OPENINGS FOR OUR YOUNG PEOPLE.

BY PROP. C. P. RANOLPH.

The question is often asked: What professions or trades can our young people enter, in pursuit of which they may, without disadvantage, keep the Sabbath? A serious question this one, which means a great deal to many of us, and one difficult many times to answer; nor is it the purpose of this paper to give an answer applicable to every case which may present itself. The opportunities for business in most trades and professions are very limited among our own people.

A young man fits himself for a book-keeper, and ten chances to one he cannot find a position where he can keep the Sabbath. Another learns the machinist’s or carpenter’s trade, hoping to find a position where he can enjoy the privileges of the Sabbath which he has been taught to revere, but when the time comes that he wants such a position, matters beyond his control have changed everything, and he is brought face to face with the stern and relentless fact that if he follows his trade he must look for employment where the Sabbath is unknown, at least so it seems to him, and it doubtless is, for the most part, practically so. Now what shall be done under these circumstances? Every one is obliged to decide for himself, and the sooner the better.

Moreover they soon become thoroughly accustomed to their co-religionists, and there is a growing tendency, not merely to accept them, but especially to understand and do so. The truth is coming more and more satisfactorily to themselves, but those most closely connected with the Sabbath have been so little exposed to its teachings we receive concerning our relations, as Sabbatharians, to the rest before it as that is practically out of the question. Now is there a remedy for this state of affairs? Are our young people obliged to be curbed and restrained where he can keep the Sabbath; and I think that placing ourselves in their stead, we would find little fault with their decision. But, says some one, we have much more to do. True, possibly, while they work for the right and protest against persecution. by going into the W. C. T. U., they can command the respect of the world. They can do so very little, and then the same result as before might follow, so that is practically out of the question.

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we take upon choice of profession or business. I think we should have the best men and women it is possible to have. We cannot afford to let those take it from us, or the best men and women where there is a demand for them. Our churches should have the best pastors, our schools the best teachers that can be secured, and whenever the interests of our people demand help, the best available should be willing to go, and should be sent. We cannot attach too much importance to this thought. For if we as a people have a mission which distinctively and emphatically belongs to us, if the Sabbath, which we represent and which we believe is the Sabbath, is truly such, and its claims are to be presented to the world in the most imperious and powerful manner, we must have efficient work done all along the line, and to this end it is necessary that all those who in any way direct the work should be of the best, or the rank and file will fall as upon the battlefield. But these positions require at best only a limited number, and many are left who must seek employment elsewhere. If you are unable to find a place among our own people, do not by any means be discouraged. You can do good, perhaps greater good, elsewhere. The number of fields of labor may not be so great as could be desired, but innumerable some which are open, supply in scope what is lacking in number, I think that, with proper choices and suitable preparation, little difficulty will be met in finding an opening.

The broadest field is teaching. Teachers are required, with rare exceptions, to work more than five days a week—from Monday morning to Friday evening. The time of actual schoolroom work, then, Seventh-day Baptist would find fault with, and the work of preparation for recreation, or other private work can be carried on, on the week evenings with more advantage to one and all. In connection with the field of teaching we must not ignore the fact that this is an era of specialists. Specialists in almost every subject taught in the public schools of cities are constantly called for, and the best are always wanted. The manual and industrial training schools, of various scopes and orders are offering constantly growing opportunities for employment as teachers to those aptly skilled in the various trades. Competition affords the teacher a powerful stimulus to keep ahead of the times, and to do the best work possible. Inventions and improvements are in every day making in such a way as to develop his talent and tact to the best advantage. A specialist has the greatest freedom of method, scope, and development; so that however ambitious he may be, ample opportunity is given for his full play.

A teacher’s work is by no means measured by the number of pages of the text-book he网友评论, nor the number of examinations the pupil has successfully passed, nor yet by the thirst for knowledge and the ambitions awakened to excel in learning or business; but with this must be considered the influence he exerts over his pupils in the formation of true manly and virile character. Indeed, in this is found the end and meaning of all true teaching. The teacher’s influence is next to that of the parent in power and extent. The late President Garfield paid his venerable teacher, Mark Hopkins, the highest compliment within his powers when he said that the best school he could wish wish would be a log with Pres. Hopkins on one end and himself on the other. He was aware that to master mathematics, the classics, and sciences, was not the true end of an education, but the training of habits of life, and he recognized Pres. Hopkins as a teacher of life. Such all teachers ought to be, and they can be. Teachers of this stamp are wanted and needed, and if available will be secured everywhere.

In the city of New York is a teacher who has been in this work for more than half a century, and in this time has had in charge no fewer than twelve thousand pupils. This doubtless is but one instance of a great number, and the personal influence of such teachers is almost incalculable.

If in the next ten years we could have three or four Seventh-day Baptist young men and women placed in the large cities of the United States, at the end of another half century the name Seventh-day Baptist would bring to the face of the listener, neither an expression of blank ignorance, nor yet that sickly pining smile too often seen at its mention. I am most decidedly of the opinion that if those who have the opportunity to do so would encourage our young people to find positions as teachers of this stamp, and see to it that they will by serious precautions themselves on account of religious views, if they are judicious, but will find the most natural channels through which to let their church standing be known, when it will be taken as a matter of course. That it is possible for our young people to obtain such positions need scarcely be asserted here, as it is a well known fact that different ones have secured high positions and have given eminence satisfaction in them for years.

But teaching is by no means the only available opening for our young people. In many of the professions and trades the demand for skilled labor is so great that for five days in the week sufficient wages will be paid to secure a very fair competence, and I believe that, as in instances cited of our young people in this way, the openings will increase and give greater encouragement than now, to those seeking employment. Besides, I can see no good reason why the course of time our young men may not go into business for themselves and build up positions, and keep their offices closed on the Sabbath, and I hope the ones are not wanting who will, ere long, give us a practical demonstration of this.

Moreover, I believe that, if this policy be adopted and carried out, strong healthy churches can be built up in our large cities. This will give us new fields for domestic missionary work, such fields as I think are not fully appreciated. fork, by the assistance of strong, enthusiastic, persevering young people, would be crowded to the front.

In view of these facts, I believe there is no lack of openings for our young people, but we must find and secure them. Few, if any, will come to us, and if, with the necessary preparation and encouragement, our young people go into these positions, we need have no fear of their bringing dishonor upon us or the Sabbath, and time will prove the value of such a course by the ample fruits it brings us.

You can never know whether you are really willing to work for Christ by simply questioning your heart. Do something, do everything, for his sake out of love for him. Let daily, weekly, monthly brought out in this manner. It is not by doing this or that particular thing that we serve Christ so much as by doing all in the name of Christ.

For the Sabbath Recorder.

NEWBORN’S DEFINITION OF A GENTLEMAN.

It is almost a definition of a gentleman to say that he is one who never inflicts pain. This description is both refined and so high, accurate as to meaning the obstacles which hinder the free and unembarrassed action of those about him, and he concurs in their movements rather than takes the initiative himself. His benefits may be inferior as parallel to what are called comforts or conveniences in arrangements of a personal nature, like an easy chair or a good fire, which do their part in dispelling cold and fatigue, though nature provides both means of rest and animal heat but them.

The true gentleman, in like manner, carefully avoids whatever may cause a jar or jolt in the lives of those with whom he is connected. Instead of the clashing of opinion, or collision of feeling, all restraint, or suspicion, or gloom, or resentment, his great concern being to make every one at their ease. He has a good company; he is tender to the bashful, gentle to the distant, and merciful toward the enemy, but he can recoil to whom he is speaking; he guards against unseasonable allusions or topics which may irritate; he is seldom prompt in disavowal, or opposition. He makes light of favors when he does them, and seems to be receiving when he is conferring. He speaks of the world, but in a manner so as to repel, never defers himself by a mere retort, he has no ears for slander or gossip, is scrupulous in treating mistakes. He avoids whatever evil which he dare not say out from. A long-sighted prudence he observes the maxim of love fulfills the law, and he would ever conduct ourselves toward our enemy as if he were one day to be our friend.

