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name to a suburb, which is separated from the
main part of the city by a stream and two rail-
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of which is near the Seventh-day Baptist church.
It is here I see that the town.

Socrates was ordered by the Thirty Tyrants
of Athens to help seize a wealthy citizen, whom
the Tyrants wanted to put out of the way, that
they might appropriate his wealth. Socrates
positively refused, saying, "I will not willingly
assist in an act of injustice."

The simple reading of the Bible, accompanied
with a thoughtful and careful study of the
meaning of its words, without any effort to be
wise above what is written, is the best possible
mode of passing our thoughts into the spirit
world, and in the understanding and using of
the Scriptures. One who does this will find his
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Missions.

COMITY ON THE HOME FIELD.

BY REV. W. W. MORTON.

(Presented at the North-Western Association.)

"Behold, I send you forth as sheep in the midst of wolves: Be ye therefore wise as serpents, and harmless as doves." This is part of the charge that Jesus gave to his apostles, the first Christian missionaries, when he first sent them forth to preach the gospel. The true missionaries of to-day are sent out by the same Master, into the same field, for "the field is the world." We are accustomed, however, in these days, to distinguish between the "home" field and the "foreign." The apostles were, in the first place, home missionaries. Like their Master, they were sent "to the lost sheep of the house of Israel."

On the home field we come in contact with unconverted men and women, and with those whom we regard as unsooned in faith and practice, though we may regard them as regenerated persons. Toward all these, without exception, the missionary is bound to exercise Christian good-will, and to exhibit it in his treatment of them.

1. The missionary should be uniformly polite, both in his speech and in his manner, he should treat his fellow-men with respect. Some of them may not be really worthy of it, but human judgment is fallible, and it were far better to yield respect where it is not deserved, than to withhold it where it properly belongs.

Besides, a true self-respect will always prompt a Christian gentleman to treat others with kindness. But we must never forget that genuine politeness comes from the heart. It may be feigned, but, when insincere, it will fail to accomplish its purpose.

2. The missionary should recognize all Christians as brethren—even those who differ from him in doctrine and practice. He may doubt the sincerity of some of them, but he is not their judge. They profess to belong to Christ, and, as long as this profession is not neutralized by grossly unchristian conduct, he has no right to ignore it. We may, and do, admit as probable that great multitudes of those who profess like now than it was eighteen hundred years ago. The missionary should take especial de- 

3. The missionary should acknowledge that other denominations besides his own may be, and are, true churches of our common Lord. There is scarcely any position that a Christian can take that so exposes him to odium and deserved contempt, as the intolerant assumption that his denomination has a monopoly of all the genuine religion in the world. If your object is to create a bitter prejudice in the minds of all men, without distinction of sect or party, against the doctrine you advocate, you can accomplish that object most successfully by showing intolerance. It would be devout, when seeking to convert his fellow-countrymen, to know and understand their principles; "They do not come to us, because they are not of us." And with equal truth we may say of thousands of others, who know and understand our principles; "They do not come to us, because they are not of us." If they were in full sympathy with us, they would need no coxing to bring them to our standard.

4. The missionary should always be ready and willing to work with God's people of other denominations, whenever it may be practicable to do so. There are many precious truths which we all hold in common. At least this is true of all the denominations of Christ's church; and the only way of saving their souls is to bring them to our church. Deism and infidelity, social and political, modern paganism, all conspire to rob others of his denomination, for the sake of aggrandizing himself and building up his church. Such an impression will almost always produce prejudice and lead to mischievous results. Ev- er since the present day Denominationalism has lost most of its power in these latter days. Whether this is a gain, or a loss, to the church and to humanity, remains to be seen. Any one who allows himself to become notorious as a denominational partisan, may win the applause of his own church party, but he is sure to meet the contempt of all other intelligent persons.

5. The missionary should not be a proselyting spirit. It is no more commendable or Christian to attempt to draw a man away from one true church to another true church than it is to attempt to draw a man away from one true denomination to another true denomination. Unitarianism is by preaching the divinity of Christ and his all-atoning sacrifice. The surest way to confuse the advocates of infant-sprinkling is by unfolding and enforcing the divine ordinance of believer's immersion. The most effectual way to support Stanley-keeping is by advocating and defending the moral law and emphasizing the fourth commandment. The true Christian, who has learned to love the Sabbath of the Lord, will have no further use for the Sabbath of the Lord. He who has consciously "buried with Christ by immersion," will henceforth see but little, if any, beauty in the human rites of infant-sprinkling. He who has been consciously washed in atoning blood, will feel a sincere pity for those who know only a human Christ, and count the blood of the covenant, wherewith they were sanctified, an unholy thing.

6. The missionary should avoid a proselyting spirit. It is no more commendable or Christian, like now than it was eighteen hundred years ago, to "compense sea and land to make one proselyt in each your region," than it is to endeavor to convert all mankind by your own efforts. If a missionary tries to make proselytes by his own efforts, he shows that he has no real desire to bring men to God, but that he desires their adoption into his own church. It is no more want to proselytize than wanting to sell a book of the Bible to some heathen. The true missionary who wants to see as many people as possible saved, will try to labor with the church, and with the missionaries already working in the field.

7. The missionary should rejoice in the success of the gospel, by whomsoever it may be preached. He should not be envious of his fellow-workers, but rejoice in all the blessings of the gospel. Whether this is a gain, or a loss, to the church and to humanity, remains to be seen. Any one who allows himself to become notorious as a denominational partisan, may win the applause of his own church party, but he is sure to meet the contempt of all other intelligent persons.

8. The missionary should take especial delight in cultivating new fields. This was the ardent desire of Paul, the model missionary, to be "an apostle to the Gentiles." He was not "a Tollock's and an immersion," but he had a firm purpose to build another man's foundation. Far be it for me to say that, as defenders of unpopular truths, we have not a right to go anywhere, and everywhere, among saints and sinners, to proclaim the neglected truths entrusted to us. We have this indefensible right; and if our brethren of other denominations do not like to have us exercise it, they have but to preach those neglected truths themselves, and thus take away our cause and our doing so. But it is one thing to preach the whole truth, as God may give us opportunity, and it is another, and a very different thing, to go into churches and try to foment discord, for the purpose of turning a gentlemanly gentleman into a noisy, and other leaders, in the hope of profiting by their dissensions, and building up churches of our own cherished order out of the wrecked material. We have all seen such things attempted, and sometimes accomplished, but the blessing of God has not been on such efforts. There is an inexpressible satisfaction in going into a destitute and neglected neigh- borhood, and trying to build up an interest where none existed before. Happy is that

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THE SABBATH RECORDER.

