NOT BY MISTAKE.

What could our love have done? We tried
To hold her fast: cried
To the tender Hand
That we might understand
The right and the wrong
That she might stay.

What could our love have done?
Could we find her
Could we have found for her dear sake
Words to break
Light dies; Life's tenderest breath
Grows cold upon her lips, but death
Chose her for Loyal sweet sake;
Not by mistake.

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

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

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

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

PARENTS, are you supplying your children with good reading matter? Do you know what books and papers they read most? Are they fond of diaries, newspaper stories, trashy and really bad literature? Do you fully realize their danger from such influences? The Nurse's Horn, a paper full of pith and point says, "The father who does not put good reading matter in the hands of his children has not done any real praying for their salvation."

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

Threefold Nature," makes some rather illogical
statements. For example, he says, "We learn positively from the Bible, that man is not in
possession of immortality in any sense or degree. It pertains to the 'King of kings and
Lord of lords; who only hath immortality.'" 1 Tim. 6:15, 16. If the above quotation is to be interpreted literally, as the writer evidently
intended, by italicising the word "only," then
angels nor spirits have immortality, but
"God only." And yet, he says, "It is placed before us as an object to be sought for (Rom.
2:7); and will be bestowed upon the righteous
in the resurrection at the second coming of Christ."

But if it is to be sought after and ob­tained, will it still be a fact, after its bestowal, that
"God only hath immortality?" If it is admitted
that man may have immortality after the resurrection, and that he beareth forthwith both God and man will have immortality, then it must be ad­mitted either that angels and spirits do not have it, and will not, for they will not be resurrected, or else that the right interpretation has not been given by the writer referred to, of the
passage quoted above, in which it is said that
"God only hath immortality." We gravely
suspect that the fault lies in an incorrect inter­pretation of this and many other passages
upon which our Advent friends rely for the
proofs of their peculiar dogma.

The writer of the article referred to says
further, "There is not an inhibition in the Bi­ble that the soul is immortal." Now it would
be more modest, at least, if this positive writer
had qualified that statement by adding, "as I
understand the Scriptures." For, since there
are so many good and eminent scholars who
really believe that the doctrine of immortality
is not only "intimated," but strongly taught in the Bible, it would add to the strength and ac­ceptance of his statement if he were disposed to admit the possibility of his being mistaken.

Those who are really best informed are most competent to speak on questions in dispute, usually speak with a measure of caution. With all the adroit speculation and attempts to ex­plain away the doctrine of the "continuous
conscious existence" after death, as taught in the parable of the rich man and Lazarus, the
doctrine is nevertheless there, as most people
understand the parable, and it seems likely to
remain. No one, without an opposite theory to prop up, would ever think that our Saviour in that parable did not teach that there was
conscious existence of the thinking, reasoning,
spiritual part of man after its separation from the body. This parable was spoken to those who, doubtless, believed in just that doc­trine, and yet there is no intimation that this most natural interpretation would be erron­eous. Our Saviour was not accustomed to play
upon words in that way. All will readily agree
that God only hath inherent immortality. All
of his creatures derive all the immortality which
they possess, from him in his own immortal
nature, and it is therefore derived. But he
has the power to bestow it on man, and the

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H. Lewis, O. W. Whitfield, Edwin Shaw, C. F. Randolph,
G. B. Carpenter, J. H. Swain, H. W. Mason. Edgar

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

2. Since the Sabbath Recorder, the Evangel and
Sabbath Outlook and the Helping Hand are the ex­
ponents of our doctrines and denominational work, we do most earnestly desire that all our publications
should go into all our homes and be read by all our peo­ple.

3. WHEREAS, The Peculiar People is a publication
eminently adapted as an educational medium to the bene­
fit of Gentiles as well as Jews,

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

4. Resolved, That the present unsatisfactory condition of the
religious world in regard to the Sabbath question and the changed attitude of many religious thinkers
in the matter of the Sabbath, is a remarkable opportunity to exhibit their faith in God's Word and to work for the supremacy of his law.

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

W. C. Dallop, J. M. Todd, S. S. Powell, J. L. Hefnely,
L. R. Swensley.

We have very little reliance for religious contro­versy in general; and still less do we care to
discuss extensively, the standard and ever pres­
te question of our Adventist friends, relative to the
doctrine of immortality. But we occasion­
ally read the articles treating upon their views of the
nature of man, as they appear in the journals of these
people, and feel impelled to express our view.

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

of the American Sabbath Union, Alfred, N. Y.

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

**"THE PECULIAR PEOPLE."**

BY REV. S. R. POWELL.

As the Western Editor of the Sabbath Recorder said, a few weeks ago, referring to the late meetings of the General Conference, I have "no particular purpose in writing this," only I "feel like it." The first copy of the Peculiar People which I ever saw was that for June, 1889, the third number issued from Alfred. I accidentally came upon it in a Theological Seminary reading-room. At once the title-page and the contents went to my heart; and ever since my interest in the Peculiar People has been a matter of the highest importance. If I read it with unfailing interest, if it has been my daily breakfast, and have written for it simply because I was following my heart. I came to love its principles and those principles had no small share in leading me to Sabbath-keeping. I say this because I believe that I owe it to the great principle for which the Peculiar People stand.

Within a little more than a year I have come to look upon Seventh-day Baptists as representatives of the true people of God, as they existed in the first centuries after Christ. The Christian church was no organization antagonistic to the New Testament; it was the movement itself believing in Jesus and bowing in allegiance to his authority. He came not to destroy the law or change Jewish customs, but to number among the Jews and cherish the things that are Jewish. This we have said hitherto appeared—mean since Mr. Daland has been the editor.

When we come down to individual States, we find that there is no more insolent or powerful force in politics than the gambling interest. Take the case of New Jersey; for years, the gamblers of the Gloucester, Clifton and Guttenberg race tracks controlled the legislature of the State. In 1899 they elected a legislature pledged to enact laws for their special benefit. They elected as speaker of the lower House the starter of the Gloucester track, the proprietor of the Guttenberg track the controller of the legislative body. They filled the subordinate offices in both Houses with their tools and procurers; they passed laws which directly legalized race-track gambling, and made it possible to establish a race-course in every county of the State, in defiance of popular protest; they amended existing laws of criminal procedure so as to make impossible the conviction of classes of offenses which from the beginning of the State's history had been punishable by severe penalties. There was no enormity of legislation which they were not prepared to perpetrate. Then, a year later, the people, roused to desperation, elected a reform legislature, these lords of the turf and their political allies, including one United States senator, pro- mised to hold the General Conference together in the State, and therefore to be interested in the legislation of the law and order men. It held the legislature in its hands. We need a Pentecostal spirit of missions to be poured upon us, both for our own land and for the world; and, in all our endeavors, love for the Jews should hold a prominent place in our hearts.

