The Conference gave hearty votes in favor of the adoption of the following resolutions.

The second, after a warm discussion, was amended to limit the majority of the voters better than in its original form. There seemed to be a strong and prevailing desire to give the bugle no uncertain sound when treating of the suppression of the iniquitous work of the American saloons.

1. Resolved, That this Conference commit itself anew and with renewed zeal to all forms of missionary, evangelistic, educational, and reformatory—unto which we as a people, by the providence of God, have been called.

2. Resolved, That we continue to protest most earnestly against the sale and use of intoxicating drinks, and that kindred vice; and that we continue to exert our influence in supressing these great evils which are fast destroying men and undermining society and the nation.

3. Resolved, That we instruct the Executive Committee of the General Conference, and earnestly recommend to the Boards of the Missionary, Tract and Education Societies, that they jointly so arrange future programmes and exercises as to accomplish, if possible, the following and similar objects:

a. That carefully prepared lists of delegates shall be furnished the secretaries by some proper authority from each church.

b. That the most nearly accurate and complete statistical reports possible, relating to the condition and progress of our work, be furnished.

c. That the daily sessions be shortened a little, so as to give more time for social enjoyment and important committee meetings.

d. That so far as possible all regular annual reports be presented in printed form for circulation, in order that their public and full reading may be more largely dispensed with.

e. That larger provisions be made for carefully prepared addresses on great, living questions, and for religious services.

4. Resolved, That we gratefully appreciate the generous and efficient manner in which the people of Brookfield and vicinity have received and entertained the delegates and visitors to these Anniversaries.

Our people are generally aware that for several weeks they have been grave questions before the Executive Board of the American Sabbath Tract Society relative to conducting our publishing interests so that there shall not be in some of its departments expenditures far exceeding the natural income. Especially has the maintenance of the Sabbath Recorder been attended with serious apprehensions, since its subscription list is quite too small, at the present price, to maintain a paper of its size and quality. With an annual net loss of more than $1,000 there is no wonder that the Board are at their "wits ends." At the Annual Meeting, therefore, by a unanimous vote of the Society, the Board were fully authorized to make any change which in their judgment will relieve the difficulty and place the Recorder upon a living basis. All loyal supporters of the Recorder and its able Executive Board will of course give their hearty acquiescence to any measure which the experience and acknowledged ability and candor of the Board may lead them to do. If careful investigation shall lead to a conviction that a change of location and

RECEIVED.

Agreement.

A BOY who was recently advertised in the Recorder for a home has been well provided for. Not less than eight letters were received from parties wanting a good boy. Now if there are other good boys needing good homes, let us know quickly, so those seven other families can be supplied.

A TELEGRAM from Bro. Ashurst, Quitman, Georgia, addressed to our General Conference, was received during its late session, simply citing us to Psalm 134. This expressive Scripture seemed very pertinent to his present circumstances and shows the firm faith of this persecuted brother. The Conference directed the Secretary to reply by telegraph, which he did by citing him to Psalm 37:3.

RESUMED.

"Come unto me," the swivels draw near;
Thy labor soon will cease, allay thy fear;
And neath the shadow of my wings find rest,
As parent bird doth fondly shield her nest.

A BAPTIST from the New York harbor made the following observations:

Various Conference papers of general interest will be published from time to time in the Recorder, in their respective departments. We wish to urge that all these valuable papers be carefully read. Both old and young should read and re-read the address by President S. W. Maxson, in this issue. It received a more than average hearty endorsement by the Conference.

SUNRISE prayer-meetings were in demand at the recent Conference. They were seasons of great zeal and profit. The six days of Conference have come to be packed about as full of work, in which the devotional element predominates, as they can conveniently hold. All these meetings are in pleasing contrast with many others of a similar character that some of us can very well remember.

WHALEY may be the individual opinions of the merits of the Tariff Bill, as finally passed, there seems to be a general conviction that business interests will now be revived and that the long depression is practically over. Mills, merchants, men, and money are already getting in motion. Capitalists are planning and laboring men are ready for employment. Let each now recognize the true relation existing between them and henceforth work for mutual profit.

The Conference.

Of course this issue of the Recorder will be expected to be filled, editorially, mostly, with Conference matters. Weatherwise it would be difficult to find a week more perfect than the six days of Conference. The delegates from abroad to the number of about two hundred and fifty, together with home people were splendidly cared for by the kind, and,—we cannot say un­ tiring, for they must have been tired—friends of the churches of Brookfield and vicinity.

The excellent music furnished by the Brook­field choir should not, by any means, be un­ mentioned when speaking of our late successful Conference. And, besides the regular choir, the services of singers from outside were very help­ ful. Among these were W. C. Dalsal, J. G. Bardick and T. B. Bardick; the latter is our singing evangelist who goes to North Carolina and elsewhere, to help Bro. Geo. W. Hills, on the Southern field. Several duets by Mr. and Mrs. Late Bardick were highly appreciated by the audiences.

A PASTOR asks the question whether it is desirable or not to send, for publication in the Recorder, obituary notices of those who are not in any way connected with, or known by our people, but only those whose funeral ser­ vices are conducted by some of our pastors? We see no reason why such notices should be sent to the Recorder. The principal object of publishing any death notice is to convey the news to some acquaintance. But where a person is known only to each of our people as happens to live in the same place, there is no need of pub­ lishing the notice in our columns.

The Secretaries of the Conference and the Missionary Secretary were appointed a special committee to secure as complete statistics as possible in time for publication in the Minutes. Fifteen or twenty churches made no report to the Corresponding Secretary, B. C. Davis, Al­ fred, N. Y., before Conference. Will the pastors, or some individual member of such churches, now give attention to this matter, and send at once to Bro. Davis the needed informa­ tion? Be sure to state the number of resident and non-resident members, and all the informa­ tion possible relative to money raised, religious condition and general prospects.

The third resolution discussed the last day of Conference proposed to drop off the sixth day and return to the former plan of closing the sessions on Sunday evening. In support of this resolution, it was urged that five days was as long as could reasonably be afforded, by busi­ ness men especially; that many feel compelled to leave as early as Monday morning; and that out of regard for the people, who so generously entertain the delegates, we should return to service only on the former plan. The other hand it was main­ tained that the additional day is greatly needed and can well be afforded, once in the year, for the matters of growing interest and importance to us as a people.
method of work are demanded, no merely local considerations or individual preferences should be allowed to influence us. The greatest good to the greatest number, not our publishing interests; the least waste and the accomplishment of the most good for the money expended, are the questions that should control our decisions and our choices. With such men as propose this Board there need be no fear as to the results of their ultimate decision and action.

GENERAL CONFERENCE.

FRIDAY MORNING—10 O'CLOCK.

The annual session of the Education Society was called to order by L. A. Platt, President of the Society. L. C. Rogers read Isa. 55, and offered prayer. After singing led by J. G. Burdick, who also led the devotional service before the opening of the session, Martin Sindall conducted a devotional service of prayer for fifteen minutes.

This service was followed by some general remarks by the President, the election of E. P. Saunders, as Secretary pro tem, and the annual address by the President. The Treasurer reported the financial situation, assuming the responsibility of the financial matters, and announcing the fact that the Society had a large surplus to carry over from the previous year.

The annual report of the Corresponding Secretary, President W. G. Whitford, was, in his absence, read by the presiding officer, completing the statistical and official statements concerning Milton and Salem Colleges and Alfred University, before noon, and the accompanying address the first thing in the afternoon session.

President T. L. Gardiner then delivered an address on "West Virginia's needs and opportunities." Gardiner gave a very clear description of the present educational facilities in that State. He drew a comparison between the schools of West Virginia now and thirty years ago. Great progress was shown. He also showed very clearly that the present attainments are far below the ideal. He spoke especially of Salem and its needs. First of all it needs funds. With gratitude for the prompt responses to the appeals made last spring in the Recorder, Bro. Gardiner made a tender reference. These confirmations of the pressing debts and the outlook for the college is brightening. He did not forget, however, to make earnest appeals for continued interest and financial aid.

After singing, President A. E. Main then addressed the Conference on the subject of "Alfred University's opportunities and claims." After some words of happy reference to President Gardiner's stirring address, he proceeded to speak on his own theme. This was an eloquent setting forth of the past history and future possibilities of our University. He gave a full statement of the work now being done and the results of the many long years of the college's history.

These appeals for the confidence of the people, and generous support of our schools were evidently well received and sanctioned by the large audience.

The house was densely crowded Friday evening as the usual prayer and conference service was conducted by A. B. Prentice. A large number of people promptly and joyfully responded by testimony, devout thanksgiving and earnest appeals for the divine guidance. Special cases were presented for special prayers; the aged and the infirm; those who were absent, who had been accustomed to meet with us; the sick; the sinner; the denomination; the truths of the gospel; the whole world.

On Sabbath morning, at 10:30 A. E. Main preached to a large audience, probably one thousand persons in the tent erected just back of the church. This sermon was followed by a joint collection for the Missionary and Tract Societies, amounting to $818.

At 2:30 P. M., A. H. Lewis preached in the same place and to an equally large and attentive audience. From the beginning of the subject of the First-day Baptist denomination, as well as from his own membership in it, he had naturally accepted and sustained all its views with perfect sincerity and unhesitating belief. The reasons for keeping Sunday, which he had been taught, were of the Puritanic sort, as these seemed to have been then advocated by that people. To that day the original Sabbath, with its required mode of observance as defined by Moses and by Christ, was transferred by divine authority, at the resurrection of the latter. The proof of this fact is found in the New Testament. The Jews keep the seventh day because they adhere still to the old dispensation, and reject the new, which was introduced and established at the Saviour's ascension.

As further evidence, those Christians who rest on First-day constitute the immense majority, and those who worship on Seventh-day form an insignificant minority. On the former the blessing of God therefore certainly rests. Besides, they are greatly prospered in their spiritual life, as well as in rescuing their fellow-men from sin. The Seventh-day Baptists subject themselves to much odium by their fanaticism, and remain in error from their superstitions zeal. While they are respected for their courage in enduring many inconveniences and sacrifices, they must be pitied for their ignorance and eccentricity.

Nathan's conversion to the true Sabbath occurred in 1842, soon after he had settled down to pursue a full course of study in Alfred Academy. The steps to this radical change are distinctly tracked and very important. Previously he had developed a most sensitive conscience in his religious struggles. He had formed the unalterable conviction that the moral law is permanent, and therefore constitutes an essential portion of the gospel. His idea of loyalty to God required him to obey implicitly all divine commands revealed in the Scriptures, in both their spirit and their letter. His mind had undergone an excellent preparation to consider cautiously and thoroughly the question of the Lord's Sabbath. From this attention was called seriously to it. He was, at first, inclined to advocate firmly and boldly the opinions on the subject which he had always thus far maintained. Here, at once, he met with a rebuff, which set him to examining carefully the foundation for his views. It happened in this manner:

He felt it his duty to show the Seventh-day-keepers, with whom he had become acquainted, that their reasons for worshipping on that day ceased to have any application or binding power at the death of Christ, as since that event the first day had taken its place by the direction of God. Of course, his position was denied, and he was asked to bring forward proofs to sustain it. In searching for them in the Bible he was surprised to find that the passages on which he relied do not read as he expected, and he was compelled to admit that a

HISTORICAL & BIOGRAPHICAL.

EMBASING THE SABBATH.

From childhood he has been trained to observe strictly the first day of the week as the Sabbath. His conduct in this respect had been shaped principally through the influence of his father, a respected deacon in the church, and of the older children, all of whom were professors of religion. From all of the family they were introduced with the First-day Baptist denomination, as well as from his own membership in it, he had naturally accepted and sustained all its views with perfect sincerity and unhesitating belief. The reasons for keeping Sunday, which he had been taught, were of the Puritanic sort, as these seemed to have been then advocated by that people. To that day the original Sabbath, with its required mode of observance as defined by Moses and by Christ, was transferred by divine authority, at the resurrection of the latter. The proof of this fact is found in the New Testament. The Jews keep the seventh day because they adhere still to the old dispensation, and reject the new, which was introduced and established at the Saviour's ascension.