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No reasonable person will expect anything less than that we shall stand up for what we consider truth. We should maintain the truth, however, not capriciously, but in a spirit of love and good-will. Above all, the missionary should avoid the impression of being overly anxious to win others to his denomination, for the sake of aggrandizing himself and building up his church. Such an impression will almost always produce prejudice and lead to mischievous results. Es-
misionary who can say: "I have opened up new fields, I have developed new interests, I have not tried to injure brethren who were honestly laboring in their chosen fields, but have rather hidden them God-speak; I have tried, while aiming to promote greater unity among the churches, to add to the domain of Christ's kingdom.

May the head of the church greatly increase to the glory and honor of its Redeemer, to the joy of the saints, and to the glory of God forever. Amen.

WOMAN'S WORK.

BY H. S. DURKIN.

At the recent annual meeting of the International Missionary Union, held at Binghamton, no day was formally set aside for the consideration of women's work, but among the ladies Tuesday was spoken of as "Woman's Day." At 11 o'clock on that morning the women of the Union withdrew to the Sunday-school room, where the exercises were opened by singing "Lover of My Hands," and the reading of the Lord's Prayer by Mrs. Sheld, of Per­ sia. Mrs. Sheld dwelt especially upon the father­hood of God. Those for whom she has been laboring for many years have no idea of this wonderful truth, and she has found the deepest joy in carrying this message to them. On motion of Mrs. Gracey, of Buffalo, Mrs. Sheld was ap­ pointed chairman of the meeting. After obtaining the names of all returned missionaries in the room, and appointing a committee to arrange programmes for the afternoon and evening ses­sions, the few remaining minutes were devoted to a "missionary love feast."

Mrs. Kip, of Amoy, China, daughter of Dr. Culbertson, so long a missionary in China, spoke of the many women in heathen lands have gained through the gospel, giving some especial in­ stances. Mrs. Sheld illustrated, from an incident in the truth that out of seeming defeat oftentimes comes the marvelous advancement of God's cause.

The question was asked by a home worker, if the missionaries in the field remember to pray for the Boards and workers at home. The answer was an emphatic "Yes." After singing, "The Life Was Given For Me," the session was adjourned.

In the afternoon the room was well filled, Mrs. P. C. Hibbard, of Clifton Springs, presiding. After singing, "More Love to Thee," a portion of the first chapter of Acts was read, and Miss Child, of Boston, offered prayer, and then ad­ dressed the ladies. Miss Child was a delegate to the Conference last year, and was one of a committee appointed to devise some means by which the various missionary societies represented at the London Conference could keep in touch with each other. No new organization has been thought of, but some plan is sought by which the different societies can be benefited by new and good methods. It is also hoped that through such a measure many not now working may be interested in the work.

Miss Mitchell, M. D., located on Dr. Judson's old field in Burmah, spoke next. She spoke of her preparation for the work, of the reluctance of the Baptist Board to send out a medical mis­ sionary, and of their final adoption of that line of work, and of her work in Burmah. "Carrying on medical missionary work is walking in the very footsteps of our Lord." In comparing the Bur­
LESSON VII.—SAUL REJECTED BY THE LORD.

For Sabbath-day, Aug. 17, 1889.

SCRIPTURE LESSON—1 SAM. 15: 9-23.

19. "Then came the word of the Lord unto Samuel, saying, "What's the reason of this cry of mine, I hear a murmuring in Ephraim, and a moaning in Israel? They are not in a state to offer burnt offerings, but.ts are open to him in the beginning of his reign. The place of the home was probably at Ramah. The time is supposed to one indispensable feiture of all the promises of possibilities of good that bring the deepest rebuke and condemnation to the heart far less able animal. Lord, he hath also rejected thee from the Lord thy God. His answer was very adroitly framed. But he desires not a conclusion that they be consumed.

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Smiles, it now assailed with bolts of wrath. Mr. Redcroft was promoted in due time by my lady's influence to the post of steward of the estate, and then he succeeded in ruining the affairs entrusted to him by the creditors, and he only ruined the business of Norsesman & Co., while his own affairs prospered suspiciously in proportion to the adversity which blighted those of the Marquis. A desperate and unsuccessful attempt was made to save the business of Norsesman & Co., while he only made the ruin more complete. Everything was surrendered, without the slightest reserve, to the creditors, and the workmen were dismissed. One of them, a man of enormous strength and courage, named James, refused to come to terms. This working man, a tradesman in a distant town, had been taken by the elder Basil, when a lad, from among the loneliness of the street corner. As Tom Armstrong lingered to say good-bye to his benefactor, his lips quivered and his broad chest heaved.

"I never thought it would come to this, master. You've been more than a father to me and my family. You took me out of the mud and made a man of me. I wish I could help these three, were so spiritually minded, that walked alone slowly over the fields of ripening corn. The creditors could not agree as to the Light, that moment was the Bethel of his life, that he might speak to Jesus and open his heart fully to the spirit of Noble Peace. As the ears of corn rustled in the breeze, the air seemed full of the whispered gratulations of angels. The beams of the sun and the soft tints of the distant hills seemed a visible smile of daybreak on the world. The larks seemed like the angels' welcome into the Strong Tower of the Name of the Lord! What a happy autumn and winter followed that glad daybreak! Very soon the radiance of the new life was seen in the whole manner and face of Basil's man Mary and his family. They had the secret from his lips, the answer to her ardent prayers, and her influence during the few months she remained on earth after that was like that of Gabriel on the heart of Daniel. At the same time the Spirit of God had wrought a similar change in the hearts of the eldest brother and sister of Basil, and they were all three baptized and received into fellowship on one bright Sunday in March.

This was splendidly followed by the conversion of sister Violet. Never was a more lovely of the family in form and face and temper. The pale golden hair fell gracefully over her pearly neck and shoulders. Her refined Greek features and blue eyes were calm with poetical wisdom and patience. Basil was the most unselfish of the family. Basil had found a home and a throne in that gentle heart. He therefore led her into the park one summer evening and quoted to her the words of the Lord's loving call in Isaiah 55:1. He, every one that thirsteth, come ye to the water, etc. Those words of Grace were sweeter than a chime of golden bells, they led her to the feet of Jesus. Immediately after the divine life had entered her spirit she was stricken down with typhus fever. In her delirium she called for Basil, but he was absent, and she spoke again the words of the Lord's unfaithful love. When the fever had burned out, the fair girl rapidly sank. Just at the close she said, "Take me up, please. I could lie down more comfortably. We were brought, she clasped her thin hands, and with a voice clear and sweet, she sang through the whole of the hymn, between the tints of the distant hills seemed a visible smile of daybreak on the world. The larks seemed like the angels' welcome into the Strong Tower of the Name of the Lord! What a happy autumn and winter followed that glad daybreak! Very soon the radiance of the new life was seen in the whole manner and face of Basil's man Mary and his family. They had the secret from his lips, the answer to her ardent prayers, and her influence during the few months she remained on earth after that was like that of Gabriel on the heart of Daniel. At the same time the Spirit of God had wrought a similar change in the hearts of the eldest brother and sister of Basil, and they were all three baptized and received into fellowship on one bright Sunday in March.

