his father's family were Quakers. This is an error; so much so that they were never received into the Society of Friends. On the contrary, the old tradition, before mentioned, states that, after the elder West removed to Newtown, he attended the Newtown Meeting; but some objections being raised on account of his being a tavern-keeper, he, his wife, and other members of the family were ejected, and joined the Seventh-day Baptists, and lived and died within that communion of the Sabbath-keepers. The tradition further states that John West's brother, William, was also baptized at this time. The latter kept an inn in Philadelphia county; and with his family also associated in the Sabbath-keepers, they were buried within the "Sparks Ground" on Fifth Street, below Market Street, in Philadelphia.

From the time John West left the inn, until the Revolution, several different parties presided over its fortunes. About the outbreak of the Revolution the sign board was changed from a carpenter's square to the legend "Newtown Square Inn." This is retained until after the close of the war, when the old symbol was again substituted. This in course of time gave way to "A Waggon," which, though it remained on the sign board, continued to be known by the old name, to be a public house, early in the present century.

Another curious matter of history in connection with the old inn is that during 1778, when Andrew Wilson was mine host, the inn was frequently visited by the notorious outlaw, Captain Fitz, or Fitzpatrick, who was afterwards caught in or near a glen on Crum Creek, now under the hills, and brought to Chenoa and then to Chocowinna, was tried and executed. It was the hostler of this inn who was in league with the notorious outlaw, and which subsequently formed the ground-work upon which the late Bayard Taylor constructed his well-known "Story of Kenneth." Until within half a century a copy book was still in existence in which young West, while a pupil at the Grammar School, had drawn a number of pictures and sketches, and afterwards traded them off at school with another boy for an arithmetic task, a branch of study in which the future artist was sorely deficient.

Further up the road, still within the bounds of the townseat, we come to one old graveyard, back of which the Newtown Baptist church is seen, with its own cemetery in the rear. Beside the graveyard by the roadside is seen a neat frame-house; this is the parsonage of the church; neither, however, has any connection with the former. This old graveyard is the last resting place, and all that remains of the large Congregational Society, the Seventh-day Baptists, which once flourished in this vicinity, until the law of 1794 deprived them of their right of worship according to the dictates of their conscience. At the present day, a portion of the old God's acre presents a neglected appearance, weeds and tiger lilies growing among the graves of the old pioneers. On the other portion of the ground some thrifty person who lives adjoining, has leveled the graves and put in an assortment of small fruits and vegetables so that now the dust and ashes of generations of the Wayne, Thomas, West, Iddings, and other old families, are utilized to grow the pumpkins, cucumbers, cabbages and squashes of the present incumbent of the parsonage.

The most prominent tomb within the enclosures is the large flat gray slab resting upon four marble columns. This was the mother of General Anthony Wayne, the distinguished Revolutionary soldier. Elizabeth Wayne was connected with the Sabbath-day Baptist Church. Although her husband, Colonel Isaac Wayne, was a churchman, she remained true to the faith of her parents, and raised her children in the same faith, the only exception being her son Anthony, who clung to his father. Her conviction she maintained until her death; and while her son was converted, her father, John, was buried beside his wife in the Gael's acre.

It is interesting to note, that the town is the only one in Pennsylvania where so many and conspicuous tombstones are met with, as in the graveyard of the Seven-day people in Newtown, and charge the expense thereof to its members.

Many early pioneers rest here within this graveyard—a few with lettered stones, but the majority in nameless graves, marked only by a piece of boulder at the head and foot, as an old will expresses it, "That ye Saxton may not dig to near in ye future."

The history of the pioneers in the early settlement of our province, and whose remains now rest here, neglected and unloved, for, by the road-side, dates back to the very earliest days of the province under Penn's grant. It is now just 200 years ago since the Friends, then at the zenith of power, with the whole administration of the province in their hands, the leaders were forced to realize that the situation was far from satisfactory. Personal feuds were rife, internal jealousies continued to increase, and, to cap the climax, as it were, differences arose on the question of doctrine; viz., "Touching the sufficiency of what every man naturally has within himself for the purpose of his own salvation."

This state of affairs ended in a number of separate setlements, and the town of Newtown was the last to be settled by General George Keith. The most important of these meetings was the one in Providence, a short distance south of the townseat of Newtown, on the road towards Chester. This separate meeting first became known as Keithian, hence Christian Quakers; subsequently, after
SABBATH REFORM

COL. SHEPARD'S EFFORTS.

An attempt is being made to open Fifth avenue for a railroad of some kind. Of course Mr. Elliott F. Shepard is interested, for it would be an opposition line to his Fifth avenue poor horse stage. Here seems to be his great reason, after enumerating many minor ones, why this beautiful avenue should be preserved from the hands of the Sunday desecrators.

Then it is also the duty of the public authorities in the interest of good morals to prevent avenues from being decorated by Sunday traffic and transportation; and the Sabbath-keepers would strongly urge the city to put themselves in utter defiance of God's fourth commandment—to remember the Sabbath day to keep it holy to the Lord. The churches on Fifth avenue intended to worship, upon the Sabbath, by inserting in their charter that they must run daily, meaning thereby every day in the week, Sunday included; and it is the duty of all the churches on Fifth avenue to continue to exert their influence against this desecration of the Lord's day under their very eyes.