As further evidence, those Christians who rest on First-day constitute the immense majority, and those who worship on Seventh-day form an insignificant minority. On the former the blessing of God therefore certainly rests. Besides, they are greatly prospered in their spiritual life, as well as in rescuing their fellow-men from sin. The Seventh-day Baptists subject themselves to much odium by their fanaticism, and remain in error from their superstitions zeal. While they are respected for their courage in enduring many inconveniences and sacrifices, they must be pitied for their ignorance and eccentricity.

Nathan's conversion to the true Sabbath occurred in 1842, soon after he had settled down to pursue a full course of study in Alfred Academy. The steps to this radical change are distinctly tracked and very important. Previously he had developed a most sensitive conscience in his religious struggles. He had formed the unalterable conviction that the moral law is permanent, and therefore constitutes an essential portion of the gospel. His idea of loyalty to God required him to obey implicitly all divine commands revealed in the Scriptures, in both their spirit and their letter. His mind had undergone an excellent preparation to consider cautiously and thoroughly the question of the Lord's Sabbath. From this attention was called seriously to it. He was, at first, inclined to advocate firmly and boldly the opinions on the subject which he had always thus far maintained. Here, at once, he met with a rebuff, which set him to examining carefully the foundation for his views. It happened in this manner:

He felt it his duty to show the Seventh-day-keepers, with whom he had become acquainted, that their reasons for worshipping on that day ceased to have any application or binding power at the death of Christ, as since that event the first day had taken its place by the direction of God. Of course, his position was denied, and he was asked to bring forward proofs to sustain it. In searching for them in the Bible he was surprised to find that the passages on which he relied do not read as he expected, and he was compelled to admit that a

HISTORICAL & BIOGRAPHICAL.

EMBASING THE SABBATH.

From childhood he has been trained to observe strictly the first day of the week as the Sabbath. His conduct in this respect had been shaped principally through the influence of his father, a respected deacon in the church, and of the older children, all of whom were professors of religion. From all of the family they were introduced with the First-day Baptist denomination, as well as from his own membership in it, he had naturally accepted and sustained all its views with perfect sincerity and unhesitating belief. The reasons for keeping Sunday, which he had been taught, were of the Puritanic sort, as these seemed to have been then advocated by that people. To that day the original Sabbath, with its required mode of observance as defined by Moses and by Christ, was transferred by divine authority, at the resurrection of the latter. The proof of this fact is found in the New Testament. The Jews keep the seventh day because they adhere still to the old dispensation, and reject the new, which was introduced and established at the Saviour's ascension.

As further evidence, those Christians who rest on First-day constitute the immense majority, and those who worship on Seventh-day form an insignificant minority. On the former the blessing of God therefore certainly rests. Besides, they are greatly prospered in their spiritual life, as well as in rescuing their fellow-men from sin. The Seventh-day Baptists subject themselves to much odium by their fanaticism, and remain in error from their superstitions zeal. While they are respected for their courage in enduring many inconveniences and sacrifices, they must be pitied for their ignorance and eccentricity.
fair and clear-headed interpretation of them does not favor his position.

Yet he did not yield. He believed that substantial proofs of the change did exist somewhere, and that he could not come across them because of his ignorance. So many eminent and learned divines could not be in error. So he began to read all articles bearing upon his side of the subject and coming within his reach.

He, the day minister, he supposed, had studied the matter. He was amazed in discovering that they, like himself, were puzzled in attempting to refute the arguments offered on the other side. They tried to quiet him by these pleas: (1) "It does not matter much what day we keep, provided we keep one day in seven properly." (2) "As it is not essential to salvation it is not best to be very scrupulous about it." (3) "If it is not right to keep Sunday the Lord would not prosper as he does those who keep it." (4) "It is a question of time alone—of twelve or twenty-four hours, and not of obedience to God, or of the observance of the institution of the Sabbath." (5) "The Seventh-day people are advocating a dead issue—a hopeless cause; because, according to it, the Christian Sabbath is not Sunday." To him not one of these was satisfactory. The new economy, as well as the old, sets apart a particular day in the week. No other could be a substitute for it. It is treating the Author of the Sabbath with great disrespect. It is a refusal to recognize the institution which he has appointed and made sacred, an important matter. The argument that those of his own belief are blessed could be used to favor heathenism, because pagan worshipers vastly outnumber the followers of Christ. Thus, the day of the change of the Sabbath is a breach of the Sabbath, and held by his pastor on better premises.

Now it is necessary to consider whether the change of the Sabbath can be used to favor heathenism, because of his".

"His heart is not satisfied; for more than the world can give it peace; it hasInfected hestary brood; and Its every beat is an awful cry for love that never can change nor die. —Paul Craig.
more than 90° and less than 40°, 100 days for $40 to $100, 150 days for more than $100. In Pennsylvania, 3 months for $20 or under, 6 months from $20 to $60, 9 months for over $60. In this State, he allowed upon a judgment entered upon by confession or on a warrant of attorney after maturity. In West Virginia, 2 months on $50 or under, 4 months on $50 to $100, 6 months for more than $100. In Wisconsin, one month on $10 or under, 2 months from $10 to $20, 4 months on $20 to $50. Executions against corporations and on judgments of wages for labor cannot be stayed.

In the case of judgments rendered of courts of record no stay is allowed in the States of Alabama, Arizona, California, Connecticut, Delaware, Florida, Georgia, Idaho, Illinois, Kansas, Louisiana, Maine, Massachusetts, Michigan, Mississippi, Missouri, Montana, Nebraska, New Jersey, New Mexico, New York, North Carolina, North Dakota, Ohio, Oregon, Rhode Island, South Carolina, Tennessee, Texas, Utah, Vermont, Virginia, West Virginia, Wisconsin and Wyoming.

In the following States, what is said under the head of stay of execution in a justice court applies with equal force to the judgments rendered in courts of record: Arkansas, Indiana, Indian Territory, Iowa, Kentucky, New Hampshire, Oklahoma, Washington. In Colorado, a reasonable stay is allowed when the levy is on personal property. In Delaware, 9 months. In Georgia, 60 days. In Maryland, in the counties outside of Baltimore, executions cannot be served before the hearing of the case for the obtaining of judgment. This is true both in courts of record and in the cases of judgments before magistrates. In the city of Baltimore, judgments rendered in courts of record may be superseded for 6 months by giving security. In Minnesota, 6 months is allowed. In Nebraska, 5 months for $50 or less, 6 months from $50 to $100, and in all other cases 9 months. In Pennsylvania, 6 months for $200 or less, 9 months from $200 to $500, one year for over $500. The same remark applies as in the matter of continuing by confession and warrants of attorney, as in the case of a judgment before a justice of the peace.

PLYMOUTH, MASS.

THE LANDING PLACE OF OUR FORFATHERS.

(Concluded.)

But let us descend the 37 granite steps of Cole's Hill and look for the Rock. Yes, there it is, but it has a history. Poor old Rock! The Creator knew that it needed to be harder than any other to withstand its trials; and when you finally "come to yourself," you stand there pitying it! In 1741 they built a wharf about it, extending far out into the harbor. This left the Rock ten feet below the surface. In 1774, in endeavoring to raise the Rock, to prevent its being covered, a large piece split off. That was taken to the town square, where it remained fifty-nine years. July 4, 1834, it was taken over to Pilgrim Hall, where, with an iron frame about it, it remained forty-six years. Visitors could stand on the Rock and Mr. Stickney, the gentleman before mentioned, took the matter in hand and proposed using a cement as near the color of the Rock as could be made, to reunite it. Accordingly, September 27, 1880, without ceremony it was carried back to its original place, from which it had been separated one hundred and five years, and united with the other portion. The whole Rock was then raised ten feet higher than when they first landed, but precisely over the same spot. Being so hard, prevented its further breaking and losing its proportions. Over it Mr. Stickney has set a handsome canopy, supported by four columns and guarded by four iron gates. They are opened at sunrise by an old man and closed at 6 P.M. by a young man. The Rock, on the side they landed looks like a large potato, and on the side landward, slants at an angle of 45 degrees and bears the carved date of "1620."

As the waves lapped the shore of Cole's Hill, some of the Pilgrim's bones became exposed; and carefully gathering all that could be found they deposited by the lower left rock, and sealed them into the space in the canopy over the Rock. Nothing but a few chippings have been taken from the Rock, it has been so well guarded; but if your purse is heavy enough you can buy tons of almost any man around Plymouth, who owns a hammer! In some way they can always "arrange to get you a piece." But we notice it does not always match in color! The Rock, as well as information, are abundant therewith. Every other person is a "direct descendant" from the Mayflower's best man, and knows all about the whole business! Consequently you need to carry a mental sieve with you or you will get strangled.

At 9 o'clock at a solemn old bell peals forth, and however full the summer scene on the bluffs may have been, with fifteen minutes for every Plymouthian is gone. Such is their custom, even if they return. And when you have hunted history until you are measurably satisfied and thoroughly tired, return to your room at the hotel, that has an outlook toward the Rock, and resting in an easy chair, close your eyes and let the scene steal in at the window and softly fan your cheek. Morpheus will bid you to accomplish more in thirty minutes than did all the forefathers. A sudden cry, "the boat's coming!" awakens you and you think it must be the Mayflower; but a clearer view of your solicitation for a similar visit is instead of 1824. Then steering up to the Rock, the boat, filled with living freight. The band discourses "Home, Sweet Home," as the expectant crowd drifts toward Plymouth Rock. The average number who visit it in one day is fifteen hundred. This gives you a panoramic view of them as they reach the Rock.

Two boys with hands in pockets run in at one gate and out at the other. Following is a would-be smart man, who, attempting to jump over it, falls heavily on his digestive organs. Next comes a meek, quiet woman weeping over it, and picking the near-lying weed, absorbs her tears as a sorrowful handkerchief. Another class envelope themselves in a cloud of cigarette smoke, trying to catch a glimpse of the Rock between the azure rings. A man of clerical bearings approaches and thoughtfully plants his foot on it. Some reverently lay their hands on it as though pressing the frigid brow of a monarch lying in state. Electric cars, hacks, coupes, buggies,"barges," buses, wagons and hails for the occupants to gaze at. Some dismount, but the pursuers laughingly drive on joking and talking. A large Newfoundlander dog marches majestically through the gates and lays himself, panting, on its surface. An aged man at- tempts to stand on it and falls backward. Another, attempting to impart information sans a wire, has no land by which to use them. Some one asks, "How came a soam of cement to the Rock?" A bystander, who, of course, knows all about it, answers, "The water once came up there and washed the Rock apart." Artists drop down anywhere, everywhere, and sketch until the boat whistle sounds. A gallant young gent assists a Miss to the top of the Rock by the finger tips, where she poses a few seconds like a butterfly on a flower.

The fast young man leaps on it and finishes a bottle of wine. Some one volunteers to tell us that "The first Indian woman who was buried here was Rose Standish," much to our quiet amusement. A bright boy faces the crowd and shouts, "I am one of the bones of our Pilgrim Fathers!" One comes with a pair of old shoes "to climb the Rock." A fond, gentle- manly father lays his child on the Rock. General Grant raised his hat to it, and Mrs. Grant knelt and kissed it.

Reluctantly we turn away and feel that we are attached even to the old whistling buoy that seems to weep out, at regular intervals, the concentrated groans of over two hundred years. One more look at Plymouth Rock and we leave it, grateful that there is a Higher Rock into whose presence all nations will be gathered.

MISSIONS.

MISIONARY SOCIETY.

The Fifty-first Annual Session of the Seventh-Day Baptist Missionary Society was held in connection with the Seventh-day Baptist General Conference at Brookfield, N. Y., August 16, 1894, commencing at 9.30 A.M., the President, William L. Clarke, in the chair.

