tinitux in
Divilu. Firstat
$\underset{\substack{\text { Logrge } \\ \text { ROGESS } \\ \text { Civil Engineers }}}{\text { L. T. Rogerrs. }}$

Alifed, v. I.

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 sion can st

Leonardsville, X. Y


Westerly, R. 1



EVENTH-AT, RAPTIST MISSION

Chicasg, III.




## Milton, Wis.


CLARKE,
$\begin{aligned} & \text { CLGTSTERED } \\ & \text { BEISTKARMACLST, } \\ & \text { Building, }\end{aligned}$
Milton,
Milton Junction, Wis
OGERS,
Sabbath Kercrder,
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Uhe Sabrath 期erarder. Eitered as second.class mail matter at the pos

## THE DAY.

Routine of duties
Common
Dlace
and

Sweet human fellowships
Familiar, tess near.
Pramina, less near,
Drand
Its self hatmospherem;







## defying an atalanche

When the earth beins to tremble in the
ricinity of Big Cootonwood, Utah, the few
 three hundred ton blocks at the rate of about
four miles a minute. Until within the
fit latt few days there have been very few slids
this Winter, though the snow has been prety
heavy. One rason is that there have been
On
 not many men. have been moving around in
the canyon. The sad experienco of lase
Winter, when Several men wo insisted on
.
 year, but a good many of them are still
tempting their fate.
Aboout four miles up the big canyon Johi About four miles up the big canyon John
Furbunh and two oompanions have been in
cabin built especially to shed of cabin buil eqpecialy to shed off aralan
ches. The boys dua hole in the earth and
made a sort of sheif, on which they built the hut. Farbush calcollated that when
the e. lide came it would jum the house
and leave it and its inmates all safe. His
 anced a ciri hengineer to go ap and take che
ancel for him and hep put much condence
in the remark of that learned man that if the avalanche did not sag in the middle the
house would probably stand. The building house would probably stand. The building
vas stoull made the uprighs bing of
hewn timber, and the roof, hhich shanted
sint lown the canyon and came at its highess
point up even with the rocks and earth above was as smooth as John could make it. He
thenght that whe the now amme eit wuld
that

 but as the weather remained cold they man
tieated no disposition to silp down. When ieted no disposition to slip down. When
he sun came out warm the other day, John
pooked anxiously up the canyon., There
 he calculated that a good share of it would
be down his way before long He scraped th foof, and got ererything in ship-shape,
While he and his men were eating dinner couple of days later a tremendoos roar, crash
and rumble were heard, and all ohr
roluntarily
rose to to their feet allmost speech
" "Hang on for dear life, boys!" gasped
 side of the canyon, and that it had plowe
id hole in the earth ten feet deep, rippin up great trees and changing the e
figuration of the earth's surface.
$\qquad$
 had a good deal of confidence in it.
After that Furbush became very anxiou to have a slide, and he even proposed onc minded him that the man̉ who went up the
canyon to start one would have to be mighty
, In the course of three or four days follow
ng there were tremendous avalanches all ruound, destroyng cabins, mine property,
und other things in their path. Nothing escaped them. When these facts became
Known to Furbush he was considerably alarm-




## dining of the parishl.

William Fox, of Nottingham, England
was a member of the Society of Sriends, an was a member of the Society of Friengs, and
he was one of the true old school of Friend
he His sympathy for the poor was deeply ex-
cited by serving in the offce of overser and Cited by serving in the oftice of overseer; and
seeing how poor some men wer who had to pay the poor-rates, he resolved to economize
the eparish funds, and thus prevent their custom then in many parishes for the over seers and the comitte who attended the
weekly payments of the papuers., to have a
good dinner and this was paid for out of the poor-rates,
but as it was a manifest abuse, he determined to put an and to the practice He therreverede
hastened away, before the close of the weeld hasteneo away before the close of the weekl
payment, to the dining
di-foom, and thus ad dresed the master of the workhouse:
II the dinner ready?"

## "Ale the gentlimen ready, sir?",

 And this was done."Now call all the poor people, friendnow call all the thene poor peorle. people, friend-
hear what I say, sir?
 "For the gentlemen? Oh, who pays for
it then? Do he genlemen?
The workhonse master, staring mostamaz ingly, said:
iWhy,
.

## "Why, no, sir, I re out of the poor rates." "o Out of

thou art of the poor-rates-to be sure it is;
men, and not for the rates are for the poor
eh!, I think we have no gentlemen's rates,
so fetch in the poor at once, and lool
The workhouse master went, and William
Fox went, too, to see that he did as he was
ordered, and not to give the alarm to the
gentlemen, and in a few seconds was hurried not for years set eyes or sach a feast 8 s that
They did not wait for a second invitation to
place themselves at the table. William Fox
then bade them help themelves and then bade them help thamselves, and at once
there was as scene of activity, that for the time it lasted, justified the name of the
house. It was a workhouse, indeed. William Fox all the time stood cutting and carring, and handing good pieces of pudding and
meat to such as could not set seats; in a few minutes there was a thorough clearance of
the table. Scarcely had William Fox dismissed his delighted company when another company presented themselves, and these
were the gentlemen, who stood in amaze"Why," exclaimed they, "what is this?
why is the table in this State? Where is the unner
found a very good dunner ready, and I dine out of the batish funds, h have a served it ou are in want ofor a dingry, ; you imay mome The gentiemen knew well the character
they had to deal with, and neter attempted st ${ }^{\text {m }}$ the practice of dining at the parish V. W. Presbyterian

## 1 WORD po girls.

Giris, first make up your minds that you That you shall be, comes more easily and clearly in due time.
$A$
girl of thirteen
Aiscretion of thirteen cannot decide with any a sculptor ora a washervoman, a f farmer or a
poet, but she can decide distinctly whether tis her wish or her duty, atter leating
chool or college, to remain dendent upon schoo or coilege, to romatn dependent upon
ver parents, or to fit herself for a self-pro.
viding ifee. viding ilied.e. your bread and butter, your gloves and bon-
nets, is a very different afflii from that which you take upon yourrelf as an ornament and
an interval in life. The chemical experian interval in life. The chemical experi-
ment thich you may some day haiee to ex-
 ing, which may sometime regulate your deal.
 fairly turn into peetry, if you hope to find
yourself a great pubbic reader some coming day. And the very sawdust of the French
and Latin grammar becomes ashes of roses
 boys fll orer the the terrible ocean among the lawless sailors, the men with wives and children
to work for
fare those $w h o l$ lead the gentlest and cleanest lives. So, on the great ocean of
school-life, the girls with aims to study for
 is the powe of possessiog distinet aims. The
voice, the dress, the lok the tery motions
of a person define and alter when he or she
 lessed wom whe who support themselves.
Thee carry themselves with an air of con-
 quite drago out.-Elizabeth Stuart Phelps, in
St. Nicholas.

## learn to be useful.

 education this is the key-note. The spending
of long years in study is to better fit boys and men and women of their ayat, and to teach them whatever will give best knowledge of
the realities of life and the best method of of
meeting the hardships that may come to then. woman likes to do dainty work, and
pretty thing groo noturaly under her
fingers; and the ability to give pean fingers; and the ability to give pleasure to eye
and ar is greatly prized by her: but these
accountion
 take the place $A$ girl may have a most
thorough knowledge of music, may be able
$\qquad$
music in the humming of bees or the lowing
effectz of her simple housekeping, and be
able to see the beauty in her wild surroundings, and nuderstand the changes or trans. can make home fall of happiness and joy,
from which go out mind that will wield an


## 淠issians．

## $\xlongequal[\text {＂Go ye int all the worle；and preach the gospel }]{\substack{\text { toevery creature．＂}}}$

 Tre English Baptist Building Lnan Funnow amounts to over $\$ 175,000$ ．Money loaned to churches for a term of years，to
sid in building houses of worship；and much good is believed to have been done．

Bro．Horace Stillaran reports 13 weeks of labor at Woodville and Niantic，R．I．， 3.5 distributed，and congregations averaging in day meetings from 30 to 40 ，and in the ev ning from 60 to 100 ．

The Zenana Mission of the English Bap－ tists in India has，as its staff of workers， 38 Bible women．These workers visit as man as 986 zenanas，give daily lessons to 1,237 to thousunds of girls and women throughou India．Ten dispensaries report $9,000 \mathrm{pa}$

Rev．S．G．Green，D．D．，who gave the Presidential Address at the Spring Anniver
saries of the English Baptists，named th following as conditions and signs of a true
Christian revival ：1．Where there is life there will be conscious strength．2．The life of the church will be refreshed by a deeper
insight into God＇s revealed truth．3．There is greater stress than ever upon goodness God．
The following is a brief outline of the ear－ nest and eloquent annual sermon for th
British and Irish Home Mission，preached by
Rev．Dr．Clifford：1．According to the mind o Rev．Dr．Clifford：1．According to the mind o
our Teacher，all really helpful human work must be grounded in loving friendship， and energized by strong trust in the men
whom we seek to ennoble．2．The Christian service is a ministry of individual，domestic and social healing．3．The crowning ser
vice of man to man is to interpret life in the light of Dirine lievelation，and liit men $t$ t
the realm of spiritual potencies．4．Christ＇ method of social action will bear the search tianity creates enthusiasm．b．It supplies an inspiring ideal．c．It gives character，and d．God＇s kingdom is here，radiant，victori－ $\operatorname{man}$ to one man，soul to soul，life to life．

The following statistics will help to un derstand how much has been done by severa
of our home missionaries：S．D．Davis re of our home missionaries：S．D．Davis re in West Virginia， 40 sermons，average con－
gregations of about 100,24 other meetings，
66 visits and calls， 1 baptism，and $\$ 960$ re． ceived for missions．C．W．Threlkeld，mis－ 13 sermons， 13 other meetings， 35 visits and calls．Miss Randolph，missionary pastor at
Hornellsville，N．Y．， 13 weeks， 10 sermons， average congregation of over 23， 11 prayer
and other meetings， 36 visits and calls，and $\$ 40$ received for missions．H．P．Burdick， general missionary in the Western Associa－
tion， 13 weeks， 50 sermons at 12 different
points，congregations from 20 to 300,17 other points，congregations from 20 to 300,17 othes
meetings， 91 visits and calls， 1,000 pages of tracts and other publications distributed 1 addition to the churches， 6 Bible－schools organized，and $\$ 5 \check{ }$ received for missions．
J．F．Shaw，general missionary in Arkansas and Texas， 3 weeks， 12 sermons，congrega－ tions of 65,9 other meetings， 17 visits and calls， 200 pages of trabts，\＆c．，distributed．
and 4 additions．E．H．Socwell，missionary and 4 additions．E．H．Socwell，missionary
pastor at Cartwright，Wis．， 13 weeks， 14 ser mons，congregations of about 25 ，visits and
calls upon every member， 1,420 pages of calls upon every member，1，420 pages of
tracts，\＆c distributed，and 4 baptisms D．K．Davis，missionary pastor at Long
Branch，Neb．，and general missionary in Branch，Neb．，and general missionary in
South－Eastern Nebraska， 13 weeks， 20 ser－ mons at 5 different points，congregations
from 30 to 60,12 other meetings， 13 visits and calls， 1 addition， 2 Bible－schools organ－ ized．S．W．Rutledge，general missionary in congregations of 30,15 other meetings， 17 visits and calls，and 1 Bible－school organized．
C．J．Sindall，missionary among the Scan－ C．J．Sindall，missionary among the Scan
dinavians， 13 weeks of labor， 34 sermons 12 different points， 4 other meetinga， 54 vis missions Andrew Carlson，Scandimatian missionary， 5 weeks， 22 sermons，congrega－ for missions Ho also sold 16 Sub oth pub lications，and secured 4 subscribers for our Scandinavian paper．
baptist union of great beitalin and ibeland．

