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| SEVENTH-DAY BAPTIET MIBSION Gaknsuar, President, Mystic Bridge, Ca Vhitrond, Recording Secretary, Westerly |
| ank, Corresponding Secretary, Aehaway, R. |
| Chi.aga, III. |

## 




Milton, wi.

 IIlton Janction, Wi.

Sabbath 面ecrorder,

## 





the seventheday is the sabbath of the lord thy god.


Whe © \&ablath Kercorder.

## fib general confebence.

The Seventh-day $\overline{\text { Baptist General Confer- }}$ ence convened for its seventy first annual ses
sinn with the FirstChurch inAlfred, according to adjoarnment, September 23d. This term; as popalarly ased; embraces the sessions of
:ill our Societies, which are held at the same time, while in fact the General Conference
has but two days for business, viz., Wednes has but two days for business, viz., Wednes-
day, 23d, and Monday, 28th, and each of the three Societies has a
vices of the Sabbath.
vices of the Sabbath.
It is the judgment of the managers of thit paper that a better view of the proceedings of these sessions may be had by a synopsis of
the more important points than by the full the more important points than by the full
details of the official minutes. Hence these notes. Metroronogy.
It is always in order to speak first of the
Tuesday dawned as bright, and Ieather. Tuesday dawned as bright, and
almost as warm as a June morning, and the almost as warm as a June morning, and the
promise for pleasant weather throughout the promise for pleasant weather throughout the
Conference was fair indeed. But in the aftornoon the sky, in the north and west; gathered portentious blackness, and by 3 oclock
the thunder, lightning, wind and rain were simply terrific. Fortunately, the storm abat ed a little, so that when the delegates began
to arrive, the discomfort was not so great as it was at one time feared that it would be etrable darkness of the night, and made the carrying of the delegates from the railroa
station to their temporary homes less diffioult. On Wednesday morning the snow flew in a manner which seemed to mean business,
and roaring fires and winter wraps were in order. Before noon, however, the clonds
cleared away, and the temperature perceptibly arose, and the weather thenceforwar came all that could be desired.
delegates and visitor
DELEGATES AND Visitors..
The Couference, in the popular sense which we are here using it, is made up o taleg delegates is limited by the constitution toal delegates is to
to two delegates to each church as a charch,
and one additional delegate for each and one additional delegate for each twenty
five members. Thus, a church composed o one hundred members would be entitled to
six delegates. This would give the General six delegates. This would give the General
Conference an actual membership of abou 450 , when all the churches are fally repre sented. As to the number of visitors there
is no constitutional limit. Of delegates and is no constitutional limit. Of delegates and
visitors it is estimated that not less than 1,000 , from far and near, have been in at-
tendance. With the exception of our own tendance. With the exception of our own largest proportion of this number, not less
than 125 coming from that vigorous little commonwealth.

## It would not be practicable or desirable to

give here the names of this large company, but there a few persons whom it is a pleasure
in this connection to call by name. Foremost among these is the venerable Leman
Andras, now nearly 90 years old, as young in appearance as many a man of 70, and as rigorous as a man of 50 . Perhaps, we ought
to have mentioned first of all the Hon. Wni. L. Clarke, of Ashaway, Rhode Island, the President of the Conference. There are
ulso present in the Conference for the first, Rime, Rev. A. McLearn, of Walworth, Wis.,
Rev. E. Ronayne, of Chicago, Ill., and Bro.
W. first two being accredited ministers of the gospel, and the latter a student of the Union
Theological Seminary in New York City, all of them comparatively recent converts to the
Sabbath truth. We notice also three or four young ministers who now attend Conferen
for the first time since their ordination.
president's address.
The President's Address was inspiring and
uplifting. He said, we have gathered to adrance the interests of the purest and best religion ever offered to man. If we are true
Christians, we shall go from our convocation
with an earnest purpose for its promotion, for our religion is the religion of progress in
all that is good. Buddhism has much in all that is good. Buddhism has much in
common, but it leaves out the personal, living Christ, Buddah claiming the higher place
himself. Victor Hugo's
 feeds those who look out after him, and so urges us to the front in every enterprise for
good, because the Cbristian sees in himself an offispring of God, with a risen Christ
as his elder brother. We have the wisest and best leader in Christ, because he pressed to the end of the race himself. He accomplished the most perfect obedience in the
sacrifice of self for the good of others. He is the fulfillment of all our best and highest hopes. As a teacher he is vastly above all
others. This trath is established by the ombined testimony of nineteen centuries. Now, he gives to us the privilege to aid in part in the great work because of our fewness bath, it must be a great work, and finally prevail. We take the Bible for our rule and leth of victory.
Christianity is progressive not only in re gious matters, but in all things pertaining
the well-being of society. The calls for to well-being of society The calls for its manifoldness, are multiplying on every
and. If we respond to them we shall grow if we neglect them we shall fall behind. We need better plans for raising funds
as yet nothing better has been devised than the systematic plan. Let all do what they can, and the work will go forward.
It is fitting that we respond to the clain
of our educational, temperance, missionary of our educational, temper
We are, in this session, immediately sur
oounded with evidences that we are not alto gether indifferent to the educational work We may onlarge them many fold.
The great scourge of all our land isintem-
perance. The spirit of Christianity can eradicate this gigantic evil. A sentiment
against the evil is absolutely necessary to the nforcement of all forms of prohibitory leg islation.
The year has been one of business depres Bion, especially in manufacturing districts But e.e calls for work and help have been and make greater sacrifices, for the work must go forward.
After singing, by the choir and congrega tion, the hymn, "0 Could I Speak the Matchless worth," \&c., the repo
responding Secretary was read.
Requests for admission to the Conference by two Scandinavian Churches, were pre-
sented by A. E. Main, which, together with the requests presented through the Correponding Secretary,
seeking admission.
The report of the Committee on Obituary notices gave brief sketches of four ministers died within the year. Geo. B. Utter re marked upon the life and labors of W. B Gillette, emphasizing the importance
pastoral office as illustrated in his life. Report of the Sabbath-school Board show that 63 schools have reported, while 16 have
not, some of these being among the larger remedied Nis an evil which ought to be ars, 5,082; officers, $369 ; 282$ have confessed Christ in baptism. There is also an increasing interest on the part of schools in missio in China; and in the city of Chicago. Ref erence was made to the school near Verona, organized a Sunday-school, which he ha conducted since, and where now the pastor
has Sunday appointments for preaching This is a practical entering of open doora and might result in good, if faithfully per formed in other localities.
EVENING.
Sermon by B. F. Rogers,
"L Loyalty to trath." Rom. 3: "s subjee
forbid; yea, let God be trae but every man
traths in new lights by short and pointed questions. They are the shafts sunken down into the depths of divine mysteries, by whic
light is let into them. No man need wander in the dark depths of unbelief if he will carefally
follow these lights. If one is disposed to fall into the fallacy of the no-law doctrine,
let him hear Panl ask, "Do we then make roid the law through faith? God forbid; yea, we establish the law." If any is in world will overthrow the gospel, let him
hear the inquiry of the lesson, "What if some did not believe? Shall their unbelie make void the faith of God? God forbid yea, let God be true, but every man a liar. is necessarily a liar. It describes the attitude of the unregenerate mind. Loyalty to
truth is faithfulness to Goid, either as re vealed in his Word or in his works. Th
subject evidently limits me to the former. Our duty, then, 18 first of all to come fair interpretation of the Scriptures.
What methods of interpretation of the ten What methods of interpretation of the ten
commandments but of common sense? When God says, Thou shalt not kill, or Re member the Sabbath day to keep it holy,
and then tells what is the Sabhath, it is no and then tells what is the Sabbath, it is no
a question of interpretation, but of obe
dience. Victor Hugo, when ssked if it not difficult to write epic poetry, replied, No it is either easy, or it is impossible.
there is no middle ground.. It is either lo there is no middle ground....It is either loy-
alty or disobedience. The Word of God is the sine qua non to every law of God. When nounced, the loyal and the dislogal alike be lieved it, but the quality of the belief was
manifest in the difference of the emotions created by it. Loyalty to truth means no loyalty to fragments of trath, but to the
whole truth. Ours is not whole truth. Ours is not a mission for Sabbath reform simply, but for all reforms
which in any way will bring men into more reformers onls becure wo porly all th reformers only because so nearly all the
Christian world neglect it. The Sabbath is not a denominational issue, but a universal one,-an issue affecting the prosperity,
not the perpetaity of the church. We must not the perpetuity of the church. We must
then be loyal to this truth and do what we
can to bring others into loyalty to it. Loy can to bring others into loyalty to it. Loy-
alty to truth is essential to a clear and force-
and ful statement of it. A certain General,
looking upon the contending hosts on the looking upon the contending hosts on the
battle field, returned, saying, The victory is battle field, returned, saying, The victory is
ours, for the spears of the enemy are not in line, and before night they will fall pierced
by their own lances. It is so with the Sunby their own lances. It is so with the Sun-
day host. The lines waver. Why? Because the defenders of the venerable day of
the sun are not willing to discuss it from the sun are not willing to discuss it from
the Bible stand-point. But we mast rememthe Bible stand-point. But we mast remem-
ber that we can win only by the power of
God. It was no part of Elijah's work to God. It was no part of Elijah's work to
make Ahab believe, but to declare the truth and let God take care of the results.
It is ours to be loyal to trath, God will
take care of the results. The question of take care of the results. The question of
the world's salvation is a debatable one, and will remain so until the church returns to
her loyalty to the truth. The victories of the church in all ages have been not in proportion to the fewness or weakness of her enemies, bat in proportion to the loyalty of
those who were on the Lord's side. The upward course is one of toil and difficulty, sacrifice, the shedding of blood. If you
would go upward, you must climb. If you want to go easy, go down. The multitude of writings on the Sabbath question of the
past fer years shows in which way the tide of thought and feeling is setting on this question. The plea for the Snnday, so far stand-point is concerned, is a lowering of
the standard of Bible anthority. The conscience is troubled. But instead of setting
it at rest by correcting the conduct by the law of God, the law is lowered to the standard of imperfect obedience, and so becomes disloyalty to the truth.:
Here it is well to hear again the voice of Paul in our text, "Let God be true, but
every man a liar." A loyal people is a conevery man a liar." A loyal people is a con-
secrated people, a loyal people is an educated people, a loyal people is a missionary people,
a loyal people is an evangelical and benevoa loyal people is an evangelical and benevo-
lent people. A loyal people will be a successful people. The fear is sometimes
entertained that the kingdom of Christ will entertained that the kingdom of Christ will
never triumph. Read the story of the stone cat out of the mountain without hands,
"My. Ford shall not return anto me void, "My. word shall not return unto me void, sent it." The shalls and the shall nots on
the Bible are the double track along which
the loyal people of the Lord may go to their Missionary Day.
Prayer for missions for an half hour, after which the opening address was given by A. The Christ
The Christian is, by virtue of his Christian
calling, a missionary. The obligation to do misgion work rests on our relations to Christ. Gratitude for what we have received from
him should move us to spread his trath. The sheeds of move us to spread his trath. make it our duty to preach the gospel to them. People all over the world sent tem-fever-stricken New Orleans, and to plaguescourged regions of the Old World becanse
all are common fellow-men in suffering, and the netdy have claims upon those more highly favored than they; and thöse who are preserved from the scourge find pleasure in
helping the needy. So we, who have the blessings of grace, owe it to those who are stricken with the plague of sin, to carry to
them the relief which only the gospel can ring. It is a pleasure to the Christian to pirit of Christ who pave men. The first impulse of the saved man is to seek the salvation of others. The Missionary Society is our agent throug
which this spirit of the church may find more effective and united expression than it could possibly do by individual effort. Let us do our duty faithfully to it, a
it, to Christ and to the world.
Report of the executive board.
The following summaries from the
the Board of Managers will show th tal receipts and expenditures for the year nd afford a glance at the
oreign and home fields.
The total receipts from September 14
 5 reported from China, have been $\$ 9,88$
87 , besides real estate moderately valued $\$ 500$; for general and special purposes, $\$ 7$, The 87; for the Permanent Fund, ${ }^{20}, 422$. The cash receipts for the current fund
have been $\$ 1,87464$ less than last year; th receipts for the Permanent Fund have bee \$1,522 more.
The total
period have been $\$ 9,52438$-for China and Holland, \$3 .733 63; Home Missions, $\$ 4,536$ 55; administration, including principally
the postage, stationery, printing, and travelhe postage, stationery, printing, and travel ponding Secretary, $\$ 1,25420$.
There is a debt of $\$ 1,39262$. This is crease of our invested funds, and the uni versal business depression, it is not a reaso