As an example of mission work among the Jews which if properly done would prove last- lasting, I will mention the Jewish section of American Jews. A very large section of American Jews are Russian-Polish Jews. There is astonishing vigor of thought among these people. Their organ is the Jewish Gazette, published in New York, in their jargon, perhaps it is the most widely read Jewish paper in America. These people are national in their aspirations and cherish a love for Palestine. What could they not do for Christ and his truth if brought to his feet? Missionary work among these people is the order of the day. In the first centuries after the Lord's ascension, that for June, 1889, the third upon it in the year 1889, and the following years, the editor of the Peculiar People has been highly successful in his mission. He has been a steady and effective missionary to the Jews. The Peculiar People has been a steady and effective missionary to the Jews.

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

**THE GAMBler AND POLITICS.**

BY F. W. CAPEL.

If there is any form of vice, which more than another, antagonizes all moral progress, and which should arouse the active opposition of every man who is concerned for the purity of the social order, it is the gambling vice. It is alike the vice of barbarism and of civilization. It pervades all society, and doxies, impostures, corrupts and ruins everything it touches. In its organized form it has become a determining political factor. The gambling interest has controlled States, corrupted courts, bribery legislatures. It has even presaged to dictate national policy. Conclusive illustration of this fact is afforded in the history and career of the Louisiana Lottery Company. This organization has had its headquarters in New Orleans; it held the States in subjection; it elected senators, governors, judges and legislatures. It commanded the services of the ablest civilians and of publicists of national renown. It was strong enough to influence the opinion of the courts as well as the public opinion of all God's true people. The Holy Land, the land of sacred story, however fallen from its ancient prosperity, should be regarded as our Holy Land.

There is a class of people, found here and there in almost every part of our country, who are interested in the Jews. Such are ready to welcome a periodical that brings to them interesting information about the Jews, and opens up to them the world of thought in which the Jews dwell. All Seventh-day Baptists ought to belong to that class, and therefore to be interested in our own Peculiar People. We ought to subscribe to it and read it ourselves for the good that we shall derive from contact with things that are Jewish.

When we come down to individual States, we find that there is no more insolent or powerful force in politics than the gambling interest. Take the case of New Jersey; for years, the gamblers of the Gloucester, Clifton and Guttenberg race tracks controlled the legislature of the State. In 1899 they elected a legislature pledged to enact laws for their special benefit. They elected as speaker of the lower House the starter of the Gloucester track, the proprietor of the Guttenberg track the controller of the legislative body. They filled the subordinate offices in both Houses with their tools and procurers; they passed laws which directly legalized race-track gambling, and made it possible to establish a race-course in every county of the State, in defiance of popular protest; they amended existing laws of criminal procedure so as to make impossible the conviction of classes of offenses which from the beginning of the State's history had been punishable by severe penalties. There was no enormity of legislation which they were not prepared to perpetrate. Then, a year later, the people, roused to desperation, elected a reform legislature, these lords of the turf and their political allies, including one United States senator, promised to hold the General Conference together in the State, and therefore to be interested in the legislation of the law and order men. It held the legislature in its hands.
to its support. The pool-rooms of New York owe their prosperity largely to the co-operation of the Western Union Telegraph Company in maintaining a special service for their benefit. Several of the larger banks are closely connected in interest with race-track organizations in the Middle and Western States, and their lobby representatives are found in the halls of legislation opposing every demand of the people for the suppression of this evil. How are we to meet the problem? How put gambling and gamblers under the ban? There is but one sure remedy. With us, the people are sovereign. They are imaged epitomized by the government, and all ultimate responsibility lies with them. No poluted pool in politics, no social or civic disorder, no vice in legislation can be exterminated or cured without a positive and intelligent assertion of their will. If the gambling evil is to be destroyed, they must destroy it, and to that end they must strike it at the sources of its power.

The gambler maintains himself by debasing politics, by manipulating and controlling councils, nominations, legislatures, and executives. He spares no effort to win his own ground and establish a compact, coherent, organized public sentiment. Christian men, moral and law-abiding men, business men who realize how the siniwes of all business integrity are cut by the gambling habit, must combine and organize for aggressive action to give their support to any candidate for any legislature, judicial or executive office whose position as to this matter is at all uncertain. There ought to be a live, vigorous, anti-gambling society in every State of the Union. Branches in every city and county. In this respect, we must learn from our adversaries, who are always alert and sleepless. They subordinate all partisan considerations to the accomplishment of one single end. We must rise superior to all partisanship in politics, and find our highest obligation in loyalty to conscience and to the moral interests of the State. It is idle to say that such organization is impossible. It will never be impossible when men are in earnest, dominated by consecration, evincing a high civic purpose. We must, at the same time, carry on an active, comprehensive, educational work. The pulpit must take hold of this subject in a practical and earnest way. It is emasquing that it so seldom thunders its denunciations against this vice and those who nurture it. The press is too often utilized to stimulate public interest and quicken the public concern in reference to it. Every Sabbath-school in the land should have its anti-gambling pledge alongside its pledge of total abstinence. In a word, every available educational force should be employed in creating a sound, virile, popular opinion, which will not only incarnate itself in necessary statutes, but compel their honest enforcement.

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

NEW YORK CITY.

SAINTIFICATION.

John Wesley called the blessing we are writing about "Christian Perfection;" and though he exemplified it in a high degree, as much, probably, as it is possible for any mere human being to do, yet he never believed or taught that it was possible for Christians to become absolutely perfect, as not to commit sin under any circumstances. He maintained that it was not the perfection that belongs to the divine Being, with whom all holy holiness, forever excluded the possibility of ever doing a wrong act, in thought or deed. Neither is it a high state as that of the holy angels, who have always kept their "first estate," and have never violated the divine law in a single instance. It is not the effectiveness of the security of their natures that they have no disposition or inclination to do anything but what the pure eyes of Him whose bidding they are always ready to do, can view with approval and delight. It is not the old carnal nature, but the new nature, their first parents possessed before they fell from the state of holiness in which they were created, for their natures were not tainted with the defilement of sin, or their powers depraved, or weakened by it, as human beings are now.

Worse still, it will not be possible to get beyond the possibility of sinning, however good he might become by the renewing and sanctifying power of divine grace; that such was the frailty and weakness of his nature that when tempted to do wrong he might yield; and that he must, if possible, by the process of justification as from justification, and that only by constant watchfulness, and prayerful faithfulness in the performance of every known duty, can either of these blessings be retained.