He is too much good sense to be affronted at insults; he is too well employed to remember injuries, and too intolerant to bear malice. He is not a theorist nor a practitioner of the creed of his times, but his mind has been trained on philosophical principles; he submits to pain because it is inevitable, to bereavement because it is irremovable, and to death because it is his destiny. If he engages in controversy of any kind, the disinterested intellect preserves him from the blundering courtesy of better, perhaps, but less educated minds, who, like the blind man who saw a empty chair or a good fire, which do their part in dispelling cold and fatigue, though nature provides both means of rest and animal heat but them.
The connection of John Henry Newman with the Tractarian movement gave him a reputation as an intellectual leader which he did not merit, and clothes his ascension to Romanism with an importance that his work does not deserve. Those acquainted with the historical facts of the case must wonder at The Tractarian movement, and start an intelligence of the doctrinal and moral question. On the contrary it was a protest against certain features of the Reformation which had grown from the doctrines of the Church of the True Religion, and the development of a rational theology. The Anglican Church, yet closely conforming in doctrine and worship to the Roman, showed itself in the spread of the theology of Germany. The movement which centered around Pusey was inaugurated to uphold authority.

Newman, in his person, illustrated the issue for which the Tractarians contended. He was a man of feeling, an intellectual, and the will. The study of Butler's Analogy opened up a new view of nature to his conscience, and the development of a rational theology. The Anglican Church, yet closely conforming in doctrine and worship to the Roman, showed itself in the spread of the theology of Germany. The movement which centered around Pusey was inaugurated to uphold authority.

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MISSIONS.

In addition to work on the Recorder, the Annual Report of the Board, business for the meetings of the Board, and other services connected with the position, the Corresponding Secretary reports, statistically, 472 missionary communications received, 554 written, 280 packages of tracts mailed, 36 sermons and addresses, 45 meetings for Bible study, and 10 prayer and conference meetings.

The disadvantages growing out of my protracted absence from the North, and from nearly all meetings of the Board, have continued, as the result of the advent of autumn they would do, through the year; and the Secretary is again under great obligations to many; to the editor of the Recorder, to Miss Harriet W. Carpenter, of Ashaway, R. I., for missionary items prepared for publication, and especially to the Corresponding Secretary, for whose help in assuming extra cares and work this expression of thanks is but a small return.

For the work performed by our missionaries, at home and abroad, and for multiplying opportunities, we may be pardoned for having it on our minds. But a small proportion of the people are presented by such visits for advancing the cause of missions, in the interest of our missions. The whole of missionary fields, for labor, their work and workers, and missions, are frequently two hours' journeying well, reaching results hitherto unknown in the mission work and missions raised. Some of the representatives have been encountered, usually from the spirit of independence and conservatism for which many among us are noted. In some places the system, like any other machinery, having no power to run itself, has lacked some one to run it with clearness and enthusiasm. It needs patient, purpose, and persistent enforcement. Wherever well tried it brings most satisfactory results in training givers to be more consistent and generous in giving, and also in filling the treasuries in a regular and unceasing way, thus meeting the wants that occur from time to time. The First-day meetings have been held under the Board's direction in Abyssinia, was once travelling with King Theodore answered, "Without her being aware of it, France is Christian at the bottom of her heart, but she can accept neither oppressive Catholicism nor Protestant stiffness.

In connection with the mission of Dr. McAll, there are now in France 129 stations, 40 of them being in Paris. Over twenty thousand meetings were held in 1889, with an aggregate attendance of 1,181,049.

The following interesting statement from the Rev. J. B. Clarke needs no explanation; but it is due from the Missionary Board to say, that while we approve the plan, and believe that our Board should do all it can to secure its successful operation, still it seemed best to us that the joint arrangement, whereby the Tract and Missionary Boards have been keeping an Agent on the field, should cease at the end of one year.

THE "FIVE-CENT-A-WEEK" PLAN.

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MILTON, Wis., July 10, 1890.

Rev. J. B. McAll, Sec. Soc.

You ask me to give a "concealed history" of the new plan of giving, and its "condition and prospects." This year most of the Associations, and the Conference by vote, recommended the so-called "Five-Cent Plan" of weekly giving in aid of the Missionary and Tract Societies. This led the two Boards to appoint a joint committee to arrange for the establishment of the plan among the churches. This special task by them was committed to me, with the assurance that my services was to be rendered in behalf of both Societies. By correspondence, personal visits, and printed communications, we endeavored to enlist the churches in this movement. My efforts have been put forth more or less in connection with and connection with missionary labors in canvassing various fields. The details of the system were adjusted so as to promote zeal in weekly giving, and to afford aid as far as possible to all kinds of work through the one channel of benevolence. Pledge cards, envelopes, and record-books, for use in weekly contributions, and books also, were specially prepared and distributed. About 425 letters were sent to pastors and others, explaining and directing the method of giving. Others the plan was correctly and is working well, reaching results hitherto unknown in the work previously raised. Some of the results have been encountered, usually from the spirit of independence and conservatism for which many among us are noted. In some places the system, like any other machinery, having no power to run itself, has lacked some one to run it with clearness and enthusiasm. It needs patient, purpose, and persistent enforcement. Wherever well tried it brings most satisfactory results in training givers to be more consistent and generous in giving, and also in filling the treasuries in a regular and unceasing way, thus meeting the wants that occur from time to time. The First-day meetings have been held under the Board's direction in Abyssinia, was once travelling with King Theodore answered, "Without her being aware of it, France is Christian at the bottom of her heart, but she can accept neither oppressive Catholicism nor Protestant stiffness.

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WOMAN'S WORK.

SIXTH ANNUAL REPORT OF THE WOMAN'S BOARD.

To establish increased unanimity of action amongst us, it would be helpful to offer some recommendations to local societies, yet this is scarcely the place. To receive such from hence cannot be done through this session, public as it is, and short, too, compared with the needs of the case in hand. The use of the Thank-offering box: in accordance with the recommendations of the Committee on the Missionary Convention, and with various other matters has now been concluded, so that we have decided to be helpful in some degree to our local societies, that they may be enabled to keep us as with us, though separated from us, the best ways of rendering portions of our work, the best practical method of organizing societies, the most cordial, and at the same time most practical method of finding and of keeping them as with us, though separated from us; the best advisability of using our Board Treasurers as an officer appointed for service, and not as a lay-faith to whom we may at random render portions of our work, simply in account, while we still expect to grow and gather shining figures from her in her annual report; the best methods of conducting local societies, particularly where women, as is often the case, would be glad of the unifying influence through helpful suggestions; the best ways of conducting society reports through Recorder columns, the absolute need of a leaflet literature work amongst us, and the how to become better settled in our work; these and other items of measures, methods, moneys, anything of a more free understanding of which would make us more as one body, yet not cripple us in any phase of local necessities; all of these things we believe and deeply feel are matters which ought in some way to meet more satisfactory consideration than has been, or than can be done in a session of the type of this one.

It had been our purpose to make certain statistical reports with reference to the condition of the local societies, that by it we might all of us know better what is the health and prosperity of these little bodies. To this end blanks were sent to the local secretaries, the answering of which would have given us something to report. But so many have failed to report at all, and so many to report in full, that we have been compelled to give you what we would. The history of the year's work upon the question of communication between secretaries, local, associational and board, leads us to the firm belief that the women at heart are ready for the work in our hands, and that the lack of writing perhaps the most is the lack of failure in the current of feeling. More perfect organization is absolutely necessary to put our work into more healthful condition. A few face-to-face visitations with our women all around, on the part of an organizer in the field, conducted in the spirit of Christian persuasiveness, will aid us to grow with the luxuriance of a plant long held back by drought, but released from it by the showers of heaven.

We are not as plants without a root, neither are we without visible foliage, nor do we need newness of life by a more sympathetic touch, each with the other. The members of the Board desire the greatest good to the greatest number by means of the best ways and means at the disposal of healthful, organized work, and to this end the secretaries' reports they are not the right, and individually as such, they do not wish to put personal preference before organic duty and privilege. That they might act more intelligently for you, they need to have a better acquaintance with local secretaries. Our women are not as plants, and to them, any servant they cannot definitely what has been wrapped up within the long unused napkin of personal responsibility as related to church work, and they ought so surely to be able to be helped through those whom you have commissioned by official obligation to the work, that they ought to put themselves into expectation and into faith in their officer-servants, and thus meet our demands, that they should use us to the furtherance of harmonized activities amongst us. We do need each other; we ought to feel so, and to act upon this healthful feeling. It seems to us an imperative demand of the work, that the organizer be put into the field, who can visit the women of the denomination, and thus bring us to each other.

The very fact that we need such work is but another way of putting it, that women in many instances are not sufficiently cognizant of the gain to all legitimate organization, therefore many are ready to meet the demands which are involved in such organized work.

This puts a crippling upon the whole question, since the body to which we are obligated for annual report is not a chartered body, and the one stipulation upon us in the organizing of the Conference in 1884 distinctively states, "Providing they do not involve this Conference in financial responsibility."