Herefore every one of those churches that have protested against Sunday transportation on that avenue, and it would be a burning shame and disgrace to any church, a mark of the urchins, the lowering of its moral standard, and would show that the city has not the necessary spirit of man: on, for it now to change around and, at the demand of railroad speculator, wheel into line and support the church's protest against this Sunday traffic. If such a sad day should ever occur, which heaven forbid, that the churches should unite in competition for the desecration of the Sabbath, then the country would very speedily see the whole religious influence follow in the footsteps of this pioneer, and in the course of a few years would see on Sunday all the stores open throughout the city, the streets crowded, and all the rum-shops carrying on their nefarious business, and drink, and drunkenness, and crime, surging as a flood and destroying the foundations of our new beautiful and fair city. It is this one who that when ever breaks one of the ten commandments is guilty of breaking them all; and no one can break the fourth commandment without breaking the others. Robbery, murder, adultery, perjury, and all the other crimes are now hideously hiding their awful forms behind the figures of Sabbath-breaking, trying to push it forward, to break its way through the barrier of public morality, in the hope that they may then follow through the breach, and hold a high carnival of demons throughout the beautiful city of New York. Let the churches prevent this.

In regard to Sunday closing he sends this paper, marked, to every minister in Chicago and adjoining cities:

Dear Brethren.—As, perhaps, you know, we are in Chicago to urge the Sabbath Commission not to open the doors of the Exposition on the Lord's day during the time of the great Fair. Of the importance of our mission to all the interests of the American churches and to the Christian Church, there is no room for doubt. We, therefore, earnestly urge upon you to ask your churches to pray that God would so move upon the churches to crowns of public morality, and to otherwise make the whole conduct of the Fair redound to his glory and the exaltation of Christ's kingdom in this world.

Elliott F. Shepard,
President American Sabbath Union. D. D.,
President Princeton College.
President Ohio University.
Major General U. S. A.
G. S. McCall,
President New Jersey Sabbath Union.
Jas. E. Coleman,
President New York Sabbath Union.
J. H. Goldsborough,
President Sabbath Union.
J. J. Ballenger,
President Gospel Sabbath Union.
G. E. S. American Sabbath Union.
W. R. Worrell,
Director American Sabbath Union.

Chicago, Sept. 2 (Special).—Dr. Patton expressed the most radical views in regard to Sunday closing: "This is a matter of the greatest importance," he said, "Personally I would not favor having any part of the exhibition opened on Sunday. I understand that some of those in authority are willing to discontinue all work last week visit the exhibit. This is a concession, but I would have the fair absolutely closed in every sense of the world.

Opening it would establish a most dangerous precedent, which would lead to similar inroads throughout the land; the opening on the Sabbath of museums and other institutions of that sort."

J. G. Burdick.

Since the above was written the Commission has decided not to open the Exposition on Sunday. This is a triumph, not of the true Sabbath ideas, God's holy Sabbath, but of the American Sunday, a semi-political, hygienic expedition.

AN INJUSTICE.

Under this head the Christian Patriot, published at Morristown, Tennessee, makes the following comments on the King case in that State:

The Sunday laws are not at all religious. They have two objects of incident, to promote a weekly day of rest; and, secondly, are to prevent the desecration by worldly noise and business of those who wish to keep Sunday. Even infidel must admit that a weekly rest day is promotive of health and intelligence, and that it is just that those who wish to be protected from annoyance.

Mr. M. M. More of West Tennessee, is a Seventh-day Adventist. We regret his errors. But if reason can not convince him of their preexistence will not. He is a prominent man, seated on Saturday, Sunday, and Monday. He was arrested and fined under the statute. He paid his fine and plunged again. He is now prosecuted under the common law. The Seventh-day Adventists have been prosecuted everywhere, and has just been decided against him by the United States Circuit Court. It is to be appealed to the Supreme Court. We hope Mr. King will gain his point, but the others have already been punished.

The case calls attention to the importance of carefully amending the Sunday laws. They should forbid the opening of all business houses on Sunday, and an alien will work on Sunday unless compelled to do so. The penalty should rest wholly upon the employer. And, secondly, those who conscientiously and really observe any other day as a Sabbath should be exempted from the law, provided they do their Sunday work in such a way as at such a place as not to disturb the Sabbath. We, therefore, urge that the day of the week, the Sunday, shall be considered the day of the first week, and that the Sunday law shall be considered a Sunday law.

As Sabbath-keepers, we are neither for laws protecting the quiet of our Sabbath, nor for exemption from the operation of Sunday laws, but that Sabbath-observance be, as it is, a purely religious act, be left to Christian conscience under the light of God's Word, without aid or hindrance from the civil law. Seventh-day people are able to keep holy the Sabbath day in the midst of the hum and hurry of business, in its multiplied forms, as it is carried on all about them, by those who disregard the day, without any appeal to the civil authority. First-day people could do this as well, but a single man who has conscientiously kept the Sabbath, and goes quietly into his field away from the public glare, and far removed from the clamors of public or private worship, is arrested, dragged before the courts, condemned, fined, and imprisoned. This is civil Sunday law. The responsibility of the religious public is to refuse to accept this law, and to protest against it. Whether the law is constitutional or is not, in the particular case, it is fundamentally in the effort to regulate religious matters by civil laws.
There is not a little of this in the Christian warfare; but the main work of the Christian is an aggressive work. There are battles to be fought and won, an enemy's country is to be taken and subdued, and, subjected, peacefully and joyfully, to the reign of the Prince of Peace. For this mighty work, no merely negative policy will do. Its ingenuity, its skill in the art of seduction and subversion, must constantly be, “Lord, what wilt thou have me to do?” To such an aggressive work the Lord, our Master, is to-day calling us as a people. We must plan largely, pray earnestly, give liberally, and work aggressively.