In addition to 100 sermons and addresses,
Bro. D. H. Davis, of Shanghai, has assisted in the Sabbath-school and the Day-schools,
old 2,000 Calendars and 250 Gospels, had the general superintendence of th
entire work. He reports for Zah Tsing San, 100 sermons, frequent preaching in shops,
and, recently, morning talks to those that come for medical treatment; and for Tsau Tsung Lan, frequent assistance at Sabbath
services. The Church, constituted in 1850, has lost one by death during the year, and now has a membership of 18
In the home ield, twenty one worker including the Secretary, report 706 weeks o
missionary labor; 1,913 sermons and ad dresses; and 92 additions, 53 being by baptism. We therefore report more wor
performed this year than during any othe of the past five; and the largest number of when 75 were reported from West Virginia alone.
On th
. D. Sherman made remarks in behalf o mission work in Florida, asking the sympa State. A. H. Lewis followed saying he be Charch at Daytona is worthy of assistone from the Board, the place offering adrantag
for a Seventh-day Baptist society not to b
found elsewhere. Dr. C. D. Potter spoke of a religions movement in China aboat twenty hat movement had under his following about $30,000,000$ people, and that it is believed that
they then kept the Sabbath, and asked if the
Society might not look into this matter with
proft. L A. Platts referred to the fact that the Society in the prosecation of its neces
sary work had come to this session with debt, and urged a more earnest adoption of the systematic method of raising funds fo present and fature needs. Eld. Irish offiered to pay joyfully doable his present contribations to remove the debt. Others followed with was pleased with the reoognition of the opening fields for our pecaliar work. He has done some home misgion work during the year, and he found many loyal hearts in these needy fields, but they are being lost for the want of proper attention. Eld. Andra arged the pashing of the mission work anti ensitive that'they will not only thitive tho T. L. Gardiner and others spoke of the growt of the work in the past year. The following figares show the growth daring eight years: Thares show the growth dpring eight yeare
Teceipts for $187 \%$ were $\$ 1,05993$ This year they have been $\$ 9,8868 \%$. In that year the expenditures were $\$ 1,25105$; this year the expenditures have been $\$ 9,52438$.
J. W. Morton made an appeal in behalf of the fecblon made an appeal in behalf of Crofoote churches in Wisconsin; and A. G. charches in Minnesota, where he expected soon to labor, and asked prayers for the work. Thus ended the first session of this Society

## afternoon

The address of L. R. Swinney was presented on "The Reflex Influence of Missionary Work," with the following outline.

## tion is world-wide, becanse all are the objecte

 of a Father's love and the purchase of a Saviour's blood. Christ then is for the worldand the world for Christ, and whosoever stops and the world for Christ, and whosoever stops
short of this in his sympathise or prayers or labors, is disloyal to the divine plan and disbedient to the divine command. This worldvide plan lifts us above self and friends and lome and native land; and embraces a race, and it is the glory of modern missionary work that is bringing the charch up to the Christ-plan of saving a world.
The application of this world-wide plan missionary work has caused the most blessed and wide-reaching changes.

1. It has changed the character of Prot-
stant Christendom. It is said of Wm. Carey that he not only conquered India, but England too; and his victory in England Was ten times greater than in India, for he conquered the wealth, the calture and mighty energy of that great Christian peo-
ple, and started them out and on for the whe, and started them out and on for the
world's conversion. It is said of Judson that he changed the Baptists of America from a conservative to a missionary body. 2. Missionary work necessitated union
d organization. There were missionaries efore Carey as there were reformers before Lather, but when Wm. Carey met those formed the in that society of the great misionary organizations, and indeed of all
2. Modern missions have opened up the
athen world, and shown to Christians its. agnitude, corruptions, and wretchedness. The awful facts of heathenism must be ressed upon every denomination before
3. Missionaries have also shown the nobler traits of heathen nations and their grand possibilities under: Christ. We learn to respect and
about them.
.The toils and sacrifices of missionaries have baptized the churches at home. The labors and privations of our home, and
especially our foreign missionaries, are dedicating our people to God's work.
4. Modern missions have cleared the way


The Baptist Misionary Training School stadents thi pointments.
The receipts of the Baptist Missionary Union last year, frum all sources, for all pur
poses, were 4395,69945 ; the expenditures $\$ 446,35$ of 21 . There was an increase in do nations of 811,500 37; a decrease in legacie
of 430,000 a and an increaso in appropriation of 860,000 .
Lisr year a Budahist priest of very high
rank ate with Mrs. Ingalls, a Baptist missionary. A few years ago a priest would no even speak to a woman. This is a striking
illustration of the indirect and mighty leveling infuence of the Clbristian religion.

Baptrst missionaries in Japan report 109 baptisms during last year; in Sweden, 3,203
and in Burma, $1,924.308$ Burman church are self-supporting; and of 399 schools, 260 the Burnan Christians was $\$ 37,20255$. There sre now 485 Burman and Karen churches, with a membership of 25,607 ; and 399 schoo with 10,404 pupils.

We were recently told that two persons
ere heard to make substantially the following remarks: "At the beginning of the yea we decided to give for missions what we
thought it our duty to gire; and, when new and unexpected appeals for money come, w sre a little troubled to know what presen
duty may be." It is not unjust to say that such givers are, unfortunately, in the mi nority; if they were the majority, special ap
peals would not be so necessary. And al though even this class of contributors ma ifts, our appeals are particularly for thos who
can.

The expenditures of the Woman's Baptist Foreign Missionary Society last year were a issions, $\$ 6,711$ 39; Shan missions, $\$ 3,019$ 46; Eurusian missions, 81,563 ; Assam mis ion, \$2, 132 36; Telugu missious, \$9,410 09, Chinese mission, $\$ 1.727$ 02; Japan, $\$ 4.077$
65; Europe, $\$ 2,08387$; Africa, $\$ 78592$ Home expenses, $\$ 4,43246$. Total expendi tures, $\$ 54.30665$. Debt at the end of the
gear, $\$ 7,95653$. Their annual receipts, inluding donations for the Home for the Chil ourteen ygars of their organization, from \$9,172 93 to $\$ 65,80765$.

## FBOM DR. SYINNET.

Overburdened with the nump od the Summer weather, I have inally been constrimed to eseapp from Shangai for a
litte eseason's rest, fefore opening the Dis. penarary. Accepting the invitation of Dr.
Phillips and her sister, I am spending two meaks in Soochow, accompani

 junction to the boatmen being, that they make haste, row and sail the whole night through, nor stop in the least until they had
reached Soochow. The boat is small but comfortable, with two rooms, the forward one being occupied by my assistant and the
other by myeelf. The latter room being large, with stove, table, chairs, loanges for
beds, aud most of the conveniences of a home, these boats are generally called "house-boats." Back of these rooms is the space occupied by the boatmen, where they
row. When going forward to the front of the boat, they pass over the roo where the sails are spread in favorable winds. nd was fair, and though the tramping of the men,
the hailing of the boats, the changiug of the the hailing of the boats, the changing of the all night, yet they made little impression on as, for quiet and refreshing sleep was ou the morning the scenery around was bea ful, composed of the wide creek with boats of various descriptions, and the caltivated
fields beyond. The many canals leading off
on either side were spanned by massive stone