TOPICAL AND SCRIPTURAL ILLUSTRATIONS.

BY B. B. MAURER.

Fruits of Roots.

Our Saviour said, "Ye shall know them by their fruits." But the traditionist, the man who is always trying to prove that his church is apostolic, says, "Ye shall know them by their roots." If he can trace his withered and barren branch down through the papal apostacy to the primitive church, he claims that his is the true church. And the church beside him that he supposes to be the one and that is bringing into the world many souls to Christ is a human conventicle, and whose only hope is in "the uncovetous mercy of God." 1 Thess. 5: 21, 1 John 4: 1.

Love Overcoming.

A Christian lady was told of a very depraved woman who was ruining herself by debauchery, and that she ought to put herself into exe-...
A LETTER FROM ERENEZER DAVID TO HIS FATHER.

E. N. D.

PROVIDENCE, R. I., Oct. 17, 1772.

Honored Father,—By these few lines you will learn that your sinful Son yet lives. Glory to God, that I am not in Hell, Consigned over to everlasting fire. It is abundantly evident that Eternal Torments are threatened, as where it is said it is better for them to enter into Life, halt and maimed, rather than to go thither one foot or two feet to be cast into Everlasting Fire. Mark 9: 43–49; 2 Thess. 1: 9; Jude 15, Rev. 14: 10; John 18: 4: and Ezek. 18: 4. In view of the infinite Duration. Perhaps those of the contrary side would urge that the faithfulness of God will allow of no such declarations. But if I were to write what would become of mankind to reason the state of his conscience, the promises it might be said with not his promises. Yes, but when God has declared that he will execute the penalty of the law, neither shall they be able to say how:—what would become of his vice should he not be so? Besides, it badly behooves you to become a regular worshipper, that you may have the same time to give mankind Reason to believe that he will not, nay, cannot, consistently execute. This would be, therefore, the Object of his grace given. Such a thing would be deemed contemptible among men. But Matt. 25: 41, 46, is rather a Prophecy than a threatening; and most of that passage, most certainly was not decreed. That the Wrath of God is poured upon the unbelieving, I think, appears from the following passages: John 3: 36; 2 Cor. 5: 10; Rev. 20: 15. They are eternal:—Many more might be mentioned.

I have wrote you twice lately, in more than common. If you write me, I feel it is not Time, nor Opportunity. I want, but a Heart disposed to serve the LORD.

HeARTLY, AS unto the LORD.

"Put your heart into your work," is a word in season. Spring brightens, and days of summer, and those bright days of autumn amaze their wonted tasks. The places in church and Sabbath-school which have long been vacant are occupied again. Are they to be filled regularly? Is a question still more important. But this young man was not the only one who need to remember their failings. Remem­ber your failings young man, when you are tempted to stray again into the same baseball pool-room where you lost five dollars last week. Remember your failings young man, when you go into the religious meeting; where, last week, you sat and squirmed all through a long hour. Remember your failings old man, when the contribution-box is passed, and don't mistake your heart. Remember your failings madam, when you go a shopping. It is not the whole of life to remember their failings. The prayer that has behind it a divided heart, the prayer that has behind it is piously and with the heart, the prayer that has behind it is piously and with the heart is not worth a month's earnestness; but the prayer that has behind it is piously and with the heart is not worth a month's earnestness; but the prayer that has behind it is piously and with the heart is not worth a month's earnestness; but the prayer that has behind it is piously and with the heart is not worth a month's earnestness; but the prayer that has behind it is piously and with the heart is not worth a month's earnestness; but the prayer that has behind it is piously and with the heart is not worth a month's earnestness; but the prayer that has behind it is piously and with the heart is not worth a month's earnestness; but the prayer that has behind it is piously and with the heart is not worth a month's earnestness; but the prayer that has behind it is piously and with the heart is not worth a month's earnestness; but the prayer that has behind it is piously and with the heart is not worth a month's earnestness; but the prayer that has behind it is piously and with the heart is not worth a month's earnestness; but the prayer that has behind it is piously and with the heart is not worth a month's earnestness; but the prayer that has behind it is piously and with the heart is not worth a month's earnestness; but the prayer that has behind it is piously and with the heart is not worth a month's earnestness; but the prayer that has behind it is piously and with the heart is not worth a month's earnestness; but the prayer that has behind it is piously and with the heart is not worth a month's earnestness; but the prayer that has behind it is piously and with the heart is not worth a month's earnestness; but the prayer that has behind it is piously and with the heart is not worth a month's earnestness; but the prayer that has behind it is piously and with the heart is not worth a month's earnestness; but the prayer that has behind it is piously and with the heart is not worth a month's earnestness; but the prayer that has behind it is piously and with the heart is not worth a month's earnestness; but the prayer that has behind it is piously and with the heart is not worth a month's earnestness; but the prayer that has behind it is piously and with the heart is not worth a month's earnestness; but the prayer that has behind it is piously and with the heart is not worth a month's earnestness; but the prayer that has behind it is piously and with the heart is not worth a month's earnestness; but the prayer that has behind it is piously and with the heart is not worth a month's earnestness; but the prayer that has behind it is piously and with the heart is not worth a month's earnestness; but the prayer that has behind it is piously and with the heart is not worth a month's earnestness; but the prayer that has behind it is piously and with the heart is not worth a month's earnestness; but the prayer that has behind it is piously and with the heart is not worth a month's earnestness; but the prayer that has behind it is piously and with the heart is not worth a month's earnestness; but the prayer that has behind it is piously and with the heart is not worth a month's earnestness; but the prayer that has behind it is piously and with the heart is not worth a month's earnestness; but the prayer that has behind it is piously and with the heart is not worth a month's earnestness; but the prayer that has behind it is piously and with the heart is not worth a month's earnestness; but the prayer that has behind it is piously and with the heart is not worth a month's earnestness; but the prayer that has behind it is piously and with the heart is not worth a month's earnestness; but the prayer that has behind it is piously and with the heart is not worth a month's earnestness; but the prayer that has behind it is piously and with the heart is not worth a month's earnestness; but the prayer that has behind it is piously and with the heart is not worth a month's earnestness; but the prayer that has behind it is piously and with the heart is not worth a month's earnestness; but the prayer that has behind it is piously and with the heart is not worth a month's earnestness; but the prayer that has behind it is piously and with the heart is not worth a month's earnestness; but the prayer that has behind it is piously and with the heart is not worth a month's earnestness; but the prayer that has behind it is piously and with the heart is not worth a month's earnestness; but the prayer that has behind it is piously and with the heart is not worth a month's earnestness; but the prayer that has behind it is piously and with the heart is not worth a month's earnestness; but the prayer that has behind it is piously and with the heart is not worth a month's earnestness; but
SABBATH REFORM.

MAKE A FULL RECORD OF THE COUNCIL.

We transcribe a part of a letter, just at hand, since it touches an important point relating to the value and results of the Council.

Dear Bro. Lewis:—I suppose every one interested in the deliberations of the Council will result in great good to us as a denomination. If we shall be able, for the time being, to give the denomination a united voice, and if we shall seek to devise ways and means for the best methods of carrying God’s work in the world, I hope we shall be well pleased. Those who are likely to be fortunate enough to be present, listen to, and take part in the discussion of the various questions, are likely to come up. I am to receive inspiration, strength, and zeal; but how impart all this to the great body of our people, is the question. The delegates to our Conferences for a number of years have been largely the same persons, and as a result of their attendance their ideas of denominational work have been far in advance of those who stay at home. Not have they been able to impart to the membership generally the same inspiration and zeal which they have received? I am afraid my present weight is in denominational matters to my attendance on the Conferences, and to the attention I have given to denominational matters in general, to the taining to the enlargement of God’s work in the world, particularly through us as Seventh-day Baptists. If I were to ask, what if anything I have gotten at home and read, however carefully, the matter reports of the doings of the Conference, both in the Record and in the Minutes, I should have gotten out of either but little of inspiration and desire for the success of our work, compared to what I now have.

Men must know how we reach certain conclusions; what was the trend of thought in discussion; why were such and such resolutions passed with majorities. These are the questions raised in every deliberative body, and the answer comes through the discussion, and the history of the case. If the delegate himself has not taken it to heart, how can he and others be expected to give to the Committee? If the discussion is not truly recorded, if no complete report of the meetings is kept, a complete record of the discussions, the Conference would not be worth an hundred times what it is now.

I do not think the following answer to the question will cause the speakers to study well, and weigh belief, and an earnest of the desire of many of its leaders for the divine blessing on all our work.