Several persons have expressed the wish that the minutes of our public meetings, Conferences, Societies, etc., should be printed in full in the Brotherhood. We have been intending to do this in part at least, this year; but the Societies referred the correcting and approval of their minutes to their respective Boards, and as it has not been convenient, for various reasons, to get meetings for this purpose, the minutes have not come to our hands. We hope to have them soon.

It has just been announced that two large volumes on the Scientific Survey of the races of India, so far as they have been completed, have been mailed to England. This great work, tracing as it does, the origin and development of all the tribes stretching from the Bay of Bengal to the frontiers of Afghanistan, will be invaluable to the student of history and comparative philology. These peoples number at least 150,000,000 souls; the first attempt is to make them classify properly and by scientific methods. It will undoubtedly meet with much favor among the students and critics of Eastern customs and tribes.

Students of our country give us the name of living under a state of constant high pressure. Men make haste to be rich; railroads and steamboats vie with each other in the effort to convey passengers and freight from point to point in the shortest possible space of time; colleges and seminaries shorten courses of study so that our boys and girls may get out of preparatory work and into the whirl and strife of life as soon as possible; the demands of social life grow more and more pressing. They lay upon our children farther and farther back towards the cradle. Even our plans for religious work do not escape this infection of hurry, and bustle, and strife. It is not the purpose of this paragraph to deny this charge, or attempt in any way to palliate the condition of American life as thus described. But it is not true that into our religious work we need to put more thought, more deliberate planning, more determined purpose? For this we need more time for Bible-reading, for private worship, for the Word is the consciousness of need of the Physician is the consciousness of need.

The miracles of our Lord, as recorded in the New Testament, are largely miracles of healing. The blind, the lame, and even the dead were the subjects of his divine, healing power. This was in the line of the prophecies which had gone before concerning him, and gave him the name and character of the great Physician. But his work as a healer was not for the sake of the body alone, or principally, but was the avenue through which he found access to the hearts of men, and became the healer of souls.

One of the conditions essential to the work of the Physician is the consciousness of need on the part of the patient. Jesus said, “They that are whole have need of a physician, but they that are sick.” But they that are sick will not send for the physician unless they know that they are sick, and knowing this, feel that their only hope of recovery is in the skill of the physician. So when the Spirit of God is about to bring healing to a sin-sick soul, he first brings conviction of sin, with an overwhelming sense of its lost condition and entire dependence upon the Saviour of sinners, no soul, in this sense of its loss and helplessness, ever came into faith to Jesus for healing soul went away unhealed.

The need of men for a Saviour is a condition always present. Sin has done its terrible work in the world, and places its relentless hand upon every soul of the human race. It is only the work of the consciousness of this need and of the power of Jesus Christ to meet the need, that prevents men from rushing to him for salvation. But it is one of the fruits of sin in the human heart that it makes men proud and self-sufficient, in their own conceits. The first work of the Holy Spirit of God in the conversion of man is to empty him of himself, and show him the exceeding sinfulness of sin. For this purpose he makes use of the law of God. The second part of the work of the Spirit is to show the weary, sin-sick soul an all-sufficient healer in the person of Jesus Christ. For this after conversion, so in all their after experiences and Christian training and service, the law and the gospel supplement each other in a perfect work.

A noted general is said to have instructed his subordinates to study what the enemy would be most likely to want them to do, and then not to do it. This is good advice in a negative warfare,—in an effort to avoid doing wrong.
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WASHINGTON LETTER.

(From our Regular Correspondent.)

The authorities of the Post-office Department have been, to use a commercial phrase, "taking stock" as to the effect produced by the anti-lottery law during the first year of its existence, and they say that the result is a satisfactory one. Inspector Maynard, who has had special charge of all cases coming under this law, reports that the use of the mails has been practically abandoned by the lottery organizations, with a consequent reduction in their business of from one-half to two-thirds. He also reports that he has succeeded in making strong cases against the presidents of both the Lottos and Maximus companies for violations of the new law, and he has no doubt of the conviction of both of them when the cases come to trial, all of which is satisfactory as far as it goes, but it does not go far enough. Mr. Maynard says that the lotteries are still doing a lucrative business through the express companies. Now, what is wanted is some legal means of stopping that. Some time ago it was stated that the legal advisers of the Post-office Department were engaged on this very question, and with the knowledge of the postal authorities, it is evident that they failed to find any law to cover the case. If that be true, a carefully drawn bill should be prepared which will leave no loophole for those who carry on this nefarious business and be pushed through Congress as soon as that body meets.

The eighth annual biennial session of the National Congress of the order of Chosen Friends is now in session in this city. There are representatives from nearly all the States and from Canada present. This order now has a membership of 40,000, and it is one of the few beneficial organizations that admit women as members.

A very large congregation had the pleasure of hearing Rev. Dr. M. L. Haines, of Indianapolis, Sunday morning. He is the pastor of the church to which President Harrison and Attorney General Miller belong, and is a pleasing pulpit orator. Many regrets were expressed that he could not promise to remain here another Sunday, as many unable to attend last Sunday were desirous of hearing him preach.