## bridges, wh the conntry.

At nine o'clock the wind increased, the
white caps began to roll on the surface of the water, the table fell over and things in gen
eral began to swim; it was then the horizoneral began to swim; it was then the horizon-
tal position seemed preferable to any other
At twelve o'clock the wind was less severe and while eating dinner we were dashing
the city of Kwung Sun, that is built ab name, the mountain itself being entirely en losed within the cify wals. This heigh we ascended on our former trip from Soo
chow, thus enjoying the beautiful view of chow, thus enjoying the beautiful view of
the surrounding country. I noticed that he pagoda on its summit, which was the undergoing repairs, was now filished, and mer appearance. At two o'clock, Soochow
was risible before us, and asking one of the replied, "in half an hour;" but with all our speed it finally proved to be two hours befor we were inside the city wall. It reminded Marsland, when, several times during the ternoon, on asking the distance, the inva
iable reply to us was, "just threo miles, on he straight road." Still, at dusk, at the urns hiding the place from view, the last one y replied,
When nearing the north gate to enter this city, the high bridge.that crossed the cree arches in the walls of the water gate, th
are gates within being all thrown wid open, as they are only closed during the
night. Going beneath the bridge, we wer quickly passing under the long deep arch in the wall into a large enclosure the walls here rising on ail sides perpendicukerly out
of the water some thirty or forty feet liigh. We then went through a second long arch
into a second enclosure similar to the first, when on making our exit through the thir
arch we were within the city. In times war should an euemy's boat succeed in break
ing through the iron gate under the arch and entering this first enclosure, the soldie
above on the walls that completely surround the open space, would have ample opportu
nity to demolish it before breaking through he second gate. Or, succeeding in this, an oat that could successfully enter the secon he soldiers above before effecting an entrance
hrongh the third gate. The whole plan ot his water gate, together with the adjoinin ample entrance for foot passenge:s,
of interest, remaining, it is said,
originally built centuries ago.
Outside, the creek turns to
Outside, the creek turns to the left along
the north wall, then down the whole length ir the wall. The canal that finishes the circle of the city without is fed by, and con
tinuons with, this same Soochow creek. side of the city the wide canal that $r$ almost entirely around the wall within east gates, the same being also true of the many canals along the streets, that are like riding from one part of the city to another along the canals in their tiny little paseeng overlook these eastern sights and customs, oneself in Venice. In less than twentr-fou hours from leaving Shanghui we had run the ailing down the canal inside the east wall until near the East Gate, we anchored oppomade at home among our friends.
This is the Southern Methodist Mission, and under the control of the Woman's Board
of that denomination. The two sisters came out last year and have a fine large dwelling-
house; while in the same yard is the girls' boarding-school building with 40 girls, which school is to come into the hands of the elder sister, when she is alle to speak well in the
language. Adjoining is a plot of ground already walled in, upon which the younger sister is to have her hospital erected during the coming sear. Thus the Doctor, with the
Fide field before her, and the other, with her boarding-school and day-schools, hope to have much work to do for the Master. As it is now vacation with the school girls,
have been much interested in watching them, as they have the whole day long to do as they please; generally they are either
sauntering in groupsalong the walks through the yard, or sitting in the shade sewing o reading, while the smaller ones are playing
their childish plays in the yards or in the in that respect enviable The faces of the
girls in this, as well as in other places, ar
pleasant and innocent looking, and some o
them are beatutiful; but when grown to wom anhood, endurirg the degredation and evil
of this heathen land, many of them in strug gling against their bitter lot, do so in anger
and fierceness, which is not of the least avail, but only reacts upon themseles, makin them grow hard and bitter in old age.
Oh, for the influence of the gospel upo their hearts, to give them patience to endure
their hard lot, and to impart peace and joy timate object of all efforts made for the girls timate object of all efforts made for the girl habits of neatness and industry, and hav
become the servants of him who died to save us all, are indeed the joy of the missionaries
froul f. f. Jolluson.
Since my last report in June, there has not ke to communicate. In fact, from a mere
human standpoint there is much to discour ge. Those that are accustomed to worship
with large congregations of Sabbath-keeper now but little of the discouragements unde phich they labor where the great mass of the intolerant bigotry and almost, or quite, in
corrigable prijudice; yet we are not in dis of drawing nearere to God. The defection of
of diand VatuCleve has had and is having a velt
Eld unwholesome effect on our culuse gencralls.
Yet we are still holding the fort Yet we are still holding the fort. The
interest at Enon, where Eld. VanCleve, lives
is very poor. I am inclined to give up the ap
pointment. and attend to earnest calls in other places. At Stone Fort the interest
good. 'Eld. Kelly, pastor, is laboriug ver tended and good fecling mannfrested. Eld. school. I thiuk great interest in the Sabpect is fair here At Flat R'ck, Deacon Bracewell and family
are the ouly Sabbath keepers, yet there is quite a little company of earnest listenertill keep the truth before them. At Park's school-house they need a house of worship
budly. At our last meeting there were many that could not get in the house. I am of the along here if we could put up the house. As furaished the framing lumber. I have about
enough made up to buy the shingles, from the Stone Fort brethren and friends.
order to get means to enclose the house, Br Ensminger, who is one of the building con mittee, wrote to the church at Farina and
received $\$ 12$. Eld. Kelly and myself have
agreed to spend the incoming week in the neighborhood in trying to revive the cause,
and get the house enclosed so as to sare what lumber we have. The membershin there are
not able to build the honse themselves, and
we cannot expect much from the outsiders, as Bro. Ensminger stated in one of his letters
to the Recorder last Winter: "Some would to the RECORDER last Vinter: "Some would
give more to keep the house from being good point and should not be abandoned. A have preached at several other points mak ing quite a toar through Saline and Hamil-
ton counties, preaching and distributing I was earnestly requested to come back and
tracts. preach more to them. Some appeared to be Eld. Kelly and myself have agreed to hold a meeting at Walpole, Hamilton county, this there. I preached several times, at New Presbyterian church about eight miles north of here in Suline coun:y, and also at a point
two miles this side of New Burnside in neighborhood where Eld. Kelly had several appointinents this Summer among some of several of my appointments, and filled two alone, as my family was sick and I could not leave home. Eld. Lewis filled my appoint-
ment once at Park's school-house for the At our last regular meeting at Stone Fort a resolution was passed, inviting Eld. Huff man to come and hold a series of meetings
before our yearly meeting, which is to be held at Villa Ridge. We agree to pay his ex penses and time if he will come. If he at come, as we think a "sea of thunder" ca do much good here. I am confident the peo
ple generally will become interest and help us defray expenses. It does appea
to me if we could have things stirred up once to me if we could have things stirred up once
more, we could go right along over all op
 vice offers such a tempting carreer and pecun-
iury inducements to eddeated young men
(and (and education is becoming widespread
among Karen Christians, that numbers
yield to the temptation aud enter the gor-
crament service instrad of engaging in
christiun

## Christian work, as they did in fornuer days, and as missionaries hoped would be the case in the present time. Then, too, the ener- gies of the Christian Karen community have



In another letter I hope to describe some of
the religious customs and social habits o
these nountain tribes, who are to me an exceedirgl
all Lands.
RANGoon

## *; Mas 29, 1885.




 It I must note one exception among
D which came under my
During a walk taken just
evening, with one of the
d the nissionary, an Epis,
we came to a ' medicine.; minister, , we came to a ' medicine.;
a forked stick stuck into the ground at angle of about forty-ive degrees, resting at
f firk upon an upright one. To the fork
stied a bag of deer skin, the contents of inch, of course, we had no means of ascer-
aining. They, were further ornamented by
trips of flannel; red and blue. As we sto eximining it, an Indian in the As we stood feathers approathed from the ford just be-
low us. He came ap and shook hands, and hen, seeing that our attention was attract-
do to the stick ard its burden, drew himself up, and. pointing to it and then to him.
self, said 'Me!' in a tone as hanghty as if
be had been pacclaiming himself the autncrat of all the Russias. It was the only Eug.
ish word in his vocabulary. The missiunary, who spoke a few words of the Comanche
ongue, asked him if he was a medicine minl. He answered that he was, and than
followed ia long account, the subject of which we could only guess from his, gestures and
the few words which the Rev. Mr. Wicks
understood. He spoke in a low but sweet monotonous voice, and his gestures were,
very graceful. He had ' made nedicine,
he said, for rain, and he expected when the sun was in the west that the clouds would
gather and the rain deseend. But it did
not, nor did it for a couple of weel
" Sereral davs afterward the man appeared
at the school-house to ask for chuckeanony
(dinner). He returned on the sune errad and Mr. Wicks, having mastered the ComAt first he laighed to scorn any idea of con-
versation ; but by degrees a change came ver him. He acknowledged that his med
icine had, failed, and fonally that it was
no good.' He came to miy classeroom and
asked then asked to be taught to read, and was of grat
assistance to me in keeping down the unruly
element elements among my scholars, Flnally ho
had his hair cut-a wonderful concesion-
:and appeared in ' white man's dress, with
a hat on. I remember well the exritement

$$
\text { nd so great was the transformation that } \dot{f}
$$

$$
\begin{aligned}
& \text { and so great was the transtormation that } \\
& \text { did not know him until he spoke. He to } \\
& \text { sumed the name of Luke, discarding his In }
\end{aligned}
$$ dian name entirely, and was really a changed

man. He told Mr. Wicks that this change away, but because he had reasoned with
himself, and learned that'Indian ways heap no good ; white man's ways heap good.'
Stranger than all, he so far put away the
traditions of his race as to be willing and nxious to work, coming to the school-house
o ask for employment. and dong, the tasks assigned him carefuily and pleasantly. A8
I too had mastered a little Comancheenough to enable us to understand each
other-I was always glad to receive a visit
from him. Luke was Kiowa, but Com-
anche may be called the 'court anche may be called the 'court language,
at this agency. The Kiowas and Apaches
all speak it, but they do not speak each
other's nor do speak the Kiowa or Apache. The Kivowa is
almost beyond the tongue of a white man; but the Apache is the most difficult to be
acquired of all the Irdiun tongues."-Chil-
dren's Wort for Clildren

What IIAWAIINS TIINK OF TIIE OPIUN TRADE. Attempts have been made in various quar-
ters, even by persons skilled in medical ters, even by persons skilled in medical
science, to , rove that opium smoking is ${ }^{\text {n+4 }}$ on the whole, harmful to the hunan.systena,
and that representatious of its evil effects
have been greatly exaggerated. A Freuch gentleman who has seen much of the ravages
in China, says, "I I do not believe that man.
kind tas ever known a more terrible scourge." To millions of men in China, opium is
dearer than home or wife or children. They will rua any risk and defy any law; human
or divine, rather than be deprived of the coret-
ed drug. "Half the crimes in the land drug. "Half the crimes in the land
have their origin in its use."
It has been rith truth remarked: "The It has been lith trath remarked: "The
opinm traffic speaks more eloquently and
convincingly to the people of China against convincingly to the people of China agninst
Ohristianity, than the missionary can possi-
bly do in its faror." Missionaries there bly do in its favor." Missionaries there
are continaally assailed with contemptuous
language and reproaches from the heathen language and reproaches from the heathen
whom they address regarding the doctrines of the Bible. "How can you," say they,
ic dare to set yourselves up as teachers of
virtue, when you are all the time bringing rirtue, when you are all the time bringing.
opium to our country and poisoning our
? people?
That the Chinese have abandant cause
for this feeling of dislike and contempt no for this feeling of disike and con ie deastit-
one can deny. A flood of poison is
ing the towns and cities of China, more terriing the towns and cities of China, more eeng throngh our streets, and yet every attempt
on the part of the Government to turn aside
Gol the flood or check its frightful progress has
been thwarted and foiled by the remorselces emissaries of Christian England."-Honolutu

## In is nearly twentr-five years since a Bap- tist minister preached the first Protestant

 discourse ever heard in Mexico. Now ninetyeight ordained ministers, representing fivedenominations, are at work in that land,
which lacks nothing but the gospel of Christ which lacks nothing but the gospel of Christ
to make it one of the most prosperous, or-
derly aud happy countries the sun shines

Sabbath 委

sibiar uut: The National Reform Ags working for a strict Subbath
In the Cluristian Cynosureool writer quoting another saye law binding 'he government
question. The most import question. The most import Tine, law. or where no Romo law is, there Rom. 4: 15. Now
olamor so much for law, we to keep it holy. Six day s the week included); but the the Sabbath of the Lord thy shalt not do any work." Su
the Sabbath, conflicts with tr It is only a custom of long s eated to the sun. See Webst It was then a day
and not a Sabbath. adopted it in the Christian
the Sabbath of the fourth For this reason the majorit
keep Sunday; there is no c New Testament for keeping
in vain do they worship doctrines the commandmen
laying aside the commandm maid unto them, Full well your own tradition." Mark canse the carnal mind is enm indeed can be.". Rom. 8: 7. the love of God, that we kee ous. 1 John 5: 3 . Wher
tell us the chapter and ver Testament where it is recor
day should be kept as a week fore they, try to have th
United States so amend person to pay homage to eathen origin, and law of
that they keep the lat the teachings of the whole B bringing the people to the law, as they
that am the Lord: for ye
in $m$ atatutes, neither exec ments, bat have done after "Eve hesthen rord of God is pur thou not unto his words, lest and thou be found a liar. "For whosoever shall keint
and yet offend in one point
all." James 2:10. "Becar they have seduced iny peo
and there was no peace;
Oatholicism) built up a Sabbath) and; danabed it with untempered
them which daub it with n tar, that it shall fall: there
flowing shower; and ye, 0 ahall fall; and a stormy wi
Lo, when the wall is fallen said onto you, where is the
with ye have daubed it? saith the Lord God; I will
a stormy wind in my fury; be an overflowing shower in
great hailstones in my far great hailstones in my fur
So will I break down the daubed with antempered n
it down to the ground, tion thereof shall be discov
fall, and ye shall be consu thereof: and ye shall kno upon the wall, and upon say unto you, the wall is 1 they that daubed it; to wi
Itrael which prophesy conc Israel which prophesy conc
and which see visions of p and which see visions of
there is no peace saith the there is no peace saith the
13: $10-16$. " The earth a
the inhabitants thereof; the inhabitants thereof;
tranggressed the law, chan
broken the everlasting cov hath the curse devoured th
that dwell therein are desio inhabitants of the earth ar
men left." Ita $24: 5,6$.
$\qquad$

 $f$ course, we had no meeans of ascer-
Thiey were further ornamented by
flannel, red and blue. As we stood

 a tone as haughty as if
in hing himelf the autocrat
It was the It was the only Eng-
ocabulury. The missionunt the the sabject and then
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from his gestures and ow words which the hev. Mr. Wicks
tood. He spoke in a low but sweet,
onons voice, and his gestares were for rain, He had he made mexpecticed where,
, fos in the west that the elounds the
and the rain descend. But
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rdid it for a couple of wid veral davs afterward the man man apeared
echool-h ouse to ask for chuckavery He retirned on the same errand,
r. Wicks, having mastered the Coun-
angnage. had several talks with him he laughed to scorn any idea of con-
on; bitt by degres a change came
m. IIe acknowledged that his came med-
lad fuiled, and finally that it wae He came to naly class-room and
be taught to read, and was of great
to me in keeping down the ice to me in keeping down the unraly
to among my schulars. Finally he
hair cut-a wonderful concessionn. I remember well the exritement
the boys when this event occarred
great was the transt great was the transformation that 1
know him until he spoke. He as
the name of Luke, discarding his Inme entirely, and was really a changed
He told Mr. Wicks that this change
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$k$ it, but they do not speak
y o not speak each
of the Comanches
Apache. The Kiowa is of a white man;
ost dificult to be
tongues."