There is no less goodness will enable a man to find fault, but large views and larger Christ-likeness of spirit alone fit a man to edit, to build up.

In view of these general truths, and because a permanent Council Record should be made,—with every man’s name attached to his words, it is important that each delegate should come with clear-cut ideas, or should keep himself from the record until he gains such ideas.

Isolated brethren, or those who may not be able to be present as delegates, will do well to carefully note their opinions and send them to the Council, where they will undoubtedly be granted a hearing. Brothens who can be present, though not elected as delegates, will also be granted a hearing. If all the available lines of information can be carefully worked, the Council will be of greater value than any dozen sessions of the General Conference.

Among the general questions which will be likely to come before the Council are the following:

PUBLISHING DEPARTMENT.

1. Location of the publishing house, to be considered in the light of the greatest good and greatest efficiency, rather than in the light of any local interests.

2. Number and character of our periodicals.

3. How can the Record be made most efficient as the agent through which denominational character is developed? What sort of a denominational paper do the people want; and what sort of a paper are they ready to support?

4. Shall we undertake a new weekly periodical, to deal with current questions, more than with the saints in heaven, is to be getting saintlier.

5. The value of permanent and permanent publishing interests, as related to the future of our work, our growth, and our permanency.

MISSIONARY DEPARTMENT.

1. Shall we continue to enlarge our foreign missionary work?

2. What proportion of money and strength ought we to expend, comparatively, on foreign and on home fields?

3. What are the special and peculiar needs of our home fields, now rapidly developing?

4. Can our work be made most efficient, as to men and methods?

5. Shall we send an assistant to the Mill-yard Church in London, England?

6. Can we do more for Holland, and how?

IN EDUCATION.

1. Can we attain uniform standards for entrance, and uniformity in the matter of courses of study, and of “degrees,” in our schools?

2. How can we adopt “elective methods” without injury to our educational work?

3. How can larger and better endowments be obtained for our schools?

IN GENERAL.

Shall we continue the “five-cent plan” of raising funds?

Can the work of the Missionary and Tract Societies be united under one Board?

How can our denominational polity be strengthened?

Can church polity be made more effective and brought more nearly to the New Testament model?

How can we develop and utilize the work of the Woman’s Board?

D. D. When we best develop, strengthen, and enlarge the work of our Young People’s Committee?

What are our hopes and expectations as to the future of our denomination and the Sabbath cause?

Some of the questions which will naturally come before the Council. But since there is no limit each church can make such a schedule as it deems ought to come before that body. Thus all can be heard, and the united wisdom of the delegates will be to compile facts and reach conclusions that will be of innumerable value to the denomination and its work.

Send your delegates. Send your communications. Follow all with your prayers. Get your own heart ready for larger views, more earnest work, greater consecration. Negligence now is more than folly. Indifference now can not be atoned for by any future zeal.

ETERNAL LIFE.

So eternal life is not the mystical thing we sometimes think. The sun is a far-off mystery. The astronomer cannot explain it. But this morning it came to my door, and has made plain for me all the road of this day.

So life is in the door. It will not be essentially different in heaven. How important we begin to live this life now. If it were going through a door, we might well feel death is in sight. But if it is getting into harmony with God and developing a new set of faculties that will make us feel at home in heaven, then is summer we begin the better. We cannot get all the benefits of heaven by just dying. There will be some awful stupor in living in heaven. A sinner who just slips in at the eleventh hour is not going to be very comfortable talking with Paul. He will be like an errand boy in a company of sages. The only really sure way to have a good time with the saints in heaven, is to be getting saintlier.

It will be worth our while to have some maintenance with heaven before going there. Going to heaven will be good only as it is going home. Our life on earth must lead on to a new and consummation of life on earth—this is the grandest conception of it, this is the biblical idea—Charles L. Thompson, D. D.
THE SABBATH RECORDER.

THE SABBATH RECORDER.

L. A. PLATTS, D. D.
CORRESPONDING EDITOR.

Mary F. Bailey, Milton, Wis., Women's Work.
W. C. WIGHTFORD, D. D., Milton, Wis., History and Biography.
A. E. MAIN, F. P. PINKARD, N. Y., Sabbath School.

JAS. F. ROSS, Business Manager.
Alfred, Center, N. Y.

"In God's own right.
We ask God for the coming light;
As we are to study the cause of ours.
In conflict with unrighteous powers.
We grasp the weapon he has given.
The fight, and truth, and love of heaven.

The light, the truth, the love of heaven!
May we indeed be armed with this holy trinity of divine aid? Yes, in Christ; for he is light, he is truth, he is love.
Whoso keepeth his word, in him verily is the love of God perfected;
hereby know we that we are in him.

ETERNAL life is more than eternal existence;
it is existence full of bliss.
"In thy presence is fullness of joy; at thy right hand there are pleasures forevermore.

The Buffalo Methodist Episcopal Church, of Delaware Avenue, recently elected to the office of Deaconess, Miss Sarah F. Lyman, Bishop Viscom preaching the discourse and, by the hand of fellowship, admitting her to the sacred office.

A PARTIAL list of delegates to the Council has been furnished us, and already we count over seventy. Other churches are yet to be reported. Out of such a representative gathering ought to come wise plans and liberal devisings for advanced work all along the lines.

In mentioning the retirement of Mrs. Stanton from the Editorship of Our Sabbath Visitor last week we said, "At the beginning of the Conference year." It would have been more accurate to have said, "At the first of October," since the Conference year now begins in August.

It is to be hoped that the churches generally will heed the recommendation of the General Conference and observe the Sabbath, Oct. 18th, as a day of prayer and meditation upon our denominational work, with special reference to the coming Council. That some churches are devoting several Sabbaths to the consideration of various phases of our work, need not in any wise interfere with the special observation of the day mentioned.

We have been kindly reminded with an invitation to the Golden Wedding of Eld. James Bailey and wife, at Milton, Wis., October 14, 1840. As we are unable to be present, we extend regrets with our congratulations, and offer the prayer of the whole Recorder brotherhood, "God bless our venerable brother and sister Bailey, and according to the end of his journey sustaining grace, and an abundant entrance at last into the kingdom of his dear Son."

That charming writer for older people, as well as for young people and children, Mrs. Isabel M. Abbott, being the end of life's journey sustaining grace, and an abundant entrance at last into the kingdom of his dear Son."

"Prince of Peace," has written a book entitled, "Prince of Peace," soon to be issued from the press of the J. Y. Huber Co., Philadelphia, which will be looked for with great interest by very many people. As its title suggests the book is the story of the life of Jesus on earth. Mrs. Alden has long had this work in her mind and on her heart, and through many years she has been gathering up material for it. She feels that it is time to write the story of our Saviour's life. The reading public will judge for themselves as soon as there is an opportunity to read it.

AN APPRECIATIVE RESPONSE.

It will be remembered that our late Conference, at Salem, W. Va., passed resolutions deploving the injustice of the Chinese Exclusion act of 1888, and petitioning Congress to take some measures, consistent with the dignity of that body, to seek some re-adjustment of our relations with China by which her citizens, coming to this country, should be subject to the same conditions and treatment that citizens of other countries come under and receive. Engrossed copies of these resolutions, signed by the President and Secretary of the Conference, were sent to the various parties interested, as directed by the Conference, among them the Chinese Legation at Washington, D. C. From the latter the following appreciative response has been received:

CHINESE LEGATION, Washington, D. C.

To the Seventh-day Baptists of America

The Chinese Minister presents his compliments to the readers of the "Seventh-day Baptists of America," and begs to acknowledge the receipt of a copy of the Resolutions petitioning the Congress of the United States to amend the Chinese Exclusion Act of 1888. He highly appreciates such noble efforts, which is a manifestation of the disapproval of the Chinese Exclusion Act.

In pursuance of the foregoing plan, the Executive Board has presented an outline view of the Sabbath schools, and recommended the following resolutions:

1. That such Council as is called for in the resolution of the Council of July 5, 1889, be held in the city of Chicago, commencing on Wednesday, Oct. 22, 1889.
2. That the Council be made up of two delegates from each church, four from the General Conference, two at large, and one from the Woman's Board and one from the Young People's Committee,—two from the Seventh-day Baptist Council, two from the Seventh-day Baptist Council, and the Sabbath School and Young People's Committee;
3. That the work of the Council be made up of the following, and the work of the future to be determined by the Council:—
4. That the following resolution be adopted as a part of this report:

Resolved, That this Conference does hereby urge each pastor to each church to give immediate and practical attention to the matter of the council which is hereunto called. We thus appeal to you in view of the vital interests involved in the present status and the future demands of the Lord's work committed to our hands.