After singing "Stand up, stand up for Jesus," and the "History of Scripture," and Matthias, 88:18-21, and prayer by the Rev. C. L. Gardiner, and singing, "Hark! tis the Shepherd's voice I hear," E. B. Saunders conducted an earnest and helpful devotional service.

Then after singing, "More about Jesus would be told, if we knew the deed to do," by the President, who thereupon delivered the opening address, based upon John 8:12, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." Then, after singing, "Take my life and let it be," the Treasurer, A. L. Chester, presented his annual report. Thereupon, after singing, "Anywhere with Jesus," the remainder of the Fifty-second Annual Report of the Board of Managers was presented by the Corresponding Secretary, the Rev. O. U. Whitford. Upon motion to adopt the report, after a few appropriate remarks by the Rev. H. E. Randolph, its consideration was temporarily waived.

The President then appointed the Committee on Nominations, as follows: The Rev. L. E. Livermore, H. D. Babcock, J. F. Hubbard, the Rev. S. L. Lee, the Rev. J. L. Huffman, E. B. Saunders.

After benediction by the Rev. J. L. Huffman the session adjourned.

AFTERNOON SESSION.

After a short prayer service prayer was offered by the Rev. S. S. Powell, who read the Scripture lesson from Acts 2, and conducted a brief devotional service.

The President then called attention to the request, mentioned in the annual report, that special prayer be offered for God's blessing upon the gift of the New Testament to the Emperor of China, which prayer was offered by the Rev. A. E. Main.

After singing "Throw out the life line," Mrs. L. A. Platts introduced to the Conference Dr.
Rosa W. Palmborg, who spoke in a deeply interesting manner of the work of missions and the relation of women thereto. She gave a very pleasing account of her early life, and the circumstances which led her to offer herself to the Missionary Society. After this address Mrs. A. A. Flaitz spoke for a few moments in a very earnest manner, making a plea for our missions, and a greater consideration for them, especially when among us, that we may not require too much of them.

After singing, "All for Jesus," E. B. Saunders spoke for a little while on evangelistic work and the relation to our life. He then introduced Oris R. Quicks, who gave an address on the theme, "How to Interest our Young People in Mission Work." He said that he thought the Y. P. S. C. E ought to take part of the support of Dr. Palmborg as their special work.

After singing, "The morning light is breaking," the services of consecration were held, whereby Dr. Rosa W. Palmborg was set apart to the work of missions. The Rev. A. E. Main delivered an address pertinent to the occasion, of great power and beauty. He referred to the importance of foreign missions, of Chinese missions in particular, and more especially of the work of the medical missionary in that country. The consecrating prayer was then offered by the Rev. J. M. Todd. An address in behalf of the Managers of the Board of Managers was then delivered by the Rev. O. U. Whitford, who spoke of our character as a missionary people and our devotion to the work, as well as of the warm personal interest of the Board of Managers in Dr. Palmborg. The Rev. O. U. Whitford read a telegram from the Woman's Board of the General Conference to Dr. Palmborg, as follows:

To Dr. Rosa W. Palmborg.

Greeting.—Send Numbers 6, 24, 25, 29, and 2 Cor. 9: 10.

From the Woman's Board.

After singing, "Blessed be the name," the benediction was pronounced by the Rev. A. E. Main, whereupon the session adjourned.

The meeting was called to order at 7:40 o'clock. The Annual Report was at once adopted. The Committee on Nominations presented its report as follows, which was upon motion adopted:


Respectfully submitted,


The Rev. A. E. Main offered the following resolution which was adopted after remarks by the Rev. G. H. F. Randolph:

Resolved that this body expresses the hope that the Board, at no distant time, will be supplied with the means and find the person to take the needed care of our Boy's School in China.

It was voted that the correction and approval of the minutes be referred to the Board of Managers.

It was voted that when we adjourn we adjourn to meet at 10 A. M., on the fifth day of the week, in connection with the General Conference in 1895.


Miss Clara Stillman then sang a solo, "In the Secret of His Presence," after which the congregation sang, "Leaning on the Everlasting Arms."

The Annual Sermon was then preached by the Rev. F. E. Petersen from Isa. 62: 11. Theme, "World Wide Evangelization, or The Message of Christ to His Church at the Present Day." This was an earnest, practical and pointed appeal to the churches of Christ to rise to their full privileges and to be willing to be used of the Holy Ghost for the evangelization of the world.

Prayer was offered by the Rev. A. B. Prentice, after which an anthem was rendered by the choir, "I will rejoice in God."

The Society was adjourned after the benediction by the Rev. L. B. Swinney.

WILLIAM C. DALON, Recorder.

DRAWING NEARER TO GOD.

To the Editor of the Sabbath Recorder.

Though, like Bro. D. D. Rogers, I am not very familiar with the end of our Seventh-day Baptist people upon the sanctification topic, yet having, since my isolation from church privileges come into contact with some Holiness preachers, and so been led, like Bro. R., to study the subject in the light of the Word, I offer a thought, and attempt to make it meet at least two of the three requirements you mention. I will be brief, and, as I see it, strictly Scriptural. You and the readers must judge if the thought is intelligent.

First. Then I say, yes brother, I do think sanctification includes the reach of all believers, for if God has willed it (1 Thess. 4: 3) and Jesus asks it for us (John 17: 19), then surely we may feel confident that the way is open for us to attain to it, even to the sure knowledge that our Father and our Saviour and keeper are watching us. John 14: 23. Then, if we add to believing, obeying—willing keeping of all the Word—because we believe I John 3: 22; and have in us the same mind which was in Christ (Phil. 2: 5), we will be willing, yes glad like him to pay the price. John 15: 13, 20. And will not count the cost too high.

Second. Bro. R. says, "We who are removed from church privileges feel the need of this abiding love." Good Thank God for that brother. And, if you feel it enough; if you feel it enough; if you feel it enough, then more fervently for that brings you nearer to getting it. It is an evidence that he called you out of reach of church privileges to the higher privilege of a closer walk with him; to a fuller trust in his power to keep you above all temptations; to the more careful study for yourself of the secret of his presence. And, as you might more factually hold up that "light of the world" to some who were unable to see it all at the big church where you were. The fact that you do feel the need of this abiding love more now, in your isolation, than you did while you enjoyed church privileges, teaches, or should teach you; that God saw that you had become too fond of leaning on the good pastor and the brethren; that by so leaning you were in danger of forgetting the strong arm of strength everlasting; that instead of growing strong in the Lord you were only daily adding to your weakness; growing less and less able to bear fruit for the Master's use; less able to stand in the storms that the enemy is preparing to hurl upon you.

Then, lone, scattered brethren, thank God and take courage, for if he has called you out it is to stand for him and rest in the promise that he will stand with you. Matt. 28: 20.

And now just a word to you who are left in the enjoyment of the blessings and privileges of church fellowship, strong and full of faith brethren, to help you by words of encouragement and deeds of love higher and higher, who enjoy eloquent sermons by holy men, in eloquent and costly edifices. Has not a call come to you? Do not the very echoes of the air about you seem to call in trumpet voice to every one of you? "How shall they hear without a preacher?" They are not a few scattered brethren only; they are a great multitude of us who hear.

You, especially, who have idle preachers among you, and are able to pay them for going too. Are you not called to send them? For which are you promised most, receiving or giving? J. N. FORBES.

CROMANTON, Fla.

LIQUID BREAD.

I remember once seeing over a public house door in Liverpool, "Good ale is liquid bread." I quoted it, and said, "Get me a quart of liquid bread." The landlord said, "Ah, first-rate sign, isn't it?"

"Yes," said I, "it's its true."

"Oh, it's true enough; my beer is all right!"

"Well," said I, "gave me a bottle to take home."

He gave him a bottle of this liquid bread. I took it to Dr. Samuelson, an analytical chemist, and I said: "I want you to tell me how much bread there is in this bottle."

He smelled it and said, "It's beer."

"I think it's liquid bread."

"Well," he said, "if you will come again in a week, I'll tell you all about it."

He charged me. It is the greatest. In a very short time I was able to know all about the liquid bread. The first thing about it was there was 95 per cent of water.

"It's liquid, anyhow," I said; "we'll pass that. Now let us get on to the bread."

"Alcohol, five per cent."

"What's alcohol?" I said.

"There's the dictionary; you can hunt it up for yourself." I hunted it up and found alcohol described as a "powerful narcotic poison."

Well, I thought, this is the queerest description of bread I ever read in my life. Then he gave me a number of amusing facts. He explained the cause of things, which he had put carefully down on each corner of a piece of white paper, and which tend to show that a bottle of this liquid bread was the exact equivalent of a quart of the most filthy-looking dirty-looking powder. That was the bread—two per cent.

"And there would not be so much as that," said Dr. Samuelson, "if we were Bass or Aleopps. This is bad beer."

"I'll try the better beer the less bread there is in it."

"Certainly. It is the business of the brewer to get the bread out of it, not to put the bread in it."

This is the simple, scientific truth with regard to beer, and the case is stronger with regard to wine. There is really so much nourishment in them all. —Selected.

The Bowers on the table double the courses.—Selected.
WOMAN'S WORK.

WOMAN'S HOUR AT CONFERENCE.

At the session of the General Conference at Brookfield, N. Y., the evening after the Sabbath was, according to the usual custom, devoted to a special programme, under the direction of the Woman's Board, Mrs. W. A. Rogers, of Waterfill, Me., presiding.

After an opening voluntary by the Rev. W. C. Daland, Mrs. Rogers introduced the reading of passages of Scripture by various sisters in the congregation. Prayer was offered by Mrs. O. S. Miles. An anthem by the choir was followed by the report of the Corresponding Secretary, Mrs. Albert Whitford, read by Miss Ethel Haven. This included the report of the Associational Secretaries, showing a hopeful condition of the societies in nearly all localities, a statement of the money received from the sale of photographs of Dr. Swinney, an interesting letter from Miss Susie M. Burdick, of Shanghai, and a report of the Home Mission Box work.

After a solo by Miss Clara L. Stillman, the report of the Treasurer, Miss Elizabeth A. Steer, was read. The first paper was read by Mrs. O. U. Whitford. She took, as her subject, "A Fuller Consecration of Ourselves to the Cause of Missions," and interpreted consecration to mean giving—either of time, money, study medicine, and loyalty, of our lips, lines of action, and work pertaining to our spiritual interests. In our giving for the work there is no better rule than God's: "Bring me all the tithes." Give, and it shall be given unto you: "Honor the Lord with thy substance." If we give our tithes to the Lord's work he will make nine-tenths go farther than ten-teenths without such offering. If all our people give one-tenth of their income, the Lord's work would not suffer for lack of means, as has so often been the case.

The congregation sang one stanza of "Coronation," and then listened to a paper on "Our Duty to the Home and Foreign Work," by Mrs. W. C. Whitford, of Alfred. There is no longer any question but that we have a duty to missions, and home and foreign work cannot be separated. Then we should regard it not only as a duty, but a sacred privilege. It is a great privilege to be co-worker with God. A very practical duty for us in this connection is to inform the world of the work. "Our duty to Educate our Children in the Spirit of Missions," was discussed in a paper by Mrs. J. P. Mosher, who considered that the attitude of our young people to missionary work rests largely with the parents.

In the absence of Mrs. W. C. Daland, her paper was read by Miss Agnes Babcock, who stated that Mrs. Daland thought she could not satisfactorily answer the question assigned her, "How shall our Children be so Trained that they will Remain Loyal to the Sabbath Truth?" in the time that remained for the preacher, and would therefore give but one reason for Sabbath disloyalty. This is the habit of fault-finding about the inconvenience of keeping the Sabbath on the part of parents. If all our people would train their children to regard the breaking of the fourth commandment as great a sin as that of any other in the Decalogue, there would be less laxity from our faith.