## aivailins tilink of tie opigi trade.

## upts have been made in various quar- en by persons skilled in medical to

 yole, harmful to the homang systen,thole representations of its evil effects
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,rather than be depres. "He "Half the crimes of the covetbern with truth remarked: "The
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ap as teachers of
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poisoning our the Chinese have abondant cause
reeling of dislike and contempt no deny. A flood of poison is devastat-
cwns and cities of China, more terrivonld $a$ torrent of fiery lava surging
our streets, and yet every attempt
art of the Government to turn aside
or check its frightiful progress has arted and foiled by the remoreeles8
sof Christian England."-Honoulu
Press.

## naty twentr-Give years since a Bap- inter preached the firit Protestant eerer heard in Mexico. Nowninety- (ined miniatera, representing five ations, are at work in that land, 

| Gablath \% |  |  |
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| The National Reférm Associaition is still |  |  |
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| law binding the government on the Sabbath question. The most important reform is to |  |  |
| bring the nation to the standard of the di- |  |  |
| rine law." "Whosoever committeth sintrangresseth also the law; for sins is the transgression of the law." 1 John 3:4. "For where no law is, there is no transgres- |  |  |
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| ord 8ajs. "Te Six duy shat Sabbath-day and do all thy work: (Sunday, the first day of |  |  |
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| the week included); but the seventh day is the Sabbath of the Lord thy God; in it thoushalt not do any work." Sundry instead of |  |  |
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| It is only a custom of long standing, a com mand ment of men. .cated to the sun. See Webster's Dictionary It was then a day for worsh |  |  |
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| It was then a day for worshiping the sun ad not a S.bbath. Roman Catholicism has |  |  |
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| the Sabbath of the fourth commandment.For this reason the majority of the people |  |  |
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| New Testament for keeping it. "Howbeit, in vain do they worship me, teaching for laying aside the commandment of God, ye |  |  |
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| commandment of God, that ye may keep your own tradition." Mark 7: 7-9. "' Be-cange the carnal mind is enmity agannst God: |  |  |
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| for it is not subject to the law of God, neither indeed can be.". Rom. 8: 7. "f For this is |  |  |
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| ments; and his commandments are not griev- |  |  |
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| day should be kept as a weekly Sabbath, beore they try to have the constitution |  |  |
| fore they. try to have the constitution of the United States so amended as to compel every |  |  |
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| heathen origin, and then teach the nation that they keep the law of God when they |  |  |
| that they keep the law of God when they keep Sunday? Such doctrine is contrary to |  |  |
| bringing the people to the standard of divine law, as they say it will. "And ye shall know |  |  |
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| that I am the Lord: for ye have not walked in my statates, neither execated my judg- |  |  |
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| ments, but have done after the manners ofthe heathen round about you." Eze. 11: 12. |  |  |
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| "Rrery word of tod is pure: he is a shield |  |  |
| und thou be found a liar." Prov. 30: 5, 6. |  |  |
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| and yet oftend in one point he is gaily of |  |  |
| they have ead noed my people, agying, peace; and there was no peace; and one (Roman |  |  |
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| flowing shower; and ye, 0 great hailstones, shall fall; and a stormy wind shall rend it. |  |  |
| Lo, when the wall is fallen, shall it not be said unto you, where is the daubing where- |  |  |
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| be an overflowing shower in mine anger, andgreat hailstones in my fary to consume it. |  |  |
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| So will hreak down the wall that y yare |  |  |
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| upon the wall, and upon them that have danbed it with untempered mortar, and will say unto you, |  |  |
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| they that daubed it; to wit, the prophets of |  |  |
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| there is no peace sitith the Lord God." Eza. |  |  |
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| broken the everlasting covenant. Therefore |  |  |
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| itants of the earth are burned, and fei |  |  |
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## whit higler education means.

|  | When a higher education is demanded, for any class of persons-as women-it means that it has become desirable to train their faculties for more difficult work than <br> their faculties for more difficult work than that traditionally assigued to them, and walso <br> that it is desirable to enable them to get <br> more enjoyment out of any work that they do. The uecessary correlative of the pos- <br> session of powers is the opportunty for <br> their exercise. The existence of a larger <br> class of fflectively educated women must increase their demand for a larger share in that part of the world's work which requires trained intelligence. Of this, literuture and other art are one, and only one, the upper regions of industry, commerce and fanance, the work of scientific and of political life, is the work al.propriate to the equal to a course of training at once complex and severe. A person destined to redevelop more vigorous mental force, to have a larger mental horizon, to handle more From the beginning, therefore, he must not merely receive useful information, but be habituated to perform difficult mental oper- ations, for only in this way can the sum of mental power be increased. The order, arrangement and sequence of the ideas he acquires, must be as carefully planned as is the selection of the ideas them elves, because upon this order and internal propor. tion his mental horizon depends. Hə must be trained in feats of sustained attention, and in the collocation and association of ele- mentary ideas into complex combinations. Since ideas are abstractions from sense-perceptions, he must be exercised in the aequidelicaie sense-perceptions, in their memorization, and in the representative imagination which may recall them at will, and be able to abstract from them, more or less remotely, ideas. Habits of as8ociation of ideas must be formed, and of pleasure in their contemplation. And very early mast be offered to the child problems to be solved, combined with manual labor.-Popular Sci- |
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## collebe blective stodies.

 Dr. MacOraken, vice-chancellor of the Uni-vers ty of the City of New York, has recentl delivered a strong address on electives in coi
leges. He makes a distinction not only be tweeu the college and the academy or high
sehool, but also betweonn the college and the
university, treating the ace university, treating the academy as prepara-
tory to the college, and the college as pre-
paratory to the unversity. "The college i

## paratory to the university. a school that teaches something about everery thing. the

each of which teaches everything about some
thing."
The speaker criticises Harvard for mak
ing specialists of boys of seventeen or eigh ig s pealist of age, by putting the fresh man
teen years of
or sophomore into some "ology" or "ism"
before he knows for what foeld of "earning or sophomore into some "ology" or "ism"
before he knows for what field of learning
his mind is adapted. He criticises Dr. Pat-
ton, also, for advocating the beginning of one's special or university work in the junior
year of the college. Dr. Patton gires three
reasons,--life is too short, money not suffi.

It is said that there is a parish in Louisi-
ana where no liquor can be bought and that
the same parish has a jail which is only ased the same pari,
to store corn.
In the new town of Windsor, Fla., there
are no deeds given save with the provision
that should any liquor be sold on the
grounds, the property should revert to the are no deeds given save with the provision
that should any liquor be sold on the
grounds, the property should revert to the
original owner. G. B. Giriffin, editor of the
Floride

## Florida Informer of Jacksonville, 18 one of the original projectors of this plan and

## I

In nineteen counties of Indiana there are
1,132 saloons, and in nine counties there are
no saloons. In the nineteen counties there is one prisoner for every sevnty-two votes, in
the nine counties there 18 one for every seven the nine counties there is one for every seven-
handred and twenty votes-being ten times
as many where liquor is sold.
as many where liquor is sold.
The working of "Judicial Prohibition" is
thus set forth by an Indiana County (Pa.)

## correspondent of the National Is8ue: "Judge White, at the tho last terms of our court, refused all applications for a licente "Judge White, at the two last terms of our court, refused all applications for a license. At present there is but one licenced house in

 At present there is bat one licenced house inthe county, at Cherrytree, and that Was se-
cured in the absence of Judge White, and brightest minds will go to other sohools

THE SABEATH RECORDER, OCTOBER 1, 1885.

## The Sabbath 群erarden.

ultrod Centre, IV r., Pitth-day, Oetober 1, 1885. REVV. L. A. PLATTS, Editor.
REV. A. . . MAIN, Abhamy, R. I., Miseronary Reditr.

as deignea for the Missionary
shaway, R. 1
other com
publication
munications, Whether on busi-
ailfould be adrased tenthe
Alfred Cente, Allegany coun-
A letres from Brother S. L. Marson, of I think I can say the prospect is very prom I think
ising.

## conerbence in 1809.


To the Genéral Conference
Ohurch at Petersburgh wrote:
"D Das Prethren, it is not our wish to in
troduce any new system into our Sabbatarim troduce any new system into our Sabbatarim
order, or prescribe what ways yon ought to order, or prescribe what ways yon ought to
puraue in the importaut business upon which you are about to assemble; but we would
desire to point out some inconveniences desire to point out some inconveniences
with which, upon fair and candid examina tion, we suppose the present mode of hold-
ing yearly meeting is attended, and which we think might be remedied by some alterations.
First
First. By the present mode, our General
Conference, which this year takes place at Conference, which this year takes place at
Piscatawa, would not, by regular circuit through all the charches, return in the course in some years, which, perhaps, is considered
by the ohurches respeotively as a privilege Second. The a season. churches from esch other is such that by the charches from each other is such that by the
nanal way of getting information being by sending messengers from each church indi-
vidually to our General Conference, and perhaps, some years to the extreme part of the Union, the labor becom
expensive, and inconvenient.
expenive, and inconvenient.
Third. In regard to the advantages that
wo we have thought whether two Annual Con, ferences would not be more advantageous the E.astern and Western churchos each
compose an Annual Conference, at such time and place as each पany think expedient; that messengers be sent from one Conference
to the other alternately, uuider certain regnlations, with intelligence eoncerning the
transaction of the Conference and the cir oumstances of the churches.
We submit the foregoing observations to
your serious consideration, and should they your serious consideration, and should they
bo found to be of any weight, it is our de sire that poo allow them that attention
which in your wrsdom you mat suppose them to deserve. As the effect of any meas are cannot be certainly known but upon
trial and experience, and no material disad vantage, we think, would result from this, that could not be seasonably corrected, we will not be denied.
Beloved brethren, while you are engaged in concerting measures for the advancemen and prosperity of the churches, we pray that and prosperity of the churches, we pray that
you may be led by the spirit of divine grace.