In pursuance of the foregoing plan, the Conference selected its delegates, and appointed a local committee of arrangements. In the absence of any special arrangements for announcing the council, the Secretary of the Conference, in the discharge of his official duties, issued a circular setting forth the action of the Conference, with such explanations as seemed to him necessary to get the subject fully before the people for action.

L. A. PLATTS, Secretary.

THEMEs FOR THE COUNCIL.

The following list of themes has been adopted by the church in Plainfield, N. J., as embracing some of the themes, perhaps the principal ones, which that church desires the Council to consider. Other churches have considered the themes on which they are interested. Let other churches take the same list and add to it if they desire to do so, or adopt an entirely different list.

1. What the Adventist was caused by concentration of executive power. Yet I do not know just their mode of working. Well, may the Lord make us wise, if we do not know just their mode of working. Well, may the Lord give us wisdom. We do not want to possibly over­

Can we concentrate the main executive power into a Board of six? Then that Board should have a majority arm, a publishing arm, an educational arm, a young people's arm, a woman's board arm. I have long been satisfied that the success of the Adventists was caused by concentration of executive power. Yet I do not know just their mode of working. Well, may the Lord give us wisdom. We do not want to possibly over­
new list of subjects and send them up to the Council by their delegates. In this manner there will be no lack of themes, such as the people wish to have considered, at the very opening of the Council.

But can we not go at least one step further than this? It is not enough to publish such a list as it considers this list of themes, or some other list, if it will devise a list which suits it better, in such manner and measure as to instruct its delegates upon the various questions in the order of the Council. And if it is better to send delegates to the Council without such a list, then certainly, if the themes are properly considered, in church meetings called for that purpose, opinions may be so formulated that delegates may go feeling sure that they know the wishes of the churches which they respectively represent. In this way the Council will be furnished not only with themes which the people wish to have considered, but in very large measure with the thoughts of the people upon those themes.

Let us ask, then, that every church which has not already done so, take this list of themes, or a better list — if it have one, and go over it carefully, and in some way express its opinion on them, one by one. What if it take a day or two, or several consecutive evenings to do this? Can that much time be spent to a better advantage in any other way? Most assuredly not, if the expectation of those who have tried it is any index to what others may expect. Thus doing, the Council will be, in the fullest and largest sense possible, the voice of the people.

The time of the Council draws near; whatever is done now must be done without delay; let some one in each church move forward in this work at once. The following is the list:

1. Do we need to revise the methods of organization and government in our individual churches?
2. Do we need to delegate greater power and authority to the General Conference, in order to overcome the weakness encompassed by the excessive individualism of churches?
3. Will it facilitate and strengthen our denominational work to concentrate all of our missionary and publishing interests in the hands of the Board of Missions?
4. What proportion of our efforts and money should be expended on mission work, and what on Sabbath School Reform?
5. Of the money expended for missions, what proportions should be for Foreign, and what for Mission Stations?
6. Is it advisable to continue to reinforce and extend our Mission to the heathen?
7. Shall we continue to extend and strengthen our Home Missions?
8. What quality of men ought to be placed on our Home Mission fields?
9. Ought the publishing house to be removed? If so, to what place?
10. Shall we continue the Outlook? If so, shall we extend its circulation?
11. What fault have you to find with the Recorder?
12. How can the usefulness of the Recorder be increased?
13. Shall we continue to publish the Peculiar People's paper?
14. Shall we continue to publish our Swedish paper, The Budskare?
15. Shall we put more money and greater efforts into the publication and distribution of tracts?
16. Ought we to commence the issue of a specific Anti-Sabbath Broadsheet?
17. How can we best stem the tendency to slackness in the observance of the Sabbath?
18. How can we increase denominational usefulness of our schools?
19. Are we who have received the fullness of the Gospel understandings, and who for Christ's sake choose to practice total abstinence from tobacco as well as from intoxicating liquors. On the same evening Representative Kerr, of Iowa, was the principal speaker at a meeting held by the Good Templars. Mr. Kerr made a most moving appeal against total abstinence as the underlying principle of the prosperity, not only of the individual but also of the State. The Recibities are fully abreast with the other temperance organizations of Washington, and preparations are being made to vote a large sum of money to the publication and distribution of tracts in various sections of the city, and all of the old tents are increasing rapidly in membership.

NORTH LOUP, NEBRASKA.

As a church we are gaining somewhat, I think. The ordinary services of the church are well attended and the attention and interest in these continue good. We have had something out of the usual order this summer. The first came in the form of a discourse against the Sabbath, especially against the Sabbath as observed by the M. E. Presiding Elder of this district. Some of his remarks were so ungenerous and unkind that he made the first-day people angry with him. As soon as I could, after that sermon, I placed a notice in our paper that I would review the Elder’s sermon and invite the people to come and hear. They came and filled our house full and heard our views upon that subject. They were never quite willing to do that before. After that awhile the Seventh-day Adventists came here and pitched a tent and held meetings four weeks, during all of their sermons, showing that I thought that a proper interpretation of the Scriptures showed them to be in error. While the Adventists were here I received a request to discuss the Sabbath question with a Campbellite minister from Illionis, I replied that I would not discuss any religious question unless the people desiring such discussion were seeking the truth and would pledge themselves to follow where the truth led. This the brother agreed to do, so the discussions were arranged for. The first resolution discussed was, ‘Resolved, That the seventh-day of the week should be kept by Christians, as the rest-day commanded by the Bible.’ This was presented by the Campbellite brother and I was to affirm and he deny. The ground of his denial was that all the Old Testament was done away when Christ was crucified, and no one had anything to do with it afterwards. This was discussed four evenings, each of us taking an hour. The second resolution, also presented by him, was, ‘Resolved, That the First-day of the week should be kept as a rest-day, as commanded by the Bible.’ The brother affirmed and I denied. The command which he presented is found in 1 Cor. 16: 1, 2. This was discussed Monday and Tuesday evenings of the next week, he proposing to close the discussion on Tuesday evening before the discussion began for that evening. The brother admitted that the discussion had done him good, and that he had learned a good deal by it. The only good that has been done in all this agitation of the question, that I know of, is, Bible truth has been presented to the people and I, taking my responsibility for my position as before.

The corn crop is very short here and times quite dull, but the most of the people are cheerful and living in faith.

G. J. CHANDLLE
A PRAYER.

BY REV. MERRILL G. CATHAN.

/Pronounced by/. Brodie, IMG

Be my thought, O Christ, of Thee!
Break the narrow bonds that limit
All my earth-born, sin-bound spirit
From the high place where Thou art!
Not my thought, but Thy creation,
Rise above the talking time.
Deep within my spirit's shrine
May the secret revelation
Represent my life in mine.

True, clearer,
Lover, dearer,
Be my thought, O Christ, of Thee!
Not my earthly, crime conception,
But the holy, holy image
Of Thy Spirit's teaching light,
May be brighter, clear, enlightening,
Every thought intense!
So lovely image brilliant,
Till I thee transfigured see!
Oh, reveal thy life in me!

—S. T. Coleridge.

How far we are compelled to see spiritual truth, not as it is, but as it appears to our imperfect and befogged vision we may not surely know.

But it is with spiritual vision as with the natural use of the eyes. Practice and use will increase the power and render more certain the image upon the retina. There are physicians who depend almost wholly on discipline for the eye in near-sightness and other complaints. The process is extremely slow and not always very encouraging. But it has the great advantage of being "according to nature." Still most people prefer the quicker method of a proper lens.

There are no spiritual spectacles to be had. Is our spiritual vision not sharp enough to discern the subtleties of sin and the uncertain borderland between sin and holiness, the way for us to do is to use our powers, carefully, patiently, and slowly, with an aiding hand assisting nature, poor human nature, up to the power of quick discernment. By the control of the soul's attention we may see more or less with the natural eye and so increase or weaken its power. So by careful attention and "watching unto prayer" we may increase our power to know divine truth and him who is the source of all, even "the Way, the Truth, and the Life."

HOW WE WENT TO ASSOCIATION.

Some time ago I was interested in reading in the Young People's Department an article entitled, "How we four attended a Y. P. S. C. E. Conference." That, I suppose, was the Eastern way of doing it. Would you like to hear about the Western way—or rather the North-Western way?