This was splendidly followed by the conversion of sister Violet. Never was a more lovely of the family in form and face and temper. The pale golden hair fell gracefully over her pearly neck and shoulders. Her refined Greek features and blue eyes were calm with poetical wisdom and patience. Basil was the most unselfish of the family. Basil had found a home and a throne in that gentle heart. He therefore led her into the park one summer evening and quoted to her the words of the Lord's loving call in Isaiah 55:1. He, every one that thirsteth, come ye to the water, etc. Those words of Grace were sweeter than a chime of golden bells, they led her to the feet of Jesus. Immediately after the divine life had entered her spirit she was stricken down with typhus fever. In her delirium she called for Basil, but he was absent, and she spoke again the words of the Lord's unfaithful love. When the fever had burned out, the fair girl rapidly sank. Just at the close she said, "Take me up, please. I could lie down more comfortably. We were brought, she clasped her thin hands, and with a voice clear and sweet, she sang through the whole of the hymn, between the..."
review each lesson before the school; the Sabbath-school library has not been an unmixed good, it is giving way to new and periodic works, which are always fresh; a teacher, before his class, should use his Bible, not a lesson leaf or a pamphlet; occasionally, in the school, sing the good, old-fashioned church tunes, as "Coronation"; the blackboard is indispensable to most successful teaching; the teacher's meeting is the authoritative council of the superintendent, and to it he should refer for decision such questions as the selection of a permanent teacher for a class, and any change in the management of the school; the pastor, if he is fitted for the position, should have charge of the teachers' meetings; the spirit which animates a member of a Sabbath-school is expressed in the thought, "They will miss me if I am absent from any of its sessions;" the chorister is the worst abused officer in the school; it should not be left to the superintendent alone, to keep the school well organized and well attended; the children in the school should be familiarized with the tenets and usages of the church to which the school belongs, much more attention than is contained in the lesson, and be able to select what is best adapted to the class; and in any recitation, impress only one great truth or fact.

The expenses of publishing the Journal exceed, by $150, the income by subscriptions and gifts. The work of editing was donated. The magazine was suspended at the close of the year, and arrangement was made with the Tract Board for the lessons, notes, and comments to be issued each week in the Sabbath Recorder. This arrangement has continued ever since.

AN OLD SABBATARIAN INN.

In recent numbers of the Village Record, a daily paper published at West Chester, Pa., appeared several articles, written by Julius F. Sachse, on the old Inns of Chester county, of that state. One of these was the Warren Tavern, located on the turnpikes from Philadelphia to Lancaster, twenty miles from the former city. This property was, in an early day, owned by a member of the Penn family, and in consequence of the popular feeling against their connection with the British government, this place failed to secure the location of the county seat at the close of the Revolutionary War, and this hotel, under the management of a jury keeper by the name of Mather, was rapidly losing business.

The old inn had passed into the possession of a German Seventh-day Baptist, a member of the Fahnestock family, into whose hands it was to remain for more than half a century, and reach a renown and popularity second to none of the sixty odd inns situated at the cross-roads between the two cities.

Many are the tales told of how Fahnestock bought the house, and how the vendee coerced his bid on account of his uncouth appearance as he stood there in his long coat of undyed homespun, clapped in his pockets, the eye in lieu of buttons. He had long, struggling beard, and hair only partly hidden by his broad-brimmed hat, wore home-made, chowder boots, and, worse than all, he was clad in a pair of panzons, a fact which made him the butt of all professions. The story continues that he produced the bright, jingling coin, and told the creditor that if his bids wouldn't count, his money would; and he thus discomfited the vendee creditor. These tales, and many more of a similar import, were told and retold in the barns, and to travelers in stages along the road, until they were as current on the pike as they were among the children of the Cross Roads School, or among the old crones who sat beside the hearth, "A whirling their wheels, or quilting the coverlets."

The true facts of the case are that John Penn, the owner of the property, was anxious to dispose of it entirely. This, by some means, became known to Casper Bankert, a member of the German Mystic Community, at Ephrata, Pa., and resulted in Casper, accompanied by Brother Jabez (Rev. Peter Miller), the prior of the congregation, and another brother, making a pilgrimage down the Lancaster Road in the last week of March, 1786, to Philadelphia. They traveled on foot, as was their custom, clad in the rough habit of their order, with staff in hand, Casper, in addition, carrying a pair of saddle-bags with the weight of copies of the Warren Tavern they gathered admittance, but received a rebuff from Mather, who told them "no beggars were wanted around there;" so the three brethren continued on to the city. Penn, who was known to Brother Jabez, was at once called to the window, received the conveyance made, executed, and acknowledged in open court, March 31, 1786, before Hon. Edward Shippen, President-Judge of the Common Pleas. This document states that the Hon. John Penn, President, and James McFare, and Daniel Whitford, of the American Sabbath Tract Society, at Allentown, located on the turnpike from Philadelphia to Lancaster, twenty miles from the former.
THE SABBATH REFORM.

THE POPULAR DRIFT.

The following from the Presbyterian is one of the many straws which show the popular drift upon the Sunday question. Protest against it as the friends of Sunday may, they can hardly stay the tide, for there is no Scriptural or scriptural bidding of such use of the day:

Society is showing a new form of Sabbath desecration. High life in some, not in all our cities, favors the innovation of keeping levendays and evenings, as well as Sundays on the Lord’s day. Baltimore daily says:

Sunday is not observed as strictly now by society here as it used to be. Sunday evenings and afternoons are given up to visiting and receiving. Russian tea, with cake and water, are served. In some cases regular invitations “To drink tea” are sent out. The guests are expected in evening dress, and a mavy evening is usually spent. Four years ago this would not have been thought of.

At first conscience troubles many a fashionable anti-Romanist, who, saying he follows the Bible, in his mind and heart, is only a religious anti-Romanist. In a few years many of them will say they are honest in following their Bible. And he told the Ephesians that before they were turned by the renewing of their spirit rebelled, “and that change with reference to the Sabbath, Jewish feasts, etc., was made by the same influences which developed the Roman Catholic Church, per se, cannot be truthfully denied.

On the other hand, the assertion of the Baptist that Sunday was established by Christ and the apostles during his, and their life on earth, has no foundation in the New Testament.

We are now ready for the Baptist, in its opposition to Roman Catholicism as a system, but the battle is wholly against the Protestant, when he attempts any defense of Sunday-keeping, without recognizing the authority of the “first day of the holy week.”—

The weakness point in the line of Protestant defense, against Romanism, is found in the Sunday question. The theory which seeks to abrogate the Decalogue, and gives the Church power to declare or repeal any of its commandments is the same as the theory that makes baptism the “application of water in any form,” as a religious ceremony, and the means of spiritual purification, rather than the evidence of a new birth, are synchronous in their origin, and coeval as to their institution, by the Christian Church. Both theories were the product of pagan philosophy.