There are in this Union some 3.900 chap accommodations for $1,600,000$ per
Reported membership Reported membership， 312,460 school teachers， 48 ，\％oo，and scholars nearly 468,000 ，numbers that show an encouraging about $\$ 330000$ ；in chapel improvements 3350，000．There are，as beneficiary mem bers，osc pastors and 328 wives of pastor fund amounting to over 8500,000 ．In the
home mission work，in England，upwards of 40 churches， 7 j preachers，and 6 colporteurs，
have receired help ；and in Ireland， 1 sagents． have receired help；and in Ireland， 18 agents．
In Ireland 4,822 families have been visted， In reland 4,822 families have been visited isc．Last year 19 beneficiaries were aided
orm an education fund．

## frow dr．Ella f．swiney

Shanemar，China，April 21， 1885. That all may have an insight into my bus life and have a better understanding of th manner in which 1 carry on my work，I will
speak of the day just passed as an index of On going out this morning at half－past seven，accompanied by my assistant，to visit
he sick，I observed there were already sev－ eral waiting on the veranda．They said they they heard another boat with a much larger company had started from firr up the country and would protauly arrive sometime to．dat
I asked them to wait the openiug of th
office cice which they were very wiling tod
Returning about nine o＇lock，we thre $^{\text {and }}$ open the doors and let the crowd on the ver
nda come in，treating those first who had kindly waited so log．Then I turned my attention to a lady from a distance who was
ccompanied by her husband and servant， the latter bringing a present．I have taken her gratitude is truly great．Then followed
sereral cases of eye disease which required several cases of eye disease which required much care．The mothers now brought for－
ward to me their children；one was a little
baby truly in a suffering condition，with a baby truly in a suffering condition，with
deep burn on the thigh that occurred $a$ week ago，and yet the child only came for treat
ment to－day for the first time．Why was his sittle ene left to get well if it might
without any care on the part of the parents Sow，how the mothers crowded around $m$ while dressiug it，pitying the child as it eried
out through pain and fright． Then thain and frig
e their little gill of about nine gears of age found one of her feet in a gangrenous con The lit：le the cruel process of feet－binding laughed and talked as they often do in encl
ases，yet they hoped I could soon cure her not lose the opportunity of speaking on the sabject，and thoorgh all in the room acknowl Iged the custom as wrong．useless and cruel practice in their famililis．So it is with all
spiritual subjects，yet I still hope that some seed may fall on good ground After these had departed I turned my attention to a womon whom I knew，who
tad come again for medicine for her arm，
and sid she had brought two of her neigh nd said she had brought two of her neigh similar way．Hers is a case of that affection ocommon here in certain seasons especiall Beri－beri，the people frequently speaking o as＂damp－foot＂or＂weak foot＂referrin one of its．most pruminent symptoms．It oc he patients recovering rapidly，it is said，and that without medication if taken to the
mountains to dwell，even though but mountains to dwell，even though but a shor
distance from their former home．This he disease that is called Kuk－k＇e in Japan
d．Taylor，from that country who recentl Dr．Taylor，from that country who recenti）
isited Shanghai，has made a specialty in reating this affection．Within the last thre years he has spent much time in inrestiga． tin and experiments．He now thinks it the covering of the rice，rice being the principal food there as well as in this coun
try．The raing seasons，damp $d$ wellings i ow lands，and sedentary habits are favora
My cases of last year differed siightly f the epidemic of this year；then they sufferee
in the feet first with weakness，lameness and in the feet first with weakness，lameness an
pain in the limbs，followed by a numbnes of the toes and a progressive anaesthesia ad vancing from the sinn of the feet to certain
portions of the limbs and even almost the entire body．They would constantly speak
excessive weakness．This season，in nearly
all of the cases I have treated，the disease ap peared first in the arms，and this woman with her two neigbors is a specimen of all the
others．After their treatment there came orward a man whose finger was accideutally
 wo days for attention．Having dressed his hand as at other times，I was surprised hy
seeing him suddenly drop down upon his knees and touch his head to the floor，then
sising up he bowed himself out of the room． their various diseases the time passed rapidy nd before I could scarcely realize it the hour for closing the office．Just then it was an－ ounced that three important personages they were ushered in I saw they were officers of rank in the army．It was pllasant to see
their politeness and busiess like maner and their earnestness in portriaying the suf． erings of one of their nu nber from a cough
which he had kad for three years．I spent ome time over his case and hop
Their pleasant faces，keen black eyes， moothly flowing speech in Mandarin，and many that preeeded them．
Im mediately after dinnerI Isaw the veranda was full of the sick again．They were very
 rom orer the river in a boat and had just
This then was the boat load that had been路 anter office hours，It ther onen the door again and eighteen entered，to pour forth
heir complaiuts and seek relief from their various sufferings．It was a very pleazant
 ny teacher，spending oue hour with him in my teac．
study．
At th
At three o＇clock I entered my chair and rode vaiting my coming，and there were two call to visit homes in different parts of the city．
Chung Lah was quite interested panied me to the first place．Leaving him in the reception room，I followed a servant
to the rooms above and sat down by the bed was of the suffering one．A pale thin face
was turned toward me，with large earnes eyes that looked into mine，when，grasping begged me to help her and cure her pains． But，sad indeed for her，she was suffering it became my painful daty to tell her that could not cure her，that I could only give her some relief．After talking with her phine and listening to the history of her
past life and present troubles，I was invited ne a larger room，where I prepared medi－ of the same family．
Returning to the chapel I took my chair from a
before
My chair passed through a private entrance and I stepped out into an open court，and into the large ancestral hall，which is the largest and finest of all I have seen．Pussing through this
through a d
court，and
After passing through this and two othe dy of the house，the sick one I had come to see．Though febbe，she rose to receive
me in true Oriental style，and then seated me

## eside her

One end of her room is composed of slid ing glass windows which open into a smal sight；also the beautiful carring of the fur niture had often cuught my eyes while there，
but to day the sickenng smell of opium but to day the sickenng smell of opium
from her clothing and breath－even the whole room being lainted with the smuke－ caused me to long to step out into the open
air，if only for a moment．I could not rea son with her as at other times about her evil habit，because her mind，generally so clea and bright，was somewhat dulled to day，so I gave careful instructions to the nurse about
the medicine；I was then pleased to spend few moments with the grandchild，a pet in
the family and a great friend of mine．He has the name of Bau－bau which spoken with is generally the first one to greet me and the st to heg me to come again．But neigh
and when I had prescribed for them and was Clififror，Pa．；I hope during the remainde ready to depart，I was requested to go a sho
distance to see a little boy whom I foun suffering with caries of the tibia．This was
a home of wealth，and his lady－like mother wi．h her sensible questions would have done credit to any country．Great concern was o visit them again on a certain day．Re－ turning by way of the South Gate．I had
time for quietness and thought while riding time fo
home．
Being weary with my day＇s work，I find by consulting my memoranda，that I have treated to day，seventy－five patients．But
with all the weariness，perplexities and anx－ wities in treating this people，it is is pleasant to see their confidence，and as a general thing heir great desire to follow my instructions． I am wiliing to use niy best efforts；but some－ ime ago a man was carried in and laid down， the last agonies of death．Strange that they should bring the dying to me！
In closing this letter I am pleased to spea of the arrival of the bell，organ，and box soods，which came safely on the evening of
May the 4 th．The bell is a to the school and sabbath service．While，in the Sabbath－school，the organ is a blessing
ndeed in guiding the voices of the chidr Last Sabbath it was a pleasant sight to see Last Sabbath it was a pleasant sight to see
them all join in singing so heartily；the first
 seem especially to enjoy．
And in the box of goods also we were
greatly interested；and as the vari greatly interested；and as the various articles
were handed out，we，together with the chil－ Iren，Susie and Theodore，uttered many ex－ clamations of surprise and delight．
The album quilts are a wonder to
eyond the skill displayed in the to us；but interest attached to hhe names written there－ en and signed by their signatures．Abowe all，they express to us the great interest of That God may bless all thorke in the hom land who are working and praying for the spread of the gospel in this benighted coun－ grace and strength for the labor among thi poople，is our most eurnest prayer．
going on rapidly in mention that the wort Dispensary，the walls being already up and to－day they are working on the roof．As I
have watched the workmen laying on brick after brick，I have thought of the many who by their means and prayers have enabled
this building to go steadily up．I anticipate great pleasure，comfort and convenience
when it is completed，as the numbers gath ring here daily for treatment are too great for simply one room and the veranda． Yesterday，the number of sick being on
hundred and eighteen，I was constrained to call in my teacher，also Mr．and Mrs．Davis all in my teacher，also Mr．and Mrs．Davis
Kindly assisted me；even then a large num kindly assisted me；even then a large num－
ber went away，though coming again this morning，starting，they said，before daylight
that they might be the firt ones here when that they might be the firtt ones here when
the doors cpened．How the fields are widen ing about us！it is a grand，grand work asking for wisdom and physical strength for the performance of all that devolves upon us in the mission here．
With many thent
or this many thanks to all our kind friend one with you in the cause．

E．F．Swingex．
FROII L．C．Roembs．
Bingeamton，N．Y．．June 1． 1885
I send herewith report of my missionary The action of the Missionary Society in ap． pointing a general missionary for the Central Association has the hearty approval of the churches of that Association，as may be see

## Pesovolvel，That we are grotified with the ction of the Missionary Socien

## 

## tion as his field of labor；and we pledge to

bortant and hopeful undertaking of gospe
abor in our midsi aud the regions beyond This resolution was offered at the Associa tion of last year，by Elder S．Burdick，pasto of the church at Leonardsville，and favorably
responded to by several brethren，and unan responded to by
mously adopted．
My labors thus far have been limited Lincklarenes，Ouyler Heston，Dorwich，DeRuyter，1st and
Lic
Lit

Ofinra，Pa．；I hope daring the remainder
of the present Conference year to vizit West Edmeston，Clarkville，Leonardsville，Adums
Ventre，and Watson，and to rerisit clurches．
In the churches visited，my services̈ have been solicited，in regular and extra meetings， tution of Quarterly Meetings ；the insti－ churches，has somewhat systematized my bors，as invitations．to hold extra meeting in connection with them has generally beem extended．The interim has usually been lees during the year．The next occurs at ole ic，Chenango Co．，N．Y．，the 3d Sabbath in August，unless the time be changed by the
committee．Your missionary has been pointed Secretary for the year．By a stand ing order，a collection is taken at each meet In In the churches visited，there is a growing interest manifested in the cause of missions， and some advance is made toward systematio already raised Some of these churches hav share of the $\$ 10,000$ ，the estimated expend ture for the year，and all are trying to ${ }^{\circ}$ reac My labors for the current quarter began Warch 6th，7th and 8th，immediately．Y．， which I began extra meetings with this church，by their request，and continued unitil April 11th，holding meetiugs every evening and twice on the Sabbath．The church was greatly revived，several backsliders were r－
claimed，and I have taken the names of thi een who started out in the Christian lif resolved to be the children of God by fait baptized and others contemplate going for ward．At the close oi these meetings the young people organized a Mission Band，and
the ladies a Missionary Aid Society，and Scot can be relied on for its share of missionary contributions．
The next two Sabbaths I spent at home feelng greatly the need of rest．The
next Sabbath I spent with the church at El－ mira，holding four meetings there，it being the first Sabbath in May．I visited Ithac iear which Bro．King，the leader of the little remuant of Sabbath－keepers there，resides． The next Sabbath I was with the Verona churches．These take up monthly collec tween the Tract and Missionary Societies． They feel that their members are scattered to maintain an Aid Society． The following Sabbath I was at the Quar meeting The folloyler $B$ in－an excellent meeting．The following
the church at Preston，N．Y． Last Sabbath，by invitation of the Gran Army Post of Alfied， 1 assisted in their dea oration services．I go next，to Pres
ay way to the Central Association．
My statistical report for the quarter i Number of sermons， 50 ，other addresses， 4


