an appropriate introduction to this Conference edition of the Sabbath Recorder, we present on this page the picture of the President of the Conference, the Hon. Geo. H. Utter, of Westerly, R. I. Mr. Utter was born in Plainfield, N. J., July 24, 1854. He is the son of George B. Utter and Mary S. (Maxson) Utter, his mother having been the daughter of Dea. John Maxson, of DeRuyter, N. Y. After living a few years in Brooklyn, N. Y., in 1861 his father's family became residents of Westerly, R. I., where he has since resided. Mr. Utter received his elementary education in the private and public schools of Westerly, with the exception of two years—1868 to 1870—spent in Alfred University. In September, 1873, he entered Amherst (Mass.) College as a freshman, and graduated therefrom in June, 1877. Immediately after graduation he became associated with his father in the printing business at Westerly, in which he is still engaged, publishing at this time a daily and a weekly newspaper. Mr. Utter has been identified with the public affairs of Rhode Island during the past ten years. From 1883 to 1885 he was a member of the personal staff of the Governor of the State; from 1885 to 1889 he represented his town in the lower branch of the General Assembly, serving the last year as Speaker; from 1889 to 1891 he was a member of the Senate; and from 1891 to 1894 he was Secretary of State, for which office he declined a re-nomination.

He was baptized by Rev. Geo. E. Tomlinson, and became a member of the Pawcatuck Seventh-day Baptist Church, in the spring of 1874. Last year he was chosen a deacon. He has been superintendent of the Sabbath-school for some fifteen years.
This transition involves the whole world and every important question connected with modern Christian civilization. In arts, sciences, industries, political and social life, morals and religion, changes and developments outstrip every other development. Whether by rapidity, or by the way they do challenge credulity by their prophecy concerning the future. Investigation, laden with keys, leaves no field unexplored, no doors untried. The buried history of forgotten centuries in Egypt, Palestine and Babylonia, is yielding its treasures to the spade of the excavator, and the interpreter of records and languages long dead. In the far east, China and Japan are in such swift transition, and in such close relations with the rest of the world, that they are already an important factor in every forecast as to what is soon to be.

But the most important consideration for us at this time is the fact that in this widespread and fundamental transition the Bible is awarded full share of attention. Criticism, with creeds, with languages, with the Book, with creeds, with the Holy Spirit of the day of Pentecost, with creeds, with philosophies and practical issues. Many questions will come before you during these sessions which are affected and involved in the changes now going on. True we may not discuss "higher criticism," nor have we any desire to, and yet these perplexing questions. The financial depression, the social depression, the religious depression that has made itself felt in almost every quarter of our country has affected it greatly, and in such closerelations are not in the least a surprise. We knew a year ago, when you invited us to meet here in this August season, that there was only one thing that could possibly exceed the warmth of your welcome, and that might, perchance, be the warmth of your weather; but even the weather seems to have joined in making our reception here to-day most cordial on your part, and most pleasant on our side. And we feel the pleasure that I, as a representative of the Conference, return to you, Mr. Pastor, and to you, members of the Plainfield Church, our heart-felt thanks for all that you have done, and all that we feel sure you invited us to do, which has made the most important one, not only in religious circles as a whole, but more especially to us as a people.

Questions of vital importance, apparently, to the work which God has given into our hands, have come before us for decision, and while it has been true that those questions have brought out different opinions, I think that no one can deny that such differences have been the differences of men who differ honestly and from the sincerest of hearts, not so much as to what they mean results might be as of the effect upon the cause as a whole. Early in the year the Tract Society was brought face to face with a question which it had met before, but from which, for one cause or another, it had previously retreated. The question, which was then decided in the location of our publishing plant was only made after the most prayerful consideration by the members of the Board, and was made as it was, not because they thought such a change would render its oversight easier for the Board, but chiefly, and I may say almost solely, for the reason, as they thought, that it would be the best for the promotion of the interests which we have at heart.

Our Educational Society has not been free from perplexing questions. The financial depression that has made itself felt in almost every quarter of our country has affected it also, and sources of revenue that seemed to be absolutely sure have, in these trying times, been cut off. And yet, I am proud to say, these Seventh-day Baptists who are devoting their lives to the education of the young people, and doing it not for what the returns may be in a financial way, but "In His name," have been as true during these trying days as they would have been under the most favorable conditions. Other serious questions have been before the Conference, questions which control our educational interests, and I think that I am warranted in saying that in every case the decision has been made with an eye single to the welfare of the cause, as that welfare was seen by those in places of responsibility.

**THE SABBATH RECORDER.**

REV. L. E. LIVERMORE, Editor.
REV. L. E. RANDOLPH, Contributing Editor.
REV. W. B. HUMPHREY, Newton, Mass.
REV. PROF. EDWARD W. SAWYER, Milton, Wis., Young People's Work.
MRS. R. T. ROGERS, Watertown, Maine, Woman's Work.