## (Continued from frit pag.

## introduced the gospel plan of systematic

10. Missionary work, with all its converging reflex influences, has brought the church
of Christ face to face with its great duty of Christ face to face with its great dut,
to save the world. And the great duty o Seventh-day Baptists is to send the gospe and the law of Jehovah to all men, accord
ing to the divine plan and the divine coming to t
"Woman'sWork in Missions," was presented by Miss Perie F. Randolph. Woman's syma peculiar manner she is fitted for the medioal work. She is also fitted to proclaim th gospel, especially to wom
is divided into four parts.

Woman's' work in the foreign field. The hardships and sufferings of heathenism ar heavier upon women and children than up.
on men. The exclusiveness of women among heathen makes them inaccessible to the male the work of women for women. Experience the work of women for women. Experience
proves the wisdom of this theory. Especially
is woman's medical work an avenue to the
women of foreign conntries. Our own foreign mission is evidence of this truth. Dr. Swin ney is already overwhelmed with work. Who
will go to her assistance? School work, too, is an open field for woman's work. An as sistant for Mrs. Davis in this work is an im-
perative necesity. Who shall it be? We cannot all go, but funds to send some one is
necessary, and in the raising of this necessary necessary, and in the raising of
neans we can all bear $\varepsilon$ part.
2. Work in the home field. There are many in the East and West, North and South, who need help and sympathy in their en
deavor to maintain the work of the Lord deavor to maintain the work of the Lorr
among them. Letters of sympathy, contri butions to send the preacher occasionally to
them will be appreciated by them and help them will be appreciated by them and help
more than we can tell or even know. More home missionaries are needed, and thos,
ter paid. The sisters may aid in this. 3. In their own home church there is oppor-
tunity for home work, among the poor, and tunity for home work, among the poor, and
those in the more neglected districts. Mission work must have its springs in the church.
The women of the church may do much in ine women of the charch may do much in labor.

Women find a feld of practical mission ary work in the home. Here are mol fied the
first and most lasting thoughts and feling frrt tand most lasting thoughts and feeling
of the child. It is the mother's work to give direction to these first tendencies.
world is won to Christ, it must be throug
the men and women of a coming generation the men and women of a coming generation.
Whether this shall be done by the very next generation, depends largely apon the mother
and sisters of the present. and sisters of the present. Keep, in the
family, missionary papers; tell the children stories of the mission work; magnify the work of missions. Woman's work in missions wis
widen as we do what is committed to us Before closing the session, a special collection of money and pledges was taken toward re
moving the indebtedness of the Society which amounted to about $\$ 650$.
beviting.
After à service of song, Scripture reading and prayer, the Annual Sermon was preached
E. M. Dunn, of Wisconsin, from the text, " $G 0$ ye into all the world and preach th gospel to every creature." The text contsin two propositions, first, the gospe

1. The need of men is born in their sinful First, the theory that man may be eaved by development under proper conditions and influences, but no person or nation has ever developed into a higher state. This is show is to check the natural inclinations of men.
Again it is proposed that men may reform Agasine it proposed that men may reform
hemselves if they will. Bat the history o the case proves that the natural effect on
sin is to weaken the will as well as to perver the tendencies of the heart. Some power
from .without is needed to correct both; nothing bat divine power can set them right.
Thus the gospel comes in to meet this need Thus the gospel comes in to meet this need
2. The gospel will prevail. The proof of t. The gospel will prevail. The proof of
this is the Scriptures. "I, if I be lifted up
from the earth will draw all men unto me., - Whom the earth will draw all men unto me.
.
. times of the restriction of all things." The
ision of the stone cat out of the monitain without hands which filled the whole earth is a prophecy of it; but the doctrine
Christ's world-wide dominion does not de pend upon a single class of texts, or a few pas
sages of Scripture; the Scriptures are full o it, notably the parables of our Lord himelf
Historical proof of the progress of the king Historical proof of the progress of the king
dom of Christ is seen in the wondrous in crease of the circulation of the Soriptures,
and in the growth of the mission spirit and work. But how much more remains to be done! There is great progress, but it is the
prophecy and beginning of the glorious end prophecy and begining of the glorious end
How much shall we do in this matter? Are here not young men and women here whe
will give themgelves up to this work? Repress not convietions, nothing is more certai
than failure if we do this. Go ye into all the world and preach the gospel.

Education Society.
The thirty-first session of this Society was opened with prayer by L. R. Swinney, an
singing by the choir and congregation. inging by the choir and congregation.
After the Report of the Treasurer, D. Maxson, Corresponding Secretary, read the
annual report of the Society in which he annual report of the Society in which he
gave statistical reports from the Milton gave statistical reports from the Milton
College and Alfred University, after which he gave an address on the Relation of College.
Education to the Moral Progress of Society. -What shall be the relation of our schools and colleges to the vital questions of moral Our own and some other States have prat
their pablic schoools on the right side. A
to the true position of the colleges, the
history of the world leaves no room for question. The Protestant Reformation was
born in the great Enropean universities. born in the great Earopean universitien
The brave men of that Reformation wer masters of the situation, because they were
masters of learning as well as men of piety masters of learning as well as men of piety
and zeal. The schools of our own country were planted side by side with the honies
and churches of this new world. President Kenyon well saiid, "Bat for colleges ther had been no American Puritanism, no Prot estant Reformation, no translation of the
Scriptures, no freedom of worship or of Scriptures, no freedom of worship or
political action. Had there been no colleges, America to-day would be what Africa is
had there been no colleges, Europe would b hoday what Asis is. The colleges of thi Anntry have been in the front ranks of The Bible is the corner stone of all tru American institutions, the basis of all moral
-eforms, and should be more faithfully reforms, and should be more faithfull
taught in our echools. Its place in such reforms is illustrated by the Protestan
Reformation already referred to. Luthe found the Bible chained, and unloosed it made it the basis of that mighty reform. I. C. Rogers gave an address on the topic
". Tendencies of Higher Education on Re "Iigious Faith and Belief in God." This is a practical and vital question. A few per sons, graduated at some of our colleges,
have, so far, renounced the faith of the gospel, and this gives some apprehension that the question may be answered affirma
tively. But the facts do not justify the fear. Careful statistics show that the num
bers who thus renounce the faith, compared with those who are strengthened in that faith born in the very givirit of prayer, piety an tears. The relation of Christian missions to our schools is evidence in the same line. religions education as the basis of all true
education. It therefore higher education
 yet found it out. Nor have infidels them
selves found it ont, else would they foun and support colleges for the promulgation
of their unbelief, which they have not done. After discussing the subject with speciar relation to the study of the science
and the classics, the speaker reached the conclusion that religion and learning go
The subjects treated in the essays were then diseassed in short speeches. James
Rrish was glad to hear, the doctrin raffirmed that divine knowledge is the basi of all higher edncation. U. M. Babcock
sked the prayers of the congregation for young man, a friend of his, who had been
led away into infidelity. Dr. Andrus said led away into infidelity. Dr. Andrus said
he saw in prophece fifty years ago the rela tion of education and religion. To-day h
sees it in history. A. McLearn said it wa sees it in history. A. McLearn said it was
on account of higher education that our
fer athers and mothers, who could not read th Bible in the orignal languages, may con
mune with God through his Word. Wardner said the Chinese religion taught
that the eclipse of the sun was a struggle of he sun gods for the mastery. When the missionaries were abe to show them the
scientific facts in the case, they could show hem that God was the author and raler of fact that this question is not sprung upon us by infidels. They do not claim th
schools as alles, but array themselves agains Christianity and the schools. E. Ronayne said we ought to study the Bible as the basis of our education, and study it to find ou to tell of himealf, his Son, and the bride of book one church. He has not given u of righteousness, a book to tell us of sin need, and God's remedy for sin.
In the afternoon a paper was read by
Prof. Wm. A. Rogers, on "A few Funda mentals in the Problem of Education,"
which is too solid to be even outlined. It was a strong plea for the most thorongh and complete trainng possible. Sach training is based on a Christian faith and practice. L. A. Platts read a paper on "The place
of Music in a Course of Liberal Education." It was claimed that the study of Musi shonld have a place in the curriculum of the
Christian College or University, each term work in which should have a fixed value in determining the qualification of the student for graduation. Three reasons for this con-
clasion were given:

1. Musici is a science, and as such demands 1. Musio is a acience, and as such demands
carefal consideration by the student of carefal

Masic is one of the liberal arts, in the
pline is obtained as well as the sci
knowledge which is valuable in itself. 3. Music is the language of the heart, an asin is one of the most effective means of youth.
In the evening atter the Sabbath, Rev. A. E. Main preached a most effective practea sermon on the subject, "A Complete, or
Symmeticul Culture," which he discussed nder three questions, What kind of culture io we need? Why do we need such a cul-
ure? and H ow shall we obtain it? ure? and How shall we obtain it? In brief he said we need a careful, religious, intellec-
tual and physical training. We need it for the hopes of heaven, for greater use falness, for the beter performance
our duties in the social relation. We can attain it throngh our pulpits, in our home training, by our schools, by our personal
tention to all our personal, social and $r$ igious daties.
After the sermon, by previous arrange ments, special efforts were made to raise
funds to aid Alfred University and Milton College, the result of which was a collectio f abont $\$ 1,000$
The session, on the whole, has been on held. May it have many more such.
sabbath services.
On the eve of the Sabbath the usual. Con erence and Prayer meeting was held, conucted by brethren J. M. Todd and J. G. Burdick. The great audiorium of the and twenty borewilling testimony to their love nd loyalty to the cause of Christ; as many would have sponen joyfully of their faith had there been time; and nine arose to ask
prayers for themselves to the end that they night become Christians.
On Sabbath morning, full congregations Chapel, and at the Secon, at University of which places most earnest and instructive ermons were preached, and collections wer taken for the Missionary Society
In the afternoon, the Sabbath-school lesson, being the quarterly review, was pre-
sented by five or six brethren, all illustrating he downward course of evil as shown in th lives of the kings of Israel on the one hand, and the upward course, as illustrated in the
ives of the prophets of God on the other

## American Sabbath Tract Society

The session of this Society was opened with sermon by A. H. Lewis. Text-" Speak anto the childron of Israel that they go for
ward." Exodus $14: 15$. The theme was "Reasons why the work of the American Sab "ath Tract society must be pushed." The 1. Because the sources of the present noof apostolic Christianity. (a) Through false exegesis after the Alexandrian, allegorizing
method, whereby the meaning of the Bible own; this became prevalent at an early day, and the leaders in this school, Pantaenus, arlier adyocates no-Sabbsthism. The unscriptural and unchristian union of Church and State, which sprang from the ook Christianity under its protection, an control, . It is most significant that the first hallowed union, was the Sunday law of Con tantine the Great, 321 A. D., which law sprang from the heathen, and not from the
2. In our own land there is little consience left in the churches. This point was omphasized by extracts from the late report Massachusetts, wherein it is shown that special forms of Sunday desecration in that State were inaugurated and supported by he Christian people of Boston and vicinity.
3. The popular appeal to the civil law and the low grounds of atility, are all powerless; and the tide of Sabbathlessness in-
creases with steady sweep of evil. The issue of the hour is not simply one of our own denominational life. It is one which involves the integrity of the Scripture and the ature of the Christian Charch. Our duty "push" the work of this Society will no roused in the churchs of the land, and the authority of the law of God shall be recog
nized as che only barrier against the tide of evil, which threatens to sweep away ge
From the Annual Report of the Board the Society, we make a few extracts he
and hope to publish more in the future.