Hon．Cuester Holcombe，United States Secretary of Legation in China，affirms that
at present－there is but one missionary in the
Chinese Empire to each million and a half Chinese Empire to each million and a half
of the population．This is as thongh there
were one Evangelical minister in either Ten－ nessee，or North Carolina or Tlexas，or one
such minister for the three States of Maine， such minister for the three States of Maine，
New Hamphire，and Vermont，together
with 224,000 people from some other region． And yee，there are those who say that the
claims of foreigu missions are unduly
pressed！What the churches of Christ leed most penitently to ask forgiveness for， and so inadequately felt．

THE Mormon popalation reaches only 120, direct Over this number，to discipline and ared spritual，＂are set more than twenty－two
and $\begin{aligned} & \text { phousand church officials（ } 22,000 \text { ）；such as a }\end{aligned}$
pas president and 2 counselors； 12 apostles and
divers counselors； 60 patriarchs，whose bus
iness it is to bless in writing，at $\$ 2$ a head；
$\qquad$ whom every one can preach，baptize，lay on
hands for the reception of the Holy Glost，
and anoint for the healing of the sick； 1,286 priests； 1,575 theachers，and 4,100 deacons．
Here is the Here is the strength of Mormonism，it

Gabbath 移e


THE WORK IN The sou The following letter from must be full of interest to ever
Sabbath cause．We wish we
Sab men to aseist Brother Sb： eral men to assist Brother Sb ：
This，of course，is impractica
d, Pa.; I hope during the remainde ston, Clarkville, Leonardsville, Adum he churches visited, my services hav salicited, in regular and extra meetinge,
d my ability to comply; the insti. of Quarterly Meetings among thes es, has somewhat systematized my lanection with them has generally been led.: The interim has usaally been less
three months, as five have been the year. The next occurs at Otse-
thens t, unless the time be changed by in
ttee. Your missionary has been ap
d Secretary for the year. By a stand
der, a collection is taker at each meet he churches visited, there is a growing st manifested in the cause of missions olence. Some of these churches have y raised more than their proportionate
of the $\$ 10,000$, the estimated expendior the year, and all are trying to reach
labors for the current quarter, began
he Quarterly ${ }^{\text {Meeting at }}$ Scott,, N. Y., he Quarterly Meeting at Scott, 'N. Y.,
6 th, 7 th and 8th, immediately after I began extra meetings with this
i, by their request, and continued until i, by their request, and continued until
lith, holding meetiuga every evening, revived, several backsliders were re , and I have taken the names of thir-
ho started out in the Christian life, do to be the children of God by faith ed and others contemplate going for At the close of these meetings the
people organized a Mission Band, and qies a Missiouary Aid Society, and Scott
relied on for its share of missionary next two Sabbaths I spent at home
greatly the need of rest. The abbath I spent with the church at El-
holding four meetings there, it being st Sabbath in May. I visited Ithace nd held one meeting at Willow Creek,
bich Bro. King, the leader of the little Sabbath I was with the Verona y the envelope system, and divide befeel that their members are to
ed to maintain an Aid Society. following Sabbath I was at the Quar
feeting at Cuyler Hill-an excellen g. The following Sabbath I was with

Sabbath, by invitation of the Grand Post of Alfied, $[$ assisted in their dec

I go next, to Pr
Aentral Asociation
of sermons, 50 , other addresses, 4

## DAI, in the north of Japan, is a city o to 80,000 inhabitants and an impor ilitary station of the iitary station of the Empire. It has y been occopped as a Baptist mission- tiop, and the resident misionary great interest in Cristianity amon great interest in Christianity amon pre. Towns and villages are calling uchers far beyond the

 Chestrer Holcombe, United States nt there io but one misaionarys in theEmpire to each million and a hall opulation. This is as thongh there
Evangelical minister in either Ten-
Er North Carolina or Texas or inister for the three States of Maine ampshire, and Vermont, together
4,000 peoplle from some other region.
i, there are those who say that the of foreign missions are unduly
1 What the churches of Cbrist
ost penitently to ask forgiveness for ost penitently to ask forgiveness for,
these claims are so little understood
inadequately felt

Mormon population reaches only 125 Over this namber, to discipline and
them "in all, things both temporal ritual,3 are set more than twenty-two
$d d$ charch officials ( 22,000 ); such as a
nt and 2 counselors; 12 apostles and ionselors; 60 patriarchs, whose e bus
is to blesa in writing, at \$2 head
idents of "St
 every one can preach, baptize, lay on
Or the reception of the Holy Ghost
oint for the healing of the sick; 1,286
1,575 thachera the strength of Mormonism, in the
of oftice-holders for which it pro-
n the rigid aystem of subordination

## Sablath 想efiorm. 

TIIE WORR IN THE SOUTI-WEST The following letter from Brother Shaw mast be full of interest to every lover of the
Sabbath cause. We wish we could send sereral men to assist Brother Shaw in his work Thrs, farish him with tracts and publieatious to answer the demands made upon him for light apon the this office, would pay for a good bo
sent of tracts to be put into his hands for general
distribution; and no one can tell the amount of good which might be done by them.
Agzin, it will be noticed that Bro. Shaw asks ar he Recorder to be sent to a colored sis-
ut at Texarkana. The Recorndr is now beng sent, agreeably to this request, but the TWe huve some colored members in some o our northern churches; would not some of
these feel it a privilege to pay for the Recor

Texarians, Ark , June 29, 1885. Elitor ReconnER,--Will you please have,
packige of tricts sent to Eld. S. H. Branch of this place. Eld. Branch is a colored
preacher who has become convinced on the Sabbath question, and is now taking steps ti
organize a chucrh of Sabbath-keepers. preached to a colored congregation yesterday;
they gave the most respectul attention and begged me to come again. Two colored
Sabbath- keepers were present, Sister Maria Juhnson and Bro. Cald well. Sister John
Jon came to a knowledge of the Saobath
sol son came to a knowledge of the Sabbath
through the Adventists at Denison, Texas where ehe began keepiug it. She was as
raigned before the court on one occasion f
running her sewing machine on Sunday running her sewing machine on Sunday, and
through her ignorance of the exemption laws provided for Sabath keepers, she was fined
the sum of $\$ 10$, or 12 days in prison. Not having the money, she was forced to to oto
jail: but through the intervention of Sabbath - keeping friends, she was relased in half Texarkana early this year, and is proving her sincerty by an open, faithful walk in
Clirist. Through her, Brother Cald well came to learn of the Sabbath. While he emas
in a strait noon the question, it was agreed between him and Sister Johnson that they
would fast and pray over the subject and th would fast and pray over the subject, and the
day was appointed; as a result, he became fixed in his belief and his purpose, and now
keeps the Sabbath. I hope some one who (eels an interest in this work among the col
ored people, $\begin{aligned} & \text { ill kindly furnish the sister } \\ & \text { with the RECORDER. Her address is Maria }\end{aligned}$ with the Reconder. Her address is Maria
Johnson (col.), Texarkana, Arks. uted all the tracts sent me, and the demand for them is now greater than ever before.
Send me another package if you can. I have 8ome very interesting correspondence from
Ellder F. M. Mayes. of Mesquite, Texas. I
truat that he will prove a avaluable auxiliary o the cause in that State.
We have agreed to make an effort to in augurate an annual meeting of Sabbath-
keepersiu the South-West, and have set Fifthkeepers iu the South-West, and bave eet
day before the first Sabbath in October, as he time, and Texarkana as the place. We
earnestly request every Sabbath-keener in Texas and Arkansas, and the

Yours in Christ,
J. F. SHaw.
trutil doing its wori.

## EAditor Recorder -Those of vour reaaters

 who are watching the trend of the influenceselative to the Sabbath,' will be interested in relative to the Sabbath, will be interested in
the following. Dr. Dobbs was formerly in Inthe following. Dr. Dobbs was formerly in In-
diana, where he took a prominent part in the It will he seen that the truth has driven him to the aiternative of accepting it, or going
wholly over to absolute lawlessess. Other Baptists in Tennessee, with greater regard by lr. Dobbs course, and we trust mach grod will come to the cau
the consequent agitation.

The Lord's P Day


|  | Egypt. |
| :---: | :---: |
|  | The prophets almays treated the |
| Iater must be abandoned. The past Winter, | as |
|  | between Jehorah and Israel. There is |
|  |  |
|  | bin |
| may prove not able to the readers of the erefector. |  |
| the patriarchal sabbath. |  |
|  |  |
|  |  |

## 

( the similarity of language and customs.
After allowing to these facts all that can
be justly claimed for them, the argument for a patriarchal sacred Sababath is at most only
probable. The emphasis which some seem
to place upon ""Babylonian record," and
"Chaldean records of the creation"" is sug "Chaldean records of the creation," is sug
gestive of evil. May it not come to pass tha
Genenis as well as they will be reagrded a
"of the earth" only? The so-called "highe of the earth" only the so-called "highe
criticism " affrms that the Pentateuch re-
ceived its form only atter the Babylonian e ceived its form only after the Babylonian ex
ife. Ifthe rage for Babylonian confirmation
of Genesis be much increased, it will be but of Genesis be much increased, it will be but
a short step to the territory ocupied by the
"higher critics." Perhaps, after all, th
compilers of the Pentateuch learned thei
lessons lessons from the Chaldean tablets?
THE sitaic Sabbatr.
It will not do to depend upon the passage
in Genesis as the primal enactment of the
Sabbatic law for the race. The language is Sabatic law for the race. The language is
only the historian's statement that the Sab.
Sat only the historian's statement that the Sab.
bath, instituted two thousand years after-
wards, had a retrospective relation to the
creation. II mentioned by Moses prophet-
Iceatl as giving the divine deternination to ically, as giving the divine determination
sanctify the seventh day, and to constitute a religious rest day in the future ceremon
law. Nothing was more natural than for
Moses, when writing (or collating, it matters
not which) the history of the cret not which) the history of the creative week,
to parenthetically note the fact that the Sab-
bath which God had then but recently given his people commemorated the event.
When we reach the Sinaic law
stand on solid ground. Here we find the stand on solid gey instituted as a Jewish sol-
Sabbath definitely
emnity. The Jewish Talmud, so scholars tell us, knows nothing of any ante-Mosaic Sabbath. Their doctors universaly date
Sabbath from the Mosaic legiflation, gene
ally refering its commencement to ally
25.
Th.
The The
dec decalogue as the fourfirming com mand perpentof the the
(as a Jewish ceremonial) tiee Sabbach instituted with other things, at Marah. The
reason Moses gives for the Sabbath is essen-
tially Jewish: And remember that thou tially Jewish: "And remember that thou
wast a servant in Egypt, and that the Lord
thy God brought thee out thence, through a
mighty hand; therefore, the Lord thy God
comnnanded thee theep the Sabbath day."
Deut. $5: 15$. The Sabbath was commanded

## Gdutation.

"Wisdom is the principal thing, therefore get
wisdom; and with all thy getting get understand
ing."