After an anthem by a quartet of the Leonardville choir, Dr. H. W. Palmer gave an address on "Our Medical Mission." She said in brief: Medical missions were established when Christ came to the earth. Of his thirty-six recorded miracles twenty-six were of healing. He commissioned his disciples to procreate and heal, and they had the healing power to the glory of God. Medical missions are worth all they cost. In foreign lands the need of them is imperative, for various reasons. First, the merciful deeds performed by missionaries are object lessons of their sincerity. Second, the native surgeons know very little about anatomy or medicine. They give human flesh for medicine, burn powder on the bodies of sick people, prick the flesh with needles to allow an outlet for evil spirits, and beat gongs and drums to make them away. All who are sick are supposed to be possessed of the devil.

In the case of one boy who was covered with sores the treatment consisted of applying the flame of a candle to each sore. Among other cruelties practiced by the heathen, and especially that of foot-binding in causing terrible agony for all girls. Some missionaries have returned from their fields to study medicine, because they found they could do much more good if able to treat the bodies of those whom they would help. In China there is only one physician to every 2,500,000 persons, while in the United States there is a physician to every 460 persons. Third, the climate of China is extremely unfavorable for missionaries who go there, and if it were not for home physicians other missionaries would, or be obliged to leave their work to recuperate. The first medical mission in China was established by Rev. Peter Parker, at Canton, in 1835. Our own mission was founded by Dr. Swinney, at Shanghai, eleven years ago, when he began his labors. The hospital is always full, and Dr. Swinney always busy. While the patients wait a Bible woman talks with them and gives them tracts, and then Dr. Swinney tells them about the Saviour while she is treating them. One great opportunity she has for doing work is going into private families as a physician, where she is afterwards warmly welcomed as a friend. She goes occasionally into the country, where so many come to her that she is not able to treat them all. She once removed a cyst from a woman's eye, who so spread the doctor's fame in her own locality that sixteen persons, with various afflictions of the eyes, came to Dr. Swinney for treatment. One was a woman about 85 years old, stone blind, who came in perfect faith that she would be restored. Owing to the lateness of the hour the Rev. O. U. Whitford's paper on "Organization" was omitted, but will be published at some future time.

With the singing of "Blest be the tie that binds," closed this most interesting Woman's Hour. The report of the Woman's Board was formally adopted at the Conference before the close of the session.

Every life has some burden. To the Christian the burden becomes a cross, that he finds easy to bear so long as he imitates his Master by doing good.—Ezek.

Make no haste to be rich if you would prosper.

SYSTEM IN OUR GIVING FOR THE WORK.*

By MRS. T. T. BURDOCK.

As we gaze into the starry heavens on a clear night and view the myriad shining stars, each in its own time and place, shedding its light, whether brightly or dimly, according to its size and shape, so we see no other way of harmony, no mistakes or disappointments, and we instinctively exclaim, surely order or system is heaven's first law.

The prosperous merchant, the successful mechanic, and the thrifty farmer, as well as the exemplary housewife, the excellent teacher, each must have as the basis of success some form of system or order. All have seen the lack of this prerequisite in the untidy workshops, the disorderly homes, and the miserable condition in which many unsystematic persons live and labor.

We as individuals form society, and out of society are our schools, churches and many other organizations established. We are co-operators together in every sphere of action, and each must act well his part if we achieve the greatest good to the greatest number. There must be leaders to plan the work, and system to execute the same, and hearty co-operation and unity of heart and feeling to accomplish desired results by labor. If this be necessary in performing our worldly duties, how much more is it to be desired in transacting business pertaining to our spiritual interests. There are moral obligations resting upon each one of us, not alone as Christians or as members of the church, but as citizens and as individuals, to help to make the world better by uplifting the oppressed, encouraging the despondent, and by helping the needy; and there are thousands of each class all about us, in home and foreign lands. We constantly hear the Macedonian cry, if we but listen for it; and like the good Samaritan of old, may we not only hear but heed the call, not alone for the service we may render the distressed, but for the real good we may bring to our own souls in the consciousness of having done something for the Master.

How shall we systemize our work so as to accomplish the greatest and best results? I believe there is no better rule than that laid down by God himself, to wit: "In all thy ways acknowledge him, and he shall direct thy paths.""Give, and it shall be given unto you, good measure, pressed down, and running over shall men give unto your bosom. For with the same measure, that ye mete, it shall be measured to you again." "Honor the Lord with thy substance, and with the first fruits of all thy increase, so shall thy barns be filled with plenty, and thy presses shall burst with new wine." (Lev. 26:9, 11.)

These are some of the rules of giving. These are both financial and spiritual promises assured by him whose word never fails. Are we not safe then in the matter of tithing? But some say, "I cannot afford to give one-tenth for benevolent purposes, for it takes the whole I can spare or save to make both ends meet." You say, it is strange logic that nine-tenths will go farther than ten-tenths, and so it would if figured according to our arithmetic.

*Paper read at the Woman's Hour of the General Conference, August, 1894. Published by request.
but when God does the reckoning and adds the increase the computation surpasses our highest estimates, and this is the testimony of thousands who have tried and proven it. If we wish a rich remuneration which is only left us let us give it to God’s keeping. He will water and bless it, so that it shall bring a greater ratio of interest than any capitalist can offer, or investment can insure. If all our churches, composed of individual members, practiced what one believes God expects and requires of us, one-tenth of all our increase, be it more or less, then would all our treasuries never become depleted, there would be enough to meet all bills, and pay all debts. Then could we enlarge our borders, send out more missionaries, any many more souls would be converted, and God’s kingdom come upon the earth. What we need as Christians is system in the Lord’s work. Give not what is left after all our wants are supplied, if indeed anything does remain; but give that which is his own—which only lieth to us. Give, not grudgingly, but, with willing hearts, accompanying our gifts with our prayers that God will accept and bless the offering for the evangelization of the world, and the saving of souls. Suppose a lady says she gave so much for benevolent purposes. Of our bright, ambitious young men who would undertake to do business as his grandfather did would almost certainly fail—the person who would attempt to re-establish the social customs and usages of the previous century would be looked upon as a very eccentric person if not absolutely crazy.

Constant change is one of the laws of nature. No to-day is exactly like yesterday; no to-morrow can be the counterpart of to-day. This constant and unceasing change, in something different, is as strongly marked and as frequently observed in the religious world as it is in the business and social world. We are not to be understood as admitting that the fundamental truths of the religion of Christ are or can be subject to change. No, the Fatherhood of God and the Brotherhood of man, with all resulting facts and duties, is as true and binding now as it was “when the morning stars sang together,” and will remain so till the heavens be changed. No, as a scroll and this world shall cease to be. To illustrate the duty of humility, the obligation resting upon us to be ready and willing to do anything however menial, for the comfort and well being of our fellow creatures is as obligatory upon us as it was when Christ walked the earth.

The great object lesson of humble service given by our Saviour and recorded in the 13th chapter of John should convince all of the duty resting upon us to be always ready to render such service to common humanity, but most, if not all of us, have become such comfortable conditions and environments we give us much better ways of imitating and obeying Christ in the truths taught in this lesson than by literally following his example by girding ourselves with a towel, taking water and washing the feet of our fellow guests.

The Sabbath-school is of so recent date that I can remember its first organization in the vicinity of my home, and was enrolled as a member at its first session in my home church. The Y. M. and Y. W. C. A. are still in their infancy. Perhaps it is unnecessary to multiply examples of this tendency towards something new in the religious customs; but coming to our own denomination it is evident that there is a great change of sentiment both inside and outside our church, and a great change of principles of thought and feeling in the business and political world.

The idea has seemed to obtain among many of our people that our peculiar views as to the sanctity of the Bible Sabbath have so set us apart as a people that the rest of the world, that it has been, and is incumbent upon us to withdraw from the great business centers of the world, and in a measure to seclude ourselves from the whirl of active life in the more retired parts of the country, more especially upon the farms, and it has been claimed that there is evidence of a sort of feeling on the part of our pioneers which led them to select and locate upon the poorest and most undesirable land obtainable as plenty good enough for Seventh-day Baptists.

If there be heard, good, earnest Seventh-day Baptists seriously claim that no true blue Sabbath-keeper ought ever to think of entering any profession, excepting the ministry or perhaps medicine, or of going into any business in a large city or away from our churches. An uncle of mine, a deacon in my home church, once said that no Seventh-day Baptist ought to go to college, unless to prepare for the ministry, for if he achieved success in the learned professions it was absolutely necessary for him to give up the Sabbath. If, in all our history, the time has ever been when this separation was necessary or best, that time is not now. It is demanding a sacrifice on the part of our bright, ambitious young men and women that is entirely unnecessary, and therefore unwise on our part and unfair to them.

I think that all who mingle with the people, especially in the great centers of population, will agree that the Sunday has almost entirely lost its character in the mind of the masses, even of those professing to be followers of Christ. It has come to be regarded as a convenient day for religious meetings, not particularly better and no worse than any other day. For this and other reasons a person who has said that he finds Sunday a very eccentric day, because the seventh-day, but does work on Sunday is not handicapped in the least by such a statement. Changes in the manner of doing business are nearly all tending to favor Sabbath-keepers.

Why! custom and the Saturday half holiday make half Sabbath-keepers of the business world. If we would enter the law, our courts very frequently take a recess from Friday to Monday. Teachers have the day to themselves. It is needless to multiply examples for it must be plain to all observers that a man may be a first-class business man, an official under the State or national government, or a member of one of the professions, discharging all his duties promptly and properly, and still “Remember the Sabbath-day, keep it holy.”

Some may say that while we may do all this yet our influence is weakened and our standing impaired if it is understood that we belong to such a peculiar people. This is true only under one condition, if we act saught of our faith and are reluctant to have it known many many that feeling people will despise us and they will be justified in doing so too; but if we stand by our views and our Sabbath, not offensively thrusting our belief upon the attention of our associates, in season and out of season, but showing the same courtesy towards all as we expect for ourselves, no one whose opinion is worth a moment’s consideration will think any the less of us.

Doubtless many here can recall incidents illustrative of this fact, and it will be pardonable if I mention a particular line. For the past seven years I have been a member of the New York State Association of School Commissioners and City Superintendents; this association is composed of the State, city, county and village superintendents and school officers. At its annual meetings matters relating to school management and supervision are discussed, and modifications of existing conditions and laws are recommended and urged as the advisability of changes is made manifest.
ers of the State is in the charge of the commissioners of the several districts acting under the direction of the State Superintendent, who fixes the dates on which the examinations shall be held, and for the past six years most of them have come on the seventh day of the week, that being a day when schools are not in session, and therefore convenient for the teachers. Of course this arrangement proved a hardship for Seventh-day Baptist teachers, and the present State Superintendent, for no other reason, changed the dates of over one-half of the examinations to Thursdays and Fridays. At our last meeting in January of this year a member of the Association read a paper attacking the change and moved a resolution asking for a return to Saturday examinations. His arguments in favor of this resolution are familiar to all of you. He urged that the majority ought to rule. That a small minority ought not to be allowed to inconvene so many, that our peculiar views were not entitled to much consideration, etc. etc. Being the only Seventh-day Baptist present I felt that perhaps I should have hard work to defend our people, but was very agreeably surprised to see a cloud of witnesses supporting me and the reasons of commendation and appreciation of our people that made me a little proud of the fact that I was a Seventh-day Baptist.

The resolution was defeated by a vote of from 150 to 200 against—to 4 for it, and the only chance I had to make a speech was to briefly thank the members for their kindness to the small denomination of which I was a member. Judging from the way it was received it was by far the most eloquent speech I ever made, and I went home feeling that I had not lost caste because I was a Sabbath-keeper.

If it be urged that evidence of the old intolerant feeling is to be seen in the arrest and imprisonment of Sabbath-keepers in Maryland, Tennessee and other places, the answer is that those things occurred in the retired country districts, where people are rather backward in times, and that in many, if not most of the cases, moving impulse was largely personal and local.

It is believed that the work of our evangelists, missionaries, and writers on the Sabbath question is contributing more to the diffusion of light among the Jews than any other effort on the part of the community. We are doing something towards establishing the world that a person can be a successful business man, a capable official, an ornament to any of the professions, and still obey the fourth commandment in letter and in spirit.