There were ten of us boys and girls who boarded the train at a little Wisconsin college town, umbrella in one hand, grip in the other, and our faces turned toward the Mississippi "sail fields beyond." Let me see. There was the Doctor (he is a doctor all right, but we ad

vance him that on his future prospects, and he rather likes it), the Elder (same remark as above), the Professor, three school-ma'ams, three college students, and a farmer. We were all about nine miles on the green side of thirty, and all "Endeavorers." It was neither a jolly company, and some of the older heads in the car, who looked doubtfully at first on the pranks which we could not entirely suppress, be

came thwarted out and interested and even looked wistful later on when the lemonade was passed round, aimed at the Sophomore's case. Most of us saw to it that Mississippi for the first time had a fairly broad, turbulent, and very dirty river as it was just then, after the recent floods. We did not reach Delmar till nearly nine, and we had to wait an hour for the train for Welton. We grudged the time, for we remembered the evening prayer service and the ten o'clock lecture. We were sobered down by this time,—even the Doctor, who was the friskiest of the lot, with the Professor a close second, and so we sung the grand old hymns all that six miles, and got to the meeting in time for the best end.

I will try to give you an account of the meetings. That came in its proper place. The weather was very warm. Everyone was armed with a fan. We felt sympathy for the minutes. I remember seeing the delegate from West Virginia, after preaching a grand sermon in his whole-souled style, spending the rest of the afternoon under the eaves of an earthen cooling, or trying to. In spite of the heat we did enjoy the meetings, and we attended nearly everything. I suppose we enjoyed a little the best our own meeting Sunday afternoon. At the close of the hour we had a fifteen minute conference meeting,—a consecration meeting in which over forty gave in earnest resolutions to "redeem the time" the coming year.

We found out some things while we were gone. One of them was that preachers are often the most companionable men in the world. There were about twenty-five of them there, and not the slightest break appeared in the harmony and cordiality of the meetings.

Another thing we discovered was that Iowa affords some of the most magnificent farming country to be found. It was over two thousand miles away, but we saw more than one field of corn breast high, and all the crops were very promising. We will not soon forget the green hills and beautiful rolling prairies of Iowa.

Another thing that we noticed in the Rotunda, heard a "Hard-shell Baptists Sermon" in the Western way, and we hardly knew how to take hold. If there was any little ray to us it was that our last meeting. About a mile and a half, but of sympathy. We felt good.

The farewell meeting Sunday night ended in a conference meeting, and before the benediction came the people were all singing and shaking hands in West Virginia style. We enjoyed it, but having been born and brought up where the temperature is 20 below zero once a year, we hardly knew how to take hold. If there was any smile on our faces it was of ridicule, but of sympathy. We felt good.

But that was not our last meeting. About eleven o'clock that night a company of twenty-two started for the Maquoketa Caves twenty miles away, and six more of us came on the next morning. I think that if the Caves did as much as any other to knit us together and give us pleasant memories. We ate our dinner under the spreading trees, cracked jokes in the gorge, listened to a speech from the Devil's Pulpit,—not from the regular incumbent,—say "To No More" to the Doctor and a "Hard-shell Baptist Sermon" in the Western way, and finally broke upon a beautiful slope overlooking the gorge. And there the preacher told us some funny stories, ending with kindly and tender words. He is pastor of a large church down east. We have never seen him, but we do him the less of him being common with the rest of us, and wearing overcoats three sizes too big for his shoes and stuffed with hay to keep them on. And then after supper we began to go home. Our load was the last and it was nearly dark when the sleek farm team began pulling us out of the strong field. Long before we reached home somornous sounds of the train fortitude throug the pure Iowa. The Professor was the only one who remained staunch. He was driver and stuck to his post. The monotony of the drive was occasionally broken by a crack of his whip whenever the team would even really rough and stony piece of road. The Professor had his ideas about "poetic justice," and the groans which greeted each fresh jolt were music to his lonely ear and balm to his solitary heart.

Right here would be a good place to stop. But first I want to say that I am glad I went to Association. There comes true before me, as i write, the earnest faces of the strong and whole-souled young men and women consecrating themselves anew to the Master's service.

Our paths have diverged, but it is a comfort to know that all in their way are trying to do their work in the strength of the Lord. God bless them.

My eastern friend signed herself "Valle." I used to study Latin myself. Not to be outdone, I subscribe, Salve.

THE SABBATH RECORDER.

[Vol. XLVI. No. 41.

To the Corresponding Editor.

Dear Brother,—It seems to me that it is time enough for young people to take an interest in this part of our paper,—an interest not in the way of personal responsibility for its success. I have heard some criticisms about the management of this page, and I have heard also some words of praise; but I think we ought to do more than find fault, or compliment. We ought to help it along. Some hints,—I believe you told me once you heard the same indirectly from some one else,—some have said that they wouldn't write an article for this page till the Corresponding Editor invited them personally to do so. I asked Mr. So-and-so, and Miss So- and-so; but he never has asked me, and I know he doesn't want me to write or he would invite me to, with a polite little invitation. I have seen some of them. Now that is no way to do. If I were in your place, Brother Corresponding Editor, I would set up an editorial on being too sensitive. There is such a thing.

Now I believe there are plenty of our young people who have ideas. Why don't they give you a chance to use the heading our "Our Forum" once in a while, by writing something voluntary and cheerful-like. You ask somebody to write an article, and half the time he doesn't know what to write about, and so he goes at his work like a boy writing Latin exercises,—because he feels he must. I would rather read three lines that come from somebody's pen off-hand and two columns of copy to fill up your demand for 1,000 words or over.

Now then, why don't somebody tell us what he is thinking about, what he has seen, what he is going to do,—or something anyway? Something real, not an essay or some abstraction like—well I won't say like that, lest you shut me off as you did once before. By the way, what has become of the contributor who used to sign himself (or herself) "Eileen"? I used to like those papers.

Some day I will wake up and say to you something myself. For the present no more.

J. E.

"We would inform our correspondent that occasionally we receive something of a kind, but would be glad to receive more." We would ask him to read the sketch in this issue of our friend "Stalee" of the North-Western Association.—Corr. Ed.

*We would inform our correspondent that occasionally we receive something of a kind, but would be glad to receive more.*
OPENING DOORS.

One of the most pregnant sentences that Beecher ever uttered was, "Do the best you can where you are, and when that is accomplished, God will raise you to a higher sphere in actual life this truth is proved to be one of the natural laws in the spiritual world, and one of the natural laws in the world of scholarship as well.

These opening doors are always above us, and the ladder by which we climb to them is always the same. The rungs are individual duties well performed, and they must be mounted one by one. There is no such thing as a ladder from bottom to the top. There is no such thing as the first range because they are near the ground. The ladder is always near, and there is no ladder from top to bottom. There is no such thing as a step without a next one.

The minister who despises a "five-hundred-dol lar call" to a country parish, while he keeps his eye fixed on the city pastorate, or uses his country parish simply as a stepping-stone to something larger, will never find the open door he seeks. Even if he secures the "lower call" to a large church with such a spirit and such motives no door will open to larger usefulness. The city parish will be as circumscripted and as barren as a city street, because it seeks the same ends, and no one who despises the petty case and the small fee will not soon find the celebrated case and the large returns.

No matter how the minister's talents are used, the money is always reached by climbing. It is never he. The ladder by which he reaches it is altogether to which he is constitutionally delegate this power of regulating interstate commerce to the several States, but am informed, also, that some lawyers claim that Congress will shortly pass a law, either the Wilson bill or something of that nature, giving the several States the power to regulate interstate commerce in the manufacture and sale of alcohol in twenty-four ounces of alcohol in twenty-four ounces. This would be a compression that forces the atoms into new forms or a new domain the theory. Bars made in Japan in this way: After a tree is felled to the earth it is cut into square logs, then rolled from cold bars of steel into hot-drawn steel wire. The industry is certainly on the eve of a total revolution. Science, too, has added to its domain the wealth of a new discovery whose value is beyond estimate. It has led to a new source of illumination and other purposes. If we can tell the result of the original package cases on our importation and sale of original package cases, it is, that the boys may be taken up by them and deliver the children to-day knocking at the door of their school, that so many men who have voted against whisky may be taught a lesson. While the Republicans have been running in Europe and in the West and the South, and from Europe and the East and other countries, it may be a mercy to muzzle a mad dog one day in a week, but it would be far wiser to cut off that dog's tail just behind his ears. The boy who is the foot of the one where her boy lay, the boy who will surely make us walk better, no power shall be able to keep him from the foot of the one where her boy lay, the boy who will surely make us walk better.