## Tilars soinfulice.

## The moral of the following, written by a

 correspondent of the Central Baptist, isplain. If we want our children to be Protestants, we must not send them to Catholic
schools; ;if we want them to be hearty Seventh-day Baptist schools:
A late issue of the Central Baptist called
attention to the boast of a Roman Cathattention to the boast of a Roman Cath-
olic paper, that over "Ten thousand Prot-
estant
 would be difficult to convince the Protestan
parents of these children that their children will ever become Roman Catholics. But
some of them will, and the residue will be
difficult to $u$ tilize in behalf of Evangelical truth.
Some years ago I araw a cartoon in one of
our pictorial weeklies that told the true our pictorial weekhies that told the true
story. It represented a priest talking to an
interested parishoner and pointing to interested parishoner and pointing to two
fashionably dressed females. The label o
the cartoon was "Jesuit Education." The he cartoon was sesuit edacation. daugh
dialogue ran thus: "They are the daugh
ters of our Protestant members of Congress
and and were educated at our Convent.
"What ! you didn't make Catholics of
them?" them " Well
from ever
-and tha
Y Yes, "
a measure
ever does
ication
Church "
Blessed V
Baptitst p
well con
schools;" ver reall
that's so
s, "that's
sure satis
oes not o
n and
ch " and
sed Virgin
st parent
conduct -o, but
solly betie
ath
ats inme
atisfied.
often s
conse
nd devoti
gin Mary,
nuts say
neted as
hence ib

|  |
| :---: |

## Tile college.

## President Whitford, of Milton College, in

 his Baccalaurate Sermon this year, spokparticularly of the relations of a college to the community in which it is locatel, and of
its influence upon society in general. The text of the sermon was John $4: 6$, "Now
Jacob's well was there." We clip the fol-
lowing analysis from the Mitton Telephone:

A brief description was given of the scenery about this well, of Christ's visit to
it: his conrersation with the Samaritan wom-
an, and of his teachings among her poople.
It was shown that the well represented, in It was shown that the well represented, in
itself and in the events associated with it,
some of the most powerful forces which ever sperated upou the inhabitiants of any one
region-force, not altogether material, but
intellectual and spiritual. It, therefore, may be tiken as a type of the college born of the
civilization of modern times and enmpoyed
in in heads:

1. The origin of such an institution rests
largely in the religious needs of the people
dwelling in its inmediate vicinity.
2. As education is a work done chiefly for dwelling in its inmediate vicinity.
3. As education is a work done chiefly for
the next generation, a college training seeks to make more effective the religious thoughts
and activity of the leaders among the people
many years hence. Culture calls into prac-
tical exercise, as did the digging of this well, the elements of faith - that condition of the
mind in which our best power, both intel-
metan

## Wemperance.


 A whirren frem Kanas to ast. Lonis par
per, mese the following contession and
tataement
We statement. We copg it verbatim, grammar
and alil


 lis book arieady filed out, with the eeseep-





 diarr indeed the man s confession that he is not mentioned it. And it is our opinion
that the last part of the above extracti is the laryest part of the lie. That there is more
whisky $\begin{aligned} & \text { drink } \\ & \text { ing } \\ & \text { in a } \\ & \text { State }\end{aligned}$ where a man has to die to get it, than in one where he he
can getit it withont any such low expedients, shareasonate, unkessis be made to appear or the added luxurry of lying. But we are St prepared of ococept

## 

"Yes, but you don't have to bear this
burden if you don't drinks," asys the drunks-




 bring ruin to the statit
Tt will, will it?

 und
trenor
For hindred dollars," 'ansered my




 Mes, more too. We'd have to pay aboout



$\qquad$


## culprines. <br>  <br> las of the college produced $1,400,000$ tons las is said by the Journal of Education that








The sablath 解erorden
Allfred Centre, N. Y., Fifth-day, July 16, 1885 . REV. L. A. PLAATTS, Editor.
REV. A. E. MAIN, Ashaway, R. I., Missıonary Editor. REV. SAUNDERS, Business Agent.

## 

 s. deaigned for the Missionary

<br>

Elder Wa. M. Jones, of London, quests us to note that two railroads having
engulfed Millyard, that place is no more engulfed Millyard, that place is no more.
His address now is 56 Mildmay Park, Lon Hon, N., Eng.

As indicating the extent of a business in which is manffactured a very small article of common use, it is stated that the Diamond
Match Company has just contracted for 36 , 000,000
season.

THE Baptists are building a very neat little charch at Kendalia, Texas, a noted health resort among the romantic hills of the Sunny
South. C. G. Vogel has donated four town South. C. G. Vogel has donated four town con, solicits further contributions. It may
be a pleasure to some to know that a copy of be a pleasure to some to know that a copy on
the SABEATH Reconder is placed under the corner stone of this edifice

WE give this week four distinct articles on
Baptism as related to church membership Baptism as related to church membership, by
as many different brethren, each ignorant, a the time of writing, of the positions tha would be taken by the others. We have thu from opposite points of view, and have non of the personalities which are so likely to oc
cor when one writes, another reads and re plies, the first puts in a rejoinder, etc.

THE entire genius and spirit of the gospe of Christ is unselfishness. Jesus said, "
came not to do nine own will, but the will of him that sent me." That will was "t t seek and to save that which was lost;" and
the accomplishment of that will involved the sacrifice of himself. The Christian, if he is
a Christian at all, is a partaker of the same a Christian at all, is a partaker of the same
spirit, for " He that hath not the Spirit of spirit, for "He that hath not the Spirit of
Christ, is none of his." This means not only a willingness to do the farnest known, but an earnest desire to bring others to Christ for salvation. In
task but a pleasure to the Christian to no ase his influence in bringing others to Christ His impelling motive is not an outside com
pulsion, but an inward impulse. He perpulsion, but an inwara impuls. He per
forms his duty in this matter, not in orde that he may bea Christian, but because he is
Christian. When we do our work from this high plane, God will abundautly bless it our work is not done from this plane, the tault must

The time for the Summer vacations is at apend them are no trifing ones. Of courre, with most persons who really need a littio rest, the item of expense is of prime import-
ance, not many of them being able to patronize the fashionable places. But, fortunately for such persons, these are not necessary to tion is fashionable society at some tacu watering place, then the price of such luxu: watering place, then the price of such lixa
ries must be paid. If, howeere, the object is relief from labor and care for a little season, and aan be accomplished almost anywher of how the vacation should be spent is, after all, the more important one. It is generally of all activity so much as a.change of occupe tion, especially if this change brings freedom from responsibility and care. It is not overforsional and business, to premature graves, as it is the load of care and anxiety with re pelled to carry. So, if the racation can be
per the med 8o planned as to furnish some light work for
body and mind, the end in view will be mos likely to be reacibed. The mind wants some healthy employment to prevent stagnation,
or, what is worse, a brooding over cares that
ought to be left at home; at the same time
some acquistions are being mede of permanent value in themselves. Thus a triple good is accomplished. It is gratifying
that, at many of the popular Summer rethat, at many of the popular Summer re-
sorts, there have been established Summer sorts, there have been established Summer
schools of varions sorts by means of which shll the best results of a vacation are enjoged
and

## shall potatoes.

A Kansas paper tells of an old man who,
fter a " glorious shower," went about the atter a "glorious shower," went about th
streets with a long face, replying to the usua comments about the " fine rain" with, "Yes,
but it will do away with all the small pota toes." When asked how thas could be, hy
replied, "It will make them grow into larg ones," and then quietly passed
trate his little joke on some one trate his little joke on some one
God's law of all develo here outlined There is "f and growt then the ear and after that the full corn in the ear." The rain and the sunshine are th
principal agencies which he uses to bring about the ripened frut. The small potato is as much a part of the history, and as neces
sary a part as a full grown one; but it is a unatural to look for it in the Autumn, as would be unreasonable to look for the full
grown tuber in early June. Small begin-
 the necessary conditions of a healthy growt
are supplied, small results at the end are disappointment and a failure. We are no
now talking of raising potatoes, but of the rearing of personal character. In the king dom of grace as in nature, we are born chia
dren,--but children, in order that we may become men. Nothing is more beautifu ears old is not an interesting object, except an illustration of the laws of nature, b
Contraries, or as showing how the beneficen esult in monstrosities when ignored or pe verted in their use. The child of God, a he is, nevertheless, a child of God, and b ore him are placed all the possibilities imhe means, in the use of which he may a tain to those possibilities. The privilege of sonship, the means of grace and the possi
Silies of a true, noble manhood are the ifts of God to man: To accept the offered privilege, use the means of grace and attain
the heights of Christian character, is man's Lighest duty. To accept or reject the gifts pessed of the power of coice, and herein the point of human responsibility. It an inestimable privilege to be a child of God babe at the end of life's probation is shame and sin. As in the kingdom of nature
the sunshine and showers do away with the mall potatoes by making them large ones so in the kingdom of grace, the gifts of God
to us require that we put away childis hings by growing int

## Qummanicatiane.

baptism and chural membership.
unstion.
I it right in any case, to baptite a aandiate who
does not offer himself to the church formemberthip?
In answer to this question, I say, No, with emphasis. As a reason I give the following: In the first chapter of Ephem
oses of God in salvation through Christ, and the glory that follows the precious as8o-
ciation of Christ and his converted people. Passing to the last two verses in the chapter we find him given "to be head over all things
to the church, which is his body, the fullness of him that filleth all in all." Now, how can we be baptized into the head and not
the same time into the body? Again, in first Corinthians, tweltth chapter, we have dearly set forth, a practical, local, independ Jesus Christ, the only ones on earth having authority delegated to them to judge of, and execute his will; hence, to get the ordinanees, in keeping with his will, you must ap
ply to them. In the 27th verse we read
竍 "Now them. In the are the body of Christ, and mem.
"Now bers in particular." By the term "body" in this verse, can Paul mean anything else than
the church as a localized bod y as just referred to? I think not, for in the next verse we
read, "And
God hath set some in the church," \&c. Now, in the 13th verse it is
zaid, "For by one suirit are we all baptized into one body." Does. the term "body" in
this text mean church? If it does in verse this text mean church? If it does in verse
27 , it does in this; so, when a professed be-
liever applies to this body for its rites and
ceremonies, and they proceed to give them ceremonies, and they proceed to give them
on his profession if he is not then and there brought into connection with that body, I
fail to understand the force of langage. fail to understand the force of language.
If "into" in the 13th verse does not mean If "into" in the 13 th verse does not mean.
into, as a Baptist, I am driven from a fort, long occupi
Acts $8: 38$.
As far as I know, orthodoxy everywhere contends that there is no church conneection
without baptism. If, then, there is no was to get into the church without baptism, ac cording to the scriptures, where is there an
inch of ground to stand on outside of the inch of ground to stand on outside of the
church with baptism, according to the Seriptares?
The above are some of my reasons for the
negative in this important matter. negative in this important matter. Thi
glorious rite stands at the threshold of the chrch, guarding against invaios; and th world never fully bids adien to men until it ses them cross that threshold.
The question of the receiving of members into the church by the laying on of hands is
closely related to this question, and having been adopted, has done much to put the reLtion of baptism to church membership in
alse light. To my understanding this se vice is nowhere observed in the apostolic hureh, in the reception of members. It th
bserved in the bestowing of the gift of the Holy Spirit when the recipients were empowIn all cases (see Acts $10: 44$, et. al.), but in
cases of installation of church officers, that Elders and Deacons, this rite is observed nd I would not dare officiate in such cases tice of the apostolic churches, it stood at the threshold of office to guard against invasions,
nd in this dispensation, I know no othe place for it. To take it trom the door of
office and place it at the door of the church, to me, in some sense, is like trying to take
the sanctity out of the seventh day of the week, and without precept or example from
God, to somehow put it into the first day. can, therefore, see no gospel order in admitting to baptism any person who does not
propose, thereby, to become a member of the propose, thereby, to become a member of the
church; or in making any other ceremony than baptism the door of admission to th.
church.
C. W. THRELFELD.