It may be urged that there is especial danger of apostasy from the Sabbath, more particularly among the young under this changed condition, and it must be admitted that there has been a great loss to our denomination from the families of Sabbath-keepers isolated from persons of like principles.

The great danger threatening our denomination is that we, while theoretically observers of the Sabbath, shall become practically like our neighbors, Sabbathless. The example of our Sunday friends in their growing disregard of the Sabbath has even here agithub to have a demoralizing effect upon ourselves.

While admitting this fact it is believed that the remedy is not to isolate ourselves and families from the Sunday-keeping world, but to so train our children that they may be able without the aid of other and temptation and be living witnesses for the truth.

Young people are apt to be loyal to any cause in which they thoroughly believe. They are ardent and enthusiastic for that which they feel is the truth, and the fact that that particular truth is unpopular does not have the effect on them that it does on older people. No, the doubting, temporizing spirit, the tendency to compromise, to avoid controversy, comes with the gray hairs and the advance in years.

The difficulty lies in the fact that our children are not indoctrinated with Sabbath truth as they are in our political faith for instance. The person who has not the same reason that his father did, counts one, but is of no particular help to the cause. How often we remarked the fact that the convert to the Sabbath almost invariably makes a true, loyal Sabbath-keeper. The reason for this is not far to seek, they have investigated the subject and know and can tell why they are Sabbath-keepers. If we can inculcate our children with the same spirit, if we can thoroughly indoctrinate them with the truth which we believe we represent in a peculiar manner, under God the future of God's holy Sabbath and of our denomination is secure. This being admitted the question arises how shall this be done? What agencies shall we employ? First in order we must place home training, for nothing can take the place of home, and here is the character of our children. If we make the Sabbath a delight, honor God and ourselves by honoring God's holy day, if our children learn to expect that whenever our plans of business or pleasure come to interfere with the proper observance of the Sabbath said plans and not the Sabbath go to the wall then the good work is well begun, and they feel and see that there is something of importance attaching to the Seventh-day. But we ought not to leave the matter here; don't allow them to keep the Sabbath, and if they do let them know the reasons for this difference and fit them to give the same in a clear and convincing manner.

Of course the first means to be used is the Bible. Probably that man does not live, who, having ordinary intelligence and a fair knowledge of the plain teachings of the Bible, uninfluenced by anything outside thereof would never lead any one to suppose, or even suspect, any change in the Sabbath law as given on Sinai. With this fact in their minds they are ready to examine any statements that present them with the reasons of those who are trying to defend the claims put forth for the venerable day of the sun, and our writers have furnished us with complete answers to all these. Every family should have these publications and should read them also, then our periodicals should be taken and read by every loyal Seventh-day Baptist. The Recorder, the Outlook, the Helping Hand are filling a place and doing a work that nothing else can do. As our boys and girls go out into the world let them read the Recorder and keep in touch with the thoughts of our leaders and in intelligent sympathy with the latest phases of our denominational work. Urge your young people to attend our annual meetings so far as possible. One of the most encouraging indications is the coming of such young people at our last meeting and to our annual meetings, and it is a wise innovation, the opening of the annual membership of our societies so that they may feel that they are members rather than visitors.

The young people's societies is, without doubt, of great value, but more to the young people, but don't think that is enough; no, let us gray heads become young with them, and let us cordially welcome them to all departments of the work. For fear of being misunderstood I wish to digress right here to say that I don't want Seventh-day Baptists to be so strict that they will be unwilling to cordially unite with any and all Christians and reformers in anything that promises to help on the work of reform in the world. But, I believe that we can best represent our denomination by hearty cooperation with all other denominations or reform organizations in their efforts to raise and spread the standard of the moral law. As we have been associated with this work, nor do I believe they are excused because they themselves keep aloof from this part of the work of the society. A member in good standing of any organization is identified by the public with all the work of that society, and rightly so too. The persons holding the clothes of the stoners of Stephen were equally guilty with the active participants in his murder. But if we would line up as a denomination we must not only have loyal Christians and sympathy, but we must have an intelligent educated people. We can justly take pride in the history of our denomination in this particular. Any intelligent student of our past record on this question must admit that considering the number of our people we have done well in the way of work. As we contemplate the situation, as we think of our academies once so powerful, so commanding in their influence in their respective localities, now dead or dying are we led to feel that our work along this line is ended, that that page of history is closed? I am apprehensive that too many of us have about this feeling as they think of Seventh-day Baptist academies once so flourishing, and compare their present condition with their past. But I am convinced that this is simply the passing of the old and the coming of the new, and that evidence that Seventh-day Baptists have lost their interest in education, or their position as leaders in educational work. The days for academies are passed, and we have no right to ask our people to send their children to considerible distance to school. As Milton once Alfred for the purpose of giving them a secondary education. Our improved system of public schools gives an opportunity for almost every one to secure a fair academic education for his child and still have the child where he ought to be, under the personal care and control of his parents.

Any efforts put forth and money spent to build up a strong academic school only, I believe, shows a lack of correct understanding of the tendency of the times. All our efforts along this line should be built up schools for the purpose of giving education in the past maintained academies that have easily led all competitors in their respective localities, now let us strive to establish the same grade of colleges. How shall this be done? First we must have money and lots of it. There is no use of being expected to be a competitor in any line, without having the necessary money to live and grow we have got to go down into our pockets, and this truth is not especially addressed to those we have been accustomed to consider our wealthy members; no, it means you and I, persons that can give but comparably. We are expected to be one of many that shall help to make up the hundreds and thousands.

Secondly, we must patronize our schools and give them our loyal support in every way possi-
ble, andthirldly, we must have teachers capable of doing the very best of work with tools and appliances with which they are not familiar. If others are not put last, because they are least, no, not so, we must have the best, and the best of anything is expensive; but no Seventh-day Baptist specialist ought to be obliged to go to Maine, or Kentucky, or any other place for adequate support. There are good teachers needed at Alfred or Milton, and if we are so unlucky as not to have teachers of our own who can do the very best work, put Sunday men in their place for the purpose of training up the right kind of Sabbath-keepers. If we hope to ever see the schools what they ought to be they must be denominational and not local. They must not be considered as Alfred's or Milton's school, but as belonging to us all, and the accident of their location as something of relatively little importance.

When we shall have begun with our little ones by giving them home training, by making them familiar with the Bible and what that says as to the Sabbath; shall have let them look on the other side of the picture by becoming familiar with the Sunday observers' arguments and the facts; shall have inculcated the idea of the sanctity of the Sabbath by precept and example; shall have fostered a spirit of loyalty by taking an active interest in the denomination and its work, and have made the children our partners in this, we have given them as advanced an education as they are capable of receiving or using, then I believe they are ready to go out into the business, political or professional world and have want of food—they are capable of receiving or earning general disfavor by the course of their conduct and distress which was said to exist among the denomination and its work, and have made cannot enter into the correspondence which was about fifty. It is hoped that the conditions of the Pullman controversy will be amended.

PULLMAN is reported to have admitted of buying goods for you more than $1,300 of his savings from a bank on July 21 last for the purpose, as he said, of buying lots. Then Mr. Pullman goes on to prove the not-very-difficult proposition that the laborers brought the very best of the workingmen to you, Mr. Adams, and we are sure to the constituency on the other side of the spirit which was said to exist. There are women and children for bread. Mr. Pullman's triumphant answer practically is, "Now you see how idiotic it is to strike." Having performed these virtuous offices Mr. Pullman seems to have no further interest in the question. He rejects the Governor's suggestions and puts forth the characteristic promise to give the matter "the consideration which is due from the company."

We have never been an admirer of Governor Altgeld, but the vigorous English with which he closed the correspondence warmed our forlorn hearts. "All round the road I made, go into the homes of these people, meet them face to face and talk with them, you will be convinced that none of them had $1,300 or any other sum of money a few weeks ago. I do not know you too few for the merits of the controversy between you and your former workmen. It is not my business to do anything to relieve the suffering in this case. There are nearly 6,000 people suffering for the want of food—they were your employees; four-fifths of them are women and children. Some of these people have worked for you more than twelve years. I assumed that even if they were wrong and had been foolish you would not want to see them perish. I also assumed that as the State had just been to a large extent to protect your property put forth the characteristic promise to give the matter "the consideration which is due from the company."

This is the talk for such a time. Mr. Pullman—it is consistent. We often find a man who, after earning general disfavor by a course of selfishness, suddenly shows some generous side of his nature. His spirit of loyalty by taking an active interest in the denomination and its work, and have made cannot enter into the correspondence which was about fifty. It is hoped that the conditions of the Pullman controversy will be amended.

"Now," said the clergyman to a Sunday-school class, "can any of you tell me what are sins of omission?" Please sir, replied the young scholar proudly, "these sins you ought to have committed and haven't." Let us take what the boy meant instead of what he said. These sins of omission which loom up in our past and haunt us are like specters! But never mind them. These new days are ours—days full of opportunity and rich with promise of blessing. It is not even the eleventh hour with most of us, and the Master is calling. Let us go work to-day in his vineyard.

HOME NEWS.

New York.

Watson.—It is quite dry here now, but it is wonderful how this sandy soil does stand the drought. Notwithstanding this my garden looks fine and we have an abundance of green corn, cabbage, squashes, potatoes, and many other desirable things, even a nice lot of beautiful flowers, such as Mrs. Babcock is in the habit of tending. This is the time of having each year everywhere she lives, which are observed, remarked upon, and gazed at by all who come or pass this way.

The state of religion is generally advancing and the pastor is much encouraged. On two Sabbaths recently having taken a vote of the people to express their desires touching a better life, all arose once, and the other time all except one little boy slept. This is not often seen anywhere, even in the midst of the sions of ours, which was about fifty. It is hoped that with the aid of Bro. Saunders and his excellent band of workers a great work may be accomplished. We do not say that we hope for a revival to commence for it has already begun, and we desire to see it go on to a great conclusion. We wish it in to be remembered by the bear dear brethren and sisters that we may have a large ingathering of souls in Watson.

U. M. BARCOCK.

From L. C. Bandeaux.

There is this to be said for Mr. Pullman—he is consistent. We often find a man who, after earning general disfavor by a course of selfishness, suddenly shows some generous side of his nature and shakes the public judgment of him which had previously been formed. Mr. Pullman does not shock us in this way. His conduct is in every respect admirably. His correspondence with Gov. Altgeld is of a piece with the policy which he has been following during the year. On August 30th, Gov. Altgeld came to the town of Pullman to investigate the destitution and distress which was said to exist there. We quote brief extracts from his letter to Mr. Pullman the following day: "I examined the conditions of the Pullman yesterday, visited even the kitchens and bedrooms of many of the people. Two representatives of your company were with me and we found the distress as great as it was represented. The men are hungry, and the women and children are actually suffering. Over 1,000 of the old employees have not been taken back. A few hundred have left. The remainder have not yet applied for work, but they were told that they were not needed. These are utterly destitute."

"The case differs from instances of destitution found elsewhere, for generally there is somebody in the neighborhood able to give relief. This is not the case at Pullman. Even those who are employed are so exhausted that they cannot help their neighbors if they would. I repeat now that it seems to me your company cannot afford to have me appeal to the charity and humanity of the State to save the lives of your old employees. Four-fifths of those people are women and children. No matter what caused this distress it must be met."

In reply, Mr. Pullman criticizes the course of the governor and expresses polite incredulity regarding the suffering at Pullman. "I have the best reason for believing," he said, "that the husband of a wife, who is published as representing her family to you, Mr. Adams, and we are sure to the constituency on the other side of the spirit which was said to exist. There are women and children for bread. Mr. Pullman's triumphant answer practically is, "Now you see how idiotic it is to strike." Having performed these virtuous offices Mr. Pullman seems to have no further interest in the question. He rejects the Governor's suggestions and puts forth the characteristic promise to give the matter "the consideration which is due from the company."