From want of knowledge, weakness of judgment, or any of the diversity, people often make mistakes, unintentionally, which are wrong in themselves; but as the motives and intent were to do the right action sin is not imputed to the actor. The sanctified soul is so unlike the old carnal nature that it has no desire or inclination to do any wrong act, but the whole tendency of the mind is to do the will of God only, in every position in which it may be. It has such an abhorrence of, and aversion to, all wrong that it will keep itself as far from it as possible.

We say, it will be impossible never to get beyond the possibility of sinning, however good he might become by the renewing and sanctifying power of divine grace; that such was the frailty and weakness of his nature that when tempted to do wrong he might yield; and that he must, if possible, by the process of justification as from justification, and that only by constant watchfulness, and prayerful faithfulness in the performance of every known duty, can either of these blessings be retained.

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AFTE R VACATION—WHAT?

BY THE REV. WILLIAM G. MCELROY.

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

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

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

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

This early church was a believing church. The membership is mentioned in Holy Scriptures as "they that believed," as a decided characteristic. It was no age nor time for doubters. It was a crisis in the kingdom of God. If we are to have the Holy Ghost with power as in the apostolic days, all doubt must be banished. We must be known, both to God and men, as those who believe. "What things soever ye desire, when ye pray, believe that ye shall have them." Then that early church was a praying church. They "continued with one accord in prayer and supplication." Our modern churches are too much churches of listeners,—listeners to sermons, listeners to music, and with some few exceptions of the intelligent, listeners to the public prayers. The public service of prayer and praise is the "preliminary service," or the "opening exercises," as though it were not more important, intrinsically, and more potent actually, than any sermon. The social meeting for prayer is neglected as the most essential of the membership. How far the church is, in secret and private, a praying church, is known only to God. We believe it is much more so than would appear. But we need to remember that it was upon constant and earnest prayer that the Holy Ghost came.

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

LIFE OF PRESIDENT ALLEN.

We are glad to see this book, "Life and Sermons of Jonathan Allen, Ph. D., D. L., LL. D., Pres. of Alfred University, by his wife. Published by subscription," for two reasons; first, we are glad to have some memorial of the unsullied life and labors of Pres. Allen, and secondly, we rejoice to have something pertaining to the origin and growth of Alfred University put into permanent form. Too long could it be said that Alfred, with its ten thousand students, has produced no literature. So far back as I can remember anything I remember Pres. Allen. Many a time have I listened to his discourses, and considered what underlay such a godlike exterior. When I became a student, Professor Allen, as he was then, impressed me most profoundly. With some of the pleasantest memories of my life clustering about Alfred University and its men, this volume which calls them back and will possess the power of evoking them so long as I live, comes as a priceless gift. In it the wife who should know him best, portrays his life in its various phases, and with it in a large measure the history of Alfred, without laudation or evident exaggeration.

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

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

The object of biography should be to portray life, not prepare a eulogy, and we must expect in all lives some defects, failures. Pres. Allen was unfortunate, if nothing more, in not holding the faculty which he gathered about him as closely as the master of the six great units of the Ph.D., D., D. D., LL. D. people for whom he sacrificed so much was to Alfred University. It was as Andrew, then of Kenyon, Rogers, Whittford, Miller, Tomlinson, and others. The cares of administration seemed to choke him—he was like Paganus at the plough—and doubtless he did not as he should.

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

MEASURED BY CORN.—The average corn crop of the United States is less than 1,800,000,000 bushels; and estimating corn at 50 cents a bushel it would take the entire crop of the nation to pay the liquor bill, and the proceeds would still have to raise $600,000,000 by taxation to prosecute the criminals, and take care of the paupers and the insane caused by the traffic.

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

MISSIONS.

The next regular meeting of the Missionary Board occurs October 17th. This is a very important meeting. Then plans will be considered, work propounded, and appropriations made for 1885. At this meeting all inquiries, all plans, all applications for the coming year should more particularly come. The blanks for the quarterly report closing September 30th, are sent out to the missionaries and missionary pastors. If any should fail to receive them please notify the Missionary Secretary and they will be supplied. We not only hope to receive these blanks filled out, but full reports of the work done on the respective fields of labor, and all matters of interest concerning them. All these reports and all communications should be in the hands of the Secretary a week before the time of the meeting. Let all missionaries, missionary pastors and church clerks note this item and promptly respond.

CON. SEC.

MISSIONARY SOCIETY.

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

EDUCATIONAL WORK CONTINUED.

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

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

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

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

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

The boys' school has continued to occupy the same hired house as last year and we find it very satisfactory. The household arrangements have been the same, the boys helping to do the work.

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

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

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

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

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

We desire a boys' school in the mission because we consider it one of the good ways to disseminate the gospel; because we trust that under God's blessing there will be found among the boys some who will become faithful, trained helpers, teachers and preachers. And because we hope that in time, by worthy young men to become the husbands of our girls, thus removing the necessity of marrying all of them of our mission. It is a fact worthy of note that missions formerly opposed to boys' schools have recently been establishing them, hoping to avoid the necessity of depending upon other missions for trained assistants.

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

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

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

Mrs. Davis reports regarding her Day Schools as follows,—"At the beginning of this year it was decided to give the wife of the teacher in the Boys' Boarding School, the privilege of opening a day school in the premises of the school building. The effort has not proven as successful as we could wish. She has ten pupils, at present, and we have some hope that the number may be increased. Other missions have as many or as many schools, but cannot secure the attendance in day schools which we had in former years. The day school near the hospital has from the beginning of this year given more encouragement. The number now enrolled is twenty-eight, with an average attendance of over fifteen. These children are mostly from the country so in rainy weather it is difficult for them to attend. Then, owing to sickness, the many feast days and numerous other hindrances, we think the attendance very satisfactory. They have manifestly a good interest in being present when the foreign teacher comes to examine them in their studies. Seven of the older boys are now sufficiently advanced to study the Sabbath-school lesson. Their progress in this particular has been very satisfactory.

Two of the boys were absent for several weeks in Dr. Swiney's hospital. The little boy, one of the brightest in the school, since his recovery has been very regular in attendance, but the little girl, whose mother was very ill and has since returned home, has not been permitted to again enter the school, but is kept at home at work in the fields and care for her younger sister.
This day school work is truly a seed sowing work from which we at present see little fruitage, but it is encouraging to note the improvement in the children while they remain with us, and we trust that in after years the knowledge of a Saviour here gained may develop through the influence of the Spirit, into a full conception and saving reliance on him, whose name they are taught to esteem above every other name.

(Woman's Work.

LOYALTY TO ALL OUR LINES OF WORK.  
BY REV. A.S. PRENTICE.