Tract Publication and Distribution. Besides the great in:crease in our periodical pablications, we have done more in the line of tracts in the past year than for several pre vious years. 18,000 tracts have been pub mpas lollows: 5,000 of "Apostolic $\mathrm{Ex}^{2}$ pp., Dr. D. Potter, 20,000 pp. 3,00 Den Rätta Sabbaten," (Swedish), a trana ation of Eld. Samuel Davidson's "'The Tra Sabbath Embraced and Observed," 16 pp ,
$8,000 \mathrm{pp}$. $\quad 5,000$ of "Snnday; is it Godp $48,000 \mathrm{pp} . \quad 5,000$ of "Sanday; is it God' Sabbath, or Man's," by E. Ronayne, 13 pp .,
65,000 pp. 5,000 of "Why Sunday is 0 b . erved as a Sabbath," by Dr. C. D. Potter 4p., 20,000 pp.

## 

 Totributed and sold during year..............842.57 300,406 Bolance on hand..................1,542,165 Bot, the second edition, revised and divided, f Dr. Lewis' Sabbath and Sunday was press. The first volume: "Biblical Teach oincerning Sabbath and Sunday," con after the last Anniversary. 700 copies were bound in paper, price 30c. a copy; and 300 in neat cloth, price 60 c . If all are sold, it will leave a small margin of profit. There are paper, of this editio:1. The second volume, " Historical Teaching Concerning Sabbathnd Sunday," will make a book of about 500 and Sunday," will make a book of about 50 The price at which it can be sold has not yet been fixed. The cost to the present time ha een about $\$ 350$.
The publication of books upon Sabbath octrine, and other subjects of special inter est, is clearly within the province of the So-
iety. As a means of profit it will probably ot soon become of importance, but we b leve it should be developed as rapidly a means and circumstances will permit. The
book of Eld. James Bailey, which he has book of Eld. James Bailey, which he has
prepared with so much labor, and which was prepared with so much labor, and which was mentioned in a former report, has no
been published, for the want of funds. Of regular publications, the Society has had in charge during the year, six; viz., the Sab
bath Recorder, Evangelii Harold, The Outlook, The Seventh day Baptist Quarterly De Boodschapper, and The Light of Home. These are growing in value, as they are in The resolntions adopted sh The resolutions adopted show the attitude hand.


Respectfully submitted.
Signed in behalf of the Commite,
D. E. MAxsos,

## monday.

Conference business was transacted, em racing the report of the Memorial Board, place of the next session was fixed at Milton, Wisconsin, and Geo. H. Babcock, of Plain field, N. J., was elected the next President. The following memorial and resolation, S. Greenman, was unanimously adopted by s rising vote, many of the delegates earnestly voted to send an engrossed copy to our Missionaries in China; and L. R. Swinney was appointed to deliver the memorial to the
State Department and the Chinese Legation at Washington.



##  <br> The adoption of the fol by the Conference, amply of the body on the Teform the day, and the practica! Your Committee on R Rople eospectfully report for <br> Tinto

## THE SABBATH RECORDER OCTOBER 1, 1885

Publication and Distribution. the great have done more in the line
tions, we have In the past year than for weveral pre
ars. 18,000 tracts have follows: 5,000 of "Apostolic ExC. D. Potter, $20,000 \mathrm{pp} . \quad 3,000$ I Eld. Samuel Davidson' "'The Trae Embraced and Observed," 16 pp.,
p. 5,000 of "Snnday; is it God's Man's," by E. Ronayne, 13 pp.,
5.000 of "Why Sunday" is Ob. ,000 pp.

## 

$\begin{array}{r}\sqrt{1,842,5151} \\ \sqrt{300,408} \\ \hline 549,105\end{array}$ As stated in the last Annual ReLewis Sabbath and Sunday was
The first volume: " Biblical Teach. 160 pages and index Sunday," conlast Anniversary. 700 copies were paper, price 30c. a copy; and 300 in ll margin of profit. There are this editiou. The second volume, day," will make a book of about 500 nd is nearly ready for the binder, d. The
ablication of books upon Sabbath
aid other sabjects of apecial interearly within the province of the So a a means of profit it will probably become of importance, but we be-
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report of the Memorial Board, e report of the Memorial Board, e next session was fixed at Milton,
, and Geo. H. Babcock; of Plain1, was elected the next President. A. E. Main, at the request of $T$. an, was ananimonely adopted by a end an engrossed copy to our Mi-
n China; and L. R. Swinney wa to deliver the memoriad to the


 reforms. If we have one weakness more
dangerous than any olher, it is that so few of us are in earnest in our work. God lives, and his trath will prevail, but he calls us
its advocacy. Let us be rue to it and to him, and some time, in his own time, wo The denominational outlook, finsncially, was discursed by Geo. B. Utter. That our means should be consecrated to the servic
of God is a propo ition too self evident to need discussing. But the expectations prettr likely to result in disappointmen For riches do take to themselves wings and dy away. As a stepping stone to a financial
outlook, it may be safely affirmed that fe peoples are so uniformly comfortably situate as are the Serenth day Bap ists. Historica evidence of this statement was produced by churches in England, and in the history a
In the outlook, two distinct views may b which various individual efforts were mad to promote denominational interest; each
of which, in some form or other, terminated unsatisfactorily. The secund view may be-
gin wilh the period in which responsible organizations have been formed and perpet have been doing that work so creditably to the present time. The practical thought

The Seventh day Baptist people are always ready to do their part in lifes work
2. None of them are remarkably well and none are poor.
principles as those upon which they do their private business.
4. This business is always open to the in spection of t
and methods.

A question of vital importance closed th
business of the session: the question of the
futurevpublication of Our Sabbath Visitor.
The report of a committee on the subject was adopted, which is thought to place that
paper on a more favorable basis than it has bitherto occupied.
Thut has come to its close the largest, and one of most pleasant Conferences which has
ever been held among us.

## Gammunications.

the work in texas.
Dear Bro. Platts,-I have no doubt that all the readers of the Reconder will be interested to know that we had a good meet-
ing at Rose Hill, six miles north of Mesquite, Dallas county, Texas. Bro. F. M Mayes and I held a meeting of over a week,
and had, as testified to by the oldest citizens and had, as testified to by the oldest citizen
of the neighborhood, the best'attention, and largest audiences ever at that point. Many became truly interested for their soul's sal vinced on the Sabbath. Bro. L. H. Smith and his wife, of the United Brethren or Dunkers, openly embraced the Sabbath, and
a young man named Wm. Y. Hoover, em braced faith in Christ, and the Sabbath as a part of that faith. On last Second-day I baptized the latter brother and a sister, M.
D. Anderson, sister of Bro. Mayes, and who had been keeping the Sabbath about two years. On the same day, also, Bro. F. M.
Mayes and his wife, Bro. L. H. Smith and wife, Sister M. D. Anderson and Bro. Wm Y. Hoover, were organized into a church having carofully examined the Articles of
Faith of the Seventh-day Baptists'and approving them, and adopting a covenant of association. Bro. F. M. Mayes was elected pastor, and Bro. L. H. Smith, clerk. The

It is believed that several more will soon be added to this, for the present, the
only Seventh day Baptist Church in Texas I hope the brethren will everywhere pray for the prosperity of this struggling baiad. The church will bear the name of Rose Hill office is Housley, Dallas county, Texas. Bro. Mayes will be ordained at our church. a Cexarkana, next sabbath week or day for-
lowing. I am rejoiced to report that Bro. Mayes sustains an enviable repatation whe he lives, amongst old and young, and preaches well. I have been basy answering
letters from new Sabbaih keepers and enquirers the most of the day. Some of them Yours in Christ,

SIEPT: 23, 1885.
all the demardds made upon us. H. Lewis. It is more dificult to rebuild an ork is in like manner not an easy one. 1. Truth. The fanatic sees but one trath
sil one side of it. The reformer and be conscientiously loyal to it. 2. He must be intensely earnest. Not gash, and earnestness that abides in heat of day,
3. Reform : :-
3. Reform is in the nature of a battle ground. Persistency must, therefore, b the third element of the true reform
"And when ye have done all, stand." 4. Reformers must be full of hope and
aith. Nothing unnerves the man like fear faith. Nothing unnerves the man like fear
or doubts. He must believe in God, and the truth of God. Nothing can overthrow
him; and he who believes this is invincible. 5. All the people must work if the reform goes forward. The rebuilding of Jerusalem
ander Nehemiah is a beautiful illustration of this point.
Our outlook is bright in proportion as we
cultivate these characteristics. The doors cultivate these characteristics. The doors the calls are many and earnest, and we shall win as we are true to these elements of the
true reformer. Not only on Sabbuth truth,
ordination.
In compliance with a request of the First Alfred Seventh day Baptist Church, a coun
il convened at Alfred Centre cil convened at Alfred Centre, N. Y., on
Third-day, September 22, 1885, for the parose of examining Bro. A. G. Crofoot, with gospel ministry. The council was called to entre, who read the action of the Firs alfred Church, under which the council was convened. T,

## " ${ }^{\text {ng, }}$

"Soldiers of Christ Arise."
On motion of Rev. W. C. Titsworth, Rev. A. W. Burdick. of Littlc Genesee, was chosen Moderator, and Rev. Jas. E. N. Buckus, of
Inderendence, Secretary. Rev. C. A. Bardick, of Nile, was chosen to lead in the ex. mination.
After a brief relation of his Christian mination of the candidate proced the exbracing the following, among other points, 1. Call to the Ministry-Evidences and
aties. 2. God-His existence, nature, and attri3. Christ-His nature, attributes, and

Holy Spirit-Nature, office, and work 5. Trinity.
6. Holy Scri
6. Holy Scriptures
and sufficiency.
The plan of Salvation, including re
generation and danctification.
8. Future Life-Resurrection, judgment 8wards and punishments, second coming of 9. The Church-Its origin, organization 10. 10. The Sabbath.

At the conclusion of the examination, the
andidate was requested to retire, when the
ollowing motion, presented by Rev. D. E
Resolved That it is the senas of this counctl that
the brother is qualifed for the gospel minis. ry, and
that we pruceed to his ordination.
On motion, the council took a recess un
il $2.30 \mathrm{P} . \mathrm{M}$.

## The ordination proceeded in.

rder: Discours John $12: 32$, "And I, if I be lifted up from secrating prayer by Rer. Leman." Con who was assisted in the laying on of hands by Revs.Jared Kenyon, Jus.
N. Wardner, and J. G. Burdick
Charge to the randidate by Rev. N. WardHand of fellowship by Rev. J. G. Burdick, f New Market, N.
Jas. E. N. Bacrovs, Sec. of the Council.
Jaf. E. N. Bace vs, Sec. of the Council.
Aurrd Centre, N. Y., Sept. 22, 1885 .