J. P. MOSHER, Plainfield, N. J., Business Manager.

Entered as Second-Class mail matter at the Plainfield, N. J., Post Office, March 12, 1895.

**THE CONFERENCE.**

Truly a grateful people were all those in Plainfield who were interested in the assembling of the General Conference last week. After a week of extreme hot weather, the announcement of "Farmer Dunn" that a cold wave was on its way, though only half believed at the time, was joyfully accepted in the fulfillment. On Monday night and Tuesday, preceding the coming of the delegates, the air was cool and refreshing. Only a few of those who were expected arrived until the bright and beautiful morning of Wednesday, August 21st, when the delegates began to pour in. Everyone seemed in good spirits, and at 10.30 A.M. the President, George H. Utter, called the Conference to order. After an organ song and "A Morning Hymn," an address was given under the presidency of D. E. Tittleworth, Rev. F. E. Peterson read a part of the second chapter of the Acts, narrating the descent of the Holy Spirit on the day of Pentecost. The congregation sang "O Live Thy Work," and while ten minutes were then spent in brief but earnest supplications, closing with the Lord's Prayer by all. After again singing, Dr. Lewis, pastor of the Plainfield Church, gave the following address of welcome:

In behalf of the Church in Plainfield I thank you sincerely for the honor you confer upon us, and for the pleasure you bring us by your presence at this time. We welcome you in the name of Christ, and this is his honor to us, and to each other. For the present these are your homes, and if we fail to do whatever is possible for your comfort and happiness it will be due to inability, rather than to our purpose. But more than all else, we hope so to serve you, and receive you, that the blessing of God will rest upon us abundantly, and that the highest and holiest interests of this "Anniversary Week" will be promoted unto the honor of God and the strengthening of our beloved Zion. We invoke the divine blessing upon all plans and purposes, all words of counsel, all hymns of praise; upon all that shall be said or done while we are together. We unite with you in seeking thus the highest good toward which God may lead us, through the light and power of the Holy Spirit.

Since the beginning of our organized life as Seventh-day Baptists in America, two hundred and twenty-four years ago, there has been no time when questions of greater importance to ourselves and to the cause of Christ demanded attention, than now. We have come to a time which has deeper significance than this—which convenes within five years of the close of a most remarkable century. Culminating influences have carried us into the midst of a transition period more strongly marked in many respects than any which has preceded it of the period. Believe more fully and firmly in God, his Word, his Sabbath, and his Son, Jesus Christ; and having done all, to stand.

Praying for the guidance and power of the Holy Spirit in all your thoughts and plans and worship during the coming days, we welcome you again in the blessed fellowship of the Gospel of Christ. In his Name, TRIUS WELCOME.

**Address of the Hon. Geo. H. Utter, President.**

(Reported stenographically and verbatim)

The words of welcome that have been exchanged by your pastor and us are the result of a welcome which has been shown to us in so many ways by the members of this church, are not in the least a surprise. We knew a year ago, when you invited us to meet here in this August season, that there was only one thing that could possibly exceed the warmth of your welcome, and that might, perchance, be the warmth of your weather; but even the weather seems to have joined in making our reception here to-day most cordial on your part, and most pleasant on our side. And we feel the pleasure that I, as a representative of the Conference, return to you, Mr. Pastor, and to you, members of the Plainfield Church, our heart-felt thanks for all that you have done, and all that we feel sure you invited us to do, which has made the most important one, not only in religious circles as a whole, but more especially to us as a people.

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To our Missionary Society there have also come some very serious questions. The old mother church, the church which has stood for two centuries and more in the midst of all the shifting, holding aloft one banner, has lost its undershepherd, and so it comes to us, the children grown, asking direction and protection. It was Shakespeare who wrote, 'How sharper than a serpent's tooth is an ungrateful child!' May the children of that old church lie as true to her interests as she has been in the past to the duties which now rest upon our shoulders! Another condition that has come before the Missionary Board has brought sadness to all our hearts. It has seemed wise in the sight of the Father to dim, for a little time, the mind of one who had given her life that others might learn of the paths that lead to the bright eternity, but as it has been done in his wisdom, I think we can say, though we know not the reason, 'Thy will be done.' But, brothers and sisters, are we not justified in thinking that the good Lord regulates all things best, since he has provided that the field which would have been left vacant for a little time, is occupied by one who will bear its burdens?

The same Missionary Board has had calls from all parts of this land to do a work that seems to me to be the first work of Christian churches. There have come from the North and from the South, from small churches and from older churches, calls for those who are to stand in the midst of men, and hold aloft the banner of Christ Jesus, on which is written the salvation of men. Our evangelistic work has reached a place where we have not been able to answer the calls for help, simply because there were not enough Jesus with whom to answer it. It is to the glorification—yes, I say that advisedly—it is to the glorification of us as a people, that men who are able and willing to hold the banner have been found, though from a lack of means we have not been able to answer the calls. Now, to me, this is the most cheering report I have to bring. This is a work that it seems to me we should enter upon, a work in which we, as Seventh-day Baptists, should be proud to take a large share.