We have never been an admirer of Governor Altgeld, but the vigorous English with which he closed the correspondence warmed our forlorn hearts. "All round the road I made, go into the homes of these people, meet them face to face and talk with them, you will be convinced that none of them had $1,300 or any other sum of money a few weeks ago. I do not know you too few for the merits of the controversy between you and your former workmen. It is not my business to do anything to relieve the suffering in this case. There are nearly 6,000 people suffering for the want of food—they were your employees; four-fifths of them are women and children. Some of these people have worked for you more than twelve years. I assumed that even if they were wrong and had been foolish you would not want to see them perish. I also assumed that as the State had just been to a large extent to protect your property put forth the characteristic promise to give the matter "the consideration which is due from the company."

This is the talk for such a time. Mr. Pullman—it is consistent. We often find a man who, after earning general disfavor by a course of selfishness, suddenly shows some generous side of his nature. His spirit of loyalty by taking an active interest in the denomination and its work, and have made cannot enter into the correspondence which was about fifty. It is hoped that the conditions of the Pullman controversy will be amended.

"Now," said the clergyman to a Sunday-school class, "can any of you tell me what are sins of omission?" Please sir, replied the young scholar proudly, "these sins you ought to have committed and haven't." Let us take what the boy meant instead of what he said. These sins of omission which loom up in our past and haunt us are like specters! But never mind them. These new days are ours—days full of opportunity and rich with promise of blessing. It is not even the eleventh hour with most of us, and the Master is calling. Let us go work to-day in his vineyard.

From L. C. Bandeaux.

There is this to be said for Mr. Pullman—he is consistent. We often find a man who, after earning general disfavor by a course of selfishness, suddenly shows some generous side of his nature and shakes the public judgment of him which had previously been formed. Mr. Pullman does not shock us in this way. His conduct is in every respect admirable. His correspondence with Gov. Altgeld is of a piece with the policy which he has been following during the year. On August 30th, Gov. Altgeld came to the town of Pullman to investigate the destitution and distress which was said to exist there. We quote brief extracts from his letter to Mr. Pullman the following day: "I examined the conditions of the Pullman yesterday, visited even the kitchens and bedrooms of many of the people. Two representatives of your company were with me and we found the distress as great as it was represented. The men are hungry, and the women and children are actually suffering. Over 1,000 of the old employees have not been taken back. A few hundred have left. The remainder have not yet applied for work, but they were told that they were not needed. These are utterly destitute."

"The case differs from instances of destitution found elsewhere, for generally there is somebody in the neighborhood able to give relief. This is not the case at Pullman. Even those who are employed are so exhausted that they cannot help their neighbors if they would. I repeat now that it seems to me your company cannot afford to have me appeal to the charity and humanity of the State to save the lives of your old employees. Four-fifths of those people are women and children. No matter what caused this distress it must be met."

In reply, Mr. Pullman criticizes the course of the governor and expresses polite incredulity regarding the suffering at Pullman. "I have the best reason for believing," he said, "that the husband of a wife, who is published as representing her family to you, Mr. Adams, and we are sure to the constituency on the other side of the spirit which was said to exist. There are women and children for bread. Mr. Pullman's triumphant answer practically is, "Now you see how idiotic it is to strike." Having performed these virtuous offices Mr. Pullman seems to have no further interest in the question. He rejects the Governor's suggestions and puts forth the characteristic promise to give the matter "the consideration which is due from the company."
Our Young Folks.

The attention of all our young people is especially called to the address of the president of the General Conference, which will be found in another column of this issue.

Dear Mr. Editor:—Saying the statement in a recent Recorder that "All Sects and Conditions of Men" contained a description of Milliard Church, I decided to read the book on that church. The ensuing perusal may fill up a corner of the Young People's Page, and interest others as much as it did me.

Yours truly,
M. A. S.

The chapel of the Seventh-day Independents stands at Elyman's Line, close to the Ancient Club House. It is a structure extremely plain and modest in design. Above the resting platform in the little chapel they have painted on the wall the ten commandments—the fourth emphasized in red—with a text bearing on their distinctive doctrine; and in the corner is a little door leading to a little vestry; but, as there are no vestments, its use is not apparent.

As for the position taken by these people, it is perfectly logical, and in fact, impregnable.

No answer to it. They say, "Here is the fourth commandment. All the rest you continue to observe. Why not this? Where was it repealed? And why?" If you put these questions to Bishop or Presbyter, he has no reply. Because that law has never been repealed. Yet, as the people of the Connection complain, though they have reason and logic on their side, the outside world will not listen, and goes on breaking the commandment with a light and unthinking heart.—Walter Besant, in All Sects and Conditions of Men.

A PAPER

Read as a temperance entertainment of the C. E. Society at Aberdeen, South Dakota.

Here is a story of a man who might be truthfully called a failure. He was earnestly looking into the bung-hole of a whiskey barrel as if in search of something he could not find: "What are you looking for," he was asked. "I am looking for my character in the place I lost it," was the reply.

That is a bad place to lose one's character, yet many a man has lost his in a whiskey barrel. How many here have ever seen older changers to vinegar? After the cider has stood a few days it begins to ferment, or in other words, alcohol begins to form in it and you can hear a sound as if a million little beings were jumping into it, these are the little devils getting into it, and who wants to drink these devils.

"Alcohol is the devil's way to man and man's way to the devil." Alcoholic effects on the nervous system may serve as a whip does a horse that is tired; he will walk faster for a while but will the worse for it afterward; it affects the brain so, if its use is continued, one cannot understand well, does not sleep well and injures not only himself but those around him. We find by studying this subject that nearly all of the crime in our country comes from the drink habit. On visiting a military prison, each man was asked what it was that brought him there and 25 out of 34 answered, "Drunkard.

Let us do all in our power to rid our country of this great evil, and the surest way to do this is to educate the children in the cause of temperance.

THE CHRISTIAN ENDEAVOR MISSIONARY EXTENSION MOVEMENT.

BY JOHN J. BRADLEY, D. D.

The most important all of the meetings of the recent Cleveland Convention was that held Friday afternoon. On the ground a green, grossman white's steam yacht, the S. W. At that time, one of the finest products of Herrchen's skill. It was a very bold letter raising, in the corner of the Haystack. The gathering was small, but representative. It was limited to the secretaries of the denominational Mission Boards, the heads of the Woman's societies, and the treasurer of the United Society of Christian Endeavor. The deliberations extended over three hours; then the boards assembled together for several days carefully reviewing what had been accomplished, and formulating plans designed to carry out the work that shall be accomplished.

The result of their combined wisdom was brought to the front. Every sentence was weighed with utmost care. The outcome was the recognition and adoption of what is now formally called the Christian Endeavor Missionary Extension Movement.

The headquarters will be in Chicago. As "everybody knew, the low-hanging shadow of a man," the personal factor in this movement is that of Mr. L. R. Marshon, a Chicago business man, thirty-five years of age. He began his work in a prayer meeting, but the failure of his health compelled a change in his plans. The thought of ministry, however, was almost uppermost and grew up a missionary atmosphere. His father was a Presbyterian pastor, who went directly from the seminary to Lyman Beecher's old pulpit in East hampton, Connecticut. His mother is sister to Dr. Talmage. "Dr. Talmage's greatest honor was the fact that he is the brother of my mother." His zeal for missions is consuming. He would like to con­ceive the thought of the whole church upon this theme. Following a Napoleonistic mode of warfare, he organized missionary courses for a city. A hundred simultaneous meetings were held in one day. Two hundred speakers were put on platforms in the churches of St. Louis in one day. A missionary atmosphere was created. The press and he were compelled to face the problems of missions. The success of such efforts brought about a wide-spread missionary enthusiasm in the churches, and the result was a general plan for missionary extension.

What does the movement seek to accomplish? It seeks to urge on enthusiasm and machinery of the Christian Endeavor societies to focus their attention upon the subject of missions, home and foreign. In the interest of missions, to reach men who do not believe in missions and to win them to missions. As University Extension proposes to distribute the learning of the universities, so Missionary Extension proposes to carry to remotest districts the best light, the warmest enthusiasm of specialists in the business of worldwide evangelizing, and to do this intelligently, systematically, continuously.

It organizes courses of monthly meetings in the various towns, with an average of ten each month. Every pastor promises to follow the subject of the meeting by a discourse in his own pulpit on the next Sabbath. That the function of missions is secured. It demonstrates that such meetings may be popular, that pastors are willing to carry on the work with zeal. The meetings have the enthusiasm of numbers. Where secretaries have spoken to a hundred, they now speak to a thousand, and it is guaranteed that such courses shall be conducted; which meant so much in the early history of missions, but which had died of dullness, is brought to life glorified.

The movement has gone into the colleges. Many are asking for special courses, and here the efforts are most striking. In Nashville, in the most select seminary in the city, at the close of a missionary address, twenty young women arose and asked prayers.

It is worthy of notice that in the matter of economy there is great gain. By circuits of meetings, carefully planned, a speaker's opportunity to do the multiplicity of work is saved and his expenses diminished. The boards are saved even the traveling expenses of their speakers, who are born by the board, and is only five dollars to each society for a winter's course. Hundreds of towns are calling for these courses, and the demand is increasing.

The uprising of the young people of the churches is one of the surprises of the hour. With it has come this missionary revival. We see at the beginning the forward movement in missions in modern times. And with it is coming a revival in benevolence. As the movement progresses, the people are promised to pay into the treasuries of the boards a million dollars, the pledges maturing on Christmas Day, in order that the boards may be entirely relieved of the debts that now press upon them.

And not least of all the blessings in this movement is the close union into which the denominational missionary societies have been brought through the spirit and influence of Crus, and. And the Christian Endeavor can effect such unions, because it emphasizes so fully both fidelity and fellowship.

NEWPORT, R. I.

SPECIAL COURSES FOR YOUNG PEOPLE.

Special work for the various societies of the church is in our hands. It is our work for the Sabbath-schools of which we are sure to be members. Hence there is a hint for superintendents, as well as ministers,—in planning fall courses, that shall have a denominational character, from the scheme which was successful last winter in the Presbyterian of St. Paul, Minnesota. It is seen that the plan is adapted to either denominational or union effort. In this instance the audiences were largely unde­nominational, the number congregations and young people's societies, besides the Presbyterian, being invited.

The general theme was the Reformation. The topics of the lectures were such as these: The Revival of Learning and the Reformation; England and Europe in the Fifteenth Century; Scotland and the Reformation; The Lowlands and the Reformation; England and the Reformers (Maklin); Italy and the Reformation; Savonarola; Germany and the Reformers; Switzerland; Bohemia and the Reformation (Rius); The Thousand Years of Anselm (Medieval Scholasticism); Bernard of Clairvaux (Medieval Monasticism); John Calvin; Martin Luther.

Each topic was assigned to one of the ministers of the Presbyterian, who thereupon prepared a discourse to be read at the next Sabbath; and was ready to visit any church in the Presbytery, in city or village, were his services were desired. Two or three
paragraphs from the circular-letter, sent to the ministers by the special committee of the Presbytery. The matter in charge, will explain the scheme.

Dear Brother,—The enclosed line of verses gives you some idea of what the Presbytery's Committee on Young People's Work has in mind in regard to a letter course for the next session. It may not be that it should be, but still is the result of much hard work on the part of the committees.

As chairman, I am not at a more or less thorough grasp of the preparation, achievement, and results of the Bible Work, but I shall endeavor to understand it. The general idea is that it is an outgrowth of all one great character. This ought at least to be given some support and aid. This is not a dull moment in all this thrilling period of our life. We have to be everywhere, and every one of us is capable of all most profitable, suggestive, and popular treatment. There is but one topic to a man; consequently we have a right to ask that of justice be given to all to these swinging subjects.