The Baptist, with great earnestness, rejects the one, and with equally great inconsistence clings to the other. It is difficult to find a more striking example of self-contradiction.

Everybody does so.

This is the excuse that many Christians give for their conformity to the world. They do not want to be peculiar. But the Bible says that is just what we ought to be. Paul wrote to Titus of the Christians in Crete, that “the fathers left us” that “he might purify unto himself a peculiar people.”

And John said, “Love not the world, neither the things which are in the world. If any man love the world, the love of the father is not in him. And he that love the world, the love of the father is not in him. And he that love the world, the love of the father is not in him.”

But the apostle Paul did not think so. When he went to Rome, he did not worship in the Pantheon with the pagans, but set up a Christian church in his own hired house. When Martin Luther went to Rome he tried to do as the Romans did. He began to deal as the people in Rome dealt. But when half-way up he remembered what Paul wrote: “The just shall live by faith.”

He said, “I am a sinner, I am a Christian, I am a spirit, a rebel, and he ran down as fast as he could.

The great apostle in his letter to the Romans said, “Be not conformed to this world, but be ye transformed by the renewing of your mind.”

And he told the Ephesians that before they converted, “being translated according to the course of this world.” His idea was that there is a radical antagonism between the gay, selfish, ungodly world and the true life of Christ Jesus, that when we are transformed there is an end of the old conformity.

The truth is, the people who associate with the Romanists do so because they are blinded by prejudice. There is no shape of their own. Any man, or set of men and women, that gels hold of them can shape them. What is the church of Christ, the Church of Rome, but the Church of Rome.

It is a despotism. It prescribes just what you must believe in and do. To keep your pol- licy tells you to wear a coat of a certain cut, and gloves of certain color, you must obey or suffer excommunication.

Now, the Spirit of God takes this plaint putty, the despising slave of Christ, and makes you the possessor of him a golden statue, in the likeness of Christ. He stamps upon him the name of God’s Eternal Son, and makes him active in the strength and beauty of true manhood. He is the deformed transformed. And shall he stoop from his heaven, shall he proune himself in the dust at the feet of fans and heathen, and try to be conformed to the images of clay and sin.

We see how sometimes that our Saviour conformed to the world. He did not wear a garment of camel’s hair, like John the Baptist, and eat locusts and wild honey, and lived like other people, and mingled familiarity with all classes. He did this to reach those whom he would save. He did it as the Moravian missionaries in the West Indies shared in the toils and privations of the slaves in order to preach the Gospel to them. He did it as godly men have consented to be shut up for life in a lazaret house in order to tell the dying lepers how to be saved. If a Christian goes into society, as the Saviour did, to do good, there is little danger that he will compromise his character or wealth. One of his apostles said he goes because he cannot find the happiness he longs for in communion with God and God’s people, who live because they believe in angels’ food, and hungry for the flesh-pots of Egypt, he shows that the transformation in his case was so thorough that there was between the conformity that is selfish and that which is benevolent.

Two men, some years ago, went from their Eastern home and joined a tribe of Indians in the far West. They conformed to all the habits and customs of the savages. One did it because he wanted to know what it was to be white. The other sought to throw off the restraints of civilization. The other sought a child who had been carried off by savages, and whom he sought to rescue by identifying himself with them. How noble the conformity in the one case! How ugly the conformity in the other! For instance, “I am made all things to all men;” but he adds, “that I might save some.” If he went to a pro-普及, the holy motive in such conformity will neutralize all that is otherwise.

BESETTING SINS.

The person who complacently admits that an favorite sin is his “besetting sin” may be sure that no sin so thoroughly besets him as a certain will to get rid of it. This is the Saviour’s way. Most persons seem to feel relieved of a certain burden of responsibility when they have catalogued an action, name, or habit, in themselves, as their besetting sin. Because they speak of it as their besetting sin, they seem to regard it as a possession necessary to the completeness of their character as a sinner. If the discovery and stigmatizing of one’s besetting sin means a fixed defense of your immorality, and a positive action in that. But if it means, as too often it does, that it is to be accepted and borne with as one of the inevitable accomplishments of a sinner, there is no need of this. Sin, because the possessor of it has labeled it and put it by as a part of his moral cabinet, that is not necessarily a part of his moral discription. It is to be endured while this is to be let alone so as to fulfill the supposed necessity of a sinner having a besetting sin,—that is quite another thing. Let him realize that he can be free of more sins in besetting sins than in other sins.—S. S. Times.

I remember in the woods at one time I undertook to follow a trail by blazing trees. There was one peculiarity about all those trails. For the first half hour you lose the path, and you do not know where to go. I often wondered why the people who went by those trails did not set out and get lost in the woods and turn back.
York and Chicago, which any of our delegates would be likely to take. In all cases where it is desired to take advantage of this concession, the delegate must ask the agent, of whom the going ticket is bought, for a certificate. No reduction can be obtained unless this is done. The going ticket must not be released earlier than Aug. 18th nor later than the 23d, and the return ticket must be purchased on or before the 29th. Going tickets should be bought at Alfred, when possible, otherwise to Hornellsville. In order to give the agent ample time to fill out certificates, etc., delegates should make application for tickets as early as possible. One-half hour or more before train time will be needed, when there are several to go by the same train.

Train No. 1, west from Hornellsville, at 4 P.M., stops regularly at Alfred, and it is hoped that train No. 3, leaving Hornellsville about 8 A.M., will stop for accommodation of passengers during Conference week.

Besides the general arrangements as above indicated, the Lehigh Valley Road has made a round trip rate between New York City and Alfred for $9.34. This, for delegates starting from, or passing through the city, is a little cheaper than the combination rates, and saves the trouble of the certificates. All who avail themselves of this concession to instruction concerning certificates; all others will do well to note carefully the plan, and give heed to its provisions. For the full details of the plan see Recorder of August 1st.

**PREPARATION FOR CONFERENCE.**

Although most of our readers are familiar with the order of the approaching anniversaries, it may not be out of place to repeat the general outline. The General Conference will be opened on Wednesday, August 21st, at 7 o'clock, A. M., with an address by the president, Ira J. Ordway, of Chicago. This will be followed by the appointment of Committees, and some routine business. In the afternoon reports of officers, Boards, Committees, etc., will be heard. In the evening Woman's Work, including the coming Conference, will be the order of the evening. The Conference prayer-meeting. The Sabbath will be devoted to a study of the Sabbath-schools, and general educational services. Meetings on this day will be held in both the Second and First churches. The evening following the Sabbath will be given to the consideration of the subject of music, under the auspices of the Education Society. An interesting order of exercises is being prepared for this occasion.