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

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

Said a young missionary to his physician, when told he must give up his work, "How long can I live if I go on?" "Perhaps two years," was the reply. "Two years," repeated the missionary—"Two years in which to work for God. What may not be accomplished for the heathen in two years! I will go on." But above and beyond all, as a means of reaching the high ideal of consecrated loyalty to all the lines of work is the power of prayer. In the language of Judge Pierson, "To all the sympathies of individuals, and the inactivity of the masses; behind all the lack of enthusiasm and lack of funds, there lies one lack deeper, more radical and fundamental, namely, the lack of believing prayer." Here is the rock of unfeigned devotion, the redemption without blemish of our spiritual power. Under the influence of this spirit may we not, my sisters, go forth to our work promptly, earnestly, unselfishly, with increasing knowledge and increasing liberality, in that great things of God, expecting great things from God.

BROther-Work.

Beneath the desert's rim went down the sun And from their springs unite to swell the stream. If people would give us the opportunity, we should be glad to spread abroad our influence in this manner. If people would give us the opportunity, we should be glad to extend our interests in the heathen world. If people would give us the opportunity, we should be glad to extend our influence in this manner.

I bring a word; I pray ye, hearken well. As every good conference ought to arise in the world, does that we should be helpful in carrying the glad tidings to every heart of every nation.

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

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

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

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

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

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

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

God's desire is that we should all be working with the power and spirit of the heathen one. The universal brotherhood of God and the universal brotherhood of man is taught throughout the Bible.

This work is the power of prayer. In the language of Judge Pierson, "To all the sympathies of individuals, and the inactivity of the masses; behind all the lack of enthusiasm and lack of funds, there lies one lack deeper, more radical and fundamental, namely, the lack of believing prayer." Here is the rock of unfeigned devotion, the redemption without blemish of our spiritual power. Under the influence of this spirit may we not, my sisters, go forth to our work promptly, earnestly, unselfishly, with increasing knowledge and increasing liberality, in that great things of God, expecting great things from God.
are sure. The educated native missionary has a great influence among his people. Many object to medical missions on the ground that our duty is to the soul, not to the body. But our Saviour taught healing. Most medical missions have proven their value in winning a way to the hearts of the people.

We are in the habit of speaking and thinking of this work as our duty, and it is our duty; but most that is of our privileges. Each of us should realize that we draw nearer to Christ and are moved by his Spirit, all that is irksome and hard as our duty vanishes, and our privileges stand out clearly before us. It is indeed a great privilege to be a co-worker with God in his kingdom. There can be no better work in this world than being conscious of the approval of our heavenly Father. We may be sure of his approval as we are sure also of his sustaining power. Dr. Pentecost says: "He has never yet seen a really discouraged missionary. Shall we be discouraged?

Is it not our work, but his. There is, nevertheless, a duty for us. Let us not be wanting on our part. A very practical duty which we have is to know about the work. It is imperative that in it we know something of the work. The merchant is interested in his business, and devotes his whole energy to it. He has no particular interest in the physician's work, because he knows nothing about it. If it was the merchant's duty to inform himself of the physician's work he would begin at once to study about it. If you wish to be interested in the labor question of to-day you will read the newspapers; you will study the cause, the influence, the results of the great strikes. If we know of these foreign and home missionary work we will be interested.

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

We are not doing enough when we do much more than they did. Many object to the idea of 'The titles are too decent, honorable, and manly respect to our forefathers, not by doing as they did under other circumstances, but by doing as they would have done under our circumstances." The world, the work, our Father in heaven, demand of us earnest, faithful, prayerful, self-sacrificing labor. We, the women of our denomination, do our duty to home and foreign missions only when we meet this demand.

**POPULAR TALKS ON LAW.**

BY WM. G. SPEHORGE.

The Police Power.

The police power, in the broadest acception of the term, means the general power of a government to preserve and promote the public welfare, even at the expense of private rights. The police power of a State embraces the whole system of internal regulation by which the State seeks to preserve public order and prevent offenses, and also to secure every citizen the uninterrupted enjoyment of his own, so far as it is consistent with a like enjoyment of rights by others. It extends to the protection of the life, limbs, health and comfort of all persons, and to the protection of all property within the State. It is difficult, if not impossible, to define the exact scope of the term, and the Supreme Court of the United States has declined to attempt it. In the United States the police power belongs to the States, and can be exercised by Congress only over the Territories and the District of Columbia, this being one of the powers which was reserved to the States in making the grant of powers to the United States when the States ratified the constitution.

The police power of a State is a legislative function, and is almost as broad as the power of legislation itself. A power distinct from this and not included either within the right of eminent domain or the power of taxation. In the exercise of its police power a State may regulate or destroy entirely the use and value of property, and it need make no compensation therefor. Under the power of eminent domain, however, the property itself may be taken for public use, but compensation must be made for it. Eminent domain applies where property is taken for the advancement of some public purpose, and a police power is one that applies usually to the care and preservation of public health and morals. The State cannot discriminate in the exercise of its police power of taxation, but must operate on all alike, but in the exercise of its police power it need consider only what is best for the public good. The purposes of the police power of a State are to preserve the public health and morals, and to promote the general welfare. In the furtherance of these purposes it may regulate or forbid the exercise of trades or occupations, or any use of property which may possibly prove injurious to the community's health. Subjects which will serve as illustrations of the matters upon which it may operate in this connection are nearly nineteenth century, the adulteration of foods, the pollution of water courses, the regulation and location of burial grounds, the prohibition of the sale of opium and the like, and the re-quiring of persons practicing professions, as medicine, law, etc., to pass examinations before they are permitted to practice. The suppression of the sale of intoxicating liquors, the prohibitions of polygynous marriages, and the statutes regulating for the observance of Sunday. The State may also regulate the charges of ferrymen, the rates for carriages of common carriers, and prevent the carrying of goods which are nauseous or injurious for the public good. The police power covers also those statutes which regulate the rights of persons of different races or colors in places of public resort, as theaters, lunes, and carriages of common carriers. There are many other subjects upon which the police power may operate, but the above subjects will serve all illustrations. The ordinary method of exercising the police power is by the imposition of taxes and penalties for the purposes of preserving the occupations deemed injurious, but it may with equal propriety entirely or partially prohibit the business against which it is directed.

In determining whether or not an act is within the protection of the police power, the constitutions of the States and the United States must be considered, as the police power of the State limits the police power of legislation. It correspondingly limits the police power whenever that comes in conflict with an express constitutional provision.