Secretary Rusk has received a letter from a Chicago gentleman suggesting that Prof. Dyrenforth experiment this winter with the socalled "artificial foetus," a philosophical apparatus that there is in danger, with a view to ascertaining if an artificial foetus created by explosions will prevent the ravages of frost. The writer of the letter is confident that it will.

No experiments can be made unless they are authorized by Congress and the money appropriated for the purpose is generally known, but it is true, that Secretary Rusk has really nothing to do with the rain-making experiments now being made in Texas. They are being made under a special act of Congress.

The good people of Washington are much griefed over the circumstances on account of which the Virginia side of the Potomac River are at last aroused and determined, so they say, to break up the dens of gamblers which the law against pool selling drove from just beyond the northern boundary of this city to the Virginia end of the Long bridge, where they have all congregated to ply their disgraceful trade, and as usual, with God's help, the Lord Jesus that all men may be drawn to him.

E. D. COON.

OAKLAND, IRRE.

LETTER.

The venerable ex-president of Princeton College, Dr. James McCoosh, said in his remarks before a Baptist ministers' meeting, not long ago, that "The church and the world's only Savior is now, as it has been, the King of Kings, and Lord of Lords. His people are gathered into the fold of his sheep, and he is the living shepherd, with power over all the sheep."

1. On the Bible as a divine revelation of things which without it could not be known.
2. On God as an Almighty Creator and an omniscient personal providence.
3. On Jesus Christ as the Son of God, the Son of man, and the world's only Savior.
4. On the necessity of purity and spirituality brought about by the work of the Holy Spirit.
5. On the accountability of man in the world to come for the life which he leads and the opportunity he enjoys in the world that now is.
6. On the church organized by Christ, and existing in the church and by its word and Spirit, and by the manifold providence of God.
7. On the church and human reason as insubstantial beings of a supernatural and divine revelation.

J. G. B.

PULPIT POPULARITY.

Pulpit popularity has come to have a false meaning. The popular preacher now is not the one who stirs men's hearts, but the one who stirs them to the practice of the true religion, whether it be by preaching, by writing, or by writing and preaching. He is in the public eye, and the public eye is a judge. How much a church is benefited by the presence of popular preachers is well known. The morning salary of a popular preacher is a liberal one, and the income is generally so great as to enable him to lead an easy life.
Young People’s Work.

Wise boys and girls exercise good judgment in their conduct and manage their affairs with common sense. They do not wait to be called or led by others, but they are ready and willing to take the lead in any work that is for the good of others. They do not ask for permission or blessing, but they do not wait for anyone to give them asignal. They do not let the best time pass for the best work, but they never lose a single moment, for they know that there is no time to lose in doing anything for the good of others.

Two elements are necessary to the prayer of true faith. One is the spirit of conformity to the Divine will, whereby we try to ask for what is in accord with God’s will for us. If we regard iniquity in our hearts God will not hear us. Ps. 66: 3, 5: 3. The most spiritual of heathen sages was animist by this spirit when taught that we should not ask for particular blessings, since we do not know what is best for us, but rather that we should ask God to grant us the “best things.” That is faith. The other element in this faith is such a perfect trust that, whether our prayers be granted for the service of God (Ex. 35: 22), or not, we shall still believe in God.

When the tabernacle was built in the wilderness the people offered willingly and directly for the service of the Lord (Ex. 35: 22), “And they brought an offering for the work in the tabernacle of meeting which the Lord had commanded Moses.” There were the two ideas, one to give a gift, the other to give money. The expression is not a gift but a sacrifice, which means that the person who gives it is not only giving a little but is giving all that he has.

The answer to this last question depends in some measure upon the place and time. It is not in itself wrong to do anything to which one does not find a precedent in God’s Word; but it is well for such a proposed act to stand an examination. I do not know that there is anything wrong about a mites-society meeting which pays ten cents for the evening’s entertainment. Let it be understood, however, that the host and hostesses are giving to the Lord and not the people who come, unless perhaps they might be allowed to count their efforts to make all have a good time. Church fairs are objectionable because they confuse the two ideas, Giving to the Lord, and Getting one’s money’s-worth. If anyone is giving for God’s cause, he ought to know it. If anyone but a most forgiving Christian is beaten in a bargain at a church fair, he is apt to be disenchanted, for the fair, with the church, then with Christianiety in general. The church fair costs no great deal of labor. If the time and labor spent in putting up decorations and arranging and selling the goods, and the cost price of the goods, could be given to the Lord in some other more direct way, I believe there would be about as much money raised. Certainly people would be saved from buying goods under the delusion that they had given the whole price to the Lord. A young man being asked to give something for missions remarked that he had spent six or eight dollars at a recent church fair and had therefore given all he could afford already.

I think I need not in this presence condemn any lottery scheme that might be proposed, to raise money for the Lord’s cause, or for any other purpose as for that matter. When the tabernacle was built in the wilderness the people offered willingly and directly for the service of the Lord (Ex. 35: 22), “And they brought an offering for the work in the tabernacle of meeting which the Lord had commanded Moses.” There were the two ideas, one to give a gift, the other to give money. The expression is not a gift but a sacrifice, which means that the person who gives it is not only giving a little but is giving all that he has.

Surely the best way is to give every week: but there need be no cast iron rules as to when and how one should give.