Arrangements have been made with the Board of Education to have their annual reports and other matters of vital interest, now being arranged by the Board of that Society, Monday, Aug. 26th, will be used by the Conference and will be the closing day of the sessions. It will be accompanied with reports of Com-mittees and business growing out of previous sessions; and a programme of exercises covering the ground of the young people's work will be presented, probably in the evening of that day.

Thus it will be seen that plans are being laid for six days of important work. Some of this work is of a very grave character, requiring much of wisdom and unselfish devotion to God and his truth for its proper transaction. The work of the Missionary and Tract Societies, especially, is of this nature. Before these Societies are opening, constantly widening, and inviting fields, but depleted treasuries not only hold them back, but seriously threaten to compel them to withdraw from some enterprises already entered upon. What shall be the outcome of all this must be considered, and if possible, decided at their sessions in the approaching anniversaries.

For the exercises of anniversary week the committees of the various organizations will make preparations for a more important work than this, which the people at large must do, if it is done at all, and that is the work of supporting and carrying forward whatever enterprises the Boards, whom we applaud to do so much in some matters, may decide upon. In this respect the question which will confront us at the coming anniversaries will have a backward and a forward look. In the first place, certain works have been undertaken for the past year by our faithful servants, with good results, as the demands of the hour, and with the assurance that they were thus carrying out the will of the people.

These plans, when once entered upon, involve contracts for a year at least, some of them for five or more years, and should be carried out on business principles; and we, the people, are bound by every consideration of moral obligation and of Christian duty, to see that our Boards, the contracting parties on our behalf, have the means with which to fulfill their contract. The events of the past six months testify against us in this particular. What are we going to do about it? This is the backward look which we are compelled to take. In the second place, it is the duty of those coming to the Conference, representatives of the churches and members of the societies, to come prepared to advise, soberly and wisely, whether our Boards shall plan the work for another year on the basis of the past year, or whether they shall enlarge those plans in the case of them. In the latter, which, according to present indications, seems the most probable, then we should be ready to advise candidly and dispassionately, wherein retrenchment should be made. In all these important matters, every delegate is the one who speaks and who votes, whether for enlargement or for retrenchment, should speak and vote for the church and community which he represents. That he may do this important question should be canvassed at church meetings when delegates are appointed, or at some other more convenient time. It is a very easy matter for those who go to these anniversaries, largely on their own responsibility, to talk about enlarging our work, etc.; but it is quite another thing to get the people who stay at home, and they are necessarily the larger part of the people, to feel any responsibility for the decisions which are made under such circumstances. Hence the failure to support adequately the plans adopted. It is high time that these gatherings were more representative in character, and that the people, who are especially responsible for plans adopted and work undertaken along these plans. We cannot go on in this loose way of helping our Boards to make large plans under the warm impulse of an enthusiastic anniversary, and then refuse to provide even to pay for carrying on the work as best they can. We do not speak disparagingly of enthusiastic anniversaries. We believe in them. But they need to be backed up by a sober, delib-
crated purpose, on the part of the people at large to support the enthusiasm and the enthusiastic plans throughout the year. Will delegates come to the anniversary this year with this thought in mind? Will the churches send de­
erence toward the body, is with mere form of the Bible; this making a counter to what we as a matter of no importance, as witnessed in remarkable when it is reme­ID.bered that what we have been taught to believe by parents folded in humble prayer, the Bible, and such visers appreciated this, and hence did not have is ignorance and what storms of opposition, having its center in seeemed not
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Now this almost idolatrous attachment for the help a poor

Oh, "Whiskey and you part company to-day," and soberer than I had been for many months, I got up in the morning, after a terrible night, with the thirst of a chafed water. Water wouldn't satisfy me, and I tried milk. I crept into the milk-room, slipped a straw into the edge of a cream-covered pan, and culled out the cream. The milk was left, lowerd smooth and unbroken to the bottom. Then I tried another, and another, until the fierce craving was somewhat dulled. It was a household mystery what became of the milk. No cat could lap it, my wife said, and leave the sides and cream untouched, and where did it go?

I let them talk, for the struggle was too sore and fearful to be spoken of, and I went on drinking the milk.

The road from my house to my shop lay by the gregarious. When I left my gate in the morning, I took the road, and on a dead run, as I made the milk all the way home to dinner, and back after that meal, never, in fact, trusting myself to walk or even taking milk to the side. The cure was slow. I keep all the brakes hard set yet. A single glass of hard cider would undo the work of all these years, but that glass doesn't touch my lips while the memory of those little crawling black reptiles stays with me!

"Jim, dear," she said, when I had finished, with hand clasp in mine, "Jim, dear, I knew it all the time."
**Young People's Work.**

Or the pure in heart it is said they are blessed because they shall have a vision of God.

This is a most important spiritual truth. Only he whose heart is pure can have that perfect view of God which reveals him clearly to the spiritual perceptions.

If we admit impure thoughts into our minds, and if they be deepened in their impression upon us by impure words or actions, our view of God is imperiled and distorted. If we keep our heads free from the assaults of these enemies of our integrity we shall always have a clear conception of God as our Heavenly Father.

We once knew a young man whose sense of responsibility to God was keen, and whose conscience was tender and sensitive. His mind became clouded by unholy and impure thoughts. Gradually his sense of right and wrong became blunted, the consciousness of his relation to God became obscured, and what was at first merely a flaw in one side of his nature, through the darkening of his vision of God, affected his whole spiritual being. “Keep thy heart with all diligence, for out of it are the issues of life.”

**Integrity,**

By Joseph C. Davis

“The integrity of the upright shall guide them.”—Prov. 2.3

If one of our young people were traveling through the Holy Land in these days, he would need a guide who should be familiar with the intricacies and dangers of the route, and also with the places of greatest interest and importance to the traveler.

We, as Christian young people, are starting upon a journey, not through a wilderness, as the simile is often used, but as it seems to me, “truest guide; and he, whose heart is pure in heart it shall give him life everlasting.”—Ps. 119.34

Let us, who would be upright, investigate and discover whether or not we have this integrity which alone secures a safe and prosperous journey. Since the word, integrity, comes from the Latin word integer, which means untouched, whole, sound, we understand integrity, as we use it, to mean the quality of being untouched by sin, morally and spiritually whole and perfect. These qualities we can only acquire through the atonement of Christ, for he alone “makes men whole.” He said to the young man who had kept the law from his youth up, “If thou wilt be perfect... come and follow me.” Such then we find the integrity of the Bible to be, and such the guide to the upright.

Buckminster said, “The moral grandeur of independent integrity is the sublime thing in nature, before which the pomp of Eastern magnificence and the splendor of conquest are odious as well as perilable.”

Having then “received of his fulness,” it becomes us to see to it that we “hold fast” our integrity. How frequently we see examples where the Christian influence of bright, promising lives has been injured or lost by failing to “hold fast” their integrity, by forgetting in the hour of temptation, the injunction, “Touch not the unclean thing.” Yes, many fall from our ranks even easier than this—by standing listless and undecided until the wily sin has touched them, their integrity is gone, and they are no longer whole.