**STRIKE! FELLOW WORKMEN, STRIKE!**

Among the incidents of the strike, it is the workmen's heritage that the breweries' unions have struck. Good! Not that we have sought against the men engaged in the brewer's business in order to drive them out of business, but it would be a blessed thing for thousands of the workingmen and their wives and children if every worker, rich or poor, in their own line of trade and alcoholic interests would strike and strike forever.

If we pay the workmen of this country the right penalty for their labor, on the condition that not another leaf of tobacco should be grown, nor another gallon of beer brewed, nor another quart of intoxicating spirit distilled or marketed, this country will not as long as men have appetites uncontrolled by reason or grace, but it is a thing devoutly to be wished. Many of the capitalists who "sympathize" with the strikers, whose saloons became the gathering places of the diseased, have well filled their till from hard earnings, or will absorb the greater part of the first month's wages after the strike is over, while in many instances the grocer, butcher and the baker will go unpaid.

The worst foe for which the workman of this country have, the one which robs him of manhood, honor, and comparative plenty, the one which dulls the brain, brutalizes the mind, and enslaves the whole being of thousands, is King Alcohol, together with his myrmidons, beer and tobacco. These stimulants and narcotics are not needed. We know they are not needed.

The writer has worked on the farm from 4 A.M. till 10 P.M., in the iron mines for twelve hours a day, as a printer's compositor, in the lumber woods, in sawmills, for the same length of time, at hard brain labor for from fourteen to twenty hours a day, in Europe and America, indoors and out-of-doors, when the thermometer stood at 110 Fahrenheit and ten in the sand and sun, and in all the various places, times, conditions and environments, he has never needed either alcohol, beer, or tobacco; and he has faced as well, and been happier, he believes, than those who used these poisons. There are hundreds of others who can testify to similar experiences. Fellow workmen, strike on those things, connect with God in this strike, and victory and shall be yours. — Signs of the Times.

**The Jews**—Never since that glorious day of Pentecost have nearly nine hundred years passed in the far-off holy city of Jerusalem, when three thousand Jews acknowledged Christ and were baptized by one day of preaching the gospel of glad tidings to the Jewish brethren were so bright and promising as the last year. In the midst of the storm and the universal sympathy that has been evoked in our English-speaking lands for the sufferers of the Hindustan persecutions, our position under the responsive echo of love in the hearts of God's ancient people for English-speaking Christians, is a position of the broadest and most common and many. There are others, however, who have been但是我应该对这些迹象表示怀疑。
Education.

ALFRED UNIVERSITY.

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

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

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

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

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

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

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

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

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

According to the laws of New York a new college could not obtain a charter, with degrees conferring, an endowment of at least $300,000. In view of increasing educational demands, opportunities, and necessary equipments, this does not seem to be too high a standard, especially when we bear in mind that a great university requires millions of dollars. Harvard," for example, expended over $1,000,000 last year.

Alfred's endowment is now about $250,000. We cannot reasonably claim to need millions of money, but we ought to see that we have enough to rise, year by year, at least toward the minimum standard of excellence of equipment, or $500,000. If the friends of "Old Alfred" would all bear a part, from $25,000 to $80,000 a year could be raised toward the realization of this, our ambition and our hope. Thus Alfred would become better and better able to take her place by the side of other excellent smaller colleges of the land, and prepared to meet satisfactorily the wants of women who seek a good college education in some well-equipped institution of Christian learning.

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

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

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

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

[Blank]

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

Name

Date

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

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

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

Perhaps these words may come to the eyes of some young man who has met difficulties and grown discouraged as to getting an education. You have high hopes and noble aspirations, but now you are doubting and hesitating. It is so much easier drifting as other young men do. That mind came from the hand of God equipped for worthy achievements, but the soil which might be so fruitful lies fallow. This past year has been wasted. It is gone and you have nothing to show for it. Other years are rapidly coming and soon you will be at the point where opportunity takes its flight.

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

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

Don't waste any time wishing for help, young man. You might be better off with a rich aunt to give you a boost—and again you might not. Whether or not, it isn't worth speculating over. It is nothing to come where we were born to plenty; but poverty is not necessarily a handicap. The wise man has so often seen the poor boys in the lead on the home stretch that he comes to have a small opinion of anything but character.

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

The liquor dealers are of the opinion that the recent decision of Mr. Satollo touching the Catholic saloon-keepers of Columbus inaugurates "a movement tending to the destruction of dives and groggeries." In their opinion it is "a movement that will accomplish a good purpose. They have done more to advance true temperance than all that has been said and done by the Prohibitionists."
This like other usages of the saloon-keepers regarding their own traffic may be regarded as a "pointer" for temperance people. It must give a peculiar feeling to the good man who proposes to inaugurate temperance reform by abolishing the unspeakable saloons to find that the mass of the saloon-keepers themselves are prepared to endorse his project. They are "with him."

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

Hiram Golfe, shoemaker by the grace of God,—"would there were more like him. "Hiram Golfe's Religion" is a good kind of religion to have, and this old world would be better off if there were more men who preached and practiced such homely doctrine as this: "Just look at that peace," and Hiram took from under the floor the battered shoe of a child, "that belongs to William Runkle's youngest, a little fellow of six, and not over hardy. If he should catch cold some muddy day, and get the pneumonia, it would usually earn twelve dollars a week, would have a heavy doctor's bill to pay, and even then he might lose the child. That would almost break my heart, I do believe."

Now then, I propose to mend these shoes as though my salvation depended on it. I can't afford a man of God with a hope of heaven to put poor work into that job.

In the second chapter Hiram talks to the parson about denominations. He likens them to the spokes of a wheel,—"they all lead to heaven; and the nearer they get to heaven,—that is the nearer they are to each other."

When people are away off from the hub each declares that his particular spoke is the only one that leads there, and so the quarrelling begins, and the Christianity steps out.

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

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

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

The more the communion is to the whole Bible truth the nearer it is to heaven. Many a man has passed to the streets of gold loaded down with superstitions and false notions. But he would have traveled a good deal better without them and he got there in spite of them.

So, if we have strived to know the truth as it is in Jerusalem, and have sacrificed to keep it, let us prize it. Hiram was right when he said that the water of life is colored by the different denominations through which it flows. Let us keep it as clear and pure as possible so that when men drink of it there will be taking in also the seeds of the spiritual malarias which so many men carry to their grave.

OBITUARY.

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

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

In 1844 he was married to Sarah Jane Humphrey, who, with three daughters and one son, survives him. In 1849, they moved to Wisconsin, uniting with the Albin Church.

At the organization of the Rock River Church in 1856, they became constituent members.

Soon after the organization of the Milton Junction Church, they transferred their membership to that church.

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

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

EFFECT OF A POEM.