When a mıssionary in West Virginia, this ision. Among those who, from time to time
dion asked baptism at my hands, were some who had no previous religions training which caused
hem to lean toward any particular churcd or creed, and who had given no attention to
questions of faith or practice, but who in questions of faith or practice, but who, in
times of revival, responded to the claims of the gospel to repent, believe and be bapperforming the next duty in order, following repentance and faith, until they could ex amine and settle the question of the day o the Sabbath and the doctrines embodied in
the articles of faith, so that they could de cide whether our charch, among the many different creeds, was the right one for them
to join? I decided that it was right to encourage them to perform promptly each duty in its order, and not to postpone obedience
to one requirement until they had marked out the line of future duties; and, consequently, that it would be wrong to decline to
baptize them when they gave evideuce of baptize them when they gave evidence of
sincere repentance and faith unless they
were prepared premply were prepared promptly to accept our doc-
trine of the Sabbath azd our church polity But as an evidence of the genuineness of $r$ r pentance, I asked a pledge that they would
study and follow the Scriptures. The considerations which entered into the settlement of the q

The Scriptures point out the design of baptism, and it is wrong to try to make nean something which the Scriptures do not
name as its meaning and intent. They rep. resent it to be an outward act, to signify an Christ. It represents an entering into union with Christ. "Baptized into Christ." burial, signifying an end of the old life in sin; and of resurrection, signifying the be Sinning of a new spiritual life; as symbol of
Christ's burial and resurrection 5 , Col. 2:12. It is a symbol of a ppiritual signifying a cleansing from sin. Acts $22: 16$. It is an act of obedience, upon the performised the remission of sins. Acts 2.38 . ised the remission of sins. Acts 2: 38. In
all this there is something personal to the $b e-1$ liever; but church relation is not necessarily ing is said about its being " the door into
2. The conditions for baptism, according to the Scriptures, are repentance and faith.
The injunction is "Repent and be baptized for the remission of sins." "Arise, and be baptized and wash away thy sins." We do not read, "Offer yourself to the church, and,
if you can satisfy the church that your sin if you can satisfy the church that your sins
have already been remitted and washed away, then be baptized." The sicripture condition , "If th
"hay mayt." Acts 8: 37. "He that believ.
and is baptized shall be saved." Mark the church a satisfactory "If you can giv tan experience, and if the church votes as a member, thou mayest
3. The commission to preach the gospe and baptize believers was given to the preach the responsible agent in an act of baptism? Must the preacher, a missionary for example, sism, until both preacher and candidate get the sanction of the church, in each individual case? Did the apostles on the doy Pentecost wait for each of the three thousand penitents to be examined by the church and voted into membership? Did Philip they could go to some church and be accepted as candidates for membership after an examthat the order in the Philippian jailor's case? If not, then certainly baptism was not deThe gospel order seems to be, in case of
those who have been previously ignorant of eligio doctrines and duties: first, repent ance and faith, then baptism, then further
instruction in Christian duties. "Go and instruction in Christian duties. "Go and
disciple all nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost; teaching them to
In case of those who have been brought up among us, and instructed in Christian doctrine heir duty to immedian be no question thatit ations when they begir a Christian life. And they should refuse to join the church on because unwilling to accept the obligations of membership, I should consider this a rea son to doubt the genuineness of their penience and faith, and so their qualification fo baptism.
III.

We answer, yes, not only is it right in some cases, but it is right in every case, so far as
church-membership is concerned; in support whereof we present the following considera ions:

The first candidate for baptism received the rite without offering himself to the
church for membership. When John the Baptist heralded the coming of Christ and preached the duty of repentance, he baptized, though there was no organized body of be-
lievers in the new faith; nor was there for
ars afterward.
. Baptism was not instituted as a rite of admission to the church, but as a public con-
fession of $\sin$ and repentance. The estabishment of the church was a subsequent matter. The church found baptism alread nstituted and used it as a part of its edifice, the door; or, a better illustration, as th3
grand arch under which entrance was pernitted to the gospel fold and to the broad with.

The pastor's commission does not au thorize him to condition baptism upon "of-
fer to the church for membership." I'his commission reads. Go ye, thercore, and them into the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I com-
manded you." Also: "Go to all the world and preach the gospel to the whole creation. He that believeth and is baptized shall be pastor is commissioned to inquire ar the pastor is commissioned to inquire for in a
candidate. Peter's instruction on the day of Pentecost, when asked, " What shall we do?" by signified his willingness, nay, more, his by signified his willingness, nay, more, his
duty to baptize them when they had repented duty to baptize them when they had repented;
and, if the path of duty marked out then be ours to-day, the corresponding duty remains upon the pastor, to follow Peter's example
and baptize candidates when they shall have repented.
4. The Eunuch said unto Philip, "Behold, here is water, what doth hinder me to be baptized," and Philip said, "If thou be lievest with all thy heart, thou mayest."
Neither this baptism, nor that of the three Neither this baptism, nor that of the three
thousand on the day of Pentecost, seems to have been deferred one instant over any "of fer to the church for membership" between
repentance and baptism. Put the language
nto the mouth of Peter or of Philip, and if your soul does not utterly revolt at the proity of the Holy Word mach below the dig pirit of the context, how thoronghly scriptural and comparatively trivial it all eems.
5ut,
a

But, Scripture aside, what has been our experience, where "offer to the church for
nembership" has been insisted upon as membership" has been insisted upon as a
prerequisite to baptism, or has been treated, uite as a matter of course, as essentially part of the same religious duty? Injary,
only injury, to all concerned; to the pastor, to the church, and to the candidate. The pastor labors, thus, not directly to the conpastor labors, thus, not directly to the con-
version, the repentance, belief, and baptism of sinners, not to an increase of Godliness, or that indirectly, to be sure,-but directly ship. The in ohse in church member induces lower motives, less spiritual methods, and churches with long lists of nominal mem. ers and a small band of praying and paying members. And the candidate for baptism, acquiescence of him? sually, with trust and easy baptized and join the church." The more compliant the candidate, the less instruction andide future he receives; but should some thoughtful and reasoning disposition, halt where others follow blindly on, inquire wher others assent, object where others take for granted or upon authority, he is quite likely ore largely bent upon listing his name upo the church record than upon the "Lamb's
Book of Lufe." Though one of the redeemed he is still. in though one of the human weaknesses. If he do not seem at once to understand the duty of'church membership, perhaps membership in that particcreed of that organization, or the righteons ness of nominally assenting to what he is haps, understand at the time; if he have any haps, understand at the time; if he haveany he be not a full-fledged theologian, or, at least, claim that he believes and accepts a ruth that which the wisest students of the logy study only to disagree upon; in such time; he must be sort of buck shep, not exactly out of the fold, nor nominally in it seeming to doubt the religion he has professed.
Is it any wonder that pride, sensitiveness, weakness, are the causes of his offering him self to the church for membership, and but ittle appreciative sense of duty; that, called with a mental, and you may be sure, a spiritual protest? The church is lowered in his estimation as the " body of Christ," and h inds in his failure to understand, a read to other candidates, with no questions to ask fully content to receive what is prescribe for them, they too often look upon heaven as already gained when they enter the churci and are content to receive little and giv less. In either case how unfortunate that
they were not started upon their religious they were not started upon their religiou
life in a better way! 6. Let us sever completely the rite of bap tism from the "offer to the church for memtill the fo tism, of the has been porly Hin of a lifelong servies chare membersh comprehends the most important means of completing it, through all these years. Let the repentant believer meet each one of these questions by itself, consider it on its own merits and in the proper sequence of tim and nature. Let the pastor demand
hostages for the future. To the candidate the present duty is all important and, when performed, is the surest guaranty of future faithfulness. After the rite of baptism has been performed; let the pastor, by instiuc tion, as private and individual as circumstances will permit, present the nature, duties, and privileges of church membership, taking care to keep the spiritual duties and prio then let him carefully avoid over anxiety or yet consider how much below the dig. of the Holy Word, how foreign to the taral and comparatively trivial it ience, where aside, what has been on bership" has been insisted upon as a as a matter of course, as essentially of the same religious daty? Injary,
injury, to all concerned; to the e church, and to the candidate. The r labors, thus, not directly to the con-
on, the refientance, belief, and baptism n, the refientance, belief, and baptism
ners, not to an increase of Godliness, hat indirectly, to be sure,-but directly hiefly for increase in charch member-

- The lower object, in immediate view, - The lower object, in immediate view. and a small band of praying and paying bers. And the candidate for baptism,
of him? Usually, with trust and of him? Usually, with trust and easy
escence, be assents to the direction "B escence, tie assents to the direction "Be
sed and join the church." The more liant the candidate, the less instraction
the future he receives; but should some he future he receives; but should some d htful and reasoning disposition, halt
others follow blindly on, inquire where assent, object where others take for ed or upon authority, he is quite likely largely bent upon listing his name upon arch record than upon the "Lamb', still in the flesh, and susceptibie to 1. weaknesses. If he do not seem at
0 understand the duty of church memp, perhaps membership in that particof that organization, or the righteongnominally assenting to what he is no e questions still to answer; in fact, it
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tudy only to disagree upon; in such e must wait for baptism till a fature out of the fold, nor nominally in it,
to doubt thereligion ay wonder that pride, sensitiveness, the church for membership, and bat mary action, he takes the step, but mental, and you may be sure, a spir-
ootest? The church is lowered in his his failure to understand," and he candidates, with no questions to ask, n, they too often look upon heaven dy gained when they enter the charch
content to receive little, and give either case how unfortunate that better way :
tus sever completely the rite of bap-
m the "offer to the church for memThe latter does not become a duty the most, marks performed. Bap--long service; charch membership
suds the most important means of ng it, through all these years. Let
itant believer meet each one of these s by itself, consider it on its own
nil in the proper sequence of time Let the pastor demand no
or the future. To the candidate nt daty is all important and, when ss. After the rite of baptism has rivate and individual as circomstan permit, present the nature, duties eep the spıritual duties and privi ermost in thought and expression; aportunity, lead the baptized conne step of offering himself to the
$r$ membership as his own act, well
i, a, unbought, voluntary, an enlist-
E. P. Barieb. fessiol of faith in the death an
on of Chriat, and represents th piritual state of the befiever whic ough faith in Christ is regener
ated by the spirit of God is formally recog-
nized and set forth in the rite of buptism. nized and set forth in the rite of baptism
when, therefore, one has been truly con verted, if properly instructed, he desires to
be baptized, not only because of his Lord' command, but becanse the service repre
sents, in beautiful and expressive symbol, the change which has been wrought in his moral


## nature.

Now all who are thus converted are in the family of Christ, in the spiritual church,
But the spiritual church is represented by the literal organization. The literal church was appointed by Christ, was organized by the prosecution of Christian work in th
world. The situation then is this: The believe is baptized tor represent his faith in Chri
and his spiritual condition; he becomes member of the literal church, organized in
the world to represent his new relations to Christ and to the redeemed, and for the su cessinu prosecution of the work which these
relations demand at his hands. By the ope rations of the Holy Spirit he becomes
member of the spiritual church. By
the baptism in water he becomes a mem ber of the literal church Thus bap tion of church membership. A cindidate for baptism who declares that he does not in
tend to join the church should not be bap tized; for if he is not ready to take upo
himself all the obligations of the Christi relation, he shows himself unfit for the ord nance. Neither would it be proper to baptiz
one who declared it to be his purpose to joi a church of another denomination. For to
do so would be to virtually induct him int in organization which we do not regard declare to all candidates for baptism that
do not think there is anything irregular their Christian relations, though they holds what we regard as dangerous heresies, portant doctrines. We should expect, as followed where it has been pursued, that other and more popular organizations woul churches.
tism who gives every converted, but who is not ready for church certain questions upon which denominationg differ. He says: "I shall take the Bible what is God's will ; and when I learn it shall obey at any cost." In such a cas
would it not be safe and right to baptize an follow with the "teaching to observe a al
things whatsoever Jesus commanded? Satisfied that he intends to carry out th spirit of his declaration, I think we should
not compel him to wait until he has decide all those theological questions, which he ha not had opportunity to investigate, befor
he is baptized. During a ministry of ove both instances they came into the chure with us within a few months. This cas 0 a decided negative answer to the propo sition under discussion.