We are, all witnesses of the numerous ways in which these unhallowed influences assaul our purest young people and discover whether or not we have this integrity which alone secures a safe and prosperous journey. “The social dance claims for itself a harmless amusement, but nevertheless it leads its adherents to the loss of their ‘guide’: so with very many other so-called amusements. Perhaps as subtle a temptation as our young people meet is that of desecrating or abandoning the Sabbath, shocking at first thought; but the youth passes to argue the question, he becomes more and more familiar with it, it approaches him gradually until it has touched him, seizes his integrity—his guide—and he is a wanderer in error.

We do not love to think of this phase of our subject, but rather to think of the progressions through his guide, integrity, ever before him, pointing out the places of danger and leading in the paths of safety; continuously enriching his companion with stores of knowledge and wisdom, which shall enable him, come, long, to guide and bless the world.

Young friends, such a journey is before us, in this holy land which God has made and placed us in. Such a guide he has provided for each, who shall lead on, if we but follow, through the temples of his wisdom and love, ever filling our souls with their treasure and preparing us to uplift humanity.

TheTABUA.

By Gebe.

(Translated from the Greek.)

Hosps. “All evils thou sayest follow them.”

Senex. “Yes, by Zeus, all do,” said he, “and they continue to follow them. And these, when they come into the first enclosure to Luxury and Incontinence, blame not themselves, but straightway speak evil of Learning and of those who walk thither, saying that they are miserable and irked, and infortune, who fare ill, having abandoned their life, and that those do not enjoy their good things.”

H. “And what do they say are good things?”

Senex. “Profligacy and Incontinence, to speak briefly; for they think it is the greatest enjoyment to feast like hogs of the field.”

H. “But the other women who approach from thence, joyous and laughing, what are they called?”

Senex. “Opinions,” said he, “who having led those who enter into the Virtues return, that they may lead others, and they announce that those whom they have already led in are blessed.”

H. “But now,” said I, “I, do these go in to the Virtues?”

Senex. “Nay, for it is not right that an Opinion should go in to Knowledge; but they deliver these to Learning. Then when Learning has received these, they return again to lead others; just as the ships, having discharged their burdens, return again, and are filled with other things.”

H. “Thou seemest,” said I, “to explain these things well. But then hast not yet made evident what it is which is Genius onjointh others who enter into life.”

H. “Of good courage,” said he, “wherefore, ye also be of good courage; for all things will I declare unto you, and I will omit nothing.”

H. “Thou speakest honorably,” said I. Fostering then his hand, he said: “Do ye see that woman who seemeth to be one blind; and standeth upon a rolling stone, who even now I said was called Fortune?”

H. “We see her.”

(To be continued.)

**Our Forum.**

N. R.—Items of correspondence for **Our Forum** should be sent to the Corresponding Editor, at Lebanonville, N. Y.

**The Northfield Convention.**

(Concluded.)

Sabbath night was a most remarkable meeting. The Convention was addressed by Japanese students, on the needs of Japan. These students are here over to get a better preparation for their work at home, and their earnest words made a deep impression.

Mr. Sawayaana, a graduate of Amherst this year, spoke of the great work that American Christians had done for Japan. He said, “We thank you for it all, but will you not do more?”

The American College at Hakodate, which are having a great power for good, are the missionary conferences held, under the trees back of Mr. Moody’s house, every afternoon. There are three thousand missionary volunteers in American colleges, and the number is rapidly increasing. This movement most earnestly hopes the evangelizing of the world before the close of the nineteenth century. There is now being held a Japanese Student’s Conference, similar to the one at Northfield. Sabbath night, during the meeting, a cable message was received from that school, “Make Jesus King”—signing “Five hundred students.”

The afternoons are given up to athletics, baseball, tennis, rowing, swimming and tramping over these beautiful hills. The “Fourth” was celebrated as only college students can celebrate it. The English delegation were given a grand reception on their arrival. The whole camp were out, and welcomed them with cheers, songs and college yell. It was a splendid tribute to the mother from the eldest daughter.

It is impossible to give an adequate idea of the value of these ten days. They will always be a bright spot in our memory. I wish many of our young people might attend next year. The privileges are not confined to college students nor to the sterner sex. The expenses can be made very reasonable. One and a third fare has been secured on most of the railroads, and by tenting and boarding themselves, a company of young people can live as cheaply here as at home. About forty of us earn our board and lodging, by doing duty as waiters four hours of the day, the hope next year may see a company of Seventh-day Baptist young people at Northfield.

LeSTER RANDOLPH.

**Our Mirror.**

The Society of the First Alfred Church has organized a training class for Bible workers. The object of this class is to become familiar with those portions of scripture so helpful in work among the unconverted, the careless or those who object to the teachings of the Bible and the personal claims of the gospel. The class meets for study one evening each week.
THE SABBATH RECORDER.

August 8, 1887.

EDUCATION.

Temperance.

At the drinking places, within 500 feet of any place of Mohammedan worship in Constantinople, have been closed by law. The saloon is a curse in all lands and an enemy to mankind. We have seen some states that have been visited by God's blessing, and the darker fur of the rest of the body is of use as a signal. Hence, on the other hand, being solitary animals, do not have the eyes of the fish who can see without any eyes at all. The fish who have accidentally knocked down the tree, and then water is applied with some difficulty. When men are taught and trained for the more responsible places and higher duties of life, but intelligence is not all.
THE SABBATH RECORDER.

Washington, D. C., August 2, 1893.

Ex-Secretary Whitney announces that the story that he is about to launch a new weekly paper in Washington, having for its purpose his nomination as the next Democratic candidate for President, is without foundation. To this he adds the denial of any willingness to accept a nomination to "this or any other office." Of course, the Washington weekly for the purpose of influencing politics is concerned, Mr. Whitney is too good a business man to make such an unprofitable investment. The Washington papers are now, and will ever be, a big business without weight or influence in national affairs. The best of them, the Star, is merely a local newsgatherer. Add to this the fact that Mr. Hudson, who was named as editor of the new sheet, is a weak sort of society man, and Mr. Whitney, not having the time or means, is not expected to change his mind.

In the midst of our rejoicings, our hearts were saddened by the sudden death of brother John R. Walker, to whom reference is made in the first item of this letter. The circumstances are such as to make it a passing notice. Soon after uniting with the First Verona Church, he came to be accused of painting (being a painter by trade), where he remained about nine months. He was a man of marked intelligence. He was much interested in our quarterly meeting, and very anxious to attend church and witness the baptism of his son.