## WASHINGTON LETTER.

(Prom our Rexalar Correspondent.)
W.Asmavatox, D. C., Sept. 25, 1885. Washington, D. C., Sept. $25,1885$.
As the time for the assembling of Con the action of the Senate on the appointments of the President are the topics of conand the places where politicians congregate to swap uews and shadow coming events. It publican majority in the Senate to reject th nomination of H. R. Jackson, Minister to the ground that he is not eligible to office The Attorney General held that the fact tha President Andrew Johnson pardoned Mr made him as ans other citizen. The Republican Senators will hold that the Consti ational amendment of 1873 set up new re that no one who had ever held office under ffice under the UTited States Government, until his disabilities had been removed by special act of Congress.
It is said that the nomination of Mr
Montgomery, the Assistant Attorney Gen oral of the Interior Department, will also fall short of confirmation. The chief ground of objection that will be urged against him is
that of his opposition to the public schools. His attacks upon the public school system of the country in which he denounced th against him to show that he is not sufficountry to hold such a responsible position. proposed special hepublican ine thest of popa$\left\lvert\, \begin{aligned} & \text { proposed special bills in the interest of popa } \\ & \text { lar education. Senator Logan has sought to } \\ & \text { have the Whiskey tax diverted to educational }\end{aligned}\right.$
purposes. Senator Blair is the author of a
bill appropriating $\$ 70,000,000$ to be dis. tributed throughout the States in the ratio of their illiteracy as shown by the last cen-
sun. Senator Hoar and others are conspicuons advocates of Mr. Blair's bill. It i sad that these Senators will oppose the con
firmation of Mr. Montgo firmation of Mr. Montgomery. It is further
arged that while he is considered to be an honest and upright man, he is a poor judge corrupt ring in the Land Office. He is to day relying upon subordinates in the office
who have been conspicuous for their connection with
It is said that Secretary Endicott and Gen. Sh ridan are no nearer a settlement of the contlict of authority between them. The recent pablication of the letter of ex. Secre
tary Lincoln on this question is stated to have been intended by Secretary Endicott to be
the nature of a general order to army off cers for their fature guidance. Gen. Sheridan, it is said, is determined to resist th quite likely that the President will be called it is understood that the President will Gen. Rosecrans has declined the tion of the Ohio Democrats, who invitahim to take part in the present campaign. from his vacation, Gen. Rosecrans called upon him to ask if public officers were allowed to derstood that President Cleveland set his foot down, and forbade any such proceeding
on the part of any one holding office under on the part of any one holding office under
his adninistration. The most interesting event of the week
has been the resignation of Mr. Eaton, th has been the resignation of Mr. Eaton, the
Chief of the Civil Service Commission

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## Illinois.

During the fore part of this season, we
were supplied with a sufficiency of warm weather. Especially in the latter half of
July the thermometer almost continousy at noon, registered somewhere in the nineties, if not above that; but of late the King of
the Day has been more propitious. The year has been an exceptional one, judging from the time I have been acquainted with
the country. We have previously had a
drought in the heat of the Summer, more or drought in the heat of the Summer, more or
less estensive, but we have failed on it this year. The moisture has been distributed
very nearly on scientific principles. The wheat crop very largely winter-killed, so that the most favorable weather this Summer could not make a crop. Other crops
have been very good. Notwithstanding this, it is called hard times. We have learned
that two things are necessary to make farm. ing remunerative. The receipts have not exceeded the expenses sufficiently to leave as much profit as we sometimes get, still we As a charch, we are eujoying a fair degree of prosperity. Not long ago we visited the antismal waters, where two candidates ho has recently embraced the Sabbath, and the other my own son. It is our prayer that
God's Spirit may sufficiently rest upon us, that we may see others coming to a practica knowledg
Word.
We are to be well represented at the Conull quota, and hope and pray that all will fufl quota, and hope and pray that all will plans may be made for the coming year
0 how much we need men and means Nothing but the power of God can ever supply them. Let us more unitedly pray and work

## SPECIAL NUTICESS

Chricaco Mission.-Mission Bible-school at Buren St. and 4th Avenue, every Sabbath afternoon at 2 o'clock. Preaching at 8 o'clock. All Sabbathkeepers in the city,
nvited to attend.
will use them in and printed envelopes for al tions to either the Tract society or Missionary society, or both, will be furnished, free of charge, on
application to the S $\triangle B B A T I$ Reooder, Alfred Cen-

CFinging-Annual Meeting.-The Semi-Annual Minnesota will hold its next session with the Dodge
Centre Church, commencing Oct. 9th, at 2 o'clock $^{\text {and }}$ .M. Eld. A. E. Main will preach the introd


Lis Notics is hereby eiven to allinterested in the Yearly Metings of Iowa, Minnesota, Dakota, and
Kansas and Nebrakk, that arrangements have bean made so that the above named Yearly Meetings will
come on successive Sabbaths, as follows: Iowa, the fome on successive sabbaths, as follows: Yowa, ihe
first Sabbath in Clober; Minnesota the second; Da-
rota the third; Kansas and .Nebraska, the fourth. kota the third; Kansas and .Nebraska, the fourth.
This arragement has been made in order that Eld.
A. E. Main, Misionionary Seccetary, may be present.
$\qquad$
Tre Quarierly Comn union of the SeventhOctober 2 d , at 2occlockek, P. M., and willyhold over on the
Sabbath. All non-reident members are invited to be present if they $\mathrm{c} a \mathrm{a}$ conventently do so ; if no

Richburg, Sept. 21, 1885. AT A regular meeting of the Board of Managers
of the Seventh-day Baptist Missionary Society will be held in the Seventh day Baptist parsonage, Wees
erly, R. I., October 14, 1885, commencing at 9.30 oclock, A. M.
O. U. Whitrors, Recording Secretary.
D
 Botrizh.-Receipts for the week, 42,885 pack ages;
xports, $\mathbf{0 9 5}$ packages. There have been liberal reeipts of even the finest fresh makes of creamery and dairy butter. and all of it could not be soh
without easing off on the price, and the poorer qualities got left as to sales. Specials brought more for choice Fall make private dairy. There wer
frem from 60 to 1,000 tubs of New York State dairy 550 packages of selected Western dairy purter at 18 c .
There There were also several lines of sour and sweet
cream New York State creamery butter at 20 .
and several parcels of New York State dairy odds and ends were cleared up at 12c. A parcel of good
Ohio June packed frkins brought 12 t . EErly packed dairy butter in tubs or tins was hardly eale-
able at all. 'Twas a tame week's market, with mor but the best inquiry 1 for choice Fall prices inside of creamery pretensions. We note th butter from 114 liss of milk, is' shipment on com sale here at 19c. That's a naked fact, but whoeve
oought that butter is yet to be heard from. We

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Crexse.-Recipts for the week, 47,189 bozes;
exports, 11,157 boxes. As usual, fine September
cheese assert themselves as to price. Colored just t present having a slight preference, shippers have had more orders, and there was a cheerful tone to
the market, and 8 y . became the currentlip. At the
same time neme tume held stock and off quality parcels were
neglected, and concessions hat ot be made even
down to 5 © 6 . in some cases, to effect sales. Com-
mon skim cheese the entire september mate of a factory of morning pearance at 4tc. deliverable in New York. We $\operatorname{man}$ fand fit


 ent

$=$
In $\qquad$ . -
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.

## Gelected Mistollann. moterers ivnns.

by buban teall perry.
Probably, none of the holy inflnences of
or childhod have agreater rower for god over ns in our maturer years than the hymn
our mothers used to sing. The mothers of
or the last generation used to sing about their
hounehold duties much more than the mothers of the present time do. The wails
of the old homestead re.echoed the words
of hymns that to ns are zacred ones, becanse


 down to as as if firm the choir of the re
deemed ones who stand around the throneso many of the dear mother's woices hav
been hrubed forever ipon earth. questionings have hard, above the din oi
the great world's confusion, the sweet voic our mother singing
We remember her unquestioned faith, and
 When days of adversity have come to us, an
we hape felt that we wre forsaken of God
the mot the mothers hymn has come to as again
and we have tikkn new courage as we listen
ed to her roice singing
 close of the wear day on the battle-field
and oned for rest, have we heard the
mother singing, just as she zang to ns when athe rocked
wearí' day,

And when we have felt no security of earthly
things, and longed for something sure and roliable, how these words, the mo
so many timess in the noontime of
or
have came to ug, and told us of a firm found.
tion that conld not be moved. tion that conld not be moved.
0 o those hyman, how sool inspiring, they
have been to us on the journey!
How many Yongh places the remembrance of them have
helped us over! 0 sing these
 When yon are performing your household
daties, and the little ones are c clinging to your girirs, sing them. Only a short time
and they will be out in the world, far, far
away from the chilhood's home, terkaps; away from the chilhood's home, Herhaps,
but the mother's sweet voice end the grand
old where,
Anery tonching story of the power of the
influence of a mother's favorite hymm was told me eomat time aggo, and I relate it here
as it may help some good mother who longa to sarround her children with holy influences that will go with them through life. Englind, in a hamblef farm honse, on mother
dwelt. She had one ittle boy, and at evendwelt.
ing wh
sang,

Jerusalem, my happy homel
Name ever dear to me lo
The words were the.echoes of the thoughts

 cowa from the pasture, his mother's voice cowa trom the pasture, hin
ond the ords of the hymn
Blest eatas Through rude a
 after at time the mothereforiciegrew weaker,
and the boy heard her $\begin{aligned} & \text { ing this verse ofterer }\end{aligned}$ and the boy heard her sing this verse
than any other, and in feeble tones-


Soon the mother's Voice was forever hashed
upon earth, and the little boy was motherless; the light
home forever.
home forever.
Tha far war a mand mand and the boy had not the grace to bear the persecutions
which his mother had borne so patiently for
ond yeara. One night, after his father had. dealt
very
his destly
with h him, he stole eoftly out of


 was very ill in an apper room of a tenement honge,
Goding
Goming to the providence of his mother's
city, whissionary not for figotten him,
chim. became unusually interested in the thenleon
man. Hin
merery
Hopent ooniiderable time with his every day;
habitsof
exchange











## 

WIIY NOT DO IT YOURSELF?
"I Will you not $\overline{\text { no to prager-meeting to }}$ nity with me, Ruth? - Come, it will seem
like
ike like old thimes to have you goo, to to the old
place again. Thl have the horese. round in a
few minlutes." "Irll go, John, but don't bring the horse
Wumkin will be pleazanter than riding on
Summer evening like tis, Summer evening like this. It had ben a long time since John Went
worth's sister Ruth, long ago married and gone away, had made a visit to the old home
stead. Her older brothe, now with a sus
picion of gray in his har, was its master it picion of fray in his hari, was its master in
place of the old futher who had for so many
years held an honored position in the well-to


 यp of the dry bones about as badly as an
church you ever zaw. Our rayer-meeting i
Och a dead sort of a place, I gometine such a dead sort of a place, I sametingen
think there is little edification to be found
there., "What seems to be the trouble?"
"Oh, no life abut things. None of the
brethren geeet to have han readiness in giving
 make vigorous start and lead off, the other
would begrad to follow. It really geems a
hame that such $a$ state of things should jep on among Christian people., And
John shook his head in virtuous condemna "Of his fellow-men.
"Why don't you do

One of what kind?",
The kind that take a lead, and stir thingg."
"But,

ward sort. Men are different in their wape
I're almays taken my quiet position in th
background, and left
 you? Are there any who receive more special
orders than others to be diligent in the पas-