It is a very great help for those who have the duty of expending the money to know just how much they have to spend. It is becoming, therefore, for us to set aside some amount which we will give unless some unforeseen accident makes a great difference in our financial ability. While we should earnestly strive not to fall below the work which we have set for ourselves, to go above is not at all out of order. If the Lord has prospered you in an especial manner, show your gratitude by an extra gift. It is also a good rule to give a certain portion of one’s income. The Israelites were asked for one-tenth. It seems as if few of us need fall far short of this standard. Yet some people are really under as much obligation to give three or four tenths, or more, as others are to give one hundredth of their incomes.

We are to remember that we are not our own, but are bought with a price; we are stewards and not free-holders. We should strive to drive away the idea that we seem to possess belongings to us. We are not at liberty to spend our incomes according to our own fancy. We may not spend all we have, but we may not spend all we have as a sacrifice.

Isa. 33: 10. Wherefore whatsoever he be of that renounces not all, he cannot be my disciple.

Luke 14: 33. It is possible for us to make very little of our present welfare and yet be Christ’s true followers. If, therefore, for us to pledge ourselves to an effort of this kind, and to make the best use of our resources, is a matter of the greatest importance, not only to ourselves, but to our fellow-men, to our country, and to God. In the local society the best way to raise money is perhaps by personal subscription. (We have to judge for ourselves.)

At the beginning I spoke of money as “the needful,” but there is something more needed than money. That is to give the heart fully and completely to God. St. Paul says, “I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.” When we have thus consecrated ourselves entirely unto God’s service, the money will not be lacking, and we will not have to give money to raise money.

Let us not give as an irksome duty, but give to show our love to Christ and our appreciation of what he has done for us. “And everyone that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name’s sake, shall receive a hundredfold, and shall inherit eternal life.” Matt. 19: 20.

WANTED-A BOY.

A jolly boy.
A boy full of vim.
A boy who is square.
A boy who scorns a lie.
A boy who hates deceit.
A boy who disparis slang.
A boy who can say “No.”
A boy who is above-board.
A boy who is generous.
A boy who never smokes.
A boy with shoes always black.
A boy with some “stick to it.”
A boy who talks to his heart’s content.
A boy who is proud of his big sister.
A boy who has forgotten how to whine.
A boy who is too sick to play.
A boy who does chores without grumbling.
A boy who smiles by choice.
A boy who is not a snob.
A boy who is not an aristocrat.
A boy whose absence from Sabbath-school sets everybody wondering what has happened.—The Christian Guardian.

TRUTHS FOR MEN IN THEIR TEENS.

Remember, my son, that the world is older than you are, by several years; that for thou­ sands of years it has lived without an alter­ better young man than yourself, that their feet stuck out of the dormer windows; that when they died the old globe went whirling on, and not one man out of ten million went to the fu­ neral, or even heard of the death.

Be as smart as you can, of course. Know as
much as you can, without blowing the packing out of your cylinder heads; shed the light of your wisdom abroad in the world, but don't dazzle people with it, and don't imagine that it is a great thing to do. But it's not too sorry for your father because he knows so much less than you do. Remember the reply of Dr. Wayne, a professor of Columbia University, who said it was an easy enough thing to make proofs such as Solomon wrote: "Make a few," tersely replied the old man. And we never knew that the good priest had made any—not more than two or three, anyhow.

The world has great need of young men, but no greater need than young men have of it. Your clothes fit you better than your father's fit him; they cost more money; they are more stylish; your mustard is nearer; the cut of your coat is more genteel. You are prettier than "Pâ." But, young man, the old gentleman gets the biggest salary; and his 4.

Temperance.

"LADY MACDONALD, OF MOTHER." 

"She is the originator of the most practical way of curing the evil. His ministers think that the people will not tolerate any increase of drunkenness in the fartherland, and that the finding of this new wealth is the higheJ;est thing which will be presently described, or refuse from various purposes. The fruit grower wants one mixture, the vegetable farmer another, and so on. However, the ingredients mentioned are either nitrates, the nature of which is well known, or from pack­ ing works, in the shape of bone, horns, blood, and all manner of corruption, reduced by destructive processes of inoffensive phosphates. In Florida great beds are found of phosphates in a different condition.

In the middle of the State, over an area covering hundreds of square miles, the soil is underlaid by as much as fifty feet of the same material in the shape of pela ges densely strewn in a whitish clay matrix. Buried in this layer are great masses of fossil animals extinct for ages, particularly sharks, which were doubt­ less seventy of eighty feet in length. One gets some notion of the swarms of these ferocious giants of the deep that existed in that antediluvian age, by the finding of their great teeth, each longer than a man's hand, in the phosphate, as thickly distributed as plums in a plum­ port. The same deposit is found countless bones of the mastodon, the megatherium, the elephant, the hog, the horse, the musk rat, etc. They are immense graywackes of ages long gone by; preserving for the con­ sumption of men the precious bones and shells of animals, which must be converted to the present shape by water; but no one knows positively.

The nitrates, of which mention has been made, are obtained largely from Chili, where the supply is practically inexhaustible. The Nitrate King," who is said to have been a Scotch engineer, has carried on his business in good style, and has had the good fortune to be successful. He has purchased a great stock of nitrate from the government at a low price, and has now a large fortune.