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We were much cheered by the presence of an elderly brother, William Perry, of Rome, one of our members, who had not been privileged with meeting with Sabbath-keepers for a number of years, but he has been faithful to his duty. He was interested in our quarterly meeting, and very anxious to attend church and witness the baptism of his son. After the funeral service, he made his final statement: "I have been a convert to the Sabbath, and two of her daughters. We are hoping and praying that the other members of the family will follow in the near future. Nine of the above candidates will be received into the First and one into the Second Church by prayer and hand of fellowship next Sabbath.

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tunities for making money would present themselves to him. He sees all those opportunities, and rejects offers where a good liberal salary is guaranteed, for he feels deeply wise unto me if I can provide it. He is tempted with a position in some school of higher education with a salary of $800 to $1,000 per year. He knows he is qualified for the position; he stops and debates the question; he has perhaps contemned the供他准备的预备金, and he desires to pay his indebtedness; he has deprived himself of many almost necessities during his long years of study and now desires to be above such deprivations, but in the final outcome he settles as pastor over some small church with a salary of $400 or less, instead of accepting the other larger salary. Can we question as to how much he annually contributes to the Lord in his choice of positions and salaries? Whatever he may save from his limited salary and contribute to the poor, simply to be added to the difference between his present salary and the salary he might have had in the other position. Has not such a pastor set a proper example of benevolence before his flock, and may he not with impunity urge with them that he should send some for their means, and may he not make prominent in his preaching and private work the duty of contributing liberally to our mission and tract work? Moreover, should not the people who employ such a pastor love him and hold him in high esteem, if he be a faithful worker, remembering the sacrifices he makes while ministering the Word to them? Should they not be anxious to relieve him of financial embarrassment by contributing as much as possible to increase his small salary?

I know of individuals who, out of an annual income of two or three thousand dollars, contribute a hundred or perhaps two hundred dollars for denominational work, and they receive much praise, from some persons, for their liberality; but I know a pastor of one of our frontier churches who, a few years ago lived and supported his family and preached faithfully without meat or butter on his table for four weeks, because he could not afford to buy them, thinking the clouds would supply them with need of their pastor’s family. The pastors of most of our churches are daily making sacrifices to do God’s work, and they willingly answer their flock’s know nothing about, and such that he who would make money would never undergo.

In the meantime there is an aged pastor of our small churches who does not practice what he preaches respecting benevolence and making sacrifices to move on the work of the Master, let him become a pastor himself and his criticism will be hushed. We do not complain of the trials and hardships and sacrifices involved and actually met in entering and pursuing the work of the ministry, we willingly make them, when necessary, and even rejoice in them for they are bright and shining points to all these dark scenes, but we would have people more considerate in their criticisms respecting our minister’s benevolence.

PASTOR.

28. The next meeting of the Ministerial Conference of the Seventh-day Baptist Churches of Southern Wisconsin, will be held at Rock River, on Fifth-day, August 15. In keeping with the following is the following:

4. Should a church, contribute to the General Fund for Home or Foreign Missions, when, in the Association of their churches, without pastors for lack of means? Geo. B. Shaw.

5. Have evil spirits the power to perform miracles? J. W. Morton.

6. Why are not Seventh-day Baptists increase faster? W. B. West.

In every sense were the sufferings of Christ vicarious? W. H. Ernst.


S. B. BARROWS, Sec.

THE SABBATH EORDER;

New York.

GREENE.-Our regular preaching appointments are kept up at Greeneway every First-day afternoon, with increasing interest and good attendance. One person has expressed a desire for baptism, and it is hoped other may soon be ready. Child’s day was observed by the Bible-school at Greeneway. An excellent programme was carried out under the direction of Des. J. F. Stilson, the earnest and efficient Superintendent. The following description is taken from the Rome Sentinel of Oct. 16: “Superintendent J. F. Stilson, and Assistant A. Scofield, prepared a throne with six steps, which the young ladies ingeniously covered with our national banner, and ornamented it with ferns, cut flowers and potted plants. Each step was represented with a motto. A chair was placed at the top to complete the throne, and above were corresponding mottoes in red letters, while still higher a bright elevation was trimmed with evergreens and Scripture mottoes. Miss L. H. was seated on a in the art gallery, which added to the effect. There was a profusion of flowers in all forms, baskets of rose predominating. The organ received its share, and gave loud praises, while the choir did their part. The exercises were nobly given, and all who had taken time and trouble to make the day a true success, were blessed with their labours. The evening exercises were very interesting and well carried out. The house, by lamplight, resembled a flower garden and greenhouse. The attendances were not as large as during the after noon, in consequence of a heavy shower, which came just a little too soon, but those present quickly responded to the call for the flood sufferers, and Greeneway raised $5 on short notice. The missionary society added to this $2, as fruits of their labors during May.”

DEUTER.-I have been doing a little work among the Jews and have found it both practical and soul-stirring. The Messiah comes though thou walkest through the deep valley. It is possible to rise above it in thought, in aspiration, in power, in the experience of your heart and soul.

I have stood on the top of the mountain, and have seen the clouds gathering around its top, and have seen them settle down upon the valley below, and have heard the thunder muttering there, and have thought the lightning flashes playing below my feet, and have seen the birds come flying up through the clouds, singing of the wonderful Messiah. The Messiah was the central point about which all the opportunities, the blessings are moving about, and the lightning was playing havoc in the valley. So learn to fly above those lower earthly storms, for God is the peace from the valley.

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Miscellany.

"BURDERTS" CHOICE.

My son, your brow is clouded; something has happened that didn't and doesn't agree with you. Were you neglected in the invitations? Did you overlooked in the committees? Have you coldly passed over for men of less ability? Do you feel that an intentional slight has been put upon you? Have you seen that everything is going wrong because you have not been consulted? Have you been directly snubbed by important people? Don't look at them yourself;

"...thou shouldst bray him in a mortar among when with a pestle, yet will not his foolishness depart from him."  Ps. 21:31... effect of a sympathy when you lift up your voice and howl for Vicksburg—it was on the memorable 22d of... our table full of excellent matter... the law, the law of truth, purity and goodness. If the law is defied there must be mental dis-ease, and yon'll be surprised, some day when merely because men have the vision of God, but... Don't show your sores. Don't show your files... They have not been con-curred to speak a band and wife,—who have written about and minutely discussed? Have you taken the other chute, or all these slights have been Howells... "AU..." to Preach, "Advanced Views Con either the Tract"... do... upon the whole line. pencil, his outing... He died of a wound in the head. He has to be cured either.

BOOKS AND Magazines.

The Treasury for Pastor and People, for August, is on our table full of excellent matter. There are five sermons, of immense value, all of the highest order. The Editorials are timely and suggestive. The Frontispiece is the portrait of President Robert E. Lee, by E. S. & Co., Kentucky. There is a sketch of his life in "View of Central Christian Church," Cincinnati, and portrait of the late Jesse Errett, D. D. The articles on Hectographed, on Reaprical Minis-terial-Halflong, on "The Pastor with his Church," will be read with interest and profit. Other excellent articles are on Preparation to Preach, Poiited Preaching, The Sacred Literature of Chaldees, Notes and Suggestions upon the Prayer-meeting, and Miscellaneous Christians. All Departments are full, Yearly, 25 cents; Single copies, 2 cents.