He had not for a long time been confronted With anything so, perplesing as this pressing
"Why? Why?
from his sister or any
"uestions so hard to answer. "Wen't he resamed. I say there are, except that in every church are to be
found those who take a lead, and those who
 "Pore than I am doing."
"Perrhaps your feeling. you do about the
deadness isa very good evidence that you are called on.".
"Nonsense Ruth, ,on talk like a womann",
"As to its being right that some should "As to its being right that bome should
othe ther,"
ohe said, with $a$ gober shake of the head, "I can't see it so. I can't help
thinking that the members of a church ought


## in erery one in the prayer meting is, , ike you, oziting for foome one to stir up thing, how long is it going to wait? It seems to

 how long is it goong to wait? It sees to tome a add thing that the Lord's own errants,
year after year profesing his name, claimin yard an for their profesing through his hame, caiminifee,
pard and cherishing the hope of everlasting life
through his abounding grace, should be able through his a aounding grace, should be eabe
to come together without having their hearts
and tongues glowing with praise or prever and tongues glowing with praise or prayer.,
She aaid no more, for she was a woman not given to many, wordi. But, as they
fininhed their wank in silene, there wai
ample time for relief of the burder which



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 "you shonld not havee ordered the things you
did." He asked his name. He told him
He to He took lim by the hand, shut up the book
and said, "II never thought that I should live
to see youn, $\begin{aligned} & \text { Then he told him how, when he had los, } \\ & \text { his father, his mnother was in great distress }\end{aligned}$ his father, his nother was in great distress
and the lad stather had. .oen so kind o one
that he made a solemn promise that, if h kindness to one of his; so he took charlee of
him, paid his bill, gave hmm five shillings and put him into a boat with some sailors ather met him, and he said:
at Father, it is a ooo thing to have a good
ather," and he told him of what had taken
lace. place
ness on
ness $\qquad$ did, and now he has passed it on to yon
Mind, as. you grow up, you pass it on to
others.,
Well Well, one day he was going by train, and
intended to take a frrat-class ticket, as he had
deal of writing to do in the train, when



 the lad that.
the ond
tand

##  -old Jonathund




## A few weeks ago I heard alittle girl's talk

 day", went back to her pocket. "I have $t$ wo silver ten eents and a paper one."
Her brother said: "A tenth of that "But threo cents is such a stingy little to
ive. Is shall give this ten cents. You see, would have had more here, only I ispent
ome for mysell last weeks it would not be be
air to take a tenth of what is left after "Why don't you give the paper ten cents?
he silver ones are prettier to keep." So they are prettier to give. Paper ten
look so dirty and shabby. No, Yill give good thinge
So she had
So she had put one ten cents in her
pocket, when some one gaid. "I hope we
can raike that three hand hed dollare for
Home Missions Then that littole giril gare a groan.
"Oh, is this Home Mission day!? Ther
 hy do yon give it?
Ch, because I

 Now this little affair set me to thinking.
First: We solonld deal honestly with God in

 Fis is niest to keep is also nicest
Fourth: Let us give until we feel

## the conclosive argumbit

1 have read that $\overline{\text { Benjamin Franklin tried }}$ Lave read hat
ten envince the farmers of his day that plas.
all his philosophical er enriched the soil. All his philosophical
rguments failed to convince them; so he arguments falied to convince them; be
took plaster and formed it into a sentence
and the roadside. The wheat coming up tirough
those letters was about twice as rank and
green as the other wheat, and the farmers green as the other wheat, and the farmeris
could read for months, in letters of living green, the sentence:
ed." Argis has been pand castture and fine ere
ent ed." Arguments and canture and wee
mons annot oovince einnergs they want to
read, in pulpit and pew, in our ntter separa


 arungh strea or poyerty, or lonliness, or
through pain,
persecution, or trial, like a cooling river





## 1 LITLLE GIRL's Pall








i


little girle rald.

## veeks ago I heard a little girl's talk pocket-book before church time.

 will be a contribation to tencenta her a pocket. "I havether said: " A tenth of " hree cents is such a stingy little to
hall give this ten cents. Y Yo see,
ave had more here, only I spent myself more here, only I spent
meek; it woald not be tenth of what is left after I
all I all I wanted."
Don't you give the paper ten cents:
ones are prettier to keep."
 ne teand in her give gran, Then

 mind tidi.a.解



## a conclosive argument

that Benjamin Franklin tried he farmers of his day that tried
all his philosophical and formed it into a sentence b
 and culture and flaster sie world, in our con utenter separara-
sictor
been been sanctified eleancut truth:
brothe can pall, sister, the put thergeced
your heart, and open there. or of joy, which will flow on
or porerty, or lonliness, or
trial


## 程apular Sciente.

Concrete Bridges buit in position in
ne piece are not ofily possible, but are really one piece are not only possible, but are really
rery strong and cheap, and more durable han stone. A few years ago one was buil scross a railway cutting in London, which
proved very successiful. Arother has been recently built in Switzerland in a single day ander the direction of Prof. Tetmaier o
purich.- This briageis a single arch of thirty feet gpan, with a roadway 13 feet wide. It
cises $6 \frac{1}{2}$ feet from springing to crown, is rises $6 \frac{5}{5}$ feet from spring inches thick at the crnwn and forty at the springing, with abutments ten feet
thick. The concrete used for the arch was composed of one part cement, mixed dry
vith two parts sand, and the whole then mised with four parts of gravel, and wate
onough to canse a light sweating as th
coucrete set. For the abutments, thi parts of sand and seven of gravel were used
to one of cement. All the materials were made ready beforehand, and at six o'clock in the morring the construction of the abut
ments was begun. As soon as these were brought to the proper height, the centre was
tet in place, the arch was turned,. and tym panum walls were built up on each face of the vas then filled in over the arch, between the ympanum walls, to the road way level,
he bridge was pronounced finished ; whole work having been completed in twe ense of an iron railing on each side. o pass over the bridge at once; and two he concrete, after which a heavy traffic injury to the construction.

Crllular Strocture of Mreted Stelel.
-Microecopical examination shows that molten steel pcssegses a kind of cellular tis imple cellules form of the colluluses. Thesemerations which
the auilurs ternu connuruel the auilhors term connpsuud celld. These
katter cells may be easily identified with what
is ordinarily calleri the grain of the steel their surfaces are therefore regions of leass
sohesion. Hence the fracture of a bar of steel is the surface which contains a min-
imum of carbon.-M. M. Osmoud and Werth. Incratror Ivory.-Imitation ivory is
made of various substances, but the common potato seems about the most unlikely thing
from whi., to manufature it. The
cmurphy has to be put through a rather marphy has to be put through a rathe
elaborate chemical process. When it is com
pleted, it is said to be of a creamy white color, hard, durable, and elastic. Further
more, it can be easily colored while still in
the palpy state. Ceillaloid is one of the most perfect imitations, and at the sam
time, it it about ts infiammable as gunpow-
der. There ought to be a law forvidulin the manufacture of children's toys from thi
dangerous substance. I once had a ball o
celluloid which was seemingly has hard as mar ble. But by just touching a lighted mate
to its polished surface, it burst into a brigh
lame which could only be extinguished b plunging it into water.
for little mite miterial this braclets and necklaces! never wore any celluloid collars or cuff though, that it catches fire so easily when
you come to consider that it is made of gun
sotton and oamplor gum.

## Eprbcts of Heat on Iron Columins.

 Some experiments, according to the buildgr, have recently been made in Munich, b
Professor Buis Professor Bauschinger, to derermine th
comparative security of exposed cast an wronght ron columns in case of fire. It i
well known to most architects that cast iro ubjected to the heat of a condlagration, pur-
ticularly if cold water is thrown upon them while they are hot, and precuutions again iron column are used in building. In Ne
York the law requires that all cust iron co dependent exterior casing to protect them
both from the heat of a itre and from wa ter; and a similar regulation, extended to a
cast iron columna used in building, $h$
lately been adopted in Berlin ately been adopted in Berlin. Columns of mrought iron, however, which are of cours
much less brittle than those of cast iron,
are allowed to be used there without protec tion, and Professor Bauschinger's tests seem to have been made primarily with the inten-
tion of obtaining information as to the be.
havior under the condtions which exist harior. under the condttions which exist in though often used by engineers for suppor architectural work. For the purpose of ex periment, unprotected columns, both of cais
and wrought iron, were loaded with th
serage weights which thes are exper sustain in actual buildings, and were the dred degrees, then to six huidred, and finall
to a red heat, and were then suddenly cooled
by ajet of water from a hose. Under these and cracked, as was expected, hut. did no





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## PATENTS



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as I carried them along the gray, dusty a new life and light as they caught sight o such radiant color.ng.
But one other eye has caught the gleam of the golden-rod, perhaps long before the eveled in its glowing beauty, -the "soups
ves" of "Corunn," or the eye of the poet. Nothing which appeals to the soul can long
escape the keen eye of the poet. Beauty and ongs. So the golden-rod in its constancy, and in the grace of its bright curves, has not
appealed in vaiin to the poet's fancies. The
golden-rod has been embulmed in song. Perhaps no poet has entered so fally into sympa-

## The Gablbath Grchoul.


intranational lessons, 1889. at 2 .


## 



The New!


Amen

| ho, Filled, or Silver Cages. Every Watch Warranted to |  |  |
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## 

## INTRODUCTION.

## repentant lirael. Isa. 10: 5, 6. The king of Syria,

 famine follows, until food 18 sold at fabulous a pricea sisting. The king is enraged against the prophet king comfort by prophesing He returns to th
## EXPLANATORY NOTES.

V. 1. Hear. Give attention to, heed. A measuree.
A medium estimate is twelve quarts. Shekel. About Promised the return of peace as well as plenty, when
V. 2. Windows in heaven. See the flowd. Gen. 7: 11. Shalt not bat thereof. A just condemnation
of willful unbelief. Elisha had before proven his prophetic power.
V. 3. At the entering in. They observed a law
about lepers, but practiced id Why oit wes here untili we die? No one brought them food whrn there was none in the cily.
$\nabla$. 4. If "If 4. If .ist . wee willl enter into the city, or Come. There is only one hope of life; otherwise V. 5. Teviight. Evening, same as verse seven.
Outermots. To the Syrians, but nearest to Samaria. V. 6. For the Lord hath made ... to hear a noise.
At Dothan the Lord had blinded the Syrians; here the sense of hearing is alested He who chooses. Chariots . .. and horese, encouraged Elisha's servant. 6: 17. Now the Syriansare terri-
fied. Hatr guide. . They arose and fed. Thee mate hove imer ined themselves being surrounded. For thoir lives. V. 8. Did eat and drink. Hunger was the most arried away silver and gold. . 9. We do not wedl. All Samaris is suffering for This day. To-morrow may be too late; choose to day. Good tidings. Good news. Our enemy has
fled. There is abundance. Punithment. Either from God, or from the rulers of the city, or then may return, and we, with Israel, lose the opportunV. 10. They came. The lepers. Porter. Gate-
as 8 collective noun, meaning the guard. Tents on
they were
Thents in the

## RECEIPTS.




## 

 hile the catlle were picketed all tents in tha cente V. 13. I moilinnew shoro you . . . have done. With faith he might have seen the promised plenty, butne naturally sipposed it was an ambush like the one naturally sippposed it was an ambush like the one by which Ai was taken. Josh. 8. 8.
V. 13 They are as all the multitude. Perhaps as regarded therr standing condition, or equal to all in V. 14. Two chariots 8021

## V. 16. Acco ord verifed. V. 17. As










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