There are twelve societies co-operating in this plan. There will hardly be any one society that will want the whole course of twelve, as it is an optional course. This will reduce the work of the lecturer. But, brethren, in order to achieve success in this matter, there must be unanimous sympathy and effort. This course can be made of unequaled benefit as an educational and inspirational to the young, growing generation of our church. May we ask your help?

Practically this was University Extension in the form not, every lecturer, who spoke in every place or “center,” the course began with about a hundred and fifty invitations to meetings provided for. The course was originally prepared with the smaller country churches in mind, but there was found to be a great desire to reach many of the country churches also in the city churches, and everywhere the audiences were large. A member of the Presbytery's committee bears this witness: "It is a movement that will make a great place in the life of our young people and the future. It provides a splendid method of profitable entertainment for our young people, and is a valuable advantage for a more permanent character to the Endeavor movement in our Presbytery. I do not see why it could not be wisely and economically used as a plan among churches generally. From the letters I received concerning it, I am led to believe there is a great desire among the Churches, and that popular methods of study are being waited for on all sides.—Sunday-School Times.

OUR MIRROR.

PRESIDENT'S LETTER.

The Conference has closed, and the news of its success will spread in very many ways. I shall only tell you what others will or have reported in the Recorder, if I write of it at all; and you will have news in all our meetings. I attended it. The many calls from this Central Association led me to fear that they were in great need of especial gospel work, but the meeting of all sessions of Conference from the early morning meeting for prayer and for conference indicated that life was there in great abundance. Where it came from we are not able to say, but we do hope it will stay and go—scatter to every part of our denomination. I had asked God many times to fire all our hearts and make of this a meeting a success in the line of bringing to a conclusion all the planning and for spiritual discussion and practical ideas, it was a marked success. To speak briefly of the many good thoughts brought out, as they impressed me during the meeting.—"Our Mirror," was discussed, it being the opinion that it should be supported more heartily than it has been. The circular letters were used to be more particular and constant in reporting items of interest from their societies, in order to make it more really reflect the true stand of our young people. Christian Endeavor "State" Rules were acknowledged to be an ever present evil. As to rules in the prayer-meeting they are avoided to a great degree by the leaders; let them resolve to observe them that has ever been done before, and also let his preparation be thorough, to insure the success of the meeting. One society has the custom to put out among the aged and sick who are unable to come to the meetings and to carry them help and comfort. Pledge Broadsheets were most discussed. It was thought a part of the duties of the Lookout Committees to remedy in their own way the neglect of the regular church prayer-meeting, which was mentioned as prevalent in many places. In the many readings in connection therewith, was recommended as a great help in keeping that part of the pledge; but if Christian Endeavorers have a real instinct for their profession the pledge will take care of itself.

The rapid growth of Christian Endeavor in West Virginia was mentioned by its leader, Mr. Daniel West, who stated, "It is the most energetic State for this year in the largest per cent of new societies formed; our societies there are among the oldest and hold a high place.

The Sabbath Recorder.

YOUNG PEOPLE'S HOUR AT CONFERENCE.

The session of Conference about which the readers of this page are most anxious to hear is, "Young People's Hour," which this year, as formerly, occurred on the afternoon of Monday, the last day of the Conference. This meeting was particularly enjoyable and helpful not only for the information gained as to the work of the Permanent Committee, but for the excellent and practical ideas brought out during the discussions. The report of the history of the Permanent Committee showed a net gain in the membership of the societies of more than 100. And while the number was doubled during the year and is constantly growing. The attitude of the societies toward our missionary, W. A. C. Graham, was shown in the general expression of approval of the Committee's plans in regard to her, and definite action on the part of a large number of societies pledging their support. The report of the Secretary is to appear in full in the Recorder and a careful study of it will be both interesting and profitable. It was a matter of regret that, through a misunderstanding, the report of the Treasurer did not appear. It will, however, be published in the Conference Minutes.

A most excellent paper was read by Miss Martha R. Stillman on "The Work of the Holy Spirit." An adequate outline of this could not be given, but its central thought, that of the necessity of the Spirit's power and guidance in all our work, is one, the importance of which it seems is coming to be more fully felt than ever before.

Practical thoughts on Junior Endeavor work were very pleasantly brought out by Mrs. J. J. Merrill in her report. She emphasized the necessity of having good Junior superintendents those who have a genuine love for children, together with refinement, tact and a willingness to give unselfish effort to make those societies successful.

The remainder of the afternoon was occupied by a "Free Parliament" under the direction of President Saunders, in which practical and for spirited discussion and practical ideas, it was a marked success. To speak briefly of the many good thoughts brought out, as they impressed me during the meeting.—"Our Mirror," was discussed, it being the opinion that it should be supported more heartily than it has been. The corresponding secretaries were urged to be more particular and constant in reporting items of interest from their societies, in order to make it more really reflect the true stand of our young people. Christian Endeavor "State" Rules were acknowledged to be an ever present evil. As to rules in the prayer-meeting they are avoided to a great degree by the leaders; let them resolve to observe them that has ever been done before, and also let his preparation be thorough, to insure the success of the meeting.

One society has the custom to put out among the aged and sick who are unable to come to the meetings and to carry them help and comfort. Pledge Broadsheets were most discussed. It was thought a part of the duties of the Lookout Committees to remedy in their own way the neglect of the regular church prayer-meeting, which was mentioned as prevalent in many places. In the many readings in connection therewith, was recommended as a great help in keeping that part of the pledge; but if Christian Endeavorers have a real instinct for their profession the pledge will take care of itself.

The rapid growth of Christian Endeavor in West Virginia was mentioned by its leader, Mr. Daniel West, who stated, "It is the most energetic State for this year in the largest per cent of new societies formed; our societies there are among the oldest and hold a high place.

The discussion of the "Opportunities of Our Young Men" brought out many encouraging words from those further advanced in the field. The general impression was that of encouragement to our young people. And of our young men and women maintain a strict loyalty to principle, to the Sabbath, and have a thorough preparation for their chosen calling, there is no door of usefulness which may not be successfully entered by them.

The Dodge Centre, Minn., an exciting place for our young people, and a most excellent plan in the shape of the "Peer Note" of the Bible. The Society held its literary and business meeting for the evening of the 5th. Music, singing, prayer, reciting, and the business session of much interest.

YOUNG PEOPLE'S WORK.

LITTLE BUTTERFLY BRIGHT.

BY ROSSONDA E. R. JOHNSON.

Little butterfly bright,
With your wings of white,
Singing hymns for ever clear;
You're as free from care
As the roses ever were.
My little little meadow rover.

Above the pool
With its white cool,
You pass for a moment and hover;
Then down the way,
To the roses ever.
Their sweets to you uncover.

Like the sunbeam's glance
Is your meek and loving glance;
And my troubles seem all over.
As I join the game
Of your rambling free,
My dear little summer rover.—Sunday-School Times.

COMMONPLACE LIVES.

"A commonplace life," we say and sigh,
"Why should we sigh as we say,"
"Why should we sigh as we say,"
The commonplace sun in the commonplace sky
Makes life as commonplace every day.

The moon and the stars are commonplace things,
And the flower that blooms, and the bird that sings;
And dark were the world,
If the stars were lost and the sun shine not—
And God, who studies each separate soul,
Their sweets to you uncover.

The moon and the stars are commonplace things,
And the flower that blooms, and the bird that sings;
And dark were the world,
If the stars were lost and the sun shine not—
And God, who studies each separate soul,
Their sweets to you uncover.

The moon and the stars are commonplace things,
And the flower that blooms, and the bird that sings;
And dark were the world,
If the stars were lost and the sun shine not—
And God, who studies each separate soul,
Their sweets to you uncover.

The moon and the stars are commonplace things,
And the flower that blooms, and the bird that sings;
And dark were the world,
If the stars were lost and the sun shine not—
And God, who studies each separate soul,
Their sweets to you uncover.
THE SABBATH RECORDED.

[SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1894.

THIRD QUARTER.

LESSON XI.—JESUS AND NICODEMUS.

For Sabbath-day, Sept. 3, 1894.


GOLDEN TEXT.—God so loved the world, that he gave his only begotten Son, that whatsoever believeth on him should not perish, but have everlasting life. John 3: 16.

GENERAL STATEMENT.—This discourse of Jesus before Nicodemus appears to be the most clear, comprehensive, and luminous development of Christian salvation, of God's love as its source, the death of God's Son, its channel, the Holy Spirit the agent by whom it is applied, and its results. In perfect harmony with the doctrinal teaching of the apostles.

EXPOSITIONARY NOTES.

THE INQUIRY. 1. "There was a man." One of the many conversations of Jesus recorded. Though stated in office, he was simply a "man," one of the fallen race. "Pharisees." A Pharisee as to religious connections, but Nicodemus rendered the most exact and literal fulfillment of the law of Moses. "Nicodemus." Which means conqueror of the people (chapter 7: 50). Member of the Sanhedrin. Teacher, and representative of "the theocra-" 2. "Come . . . by night." Jesus imparts no new information, but merely points to that which he has already said, that he feared public opinion? It might have been prudence, and the circumstances justify it. "Rabbi." Teacher, or master, a title Jesus forbad his disciples to use of him. God's "Son" is a "child" in the sense of "of" instead of "I" "weak faith hiding in a crowd." "Teacher come from God." Thy title to teach comes from above. "No man can do that which he is not inspired to do." "Man of God." "Man of God." These miracles. Which were proofs of his divine mission. "Except God be with me, I cannot do this." To render one woman to show that he was in harmony with God, the Father.

THE NEW BIRTH. 3. "Jesus answered." Answered, not as with a general but by a personal, "Speaking as a man to an individual, a man to whom he has given the tone of authority. "Born again." "No man can do that which he is not inspired to do." "Man of God." "Son of God." "Born of God." "Born again." To render one woman to show that he was in harmony with God, the Father.

THE NARRATIVE. 4. "Nicodemus." Which means conqueror of the people (chapter 7: 50). Member of the Sanhedrin. Teacher, and representative of "the theocra-"

THOUGHT.—Christianity is the only divine religion, as it is the only religion accompanied by divine power which has produced results which God alone could accomplish.

CHRISTIAN INDEBTER TYPIC.
tute a type? I consulted the Encyclopedia of Religious Knowledge to obtain a correct answer, and a writer therein says: "This word (type) is not frequently used in our version of the Scriptures; but it is significant and frequently implied. We usually consider a type as an example, pattern or general similitude to a person, event or thing which is to come."

The Sabbath had its origin in the revealed fact that God, on the seventh day of the creation week rested from all his work, and blessed and sanctified that day. Gen. 2: 2, 3. And when he placed the fourth commandment in his immutable code he gave as the reason therefor his own example, his own practice. Ex. 20: 11. Is it then therefore the Sabbath the most appropriate and clearly denominated the archetype of all subsequent rest? Whether that of Canaan, or the Christian's rest by faith in Christ, or the saint's everlasting rest in glory? If not, why? Does not the show of imitation of a type very truly and fully characterize the Sabbath? If it has the characteristics of a type why is not its character typical? The fact that it is a memorial can have no bearing upon its typical character.

From its very nature and title the Sabbath is an example as well as an example of what the Holy Spirit in the 3d and 4th chapters of Hebrews is speaking in the first person, calls My Rest. Heb. 3: 11; 4: 3; and Paul referring to the same, calls it His Rest. Heb. 3: 18; 4: 1; 4: 10, we have this. "For he that entered into his rest, himself rested from his works, as God did from his own." Let us therefore endeavor to enter into that rest. This tenth verse is evidently spoken of the entrance of Jesus into heaven after he had finished his earthly works. What is it, that the Holy Spirit, referring in these chapters to the Sabbath, to Canaan and to heaven calls each My Rest. We know nothing of any rest of God except that which had its basis and origin in the record of Gen. 2: 2, 3, and was confirmed and formalized in the fourth precept of the Decalogue; and that necessarily constitutes the Sabbath as the archetype pattern or similitude of all God's subsequent rest, whether in time or in eternity. Heb. 4: 9 is as follows: "So then, let us fear, lest, through careless sloth or a little misunderstanding between the two phases of the same thing, we should lose the glory of the rest which is alike. His devotion to one thing cannot be capable of living intensely without a corresponding weakness in another. That weakness, as he has a peculiar power of absorption in the one thing which engages his attention for the moment, he is necessarily liable to feel as a corresponding want in the other, for in the very nature of things. Let on, therefore, watch against our weakness at the point of our greatest strength. And let us not wonder that one at times seems so strong, and a moment later and he seems so weak. There cannot be the possibility of high attainment without the possibility of coming short of that attainmement."