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

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

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

Early the next morning he was told that a man, looking like a tramp, wished to see him. "How shall I wish him?" said the minister, and the stranger, said, "Sir, I have come to thank you for saving my soul."

The minister stood in silence, wondering what the stranger meant.

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

GOING WITH THE MAJORITY.

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

"Behold how good a thing it is a little sanctified tare and the last and best dirt of man to have his share of it. A Baptist minister took charge of a New England charge where he knew that one man was decidedly enmity to his pastorate. Soon after his arrival the Rev. Mr. X.—called upon Mr. A.—"Be frank," said he, "I hear that you think I am the wrong man to be the pastor of this church."

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

"Now that is what I think," said the pastor.

"But as long as we hold this opinion in opposition to the majority of the parishioners, let us try to be unselfish and make the best of it."

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

TRUE COURAGE.

When Frederick the Great of Prussia was ridiculing Christ and Christianity before a company of Bibles and qu affers, armed with laughter at the king's coarse witicisms, there was one brave general who remained ghastly silent. It was Joseph Von Vitas, one of the oldest and bravest generals there.

Rising at last and shaking his gray head solemnly, he said to the king: "Your Majesty knows well that in war I have never feared any danger, and everywhere I have boldly risked my life for you and my country. But there is one above you—a far greater danger than any other—greater than all men; he is the Saviour and Redeemer, who has died also for your Majesty, and has clearly bought all with his own blood. The Holy One I can not bear to see mocked or insulted; for on him reposes my faith, my comfort, and my hope in life and death."

"In the power of this faith our brave army has courageously fought and conquered. If your Majesty yourself undertake to examine at the same time the welfare of your state, I salute your Majesty."

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

"Speak a shidle more kindly than the poet before; Pay a little offense; Love a little more; Olling a little closer; To the Father's love; To life shall liker grow To the life above."

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

Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations are the gold which we will seek when witten together, glean out so brightly in the pattern of life that God approves.—Frederic W. Parrar.
YOUNG PEOPLE’S WORK.

CHRISTIAN ENDEAVOR UNION.

The Southern Wisconsin Seventh-day Baptist Christian Endeavor Union met with the Quarterly Meeting at Walworth, Sept. 9, 1894. The meeting was opened by singing, and Mark Brown read a portion of the fifth chapter of Matthew, offering prayer. The President and Vice President being absent Edward Holton was chosen President for the meeting.

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

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

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

LOUISIANA CONVENTION.

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

After the Scripture lesson, which was the repeating of the twenty-third psalm in concert, and a prayer for success, the song service was held. The song service of welcome was delivered by our pastor, Rev. G. W. Lewis. It was a very hearty welcome, including words of encouragement and praise for the work already accomplished through the Y. P. S. C. E. and concluding us to press onward though we may meet with frequent criticisms. He enjoined us to remember the words of Solomon, “Remember now thy Creator in the days of thy youth.” The response was no less hearty. This was delivered by a young lady from New Orleans.

She was so thankful for the Convention, and though there are so few Christian Endeavorers in Louisiana, well did she believe the Lord was on our side, and through him we most surely shall conquer. The one thing she regretted about the Cleveland Convention was that only one white delegate went from our State. The colored Christian Endeavorers did better for they sent three. Each morning we had a sunrise prayer-meeting at six o’clock. Over fifty were out Sabbath morning. The topic was God’s promises. Elder Streeter, of the Disciple Church, of New Orleans, led the meeting. It was a most beautiful and profitable sight to see those young people so eager to repeat or read some of God’s most precious promises, for the Bible is full of them, and by searching we find the treasures it contains. At this meeting we repeated the pledge, thus bringing before our minds the promises we have made to God. Yet, as our leader said, when we became Christians we pledged all that is contained in the Christian Endeavor pledge, therefore all Christians ought to keep their pledge because it is more than the Bible requires.

Eld. Lewis led the prayer-meeting Sunday morning. The topic was Love. This meeting surpassed any prayer-meeting I ever attended; such earnestness in prayer, in testimony and in song. Love formed the subject of the meeting, filled and overflowed our hearts. These meetings were a source of greater strength to me than any of the other sessions of the Convention.

No session of the Convention was held after the sunrise prayer-meeting until 2:30 P. M., either day, so as not to interfere with the regular Sabbath and Sunday services.

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

Sabbath afternoon three papers were read on different features of the Christian Endeavor work. The two on “Consecration” were extra good. Consecration was considered effortless on our part, the simple giving of all we have and are into the hands of the good Father, willing to be molded by his hand. This was from the paper on the Consecration Meeting: “Never stay away from the meetings because you cannot report some great work accomplished, for it may be only a cup of cold water given in the name of the Master.”

The Open Bible class held an interesting exercise of both afternoon sessions, and it was very instructive.

Sabbath evening being the only time we could have a social, the committee decided to spend most of the evening in that way. At this session the committee on Nomination gave their report, and after its adoption the new officers took their places. Previous to this Mr. E. M. Irish, of our society, being the only presiding officer in attendance, presided over the meetings. After the regular song service and the business was attended to, the band rendered music, and a social hour passed only too quickly.

Sunday afternoon we listened to a paper on the Cleveland Convention by our representative. Following this were two papers on Christian Endeavor, one of which were both instructive and interesting. Then came the reports of the Christian Endeavor Societies of the State. Eleven societies were sent in reports. One is a colored Y. P. S. C. E., in New Orleans. Another is one that was organized in Baton Rouge just three weeks ago. For months they have been trying to organize, but they met with such opposition from the ministers that it appeared impossible. But recently they procured the use of the Y. M. C. A. rooms and organized a society, and now have fourteen active members. This of necessity is a union society. The remnant of a once flourishing Christian Endeavor Society, in New Iberia, was with us. It was our good Brother Bestall, who, with his wife, joined our church Sun. 9, 1894. A few months ago they had a good and prosperous Christian Endeavor Society there, but a new minister came who was not in favor of the movement, and it had dwindled down until he was all there was left. Yet he has gone back with the determination that if the ministers do oppose it, he will strive to organize a union Christian Endeavor Society.

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

The closing session was a consecration meeting, each society responding by song, prayer, scripture or testimony. Our society responded by song, “What shall I do with Jesus.” I. Whosoever ye sow that shall ye also reap.”

“Whatever ye sow.” A. Everything that we do, everything that we have, must be given to the Lord. The music throughout the Convention was excellent. Each of the home societies furnished some special music. The New Orleans delegation had selected several and each evening session opened with a song service.

CONTESTS.

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

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

LEONA HUMBSTON.