The Sabbath Recorder, published in August, is held by the Sabbath-keepers spending the Sabbath in Hornellsville are especially invited to attend. The Sabbath school follows the work of the Sabbath-keepers. The Sab-both-keepers in the whole line. pencil, his outing... He went walking slowly and leisurely, as if he was weighing and com-pressed lips, though they were whiter than his bronzed face and he held his hand against his brow. The silence of the death chamber fell upon the theatre, as if the last shadow of a great oak; his lips parted to speak a message to some one a thousand miles away, and then fell back and the coming comedy. He died of his hurt, but he died like a king. Oh, my boy! don't yell the lumps out of you on a mached thong, when only three lines down the lines, a soldier salutes his captain, before he faces about to go to the rear with a death bullet in his breast. You can't help getting hurt. There isn't a safe place in the whole line. There are cruel people in the world who love to wound unoffending, peaceable people who don't think, there are people who don't care, and there are thick-skinned people who are not easily hurt. So the saddest kind of a thick-skinned person is a fight, and the air is full of dots and arrows and stinging bullets along the line. He's the kind your army is not supposed to have any more. But when you do get hit—so hit you certainly will be—don't "holler" any louder than you have to. Grim and beauteous as death are there. There are some people so badly hurt they must moan; do you forget your own hurt in looking after them... From Brooklyn Eagle.

SPECIAL NOTICES.

The next Session of the Quarterly Meeting of the Rhode Island and Connecticut Churches will be held with the First Wexler Church, Aug. 17, 1880. Sabbath school is to be held a.m. followed by study of Sabbath-school lesson. 3:30, preaching by O. D. Sherman. Owing to the pressure of business at this time the committee have thought best to try the experiment of a one day session.

The Hornellsville Seventh-day Baptist Church holds regular services in the Hall of the Royal Templars, over the Boston Store (Nest Brothers), entrance between the Boston Store and that of M. A. Tuttle, on Main street, every Sabbath, at 2 o'clock P. M. The Sabbath school follows the services. All Sabbath-keepers spending the Sabbath in Hornellsville are especially invited to attend. All strangers will be most cordially welcomed.

To complete the proposed set of Conference Minutes and reports for Bro. Yeatsmary, we need the following dates: 1807—1821, 1834—1850. Cannot some one help us out in the endeavor, especially in the disconnected white and blue material? The spreading of light and truth, in building up the kingdom of Christ in the world, is of far greater im-por-tance than money. God’s promise is, ‘The bread shall be multiplied and the water shall be of no bond’ Eder Trewartha has no family.

Prades Cards and printed envelopes for all who will use them in making systematic contributions to either the Tract Society or Missionary Society, or both, are entirely free of charge. Address request to the Sabbath Recorder, Alfred Centre, N. Y.

The Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church block, corner of Dearborn and Wells streets, every Sabbath at 2 P. M. The preaching services are at 3 P. M. Strangers are always welcome, and brethren from a distance are cor-dially invited. Pastoral appointments: Rev. J. W. Morton, 973 W. Van Buren Street, Chicago, Ill.
TOPICAL AND SCRIPTURAL ILLUSTRATIONS.

BY H. B. MACHEM.

Evidence of Authority.

Mr. Spurgeon, in a speech on the occasion of the anniversary of his "Pastors' College," told a pleasant story of an encounter he had with a Roman Catholic priest in Italy. The principle he illustrated has wide application, being no other than the familiar teaching, "By their fruits ye shall know them".

"When I was in Rome," he said, "a priest came to one of my meetings and asked me what authority I had to preach. I said, 'Two horses ran a race on your course. One had a grand pedigree, but he was lame in three legs and could not stand on the other. The second horse had no pedigree, but quickly ran over the course. Which should have the prize? Can you show thieves made honest and drunkard's sober? Come to my tabernacle and I can show you hundreds of such cases. The people cheered vociferously, and the priest, a notorious profiteer, got a beating, a retreat.'

Matt. 4: 10, 15: 8.

Condensed News.

Domestic.

Rot is ruining many Concord grapes along the Hudson. Wet weather is the principal cause. The Rhode Island license bill has been passed by the Legislature, and the special session has adjourned.

The supreme court of New Hampshire has declared the law requiring licenses for the practice of medicine and dentistry unconstitutional.

The Pacific Mail Steamship Company has received news that a $300,000 treasure has been recovered from the wrecked ship, Grandan.

Mr. W. B. Roberts, originator of torpedoes, for blasting oil wells, died at T各位, Pa., on Tuesday, July 30th. He left an estate worth $500,000. His enterprises were completed; recently, for the sale of all brewing in Ontario, to an English syndicate, for $1,200,000. The purchasers are said to be the Bottlers of Cleveland.

It is said, secured running powers over the Toronto, Buffalo & Hamilton railway, which will shortly be built between Toronto, Buffalo, Falls and Toronto.

Governor Beaver, of Pennsylvania, Aug. 1st, received through the German Consul at New York, $1,000 from the people of Pennsylvania, and $1,000 from the people of the United States, as a memorial to the late civil and military ruler of Manhaim, for the Johnstown sufferers.

Treasure Hunter, August 1st, gave receipt to ex-Treasurer McShan for $2,000,000, representing the amount of money he had recovered from the wreck of the Johnstown sufferer's houses. The sum was deposited in the specie vaults of the city bank.

At the age of twenty-five, Mr. Rogers lost the use of his legs. The people called him blind Silas. When 17 years old he united with the Seventh-day Baptist Church at Waterford, of which he was a constant member until his death. He was taken suddenly ill at Mackay and recovered. Soon after his recovery he went to New York, where he was held at the house. Sermon from Luke 24: 36. He was believed by all, and died trusting in Jesus.

PEERLESS DYES

Are the BEST.

EACH BOTTLE GUARANTEED.

SAY WHAT YOU MEAN AND DON'T USE BIG WORDS—A young lady at a party in Boston, the other night, gave the following advice to a young man, in reply to his flattery: "In pronouncing your ecoric categorics or articulating your superficial sentim;encies and philosophical, psychological observations, beware of platitudeous puerility. Let your conversational communications possess a rarefied consciousness, a compact comprehensiveness, a coalescent consistency, and a concatenated cogency. Shew all comellation of fluent garrulity and jejune babblements; or your extemporizations will be large and unpremeditated. Exaltations have intelligibility, piteous weakness, ventriculous crudity, and voluptuous rapidity. Shun double entendres, pestiferous profanity, obscurantism or apparenery. In other words, talk plainly, briefly, naturally, sensibly, truly, persuasively. Say what you mean, mean what you say, and don't use big words!"