## OIB PAPER.

The interest I feel in the prosperity of the only apology for writing this letter. For
years I have had much anxiety for the beter sapport of our Recorder. I say our, for I
feel safe in saying that the Sabbath Recorder and the Helping Hand belong to us denomination, they are essential to our re-
igions life. Therefore, let the churches, each according to its financial ability, as sume the responsibility of supplying their
own members and all Sabbath-keeping famown memburs and all Sabbath-keeping fam-
lies within their bounds, with . these the business agent and the Tract Board of mach anxiety, and would be a great benefit denomination, and as individuals, to support uppost our tostors or any other agency fo he propagation of our faith. Every family especiall to take the Recorder, and if not able to pay for it, the church should furnish it to
them free, not as a charity, but as a duty. it owes to itself, to its members.and to th
Praying always
Praying always for the prosperity of ou

## 

 Washnaton, July 11th 1885. The convention of delegates of agriculturalolleges, called by Agricultural Commission er Colman, met Wednesday in the room of the seed division of the Agricultural depart-
ment. The room was well filled, and quite number of ladies were present.
ing the call of the convention, that hought he saw the necessity of the riends of agricultural colleges meeting to sether to take a reckoning. The prominent
idea in the endowments granted by Congres or the support of agricultural colleges wa hat of instructing young men in farming of erations and in the fundamental principles of
plant culture, so that they would learn how to realize profits in raising crops without diminishing the fertility of the soil. The esults, he said, have not been commensurate ween made that comparatively few of the graduates from these colleges become farm thath in some cases they have avoided
rather than embraced the cultivation of farms
as a vocation. To a certain extent these as a vocation. To a certain extent these
views were true. Especially, in cases where
the maintainance of the farm is noted as a tax upon the funds of the college, it is not
surprising that graduates should avoid them as unprofitable. The commissione useful knowledge might be. diffused by col should have an ample fruit garden, and that practical forestry might well receive atten-
tion from every college. In this condition he remarked that the period of growth, when
wood is of maxium value, is still an unanswered question. On every college farm a commencement should be made of plant-
ing an arboretum, which should ultimately
contain at least one specimen plant of every mate of the locality. Practical instructions in planting and rearing line fences would, per-
haps, lead to a better knowledge of the sysgood useful hedge. While depreciating th
good useful hedge. While depreciating the
idea that in conducting farming operation
on college lands the work should mainly be

 tioned climatic influences upon. plants, men crops as subjects worthy of investigation by
colleges. As an example of special work for certain suitable localities, he mentioned
investigations relating to the cotton plart The department over which he presides, h
said, after having collected seeds of as many sign them varities as could be found, could as
seges in all the cotton-grow ing states with instructions such as to plant similar treatment throughout their growth, and as often as semi-weekly note every de-
tail of the progress of the young plantz. This would require to be continued for a series of
years, but, when completed could not fail of years, bat, when completed could not fail of
being of much benefit to all persons engaged in the culture of this crop. Plant hybrid-
izing, and diseases of plants he mentiontd izing, and diseases of plants he mentiontd
as other subjects deserving their co-operative attention. Millions upon millions of dollars, he said, are lost annually by farmers by the
ravages of blights, moulds, rusts, smats and other vegetable diseases, and agricultural
colleges can do a noble work in determining colleges can do a noble work in determining dies. There was nothing, he said, in his
judgment, which would attract the attention of the great agricultural public to our agri-
cultural colleges so much as experimental work such as he had outlined.
"S So far as this department is concerned,"
said the comnissioner in conclusion, "I said the com nissioner in conclusion, "1
will coooperate most heartily, most thor-
oughly, with the agricaltural colleges of that oughly, with the agricultural colleges of the
respective colleges of the states of this na-

## tion.



## New York.

wellsvilus.
Sabbath, the 11th inst., was a cheerful day
for the Seventh-day Baptist Society of Wells for the Seventh-day Baptist Society of Wells
ville. Thirty-two adult persons were present at the preaching services. Adding the
younger members it made younger members it made quite a congre-
tion. We greeted with pleasure some breth ren and friends as visitors.
After preaching, a sho
After preaching, a short time was given
to conference in which twelve took The friends seemed to enjoy this part of the meeting very much, it being the first service
of the kind since the meeting was organized. preach for them next Sabbath.
There is quite a desire to arrange for original plan according to the gospel order.

## Lincklaen centre. Rev. J. Clarke closed his labors with the Seventh-day Baptist Church in this place,

 June 27,1885 . There was a larger congre-gation than usual to listen to his discourse He has labored faithfully and earnestly for many years, preaching to us the word of life
We regret to part with one who has been We regret to part with one who has been so
faithful, and who has stood by us in the hour of trials. As an expression of our deep grat-
itude to him, and of our appreciation of his services, the following resolutions were unan
imously adopted: Whereas, Eld. J. Clarke, pastor of th
DeRuyter Seventh-day Baptist Church, ha labored for us long and faithfully, preaching
afternoon and evening for many years Whereas, his earnest and self-sacrificing
labors have resulted in the encouraging strengthening, and building up of this
church, and in gathering a large proportion
of ouv present memership, therefore of ou: present memership; therefore,
Resolved, That we do herety express our
appreciation of and gratitude for these effi appreciation of and gratitude for these effi-
cient labors, which have been, for the past
three evars, largely gratuitous; and that we
shall ever cherih for him high regard as a
faithful Christian minister, and will pray faithful Christian minister, and will pras
that the blessing of God may attend him.
H. D. Burdick, Church Clerk.

## Qundensed didnw

|  | h, says the month has been favorable to development of Winter wheat and a nces the general average between two and ee points, or from sixty-two to nearly ty-five per cent. A very slight decline is reia and in some of the Southern States. Michigan, Indiana, Illinois and Missouri re has been an improvement as well as in ifornia and Oregon. The westerri wheat ion, which does not include the territo, now comprises $215,000,000$, bushels. e condition of Spring wheat continues her, though the average has been reduced htly, the arerage being nearly ninety six. e indications now point to a crop of about nen a, Nebraska, Dakota and northern New gland. This makes an aggregate of 463,.000 bushels. <br> The immense corn area of last year has arently been increased about six per t., or at least ${ }^{\text {q }}$ million acres. The The condition of corn is higher than in year since 1880, except last year. It rages ninety-four against ninety-six in 4. It is higher in the South and higher e Kansas average is eighty-three, that of chigan and Missouri eighty-seven, Wissin eigthy-eight, Illinois ninety, Iowa Nebraska ninety-seven. The average of nter rye has increased from eighty-three eighty-seven since the first of June. The general average of oats is nnnety-seven place of ninety.three last month. Oats e shared with all cereals in the improve- nt of the month. The only states below ety are New Jersey, North Carolina, th Carolina, Georgia, Mississippi and ifornia. <br> The condition of barley averages ninety; of tobacco, ninety-six. <br> Cotton has made a muterial improvement ing June, the average condition having reased from ninety-two to ninety-six. <br> The New Orleans Board of Health offi ly denies that there is any yellow fever in city other than the one case reported days ago. <br> The first day's meetings of the American stutu of Instruction, at Newport, R. I., y \%th, were very largely attended. The $t$ Patterson delivered the address. heavy hail storm passed over a part of sex county, N. J. Sunday, July 5th. A tion fifteen miles long by ten miles wide devasted of grain. Hail stones the size a hickery nut fell in many places a foot |
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From the opening paper in the July
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 the house roof pigeons were cooing forth
their satisfaction at the sunshine. From the
yew-tree elose by, a concert of small chirp-yew-tree close by, a concert of small chirp-
ing ooices told that Spring was coming,
while.a blackbird in the bushes made violent love to his mate and wooed her with jovial,
rollicking song.
"Within, the house is much in the same state as in the days of Mary Ann Evan's girl-
hood. She went for a short time to shool
in Nuneaton, coming home from Sutwrday in Nuneaton, coming home from Saturday love of learning, the little maiden's heart
failed her, and when the time came to start failed her, and when the time came to start
for school she had disappeared. After hours
of search she cif search she was at last discovered hiding
under the great four-post mahogany bed,
which was shown us in tis original place in
the spare room. Upstairs in the roof is a
Une
the main chimney-stack of the hoise; and
any one who remembers Maggie Tulliver will
easily recognize this \&s the favorite retrea any one who remembers Maggie Tulliver will
easily recognize this \&s the favorite retreat
where she revenged herself on the mach enwhere she reven
during fetich,

"The gardens, the fields, every spot seems
familiar to one from some exquisite and tenfamiliar to one from some exquisite and ten
der touch scattered here and there through
out the writings out the writings of our great Warwickshir
novelist. . Beyond the hollows, novelist. 'd. © © Beyond the hollows, on a
green ridge, stands 'the College'-the work-
house to which poor Amos Barton 'walked house to which poor A mos Barton ' walked
forth in cape and boa, with the sleet driving
in his face.' "We wandered back across the rolling
grass-clad ridge and furrows of the home grass-clad ridge and furrows of the home
stead-through a tiny paddock where three
new-born lambs were bleating beside tein new-born lambs were bleating beside their
mothers, and plump glossy fowls bustled to mothers, and plump glossy fowls bustled to
and fro to the sweet, old-fashioned kitchen garden. A long nut-tree walk runs its whole
length, ending in an old arbor, which. with its stone table recalls to one's mind the Sum
mer-house at Lowick, where Dorothea found mer-house at Lowick, where Dorothea found
Mr. Casaubon sleeping his last sleep. The
stone dial of little Mary Annes childish days still stands on the grass plat, and from
a couple of blocks of stone in one corner we hedge to the Arbury woods, a mile or two away, where little black-eyed Caternia found
Anthony Wybrow lying dead in the rookery SPECIAL NOTICES.
 The Bible:school is held before the preaching
service. A cordial invitation is extended to all.