HAMMOND, LA., Aug 25, 1894.
It is his interest in temperance work and its result that brings him especially before our notice. Several years ago Mr. Demorest became impressed with the idea that something must be done to interest the children and young people in this work. He gave them the best mental understanding of its relation to the affairs of the nation. After much thought and planning, he decided on the method known as the Demorest Medal Contests, setting aside the sum of $300,000 to meet the expenses. The prize object in the Contests is the education of the young in the principles of the prohibition of the liquor traffic. The secondary objects are the training of the contestants in oratory and the cultivation of a proper sentiment, by the public interest which the contests arouse.

On May 9, 1896, the first Medal Contest was held in New York City, in Bedford Street M. E. church, Rev. John E. Cookman, D. D., pastor, and the Medal was awarded to John McKibbin.

The Contest rules, as given by Mrs. C. F. Woodbury are as follows: "A public meeting is a necessary condition of any recitations. The programme which may be interspersed with music. Three disinterested persons of intelligence are chosen to act as judges for whom suitable blank cards are furnished. Judges are advised to be fair in the exercise of their duties before any selections are taken from either of the three volumes. ‘From Contest to Contest,’ the one adjudged to have made the best recitation will be awarded a silver medal in satin-lined case. When not less than six of the silver medals are secured by as many contestants, the winners will be entitled to compete for a gold medal. When not less than six of the silver medals are secured, the holders may compete for a handsome gold medal studded with diamonds. On these terms the medals will be presented by W. Jennings Demorest free of expense.

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

The number of medals awarded up to the 1st of January, 1891, was 14,904 silver; 1,021 gold; 63 grand gold and three diamond. The State of Nebraska led, having won 5,300 of the medals including the three diamond ones. There have been six diamond medals won up to present date.

Contests have been held in every State and Territory, and many of the missionaries in foreign countries have taken up this work.

That we may know what some of the prominent workers think of this movement, I will quote from a few of the State Superintendents: "I am thoroughly satisfied that this is the very best methods of enlisting interest among all the people in the work of temperance reform, as these children are enabled to hold large audiences in wrap attention while they read the Miltonian truths which are set forth in the selections contained in the book. 'From Contest to Contest,' Mr. Demorest's name will live in history, and grateful hearts will accord praises for his grand work for our cause, in the splendid method of interesting the people through the Medal Contest." Signed, Mrs. T. B. Knapp, Michigan. Anna E. Simonton, of Mississippi, says: "Indeed to our State, the Demorest Medal Contest idea seems heaven-born. Mississippi, it appears, has been slow to appreciate the Gold-given blessings held out to her by our nation's noble philanthropist, W. Jennings Demorest. But at last she has realized the time of her visitation, and to-day the good work is spreading far and wide, and as a result prohibitive laws are being passed." A. W. Hanks, from Maryland, says: "The educational effect of these contests cannot be reckoned. Into the heart of a youth you put a great prohibition truth—It is there for all time, it is there for ever—Mr. Frances E. Willard, says of the movement: 'Mr. Demorest's ingenious method of drilling prohibition interests into the brains of the young people, and through them penetrating the cravings of the voters of this and other nations, excludes any one method of which I have cognizance.' Such reports as these come up from the workers in every State. Is there not a chance for greater effort in this work among our young people? I offer the suggestion that our Temperance Committees take it up. Send for circulars to scatter in your localities to stir up contests, then try a plan like the following: 'Organize a series of contests and work up the Gold Medal Contests. Start three classes of ten each, put each class in charge of different persons to drill and look after, and let each class hold its three contests. This will give nine silver medals and with these two gold contests can be held.' Societies unite in this work and continue to the grand gold and diamond contest. Let the society in charge of your district be sent to stir up the people in your community on the temperance question, besides the benefit it will be to those who engage in the work. Christian Endeavorers try it.

VICTORIA.

PRESIDENT'S LETTER.

My Dear Young People.—Many of you have made your plans for the year. Have you who go from your home society taken letters of transfer to join the Grand Contests? And your school society? Have you given the contest a fair hearing? Will you send a foreign country to enter for its first place? Will you make good your promises to the contest? And let in the contest:

"Is it any more of a sin for Christians of DeRuyter to voice the grand business of life than it is for Christians to vote for and support a party that is pledged to the liquor interests, and who would for a paltry sum not only grant a license to sell liquor in DeRuyter, but to every town and hamlet in the nation?"

My good brother who wrote this letter has been in my meetings repeatedly, but so far as I can remember, has never raised his voice to testify of the wonder of the wondrous work this man has done. He is now haxed bold to write me, but is off the key; the unconverted and backslider are discussing the comparative merits of sins, "which sin is the worse," etc. If our brother will go up two octaves higher and, standing on the promontory, sing "Christ." He has permitted me to see several hundred of these people cured with this "Christ care." They are now "leaping and praising God," this keeps them, and points others to this wonderful care. You can help us, but not by finding fault or by discoursing, but by standing in line of battle and helping to hold Christ so high that he will draw all men unto him. I have never yet heard of a Seventh-Day Baptist who voted licons. Now my dear brother if you know of a house in the Christ cure, let us have it please. Write me at DeRuyter or Simonton, set your own price on it. I will take it at your figures, sell it again on Wall Street, and be the richest man in America.

Other good suggestions are coming in but don't forget to pray for us.

E. B. SAUNDERS.

OUR YOUNG FOLKS.

A PLAIN LITTLE GIRL.

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

But the thought that through her brain
Came not, went,
As a reverse for her brain
Angels sent,
So full many a benignant thing
In the young soul blossoming,
Great contest.

Every thought was full of grace,
Pure and true;
And in shape the foreign face
Loverly grew,
With a serene innocence bright
From the soul's reflected light
Shining through.

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

—St. Nicholas.

TOMMY AND THE GUM DROPS.

Farmer Fitchard took little Tommy, four years old, no father or mother, from the poorhouse on trial.

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

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

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

"Tommy has been here," he said. "I know there were five or six there when I went to bed last night, and I did not take one. Tommy!"
Look here! Have you been getting my gum drops?

Tommy, who was playing in the door, looked up?

"No, I didn't."

"Did you take them, Lucy?" asked the farmer's wife. Mrs. Pritchard had not touched them, and her heart sank as she said so, for she was left there to do it but little Tommy? Her husband's face grew grave.

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

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

"This is bad, very bad, indeed," said Mr. Pritchard, sternly. "This is what I have been after you to learn."

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

"If you took them," repeated her husband.

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

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

"Tommy," he said again, "I want to tell the truth," he said, "and then if you don't confess, why, I'll have nothing to do with a boy who lies. We'll ride in and take you to church this afternoon."