"Bird manure, as has been said, contains a great percent­ age of phosphoric acid, and hence its wonderful value. A man who has a farm of various sorts innumerable. Many considerable deposits of bat guano have been found in caves in various parts of the United States, and in some other lands, and from such beds fertilizing supplies have been drawn; but not to mention the use made of them during the war as mines for the production of saltpetre, which to manufacture gunpowder—American Analyst."
SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1891.

THIRD QUARTER.

July 1. The Word Made Flesh.
July 15. Christ's First Miracle.
July 22. Christ’s Soul Comforter.
Aug. 5. Christ at Jacob's Well.
Aug. 23. Christ at the Feast.
Sept. 2. The True Children of God.
Sept. 9. Christ and the Sinner.
Sept. 16. Christ the Good Shepherd.
Sept. 30. Review.

LESSON XIII.—QUARTERLY REVIEW.

For Sabbath-day, Sept. 30, 1891.

Topic.—Christ, The World’s Healer.

INTRODUCTION.—With singing, prayer, and such opening exercises as the superintendents may arrange, let the secretary read Isaiah 2: 2—7. Review very briefly the main facts of the parables of the great Master. Who were the Apostle John and his gospel narrative. Recite Topic and Golden Text of this review.

Golden Text.—Recite those with questions upon their authorship and meaning.

PLACE.—Let some one point out on the map or tell of the places visited by our Saviour, locating them briefly and noticing some event of the quarter in each.

Parables.—Who was he that bare witness, as a forerunner of Christ? In which lesson? What ancient prophet did he resemble? In what respects? What became of him? Who are the next disciples mentioned in these lessons? What can you say of each? Who is the first woman mentioned in the lessons? In which lesson? What did she say or do? Who was it that said, “Thou hast kept the good wine until now”? What ruler came to Jesus by night? For what purpose? What principal thing did Jesus say to him? Where is he last mentioned, and what doing? What great prophet is mentioned in the 4th lesson? What did he do? Who is the second woman mentioned in the lessons? What remarks were made by her? What did Jesus tell her? What patriarch built a well? Who were Samaritans? Who sought to kill Jesus? In which of the lessons? In what lesson is Phillip mentioned? What did he talk and bring to Jesus? Is any boy mentioned in the lessons? What about him? Who were Pharisees? In what lesson is David mentioned? Abraham? Who were each of these? What of Christ’s second birth in the lesson?

THE NATURE OF CHRIST.—The Word of God; the Creator; God himself, yet a distinct manifestation; Light; Life, Living Water, Messiah; Son of man; Son of God; full of grace and truth; where and how shown in the lessons.

His Kingdom.—Small beginnings and their results; first disciples grown to many millions, how brought about? Missions. First miracle and teaching; transforming power; doctrine of the new heart; extent and final victory of his kingdom.

MIRACLES.—(Lessons 3, 6, 7, 11.) What bearing has each upon Christ’s great work? How were earthly troubles and relief from them the means of spiritual life? Other facts about miracles.

LEADING TRUTHS TAUGHT.—Briefly from each lesson. (Golden Text of each lesson.) 1. The new birth. 2. Christ the source of all needed supplies. 3. True worship. 4. The bread of life. 5. Gift of the Holy Spirit. 6. The truth making free.

SUMMARY.—Arranged for each lesson. Where there is no blackboard a sheet of newspaper before printed and colored crayons may serve an excellent purpose.

IN MEMORIAM.

Miss Maria Louisa Potter was born at Polder Hill, Westerly, R. I., March 15, 1815. She was the oldest of four children, two, Thomas and Ann Eliza, the youngest, dying in childhood, leaving herself and next younger sister, Harriet, who was born October 1, 1816, and who died November 26, 1886. She descended from Nathaniel Potter, who came from England to America and settled in Portsmouth, R. I., where he died before 1644.

Her father, Thomas Wells Potter, was born at Potter Hill, January 26, 1785, where he died in 1854, leaving his good wife, Mary Cottrell Potter, and their two daughters, bereft of husband and father. She made a profession of religion in the church of God at Pawcatuck, administered by the late Elder John Green, July 27, 1831, then at the age of 23 years, and united with the First Seventh-day Baptist Church of Hopkinton, R. I. This was not only a grand event and year for her, but also for this old church, as her extensive journal indicates, from which it appears that her parents and sister Harriet united with this church about the same time, having been baptized with many more—199 in all—by Elder Green, in the town of Hopkinton, during this year, and mostly in the river near the old church site. Her journal indicates how happy she was at the time and her desire to be a vitalized, real Christian; those who knew her best know how well this prayer was answered. Unostentatiously her noble life has been characterized by Christian deed-doing.

Besides her moral excellence she possessed more than ordinary capacity and intelligence. She was a great reader of books and periodicals, and having a retentive memory she kept in mind and in words in which she lived. Especially was she familiar with historical and genealogical lore, in which few, if any, of her time excelled her. Indeed, she was an encyclopedia of information about those questions, consulted largely by persons over the country. She leaves a large library of well-written books, in which how well this, it is hoped, will accomplish its useful mission.

She closed her useful and exemplary life quietly in the home where she was born and had always lived, Friday, 1st A. M., August 21, 1891, aged 76 years, 5 months and 6 days. Her funeral was attended by a large congregation of kindred and friends at the old home occupied by her late parents, the John Greens, for near a century. Sermon by the writer from 2 Cor. 5: 6—8, assisted in the service by G. J. Cranfill, A. E. Main and L. L. Cottrell. A large procession following, we conveyed her deep earnestness to the grave, making her noble life has been characterized by Christian deed-doing.