She prided herself on the fact that New York, all men are of importance, that professions which produce oil for illuminating and other purposes. If we can tell the result of the original package cases on our importation and sale of original package cases, it is, that the boys may be taken up by them and deliver the children to-day knocking at the door of their school, that so many men who have voted against whisky may be taught a lesson. While the Republicans have been running in Europe and in the West and the South, and from Europe and the East and other countries, it may be a mercy to muzzle a mad dog one day in a week, but it would be far wiser to cut off that dog's tail just behind his ears. The boy who is the foot of the one where her boy lay, the boy who will surely make us walk better.

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SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1890.

FIFTH QUARTER.


Dec. 22. Review, or Lesson selected by the School.

LESSON III.—THE SPIRIT OF TRUE SERVICE.

For Sabbath-day, October 18, 1890.


And also into the garden of Gethsemane to pray. 24. And there was also a strife among them, which of them should be greatest. 25. And he said unto them, The kings of the Gentiles exercise authority over them; and they that exercise authority upon them are called benefactors. Some suppose these words to have been spoken after they had taken their places of honour from their previous dispositions. They were now in a preparation of mind to receive instruction, and he would teach them a lesson of humility and self-denial. 26. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that serveth. 27. For whether is greater, he that sitteth at meat, or he that serveth? Is it not he that sitteth at meat? But I am among you as he that serveth. 28. Whosoever therefore will be great among you, let him be as the younger; and whosoever will be chief, as he that serveth: 29. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. 30. And he said also unto them, That every one of you shall beareth the sword. 31. Verily I say unto you, That ye shall be tributors in all the kingdoms of the earth. But the kingd~om of God is not of this world: 32. If therefore they shall ask you what is this saying, reply, I tell you, ye shall say it is the kingdom of heaven: 33. But the prince of this world cometh, and hath nothing in me. 34. But we shall overcome him: for he is judged of the world, and is condemned in this world already. 35. Whereunto shall I compare the kingdom of God? What is the image and the likeness thereof? 36. Blessed are they, which shall be found doing the will of God in the day of his coming. 37. And Peter answered and said, Lord, do thou cleanse my feet also. 38. Jesus answered and said unto him, Simon, Simon, behold, Satan hath desired to have thee, that he might sift thee as with a flint. 39. But I have prayed for thee, that thy faith fail not: and when thou art converted strengthen thy brethren. 40. And Peter saith unto him, Lord, why canst thou not wash also my feet? 41. Jesus answered and said unto him, Simon! Simon, behold, the Devil hath desired to have thee, that he might sift thee as with a flint. And I have prayed for thee, that thy faith fail not: and when thou art converted strengthen thy brethren. 42. But I say unto thee, That this probably arose in connection with the taking of the kingdom, which of great trial for his disciples. 43. And he said unto them, But I say unto you, That the Son of man goeth as it is written of him; and he that exerciseth authority upon them are called benefactors. 44. Some suppose these words were spoken after they had taken their places of honour from their previous dispositions. They were now in a preparation of mind to receive instruction, and he would teach them a lesson of humility and self-denial. 45. For whether is greater, he that sitteth at meat, or he that serveth? Is it not he that sitteth at meat? But I am among you as he that serveth. 46. Whosoever therefore will be great among you, let him be as the younger; and whosoever will be chief, as he that serveth: 47. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

QUESTIONS.

What was the scene of this lesson? What was the central point of the lesson? What was the spirit of the lesson? How did the lesson help us to understand the nature of the kingdom of God? How did the lesson help us to understand the nature of the kingdom of God? How did the lesson help us to understand the nature of the kingdom of God?
YEARLY MEETING.

The Yearly Meeting of the Seventh-day Baptist Churches of Nebraska, Kansas, and Missouri, was held at Long Branch, Nebraska, commencing Sept. 12, 1890.

After devotional exercises the meeting was called to order by Eld. U. M. Babcock, Moderator, who in behalf of the Long Branch Church, as its pastor, delivered an address of welcome.

The pastor then appointed the following standing committees:


On Introductory Sermon and Essay—R. S. Eyerly, L. R. VanHorn, Sister Sayer.


The Introductory Sermon was preached by Madison Harry from 2 Cor. 1:25-29, when the meeting was adjourned till 2 P. M.

As there are no churches in Missouri now, belonging to this meeting, it was voted that the name of Missouri be dropped as a part of the name of this meeting.

The essay of Sister L. V. Cottrell on "Contentment" was read by Eld. U. M. Babcock; an essay was then read, subject, "No Excellence without Suffering," by Sister Tomlin of Nortonville, Kan.; an excellent essay by Sister U. M. Babcock of Long Branch, on "Temperance and Prohibition" followed and a communication from the church at Nortonville, Neb. was received.

It was voted that the next yearly meeting be held with the church at Nortonville, commencing Sixth-day at 10 A. M., before the third Sabbath in Oct., 1891.

The Committee on Resolutions was called for and reported as follows:

Resolved, That the moral, social, and political welfare of our country imperatively demands the prohibition of the liquor traffic, and that we hereby extend to the temperance people of Nebraska our hearty sympathy and prayers in their efforts to suppress the same by constitutional enactments.

Resolved, That we heartily approve the action of our General Conference in calling a special Council of our people to meet at the 233d day of next month for the purpose of considering the various phases of our denominational work, and that we recommend to our churches and the young people that they present themselves in that Council as far as practicable.

Resolved, That we heartily approve the efforts of the Board of our Tract Society to disseminate the truth and that we earnestly recommend to our people to aid them in all practical ways, especially by subscribing and paying for their publications.

Resolved, That we are in hearty sympathy with our Missionary Society in their efforts to spread a pure and undeterred gospel at home and abroad, and that we will endeavor to aid them with increased real and material contributions.

WHEREAS, We are called of God to preach the gospel to every creature and that (as "declare the whole counsel of God"), therefore,

Resolved, That we as a people should, by all the means at our power, get into the written and oral word and evangelize surrounding communities to a pure gospel.

Resolved, That we disapprove of these play parties in which our young people so frequently indulge; that we believe them to be evil in their origin and that they tend to destroy the cause of mind of the young and draw them away from God; and that we earnestly request our young people to withdraw themselves from all such worldly amusements and devote themselves entirely to the service of God.

The following resolution was introduced by Eld. B. Clement and unanimously adopted:

Resolved, That the demand of the age upon us, who are a people called out upon the law of God and His Sabbath, is the first condition of the success of these dispensational principles, making them more practicable by seeking to know and appreciate their spiritual nature and application.

The committee to select person to preach Introductory Sermon and read essays at next meeting selected U. M. Babcock to preach sermon, Mrs. Delos Babcock, Mrs. Eld. Crudland and Miss Daisy Eyersley essayists.

The Committee on Nomination of Officers reported as follows:

Secretary and Treasurer—Mrs. M. Harry.

The exercises of the Y. P. S. C. E. were conducted by Eld. Morton, after which a very logical discourse was preached by Eld. D. K. Davis, on "The Origin, Universality, and Perpetuity of the Moral Law.

The sermon by Eld. Morton was of practical nature and conducive of much good.

U. M. BABCOCK, Moderator.

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HOMÉ NEWS.

New York.

First Alfred.—Interest in the coming Council grows and steadily deepens. The church at church-meeting one week ago, discussed the matter and appointed its delegates. On Sabbath, Sept. 27th, the pastor, Dr. Wil­liams, gave a brief outline of the growth and present condition of our churches; and on Sab­both, Oct. 4th, Dr. Platys, in his invitation, re­viewed the work of the American Sabbath Truth Society. It is expected that the work of the Missionary Society will be reviewed next, and our Educational work and interests on the Sabbath following. This will place these interests before the people in such a manner that they will be able to instruct their dele­gates, if they choose to do so; certainly it will quicken interest in our denominational work.

Our first frost came Sept. 25th, and now the maples are putting on their beautiful tints, clothing the hillsides with surpassing beauty.

S. R. S.

West Virginia.

SALEM.—This church is now looking for a pastor, Prof. Maxson having resigned the care of the church in order that he may give his entire time to the great work of the American Sabbath Truth Society. He is, however, still supplying the church, until a pastor can be secured.—The church has appointed delegates to the Council.

Iowa.