CW Chrcaco Mrsion.-Mission Bibleschool at
the Pacific Garden Mission Rooms, corner of Van Buren St. and 4th Avenue, every Sabbath afternoon
at 2 o'clock. Preaching at 3 o'clock. All Sabbath. keepers in the city, over the Sabbath, are cordially
xived to attend.
( Plesd Cards and printed envelopes for all who will use them in making systematic contribu-
tions to either the Tract Society or Mssionary So-
ciety, or both, will be furnished, free of charge, on
application to the SABbath Recorder, Alfred Cen-

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PEARson, Editor.


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prawry.
-Blesed are the pure in heart."-Matt. 5:8.




 wowan's hittle sermon. The congregation consisted of ono woman,
who sat in her own house at about six oclock in the evening.
As the congregtion, in this instance,
seated herself for her evenings work with
the pile of stockings, the preacher's roice was
 -or her, or it, as you please-no comforting
word of Scripture was read
invise Theacher, Invisible and inspired, simply announced his
text in the silen of the room, and began.
The preacher's name for want of mity The preacher's name for want of a more ac
curate one, we call Consionce. His test he drew from memory: "The young grow into
the air; the old into the earth;" and the serthe ar; the old ingo
mon ran as follows:
" You stand betw
"You stand betwen the young and the
old. The fancies and follies of youth are no
longer alluring to monl longer alluring to you. Indeed you have
been at times ocnscious of a half-sad feeling
 fixed between the thoughts of youth and
your thoughts, ,o that the young oould not
pass to you, nor you to them. But, though pass to you, nor you to them. sut, though
it is clear that you are eno longer growing in
to the air, is it not equally elear that you are growing into the earth? Are Are you any
arargor better for being oder? Are your
lroables, now, about the corners not quite clean, the carpet awry, the servant who per-
sists in being an indivinal with preferences
of her own, rather than of her own, rather than, machine that you
can manipulate at oour will -are these so very much more noble and dignited than
the theughts and troubles of your frivolous
youth? Is is it nobler to be toking thought concerning what oner shall eat and and drinu, and
wherewithal one shall be lolthed, even thongh wherewithal one shall be celothed, even though
you make these anxieties cover twenty years
of the future, than to be build ding rosy and of the future, than to be building rosy and
impossibe astles on ariry hieghts, where,
whaterer of folly might be, sullen care was not? ? Is age, of itself, adding anything to you
that makes up for the perhaps mistaken that makes up for the perhaps mistaken
trustfulnees and thoughtless ocnndienco of
your youtb, when you were sure that life was worth the living, thongh yon could not tell
the reason why?
 with all its beautiful visions, and settles the homely mametrial o of her daily life and
toil; when, instead of the perfect house of hir fancy, she is given an old and time.
stained dwelling, whose every line and angle, whose every tone and tint, are an offense to
her esthetically educated eye, and is told that her esthencialy educated eye, and mut make her ideal home; when,
of thistead of the hero and saint combined, of
int instead
her girish fancy, toward whose lofty henght
of character she should be ever climbing, she find herself posesessed of an ordinary flesh
and blood husband, whose chief desire is to
be well fed, who doesn't like poetry and who tells her. that her theories will do very well
for heazen, but won't work in this world;
 he makes his ppans, in which he transacts his
business, that part of his sonl which is hav-
ing most to do with the ing most to do with the making of his eter-
nal character; whin, instead of the golden plenty with which she might add grace and
beauty and an air of ease to her ancient
dwelling, she finds herself set to make one dollar do the work of fives when, instead
of the heroic deeds and antime services bet carry a thousand paltry, mean-looking, un symenerrical daily loads; when, instead of
treading an treading an up ward palh over grand though
ragged mountain of ifffuculty she finds herself n a narrow way ful of little sharp stones
that hart her feet atevery step; when, what
ever her lot or titation, she find st he actual in her hands differing from the ideal of e e
early aspiration-then it tis that sh is
denger of bending over and growing into $i$ denger of bending over and growing into the
earth an she grows old so that food and
clothes, sund paltry neighborbood strifes, and emall social tririmphs, and the ge gianing of
plae and opwer for her children, beoome the
reason and the end of her life reason and the end of her life.
Is it not jusut this danger, perhans dimly
reconized that has Ied wom of late to
foum all sorts of self-im provement societies focomnized, that has led women of late to
Is it ants of self-imporement societies
Is it the instincts of seelf-p.seservation blossoming out into sooictien of decorative
art, scieutitic clabs and reading orreses?
Women see that there is notife so apt to to grow
 little things. It deals ootininually and un-
ceasingly with dirt, either at first on second
 come a greater inspiration than to yout,
daughter of ter merici, born in the cradle of
liberty, reared in freedom's native free now, as the women of no o here land are
free, to use everv power that Gor has given
you. To you, thus prepared and equipped,

 of the carpet askew that you see when your
oyes are sunt and to substitute for that Iist
oft things that you wat tut cannot have,
the nobler list of things that yout can do without. what is this noble service, thil worthy insp.ration? In is the cleansing and
purifyng and sweetennog of ovor belored
country it it the making a home for Christ
which shall include the sunny slopes of Culi Cuich shall include the sonny slopes of Cati
wornia the rich valleys of oul mighty rivers,
the fragrant groves of Florida, and the
 through you; what those for whom you work
shall beoome by your labor or what you shall
become by the passing of his power and love through you?
"This missionary work to which you have
 yourr salvation. It means hope and progress
and development of rou I It ithe antiote
to the pettiness of oun lifp, 10 the belittling influence of small cares and sordid anxieties.
Its rewards are not future, they are not
something to be given you, but something to be wrought in you. Whin that ever gave
a cup of oold witer, in the name of a disi
ple, has waited for her reward? There was never a true gift made in all the world but
that instantly and eternally rewarded the
giver.
"Consider, further, the adaptation of this inspiration to your condition. It does not
say to oou, Come out of your quaie home,
despise your petty burdens, and seek a wider
 every room, in palace or cabin, where a baby
opens its eves to the blessed ibithright of
freedom. It says:
THen you bend over your children, het me ppt into your heart
the thought hat in a ertain high and sacred
sene all the child
are yours; yours to this great country are yours; yours to mold, to teach, to love;
their untur is for your honor or our shame;
"And there is no inp life like thisis, for io iappatal to woman's pe-
culiar power, love. Youremember reading,
when you were, poung, that love was inciWhen you were, young, that love was inci
dental in a man's life, but to a woman it was
llo of life, so that if she failed in her love ife, she was undone. And you remember
the indignation that stirred within you at
he seeming nijustice of ment of Providence,-that a woman should
be given but one chance of success. Here then, these words of a wiser than worldy
philosopher: Love never faileth.'
Selowl
Lene, and prophecy edge, and prophecy, and understanding, and
eloounence, and skill, and hope, and faith
may fail
and love never faileth. $\geqslant-C h r i s t i a n ~$ may fail
Union.

## how a quarrel ended



And each few at the other
To drive him from the tree.


## 

## in my flower garden.

"For the invisible things of him . clearly seen, being,perceived through the things that are, made.
I have been oat
I have been out this afternoon sowing
Hower seeds in my trim gardon beds. While Hower seads in my trim gardin beas. Whin
my figers were busy dropping in the various
seeds, shining black coxcomb, the little ver-
 nasturtiums, the little, prattlicg four year-
old at my side, has been asking questions,
nd and I, remembering how minch qhildhood
has tolearn, tried to answer patiently and
wisely. $\substack{\text { wisely. } \\ \text { Oly } \\ \text { oly to he }}$ Po stop asking questions ; you nearly craze
de." mee.",
The mother was tired and nerrous, and not
be judged by her impatient words; think she forgot for the onee that God gave
the coild ther keening, not merely to have
its hody cered fo but hat its body cared for, but that she engight train
the immortal spirit for his service. If he
inquiring mind is not properly nourished inquiring mind is not properly nourished
Satan will be at han to feed the starving
soul with evil frait.

luve in tile present.


## a

Three handred moukeys jumped ap in the
Three handred moukeyg jumped ap in the
air are one and just for one instant there was
a riot that defied description a riot that defied deseription. The next in-
stant every monkey was ititing in it place stantevery monkey was sitting in ite place
as solemn and serious as if it had nerer
moved. Only their eyes winked and their
ears $t w i t c h e d ~$ My wife threw them another biscoit and
again the riot, and then another and and again the riot, and then another and anotber
But at leght we had given away all that
we had to give, and got up to go. The mon-
keys to keys at once rose, every monkey on the ener.
anda, and advancing gravely to the steps
walked down them anda, and advancing gravely to the steps
Falked down them in a solemn procersion,
old and young together, and dispersed for ond days occupation.-S. W. Pressybterian.

## medicinal plants of brazll

Consul Wright, of Santos, Brazil, encloses
in a letter to the State Department upon the medicicinal plants of that country.
The compilation is the work of
Schinder an ty
 try abounds in herpal remedies, and that alvelos, the new cancer cure, is but one of
hundreds of plants fossessing properties of
value unknown to moteris mad value unknown to materia medica
Alvelos is a shrub, Mr. Schindlo
 The juice is a powerful caustic. Appleierto
cancer it prodnces an irritating effect, which incieasese to as atrong inntiamation, and and which
ciatt
cictrization trakes place. Mr . Schindler says that the alvelos treatment has prover
suceesstul in every case of cancer of the lips,
tongue, nose and breast where if the tongne, nose and breast where it has been
tried.
Baycura, Mr. Schindler says, is a curiows
 sand, a number of leives rising above seven
inches long by twoinheses wide. The flom.
ers resemble a saxifrage. The whol plant
ors

 ings.
The juice of the fruit of the cajuairo tree
is one of the most powerful blood purifers known.
ydecoction from the bark of the root of
the calunga shrub is a remed 9 for dyspensia the calunga shrub is is remedy for dyspepsia
and intermittent fevers.
The leaves of the camapa plant contain The leaves of the camapa plant contain a
narcotic principle, and the fuice of the root
and ard liver diseases.
Boiled fruit of the arrore do pao tree makes a powerful poultice for ulcers.
The fruit of the cabacinho has an admirable effect on dropsy.
The most stuborn cough yield to a
tea made from the leaves of the malvarisco shrubs.
Pawpaw has been found to possess the
property of destroving the fallese membranes
 Poracary is a sure antidote for bites of
snakes.
Sapucareira bark makes a decoction which ments.
There are no less than three hundred and
thelve
 catalogue of then contating a remedd for
ery ill known to human flesh, and the wo der inspired in the reader is that penple
should ever die in that country. $-S t$. Louis
Gol

## GOOD HOUSE and LOT

ALFRED CENTRE, N. Y.,
Will be sold Cheap.
PATENTS that grew in the rarine behind it, from the
house roof itself, from everywhere, a multi-
tude of solemn monkeys tude of solemn monkeys. They came up
siugly and in couples and in families, and took their places without noise or fuss on the
veranda, and sat there like an andience wait ing for an entertainment to commencee. And
when everything was ready, the breakfast all
widi, the laid, the monkeys all seated, I went in to
call my wife.
"Breakfast is ready, and they are all waiting," said I .
". Who are waiting?" she asked, in dis
may. "I thought we were going to be alone, may. "I thought we were going to be alone,
and I was just coming out in my dressing
gown." "Never mind," I said. "The people
about here are not very fashionably dressed
themselves. They wear pretty much the same things all the wear round
her astonishment!
In the middle of the veranda stood our
breakfast table; and all the rest of the space as well as the railings and the steps, were
covered with an imnense company of monkeys, as grave as possible and as motionles
and silent as if they were stuffed. Only thei
eyes kept blinking, and their little round ears kept twitching. Laughing heartily, at
which the monkeys looked all the graver, my wife sat down.
"، Will they eat anything?" asked she.
"Try them," I said.
She then p.cked up a biscuit and threw it
among the compauy.