H. J. CLARKE.

HOME NEWS.

New York.

LITTLE GENEREE.—The twenty-fifth anniversary of the marriage of Mr. and Mrs. Samuel Wells was made the occasion of a pleasant social gathering at their residence on the evening of September 6th. As is the custom here, the arrangements were made without the knowledge of the parties most interested; but, as is usual, they resulted in complete success. At 8 o’clock loud knocking brought Mr. and Mrs. Wells to their door to welcome a large number of neighbors and friends who, having previously gathered at houses near by, had come in coaches andDrawing.

The evening was passed in social intercourse, select reading and music prepared for the occasion, a few remarks by the pastor, presenting in behalf of the donors the gifts, responses by the recipients, and partaking of refreshments furnished by the guests. With many good wishes for the future prosperity of the couple that so well deserved it. The guests departed, feeling that they had an enjoyable evening.

M. W. B.

—Rhode Island.

WESTERLY.—Westerly has had a feast of good things recently. The large and appreciative attendance at Conference stimulated all who participated in its various exercises to do their best.—On Friday following Conference the great evangelist, D. L. Moody, came, holding services of mission, and on Sunday evening; occupying the Seventh-day Baptist pulpit Sabbath morning; speaking at the opera house that afternoon, at nine o’clock Sunday morning, and at four o’clock Sunday afternoon; and preaching in the Congregational church at the usual hour on Sunday morning. He was assisted by Rev. Dr. Morgan, of London, Eng., editor of The Christian, and by Ira D. Sankey, and Miss Fox, whose rendering of Gospel Hymns was something wonderful. Mr. Moody drew full houses at the first, and the attendance continually increased, notwithstanding the heavy rain on Sunday, so that no house was large enough to hold the people who sought to hear him. On Sunday evening an overflow service, conducted by Dr. Morgan and Mr. Sankey, was held in the Seventh-day Baptist church. The interest and tenderness manifested, found expression at the close of the service on Sunday afternoon, when several rose for prayers. An effort was made to induce Mr. Moody to either prolong his stay, or to return for longer work, but his near departure for England made it impossible for him to do either. Anxious hearts are praying, that of the precious seed sown nothing may be lost, but that it shall be cherished and made to increase until an abundant harvest may be ascribed to the labors of those local churches are yet without pastors. Rev. Mr. Newhall has succeeded to the pulpit vacated by Rev. B. D. Hahn. Rev. Mr. Conibear was installed at the Christian church on the first Sunday in September. The Seventh-day people are regretting the near departure of the new principal, Rev. Mr. David Cottrell, who has endeared himself by his direct and deep earnestness to everyone. The Presbyterian church must ever cherish for him a strong, personal regard and interest in his future.—The departure of Rev. Mr. Whitford and family, on the evening of September 8th, is mourned almost as a bereavement, both as to them in all localities of Christian work. What might be called a concourse of people assembled at the station to bid them good-bye, and it embraced all creeds, callings, conditions, and all seemed equally eager for the last hand-shaking and God bless you. The W. C. T. U., of which Mrs. Whitford was president, gave a farewell reception, presenting her with a large album, bound in alligator, and destined to hold the pictures of the guests. As the guests departed, with many good wishes for their future prosperity of the couple that so well deserved it. The guests departed, feeling that they had an enjoyable evening.

M. W. B.

HUMBOLDT.—We are having very nice weather at present, though somewhat dry. Some think
that the corn crop is somewhat shortened, though there is a very good crop. —Religiously some things are quite cheering; the young people are quite zealous in keeping up their Seventeenth day evening prayer meetings, in which they generally all take part who continue in the faith. Elder Babcock still preaches for the church by request of the officers, though he receives no salary from the church, as they think themselves unable, financially, to do anything. Elder Babcock is at liberty to accept work anywhere he may be called.

MISSIONARY SOCIETY.

![Image]

TWO SINNERS.

There was a man, it is said, one time, who went so astray in his youthful prime. Can the brain be unmoved and keep quiet When the blood is in a river that's running riot? And boys will make it, of course they say, And the man's the better who's had the day.

The sinner reformed, and the preacher told him, "God is a gentleman. You mustn't turn to the fold, and you must never be a bad person again." And a spotless woman gave him her hand, and the world knew her then with flowers in her bloom,

Crying, "God bless lady and God bless groom."

There was a maiden went astray, In the golden dawn of her life's young day; She had more visions than a sick man's dream, And she followed blindly where fond love led, And love unfruitful too, To wander at will by a fair girl's side.

The woman repented and turned from sin, And her repentance was much of the same; But the preacher prayed that she might be forgiven, But she was too full of sin to see the way, For this is the law of earth, we know, That the woman is scorned, while the man may go. A little girl was morning, as the world was saying, "We shall not call"

—Selected

THE DANGER OF IDEAS.

The Rambler is sometimes a little afraid of what may come to pass. He is kept awake o'clock nights with thinking how the winds of doctrine are turning, and who is to be turned and twisting, and who knows where we shall drift or be blown? But as often as this fear steals upon his soul comes the chance which brings relief; this thought is: "The Western Recorder has holl at the helm, and is, so to speak, at the mast-head of the look-out, and is in the engine-room running the machine, and is also in the Captain's room, working out the reckoning. At once there comes over the mind of the Rambler a great, deep, loud, most boisterous, calm. It is not often that it is granted to any one to see, at a glance, the great redemption simply and suddenly, but once in a while, a gifted writer can just hit the nail right on the very top of the head, with a very large hammer, as in the following from the Western Recorder:

"Ideas are the most powerful and deadly things in the world. They are so insidious."