Grand Junction.—We have not figured very largely in the Home News department of the Recorder thus far in our existence, but the Recorder is a welcome visitor to our homes every week, being read with interest.—We Seventh-day people are located in Greene county along the main lines of the Chicago and North­western Railway, about two miles west from its junction with the Chicago Rock Island and Pacific Railway, and are in a rich and beautiful country.—Our church, organized two years ago, is small, but we maintain Sabbath worship and Sabbath-scholl each week and have had preaching only when some of our ministers of other points could be secured to labor with us for a season. We have now secured Eld. E. H. Sowell, of Garvin, as missionary pastor for one-fourth of the time for this year, and he is here at present holding meetings.—Aunt Amanda Davis, of Garvin, is visiting among us for a week or two.—[Eld. G. W. Babcock, of Albion, Wis., is also paying a visit on his return home from North Loop, Nebraska.—We have suffered some this summer from the drought but we have quite good crops, after all, and a good prospect for fair prices. We have a good country and will be glad to welcome those of like faith with us who are seeking homes where land is cheap and markets good.

Oct. 1, 1890.

MISCELLANY.

Texas.

EAGLE LAKE.—In Recorder, of Sept. 18th, I should have said I had opened one new field of labor, instead of three, of the two fields occupied being old ones. During the quarter I have not preached as much as I had planned, on account of sickness. My report shows 7 sermons in July, 7 in August, and 10 in September, with two more appointments this month. Have also distributed 400 pages of tracts. Two families are fully convinced on the Sabbath, but are soon to move away, and so probably will not unite with us.—Our crops have been very nearly a failure again this year, but our trust is still in God.

L. N. B.

Do not expect commercial payment for the real benefits you may render mankind. Doing good is the great way of enriching character.

A man with grace in his heart, and Christian cheerfulness in his face, and holy consistency in his behavior, is a perpetual sermon, and his sermon differs from others in that it has but one head, and the longer it continues the bet­ter.

MISCELLANY.

WATERMELONS.

By SYDNEY DAYRE.

"Green peas'n radishes a few lettuce. That's all. Now Jacky, I'm a great mind to let you ride into town with me." "O, gran'pa?" Jacky's eyes beamed with delight. "Yes, I have. It's real mild to-day and you ain't been out with me for—how long is it, anyway?—O, ever'n ever so long," said Jakie.

"Yes, not sence last fall, I guess, 'long o' your coat bein' n'ot warm enough for ridin' in cold weather. Come along, Jacky could not have told how long it was, his in his behavior, is a perpetual sermon, and his face was as bright as the morning as he climbed up beside his grandfather in the creaky old spring wagon. To the old man there was nothing fairer on earth than the cheery, open face with the blue eyes above the freckled cheeks, fully alive to all the sights of the spring day.

"What's that?" asked Jakie as they passed a

What's

Jakie could not have told how long it was, his

Orphans

Jakie's beam came with delight.

Orphans

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Orphans
... to come out to the market garden and see what was the matter.

The motherless boy did not lack for careful attention, for kindly neighbors gathered about his bed, busy mending and bringing the chafed old man's feeble hands could have been. But the fever in Jake's veins seemed bent on scouring out his life quicker than the old man could get the melons. Very soon it was over, and which his grandfather never could endure to look back upon he lay as pale and quiet as if dead. Everyone was at what sad him, wondered if he would ever recover.

"He won't never go to school," said the old man, laying his hand on the rough little head. "He won't ever do anything."

"He'll never see more of you soon, and the melons is ripe enough to sell. And he was goin' with me, set much his eyes on the melons.

The tremulous voice broke and his eyes became dim for a moment to perceive that Jake had again closed his eyes.

"He's doing well," he said, and followed him to the melon patch, lifting kindly while he could the melons, and each other to the work. He, the doctor, who sat beside him, pondering, pondering, declaring what he firmly believed the boy had made every stroke of the work himself.

Toward noon of the next day Dr. Strong caught sight of the creek spring wagon winding its way down the street piled high with watermelons. The doctor was an energetic man. He sprang from his seat and in his quick way through snails and down stairs gave a call at every door he passed.

"Here they come. Now let's have a rally for thirty-nine orphans."

Out on the street he drew a small crowd by his enthusiastic words and gestures, in a very few words giving the entire history of the melons, their owner, and the object for which they were to be sold.

"Ten cents apiece, grandfather?" he asked, going up to Mr. Garvey. "O, that's a great mistake. Why, gentlemen," he cried, springing upon the wagon, "you'd be surprised to hear of the quality of sunshine which has gone into the make-up of those melons. Now, I start this melon at ten dollars. Who bids?"

"Eleven."

"Twelve."

"That is all, gentlemen? Only thirty dollars for such a melon as this! A melon on to which mother nature has brought her kindliest gifts, and that you, gentlemen, can send the needed numbers of young parents to thirty-nine children who call no man father.

"Forty." "Forty-five." "Fifty." "No more? Gone at fifty. Mr. Brand, you'll save that for Jake himself."

"No, goin' to let you take hold of some- thing all by yourself this summer, the watermelons, say—hey? An' see how much you can win over.

I'll do it," cried Jake, clapping his hands. I can make lots, Grand-pap. Think of me goin' to do it, Grand-pap!"

"Think o' him," echoed grandfather. "How you'll learn, Jake. First thing you know you'll be learnin' lots more'n me.

"More'n you, ho, ho, grand-pap!" laughed Jake.

Jake insisted that he could do all the work, on the melon patch, and his grandfather assent- ed, and Jake never knew how faithfully the old man dug over the ground at which his own sons had made such brave efforts with the spade. The real interest came when the melon seeds were to be put into the large well-shaped hills. But also, Jake failed to perceive the improvements made by his grandfather when the small boy was not there to see.

"They up! They're up!" screamed Jake, rushing in all morning.

It was one long watch to watch the growth, to pull out such weeds as dared to appear, to put into shape with his sturdy ax-handled hoes, the hills which might have been washed too rudely by the summer rains. To watch each vine and tend the melons, to have a spasm of joy over the first blossom and each succeed­ ing one, until so many came as to be far past Jake's number of fingers.

But the setting of the melons was Jake's crowning happiness. He spent almost all his days in the garden, watching the growth of the melons, and day that the sun might care them evenly with his genial beams, carefully wiping off the earth which clung to the lower side, and rejoicing in their rapid growth.

"They'll soon be ripe," said grandfather.

"We'll have a grand time sellin' 'em, grand-pap.

"Grand time.

"It's awful hard work to-day. They're gettin' awf'ly big.

Jake turned a half-appealing, half fretful look on his grandfather as he came to watch him turn over the melons.

The latter gazed back in surprise. Could it be Jake complaining about the work on his melons? A look for at look, he said, observing his flushed face. "The sun's hot. You go in an' I'll turn over the rest on 'em."

Jake tossed restlessly all through the night, sometimes a sleep of long-dreamed hours, with the thought of how his bearing crops, and towards morning his unrestful dreams took on a more troubled phantasmagoria. But it was in the morning that he had loaded his wagon with the late summer vegeta­bles, scarcely knowing how to go on as he missed the willing little hand that was always by his side at the wheel of the wagon. And with every hour of absence from the boy his fears increased, until a man had called on a doctor and begged him not to come out to the market garden and see what was the matter.

The motherless boy did not lack for careful attention, for kindly neighbors gathered about his bed, busy mending and bringing the chafed old man's feeble hands could have been. But the fever in Jake's veins seemed bent on scouring out his life quicker than the old man could get the melons. Very soon it was over, and which his grandfather never could endure to look back upon he lay as pale and quiet as if dead. Everyone was at what sad him, wondered if he would ever recover.
The Sabbath Recorder.

The Story of a Magazine.—A most interesting presentation of the growth of "The Ladys' Home Journal" of Philadelphia, with portraits and sketches of its editors, is to be found in the new magazine of that name, much parodied by that magazine in pamphlet form, and will be sent free to any who will write for a copy.

A consideration of the New England Magazine for Women, as occupied by women, each from recent London publications.

Professor Geo. S. Amberg, of Amherst, reviews the three volumes of Henry James's "The Innocents Abroad," and adds, "The volume is a noble one, and the work is a masterpiece."

Another article in this same issue, bearing on English matters, will be enjoyed by those interested in the architecture of the British Houses of Parliament, written by Miss Bliss on the English modern novels, with some mention of that of Mr. E. Paying Versus "House by the Macluree.""}

MARRIED.

Mr. and Mrs. J. B. Miller, of this city, have announced their marriage.

EULOGY.

Mrs. Emma L. Strong, of this city, has been removed to her rest.

The funeral will take place at the home of Mr. and Mrs. George Strong, of this city, on Sunday, at 2 o'clock.

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BIBLIOGRAPHY.

A bibliography of all publications of the year, including new books, pamphlets, and circulars, is given in this issue.

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