THE SABBATH—MEMORIAL AND TYPICAL.

BY WILLIS KNAPP.

To the Editor of the Sabbath Recorder.

I presume that a few words from my pen which you were pleased to publish in your issue of May 10th, were the incentive to the writing of the two articles on the memorial and typical character of the Sabbath which have recently appeared in the Recorder. My words were these: "In hope of soon entering into the antitype of God's Sabbath, I am etc." The first of these articles was from Rev. A. McLean, raising the query whether the Sabbath, which traditions has so often appeared in the Recorder. My words were these: "In hope of soon entering into the antitype of God's Sabbath, I am etc." The first of these articles was from Rev. A. McLean, raising the query whether the Sabbath, which was not to be fully decided, was seeking light. On account of lacking strength and illness of vision I did not feel equal to the task of offering an adequate reply, and so remained silent. But since Jacob Brinkerhoff's article came to hand flatly denying its typical character, I was moved to show my opinion. Our good Bro. B.'s first sentence is: "The Sabbath is not typical but memorial. Its memorial character is one of the principal evidences of its holiness. Along the line of the above I put the following declaration. The Sabbath is both a memorial and a typical institution, and its typical character is the strongest evidence of its perpetuity. The memorial character of the Sabbath seems to need no discussion, and therefore I fail to perceive why Bro. B. used so much space in establishing a truth that no one perhaps questions. But let us consider the matter in hand. What are the essential elements which constitute

COLONY ITEMS.

So far as we have been able to learn the readers of the Recorder have seen nothing regarding colony interest for some weeks. While many may enjoy the respite, and others be indifferent, we remember that there are those interested in the movement, and many have expressed delight that we should write. So much time having elapsed since starting for California it may be thought the colony interest in things of the past. In proof to the contrary we wish to say that the "spies" gone forth have reached the "land of promise." That we propose to do all modern improvements and customs we take this means of notifying our friends that we have been on a strike.

Starting June 18th from Garwin, we stopped one day with the friends at Grand Junction, Iowa; were joined at Dearborn, Bro. C. B. Allard, of Chicago; spent Sabbath, June 29th, with our little church at Boulder. Their pastor being away, I was invited to speak. I found here the evidence of earnest and faithful work. Leaving Boulder in company with Bro. Hull Sunday, June 16th; we stopped at Denver and Salt Lake, "taking in the cities," and some salt water, arriving at Ogden, Utah, June 29th, where we found Bro. S. F. Randolph quietly awaiting our arrival, and the next train that would carry us to Montana. The train was full, and we were joined by Bro. J. R. VanHorn, of Boulder. Owing to some little misunderstanding between the Central Pacific R. R., the A. E. U. and Mr. Pullman, of Chicago, we in company with others varying from 400 to 1,000 were compelled to await further developments. That the traveling public should be thus hindered for no fault of their own, caused the irk of many to wax great. Accordingly an indignation meeting was called, and after due deliberation, we, by a large vote, decided to strike until Pullman should arbitrate or the railroad should again run trains.

Among objects of interest to us at Ogden, we might mention Ogden Canyon, Hot Springs, and the historic Mormon. The latter especially was interesting to us since it gave us an opportunity to learn something of the effect of polygamy, their boasted panaceas for the social evil. We were pleased to make the acquaintance of Elds. Willoughby and Gardner, Salt Lake City, and they were our guides to Ogden, with Sabbath with them and their people. Also had the pleasure to stand with them on the little Jordan west of town while a recent convert to the Sabbath put on Christ by baptism.

On July 15th the C. B. R. Co. started four trains under guard of United States troops for the Pacific Coast, and since we had "done up" Ogden in good shape and striking had grown tedious, about 800 to 1,000 passenger decided to "resume work." Accordingly about 6:30 P.M. the writer, fellowing and waving, we pulled out. With but few instances of interest, such as waiting for the repair of bridges, slight trouble between strikers and troops, by traveling by day and side-tracking at night we arrived at Sacramento July 30th. Bro. Randolph going south, left only a trio for Oakland and San Francisco where the remainder of the week was spent.

From Tuesday until Sabbath morning we were in the famous city of flowers, climate and other attractions. While we say "pleasant visit with Sister Potter, formerly of Almed. Then after dining with Mr. and Mrs. Willard (Sister Willard is a member of the Garvin Seventh-day Baptist Church), our party again divides, Bro. Hull going back to the city while Bro. VanHorn and the writer start on a tour of the northern part of the State, a sketch of which may appear if this should be deemed worthy of a place in print.

J. T. DAVIS.

HAVE you ever noticed how much of Christ's life was spent in doing kind things—in merely doing good things? Remember the parable of the talents? Really, you shall find that he spent a great proportion of his life simply in making people happy, in doing good things to people. He cast no glance to what was in our power the happiness of those about us, and that is largely to be secured by our being kind to them—Drummond.

We do not need to stand at the desk to be in God's service—a smile, a word, a tender act may lead a soul to Christ—Baptist Union.
A REFRESHING MORNING PRAYER-MEETING.

The half-hour morning (6:15 A. M.) meetings at our recent Conference, were seasons of earnest cheer and encouragement, enjoyed by nearly a hundred attendants. That the larger attendance might have the inspiration from one of these meetings many sentences were caught which are given below about as they fell from the speaker’s lips.

Some of the prayers were that they might lift the Lord’s name higher; that all the churches of this Association might have a revival blessing; that all the preachers, deacons, choristers and choirs might be blessed and consecrated.

Testimonies like the following rapidly followed one another: “I desire to be healed every unholy thought,” “I wish you could know the needs of my field,” “I never felt more like rolling up my sleeves and going to work than I do now, and I am not going to be deterred from the want of a diploma.” “Let us not find fault with the workers, nor with God.” “When after they have batted at Jesus till they were dazed with power, they did not stay long, but went out everywhere.” “We are looking forward to evangelistic effort, and I feel so earnestly that the fire might begin here.” “I’ll never forget the time by my bed when Jesus became my all. It was the happiest day of my life. Two years after that God called me to consecration. He said: ‘I want every ounce of you.’ First I got the well, second I got the river. He put a cataract in my soul. His blood cleanseth from all sin. I praise God for ever coming to this Conference. I believe the fire is to spread to all of our churches and convert souls on the Sabbath truth.” “The sweetest part on the Sabbath question is that God opened the way for me and blessed me financially after I came to the Sabbath. Soon after that when fishing, my lobster car was set near to that of another man’s, and when we went to haul them up, finding none, he said, ‘there are no fish here.’ I said, ‘I’ve had a big haul. Mine is well filled, and if the Lord should bless me, I can’t help my car. I can’t help it.’ I am thankful to listen to this brother. When I first came to the Sabbath I thought I could surely make people see, but I’ve sometimes been discouraged, but am encouraged by this testimony. I fear this discouragement is too common. I am a new man among you, but bear in mind brethren as you go, that God came to save us from sin, not in sin. So I teach in swearing, the same you taught in Sabbath-breaking.” “Christ’s promises are very precious to me: to Lo I go, you always even to the end.” “I want to be more sanctified. I never enjoyed such meetings.” “Berlin is so far one side it is almost out of the Eastern Association and it isn’t counted here in the Central. We’re left out in the cold; yet there are fifteen there that occasionally go, and 20 to 40 head of families that ought to be brought in.” “I guess we all have burdens, I can’t express mine, I hope you’ll pray for us in Scott.” “We want to rattle the old bones. When you go home get lists of the renegades in your church, and go to work and go praying. There was one man that skillfully hated to have the evangelists come to his place, he was comfortable as he was, and was afraid he’d be disturbed; but he was glad afterward that they came and hated to have them go.”

Testimonies were interlaced with beautiful songs from Pentecostal hymns, two favorites being: “Leaning on the Promises of God,” and “I’ll live for him who died for me.”

G. M. C.

For Sale

To settle the estate of Rev. James Bailey, deceased, the home occupied by him, at Winton, Wis., is offered for sale. It is a splendidly built Queen Ann cottage, large, roomy, finely finished and in perfect repair. It is offered at a great sacrifice in the house is comfortabily furnished, and carpets, bedroom set, and heavy furniture is offered for a mere trifle of its cost. For terms apply to E. S. Bailey, 204 Michigan Ave., Chicago, Ill.

SPECIAL NOTICES.

THE Ministerial Conference of the Southern Wisconsin Seventh-day Baptist churches will convene in connection with the Quarterly Meeting at Walworth, Sept. 7, 1894, at 10 A. M. The following is the programme:

3. How may we, as pastors, be more successful in teaching the non-church gens in our societies? E. A. Witter.
4. What ground of encouragement of our future denominational growth have we from our past history? W. C. Whitford.
6. What are the chief things to be mentioned as the requisite conditions of a successful revival? E. B. Sandelander.
7. How and in what sense can Moses be said to be the author of the Pentateuch? Where did he get the material embodied in the record? If Moses is not the author, who is it? Edwin Shaw.

L. R. Ball, Clerk.

THE Annual Quarterly Meeting of the Hebron, Heburen Centre, and Shingle House Seventh-day Baptist churches will be held at Hebron Centre, beginning Friday evening, September 7, 1894. Prayer-meeting conducted by G. P. Kenyon. Preaching Sabbath morning by M. Harry. Preaching Sunday morning by S. S. Powell. The rest of the programme will be arranged by the ministers. By order of Committee.

L. R. Ball, Clerk.

POND’S EXTRACT

THE ONLY ACTUAL CURATIVE AGENT OF ITS KIND.

FOUR THOUSAND DROPS—In a bottle at all drug stores—AND EVERY DROP EFFECTIVE in curing that troublesome CATARRH, LAMENESS, RHUMLATISM, SPRAY, MOSQUITO BITE, PILES, SUNBURN, BRUISE, WOUND, OR ANY PAIN from which you are suffering.

USE IT AFTER SHAVING.

CAUTION: A discriminating instillement agent; not to be used by purchasers demanding quality. Large wholesale profits to unscrupulous vendors do not compensate for days of pain and nights of torture that may be avoided by insisting that no weak substitute be offered in place of the GENUINE POND’S EXTRACT.

POND’S EXTRACT

MADE ONLY BY

POND’S EXTRACT CO., 76 Fifth Ave., New York.

THE NEW YOST.

EXPENSIVE AND UNEQUAL RIBBONS DONE AWAY WITH.

No Shift Keys to Puzzle.

J. P. MOSHER, Alfred, N. Y.,
Agent for Allegany County

BULLARD & Co., Con. Agts., Elmira, N. Y.

YOST WRITING MACHINE CO.,
61 Chambers St., New York, N. Y.

WESTERN OFFICE—The American Sabbath Tract Society. All publications of the Society are sold; Sabbath Reform and Religious Literature supplied; books and musical instruments furnished at cheapest rates. Visitors welcomed and correspondence invited. 55 South Carpenter street, Chicago.

The Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets at 1:30 P. M. Sabbath-school follows preaching service. A general invitation is extended to all, especially to Sabbath keepers remaining in the city over the Sabbath.

Geology, Paster.

COUNCIL REPORTS—Copies of the minutes and reports of the Seventh-day Baptist Council, held in Chicago, Oct. 22-23, 1893, bound in fine cloth, can be had, postage free, by sending 75c to this office. They are on sale in no other place. No Seventh-day Baptist minister’s library is complete without it. A copy should be in every home. Address John F. Mosher, Agts., Alfred, N. Y.