The Rambler rejoices to see this great truth stated so forcibly; yes, "ideas are so deadly;" in fact, they are "the most deadly things in the universe." See what devastation they have wrought.

There was once a time when everybody was at peace. People were not troubled with their consciences. The priest attended to everything. But the idea came into his head that the world did not now want the policy of insurance for all time. If a man or woman chanced to do anything wrong (and such things do happen), they went to the priest and paid him (in advance) and got absolution. Nay, more, the pope, being a party of beneficent turn of mind, sought to ease troubled souls who went to the priest and paid him (in advance) and got absolution. Nay, more, the pope, being a party of beneficent turn of mind, sought to ease troubled souls who went to the priest and got absolution. He is reported to have said, "It is very unwise for a sin to throw away their money. It led to difference in families; to hard feeling; in fact, it even led to some disturbances, in England, and England, and Germany, being put to death, at much expense for fuel.

Gradually, the church was getting over the prostrating effects of this deadly idea. A con-

try or more had passed; things were getting into a fair condition. The kings and the priests were taking care of everybody's soul; they told them where to take shelter, and go to go to. They made everybody say his prayers in the morning and then again in the evening. They insured for everybody for the whole time, of course charging adequately for this service.

All of a sudden, there arose another man who was possessed with an insidious, deadly idea. Which was advanced by a monkry of insidious named Jonathan Edwards. He would speak of the idea of civil liberty as put forth in the form of a declaration that took up a sort of mass of malefactors on the Fourth of July, 1776.

Then there was that most expensive idea of the Rambler, which is to the beatings, on which money enough has been expended to sustain several little families in comfort, if not in luxury, to say nothing of the loss of many long and happy lives. Those who have devoted their time to separating the circle or to some other useful employment.

From this we know, a man by the name of Lincoln, who advanced a pernicious idea as to slavery, an idea which was echoed by a company of deranged enemies of the human soul; a man named Emerson, sometimes in prose, sometimes in verse. Who can say how appalling the moral ruin resulting from this idea? But the Rambler rejoices that there has been raised up in the peaceful and happy-smiled, on the ground of Kentucky a man, whose face is it is to exterminate these enemies of mankind, the ideas which are abroad, doing their work, and their insidious work upon the human race.

How can we be thankful enough that a kindly Providence has taken up the Giant Killer, who, said by no peril, just girds on his sword, throws away his scabbard, takes a dagger, a torch and a blunderbuss in every hand, where he went, to slay, to massacre, to exterminate these enemies of mankind, the ideas which are abroad, doing their work, and their insidious work upon the human race.

If the Rambler remembers right, a Southwestern poet has recorded that, after an amusing and enjoyable evening in a saloon in a South-western State, several cords of remains were piled up outside. The Rambler would like to say that the dimensions may follow from the praiseworthy and self-saving labor of the journal herein above alluded to, in the matter of ideas banished at once of life and power for mischief.

A LADY invited Dean Swift to a most sumptuous dinner. He said, "Dear Dean, this fish is not so good as I could wish, though I sent for it half across the kingdom, and it cost me so much," naming an incredible price. "And this thing is not such as I ought to have for the table; there is a place, and cost such a sun." Thus she went on, de- corying and underraying every article of her ex- pense, and real leaving her distinguished guest with apologies, only to find a chance to display her vanity in bringing her trouble and expense. And when she got to the last, she said, "I am reported to have risen in a passion, and to have said, "True, madam, it is a miserable dinner; and I will not go home and dine upon six-pence worth of herring."
MICELANY.

CLUSTER OF SUMMER FRUITS.

BY REV. A. J. GORDON, D.D.

In suite of our Lord's admonition to the con- traction of guilt or to the work of ingathering to be taken up again in •

... things into that tin-1ed, "that... work of ingathering to be taken up again in... life ex-actly. I had a praying mother in the... officer to visit... about all the time since I came in here. 'I tell... prison."

... and now I am determined to make a clean breast of it. I am guilty, and stick it out. But, reverend, my mind is a prey of him. . .

... you have several... the summons with,... earnest.

... John Kennedy, alias Park. I was 8.

... What with... ruined heart. In deepest despair he is longing for... to see... Church, and in their simple, tender story gave such evidence of renewed hearts... to... thoughts passed from death unto life. Third instance.-One moving in excellent so- ciety and very prosperous in business is drawn into a larger and larger stakes, till the fatal end is reached—ruined prospects, a ruined home, a ruined heart. How do our days of glory and gold, are longing for some door of hope. He picks up a den- ner paper and reads of special revival services in the month of day in our church. He jumps into a cab, and goes to the church and 'follows' up every service. How our hearts are moved and melted, as on the last evening of the service. This is the story of his conversion, the joy of his deliverance, and the great peace that has come into his heart.

... it will be seen how little related any of these conversions were to the ordinary ministries of the pulpit. For this reason we may record them without self-glorying. How signalily they bear witness to the divine power of the Word. It will be seen how little related... faith of his... our hearts are moved and melted, as on the last evening of the service. This is the story of his conversion, the joy of his deliverance, and the great peace that has come into his heart. ...
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