"O, Joseph," said Mrs. Pritchard, following her husband into the entry, "he is little. Give him time; confide in him."

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

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

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

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

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

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

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

He gave his horse the strength of the boy ready. She cried as she brought out its little coat and cap, and put them on.

But Tommy did not cry. He comprehended that alone, and, and he knelt his baby boy and held his little lips tight.

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

Farmer Pritchard watched him as he went up the steps. He went in. The master came out.

"First Home Readings in connection with this lesson. Dwelt briefly on each so as to have time for all."

Jesus in His Infancy. Lesson I. A Saviour pro

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

Singing.


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

Supt. Let us come before his presence with thanksgiv

School. And a great King above all gods.

Supt. In his hand are the deep places of the earth; he is king of the strength of the whole universe.

Supt. The sea is his, and he made it. School. And his hands formed the dry land.

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

School. Let us knell before the Lord our maker.

Supt. For he is our God. School. And we are the people of his pasture, and the sheep of his hand.

Prayer, followed by singing.

Jesus in His Infancy. Lesson I. A Saviour pro

CLASS REVIEW.

Jesus in His Infancy. Lesson I. A Saviour pro

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

Lesson II. A winsome Saviour. Attaching to him

His Public Ministry began. Lesson IX. The so

Lesson X. Jesus sends food for God and his sanctuary worship. Cleansing the temple.
**NEW YORK.**

**DeRuyter.—** It was a great joy at Conference to learn that Bro. E. B. Saunders, by the direction of the Committee of the Missionary Board, was coming immediately to DeRuyter, and that Bro. J. A. Platts, by the kindness of the Kerrisdale Church, was also coming to take charge of the music. And when we think of what we have been learning in W. Virginia till Sep. 11th, and Edd. J. G. Burdick, who was to assist him, could only thank God for the providence and take courage, with such experienced and competent help.

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

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

2nd. There is a good, and even a large attendance, for summer weather and the hop-picking season, and the meeting was so made to attend meetings will surely bring a blessing.

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

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

**New Jersey.**

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

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

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

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

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

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

**The grace of God appears in small things as well as great; as in nature the law of gravitation sets the apple as well as upon the spheres.**

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**CHRISTIAN ENDORSE TOPIC.** (For week beginning Sept. 23.)

**Correspondence:** What it is, What it does, Rom. 12: 1-21.

The doctrine of consecration is not a cold barren precept, but the natural expression of the doctrine of the gospel as such. They all bear on the hearts and lives of men. David understood this when he wrote the forty-third psalm, "All the ends of the world have seen the salvation of our God." They are in his heart, and so are in the heart of all who bear the name of Christ. David expresses the nature of the righteousness of the Christian life. Outward observances are worthless without obedience, a consistent will of man with the will of God. "Lo, I come." Here I am ready for service, standing in this willingness before the Lord. Body, soul, and spirit given up to God. My body in a dead offering, but a living sacrifice. Not offered by mutilating it, or injuring it by harmful practices, but by yielding it to the will of God and giving up to God to be used in doing good to men and honoring God. It is a reasonable service.

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

**Examples.—** Nehemiah when he directed himself and people, and the outline was placed in the Lord in being carried out. Neh. 10: 33, 34, 35, 36; Paul in giving the powers of intellect to holy service. 1 Cor. 2: 4-13, 18; Peter in his most recent day. Acts 10: 43. Paul again in consecrated life. Phil. 1: 19-21, 23, 30. Dorcas in the use of her hands. Acts 9: 30-39.

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**NEW MEXICO.**

**Mr. and Mrs. L. J. Huffman were received from New Mexico.** Huffman was a promising young man, intelligent, and a fine speaker. He seems to have been much interested in the Gospel and the Baptist cause. He was a member of the church in San Francisco, and has a promise of much good to be done in the work. It is pleasant to see the many new friends who are being made here.

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**CONSIDERATION.**

In conducting the Home News, it is necessary for every person to have the best possible information in order to meet the demands of the people and to conduct the work in the best manner possible. Every person is asked to communicate to us their thoughts, feelings, and suggestions, and we will endeavor to use the best of what we receive, in the Home News.
WESTERN ASSOCIATION.

Salemville, N. Y., October 11, 1893.

The next semi-annual meeting of the churches of Minnesota will be held at the church at Tremont, beginning at 10 o'clock, before the second Sabbath in October, at 2 P.M. Rev. H. D. Clarke is to preach the introductory sermon. Rev. W. H. Ernst, alternates. Mrs. W. H. Hopkins, New Auburn; Mrs. A. Allen; and Gile Ellis, Dooly Centre, to present essays.

R. H. Barlow, Sec.

The seventh session of the South-Western Seventh-day Baptist Association will convene at the Providence Seventh-day Baptist church, Texas County, Mo., Thursday, October 11, 1893.

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

11 A. M. Introductory sermon by Eld. G. W. Lewis; Adjourned.


SOUTHWESTERN ASSOCIATION.

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1. A. M. Preaching by —

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

SABBATH MORNING.

10 A. M. Preaching by —

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

FIRST-DAY MORNING.


11 A. M. Preaching.


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

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W. C. Whitford, Treasurer.

ALFRED, N. Y.

The First Seventh-day Baptist Church of New York City will be closed until September 15th, 1894, Pastor's address, Rev. J. G. Bower, New Mizpah, 50 Harrow St.

Visitors welcomed and correspondence invited. 51 South Carpenter street, Chicago.

The Sabbath keepers remaining in the city over the Sabbath. George Shaw, Pastor.

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THE CHICAGO SEVENTH-DAY BAPTIST CHURCH holds regular Sabbath services in the lecture room of the Methodists Church Block, corner of Clark and Washington Streets at 5:00 P. M., Sabbath-school at 2 P. M. The Mission Sabbath-school meets at L.L. Union at No. 461 South Union Street. Stranger are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's address: L. C. B. Colvin, 828 Wharton Ave.

SEVENTEENTH BAPTISTS in Providence, R. I., hold regular Sabbath services in the lecture room of the Mechanics Church Block, corner of Reade and Washington Streets at 5:00 P. M., Sabbath-school at 2 P. M. The Mission Sabbath-school meets at L.L. Union at No. 461 South Union Street. Stranger are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's address: L. C. B. Colvin, 828 Wharton Ave.

OUTLINE REPORTS—Copied from the minutes and report of the Seventh-Day Baptist Council, held in Chi

GEORGIA BISHOP, Pastor.

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DIED.

George A. Allen, of 1616 West Grand, Chicago, died at his home on Wednesday, Sept. 19, 1894, at 5 o'clock p.m., aged 70 years.

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