据aunlar In his Arbor Day procla
ernor of Kansas said that
found treele the pioneers found treele
thow bears upon its fert
not now bearnopo fruit tritee
than $00,000,000$
200,000 acres of forest tree 200,000 acres of
our own people.
"Then rainfall in
statistics

A combined harrow atalk cutter has been
David M. McElhaney, of B It is constructed with wh
cutters, a stationary frame cutters, a stationary frame
a hinged frame with curve
the stationary and hinged $f$ the stationary and hinged f
connected by hooks, so the raised from the ground in pe to place. The constructio
when the machine is drawn row teeth stir up and loos
break in pieces loose clods carried by revolving cuttere over the axle till they strike
ters, where they will be cut

## Piping Blachbirds.-

 hand from the nest, the blaof forming strong attachme wonderfulimitative powers
a great favorite. He will, young, learn to whistle alm
may be taught him. The the quickest, way is to take
six weeks or not later than to a quiet
and in the evening and th tl
the moning the morning give him his 1 l
may be pliyed on a flute or
strument. It is advisuble commencing operations; an
other, as, for i.stance, a liv,
be placed in his sight. Pla of the tune you wish him
will eridently pay particula
Repeat it witl expression, say twenty tim
bird a litte quiet, so that $h$
in have an opportunity of imi him his reward, coaxing
meanwhile. Being, for a b
strong reasoning powers, cover why the worm or othe
him, and before long will ur
earn it. When once leern or tunes will never be forg
as it were, into its song.
tedious undertaking, but th. imitate other birds
though there is little song, it is made up fo
tone and full volume.
the thrush, but it from the nightingale, introduction of sever
kept in confinement,
to bring it up when to bring it up when
singing bird, as it singing
neighbon
with its
ster.-C

THE SABBATH RECORDER, JUIT 16, 1885.

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## iedicinal plants of brazil

I Wright, of Santos, Brazil, encloses
er to the State Department notes er to the State Department notes
medicinal plarts of that country.
mpiliation is the work of S. S mpilition, is the work of S. S.
ranative-born citizen of the United
rho is now in Brazil. From Mr. r's notes it appears that the coun-
Hnds in herbal remedies, and that
he new cancer cure is s of plants rossessing properties of s is a shurub, Mr.. Schindler writes,
d, by an eminent physician of Per, to be a specific for cancerous ulecrs.
e is a powerful caustic. Applied to
produces an irritating effect, which to a strong influmationg effect, which
to and at last
tion takes place tion takes place. Mr. Schindler
the alvelos treatment has proven the alvelos treatment has proven
1 in every case of cancer of the lips,
nose and breast where it he u, Mr. Schindler says, is a curious
Brazil which buries itself in the Brazil which buries itself in the
umber of leaves rising above seven
ng by two inches wide. The flowbbe a saxifrage. The whole plant
mes for days together covered by
The root is six or seven inches, one k and of tortuous shape. Exter-
sa chocolate brown; internally, flesh It is an unfailing remedy in all
enlargements and glandular swellice of the fruit of the cajueiro tree
the most powerful blood purifiers ction from the bark of the root of
ga shrub is a remedy for dyspepsia mittent fevers. wes of the camapa plant contain a
brinciple, and the juice of the root
is found excellent for rheumatism 18 found
diseases.
friit of
powerfal poultice for ulcers.
pit of the cabacinho has ton dropsy.
tost stuborn coughs yield to a
from the leaves of the malvarisco W has been found to possess the
of destroying the false membranes
and diphineri and diph! heria.
e is another diphtheria care.
ry is a sure antidote for bites reira bark makes a decoction which
De nature's remedy for kidney ailre no less than three hundred and
wints or trees in Brazil which possess dicinal properties. MM. Schindler'3
of them contains a remedy for evof them contains a remedy for er-
own to human fleah, and the won-
ed in the reader is that people ed, in the reader is that penple
er die in that country.-St. Louis
nocrat.

D HOUSE and LOT FRED CENTRE, N. Y.,
Xill be sold Cheap.

## ATENTS

## '8 PREPARATORY SCHOOL





BIBLE SCHOOL WORK.


Hfapular sfiente.
$\xrightarrow[\begin{array}{c}\text { In his Arbor Day proclamation, the Gov- } \\ \text { ernor of Kansas said that the State, which } \\ \text { the pioneers found treeless and a desert, }\end{array}]{\text { foren }}$

## OORPULENCY Eidenimew <br> PATEENTA


 a combined harrow, clod crusher, and stalk cutter has been patented by Mr.
David M. McElhaney, of Buena Vista, Ohio. it is constructed with wheels, an axle with s hinged frame with curved harrow teeth;
the stationary and hinged frames are further the stationary and hinged frames are further be readily secured in working position, an
raised from the ground in passing from place to place. The construction is such that
when the machine is drawn forward the har
oow teeth stir up and losen the row teeth stir up and loosen the soil and
break in pieces loose clods and soil, whle
stalks and weeds and unbroken sods are
carried by revolving cutters up the teeth and over the axle till they strike the stationary

Piping Blackbirds.-When, reaied by of forming strong attachments, and from hi a great favorite. He will, if trained when
young, learn to whistle almost any tune that may be taught him. The best, and perhaps
the quickest, way is to take him, when abont six weeks or not later than two months old
to a quiet room away from any other bird nd in the evening and the first thing in
the morning give him his lesson. The tune may be pliyed on a flute or other wind in
strument. It is advisable to feed him before
commencing operations: other, as, for in i.stataceen, a alively somerm, bribe or
be placed in his sight. Play over a poote
of the tune yy will eridently pay particular. attention to it
Repeat it, with precisely the same time and expression, say twenty times, then give the have an opportunity of imitating it. If h
should make any attempt, instantly give
him his reward coaxing and curessing hin meanshile. Being, for a bird, possessed o
strong reasoning powers, he will soon dis cover why the worm or other bribe is gire
him, and before long will understand how to earn it. When once learned, the tune o
or tunes will never be forgoten, but pass,
as it were, into its song. It is rather tedious undertaking, but the result is invar ably satisfactory. A blackbird will also
imitate other birds very minutely, and
though there is little variety in his natural song, it is made up for by its pure, flute-like
tone and full volume. It most readily imitates the thrush, but it will catch many notes
from the nightingale, to which bird its tone
has most resemblance, were it not for the introduction of several harsh notes. Whe to bring it up when young near to some good
singing bird, as it will thereby learn tit neighbor's song, and, intermixing the note
with its own, make a most agreable son with its own, make a most agre
ster.-Canaries and Cogesirds.


TIIL ALPRED SLIN,

Alfred Centre, Allegany Co., N. Y.

> Devoted to Unirersity and Looal News.

T

| Horne'Izville-Elias Ayres. Adamı-A. B. Prentice. <br> Broukfield-C. V. Hibbard <br> Ceres-H. A. Place. <br> DeRuyter-Barton G. Stillman. <br> Genesee-E. R. Crandall <br> Independence-Sherman. G. Crandall <br> Lincklaen-Benjamin H. Stillman <br> New London-H. W. Palmiter. <br> Nile-Ezekiel R. Clarke. <br> Rortrovilo-A. K, Crandall. <br> State Bridge-Joseph West. <br> Scot-Byron L. Barber. <br> Watson-Benj. F. Stillman. West Edmeston-J. B. Clarke <br> connecticut. <br> Mystic Bridge-O. D. Sherman. <br> Waterford-Oliver Maxson. <br> rhode island. <br> ${ }^{18 t}$ Hopkinton-Ira Lee Cottrell. <br> 2d Hopkinton-L. F. Randolph. Rockville-U. M. Babcock. <br> Westerly-Sanford P. Stillman: <br> Woodville-Horace Stillman. <br> NEW JERBEY, <br> Marlboro-J. C. Bowen. <br> New Market-A. S. Titsworth. <br> Plainfield-J. Elias Mosher. <br> Shiloh-W. S. Bonham <br> pennsylvania <br> Hebron-Geo. W. Stillman. <br> Venango-C. E. Waldo. <br> Newo Linterprise-D. C. Long. <br> Union Dale-A. W. Coon. <br> west virginia <br> Berea-H. D. Sutton. <br> Lost Creek-L. B. Davis. New Milton-Franklin F. Randolph <br> New Salem-Preston F. Randolph. <br> Quiet Dell-D. H. Davis. |
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##  <br>  Utica $a=$ L. Coon. Waluorth -N. J. Read. <br> 

Welton-L. A. Lcofboro.
Toledo-Maxson Babcock.


published by the
american sabbath tract society,

This is in many respects the most able argument yet puninsted. The author was educated in the ob-
servance of Sunday, and was for several years a
highly esteemed mister in tion. The book is a careful review of the arguments in favor of Sunday, and especially of the work of
James Giifillan, of Scotland, which has been widely circulated anong the clergymen of America. Mr.
Brown has thorouglly sifted the popular notions
rot relative
ability.

## A Defesse of The Sabsatr, in reply to Ward on the Fourth Commandment. By George Corlow. Third Edition-Revised.

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Day.
 Constantine and the Sunday
The New Testament Sabuath.
Did Christ $A$ bolisu the Sabibat

Which Day of the Week did Christians Keep
the Sabbath during 300 years after Clrist?
This four-pas
man language.

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${ }^{4} N_{D}$ WESTERN ${ }^{\text {B. }}$.








| Stationg. | No. 1 | No. 5* | No. 8 | No. |
| :---: | :---: | :---: | :---: | :---: |
| Leave New York Port Jervis | $\left\|\begin{array}{c} 9.00 \mathrm{AM} \\ 12.02 \mathrm{PM} \end{array}\right\|$ | $\begin{aligned} & 6.00 \mathrm{PM} \\ & 9.05 \end{aligned}$ | $\left\lvert\, \begin{gathered} 8.00 \mathrm{PM} \\ 11.40 \end{gathered}\right.$ | 12 |
| Hornellsville | +7.45 Pm | 4.25 Am | +8.10 | 12.40 |
| red |  |  |  | 103 |
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| Olean | ${ }_{9} 93$. | ${ }_{6.23}$ | 10.37 " | ${ }_{3.18}$ |
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| Little Valley | 11.13 Pm |  | 11.52 |  |
| Dunkirk | 1.45 " |  | 1.30 PM |  | Note.-Train 1 will stop at all stati ins on Sun

day.
No. 29 runs daily over Western Division.
ADDITIONAL Local transe westward.

 7.05, Shernan 7.25, and arriving at Dunkirk at 7.50
t. M.
station. M., daily, from Horrellsville, stops at all
sting at Salamanca 10.05 P. M.




[^0]:    handred moukeys jumped up in the
    in. and just for one instant there wam
    at defied description. The ne at detied description. The nest in-
    ery monkey was sitting in ite place
    nn and serious as if it had never Only their eyes winked and their
    tehed. ife threw them another biscait and
    e riot, and then another and another.
    length we had length we had given away all that
    to give, and got up to go., The mon-
    nnce rose, every monkey on the nd advancing gravely to the ster-
    nd
    down them in a solemn procession, young together, and dispersed for
    s occupation.-S. W. Presbyterian