The Jews were coming up to Jerusalem from all parts of the world. The stillness of the night was broken only by the songs of the watchman who guarded the different parties. Suddenly, and almost without warning, the land was bathed in a heavenly light, and those shepherds who watched their flocks by night saw the doors of heaven swung wide, and heard that angelic host sing, 'Glory to God in the highest, on earth peace, good-will toward men.'

For ages the Jews were coming up to Jerusalem, holding aloft their banner, lost and with all thy soul, and with all thy mind, and with all thy strength; and the second is like unto it, Thou shalt love thy neighbor as thyself. "Glory to God in the highest, on earth peace, good-will toward men." The divine Master had put into human speech the song of the angels. Before the little while before as sung by the angels. From that time to this the great commission has been rolling down the ages, until to-day it strikes on our ears as distinctly and as authoritatively as it did on those of his followers who watched the Lord as he ascended into heaven and heard him say, "Go ye into all the world, and preach the gospel to every creature." I tell you, brothers and sisters, the first thing in the work of the Christian Church to which we are attracted is the proclaiming of this gospel of Jesus Christ, and the glad tidings which it bears to all the world.

It seems to sometimes that we forget that this is our individual work. We are apt to think it is the work of churches and organizations; that it can be done by masses. If I were to characterize the present time, it would be as one in which individual responsibility is being lost in the endeavor to shift it to men in a mass. Do you remember where the genial Autocrat of the Breakfast Table tells us of the life of the entire world, in order that their voices might be heard upon the moon, agreed to shout together at a certain time on a given day? They thought that by thus combining their voices the cry would be so loud that it could be heard on that distant satellite. The day was fixed ten years in advance, and chronometers were sent with care to all parts of the world in order that no mistake might be made as to the exact minute when the word, "Boo!" was to be uttered. The time came; but nobody shouted except those who were a deaf man, and the other a woman in a foreign country. The reason was that they were all so anxious to hear what other people did that they forgot their own duty. It seems to me that this is the way we are in desiring to roll the responsibilities for the salvation of the world upon other people's shoulders, we are in danger of losing that salvation because we are not willing to carry the load ourselves.

This declaring of God's Word is to be done, it seems to me, in the same way. First of all is the way which we naturally think of, by the preaching of God's Word by those who have been ordained to that sacred duty. We are told in Scripture that the people cannot know unless they hear the preacher. We are also told that the preacher cannot go unless he be sent. Therefore, the second way in which this great work is to be done, is through the consecrated pocket-book. A man who yields himself unto Christ, who says at Christ's feet, "I give my self and all that I have," means that he is willing to do all that he personally can, whether it be by his words, by his hands, by his brain, or by inventive faculty with which God has endowed him; whatever is within his scope, is dedicated to God's service.

The first way in which we have this proclama tion of God's Word is through the mouths of the preacher, and that means, secondly, that those of us who are not ordained to preach God's Word must help those who are to their work. But little would come either from preaching God's Word or from sending it. We declare it, unless to those real live of those who profess Christ be consistent. Therefore, in the third place, and it seems to me the most important of them all, the Word of God is to be made known unto the world as you and I live it.

Did you ever think that the world never combats the idea of Christ's religion? The world never endeavors to deny that it is the teaching of Jesus Christ. The world never undertakes to deny that it would be better if it accepted his rules of living. Ask any of those men who have engaged in the work of saving souls, and see if they do not bear testimony to the fact that the objections they have most to overcome are in the lives of those who have professed Jesus Christ.

I tell you, young men and young women, the high calling of Jesus Christ is to the living of Christ's Word. It is living it to-day, as you hope to live it to-morrow; it is living it as you hope to live it on the day when his call will be heard to come up higher. We don't think of that enough. We are apt to say we will live for Christ the last few weeks. The time to live for Christ is now.

A life that is dedicated to a cause will, first of all, be a stable life, it will be a life that is the same one day that it is another. It will be a life that believes, and exists in that belief. Because it is a stable life, it will also be a consistent life. One of the greatest troubles with us, as I know you, is that at least I confess it myself—is the attempt to make to-day square with yesterday, and next week square with both. Now, the only way that can be done in the service of Christ Jesus, is to live each day alike. But why should we not think of consecrated lives, this building, the very walls of which proclaim the result of such living; while the body that sits before me is a testimony to the influences of those lives which have gone before, and which, we hope, we shall be able to influence, to impress upon the people that this is our high calling of Jesus Christ, and the glad tidings which it bears to all the world.

One of the greatest things that I have seen, and which I have heard, is the testimony of those who are true unto. Our readiness to do all that we personally can, are concerned in the one great work in which it is the duty of all church people to engage; and, second, they are consistent in their interpretation of the Holy Word. Therefore I appeal to you, young men and women, to hold aloft this banner of Zion, to declare for all time the goodness of God. I wish that I could impress on those of you who are younger, as I know you who are older believe, that there is no end to a good influence. If we could only say that of what we do ends to live; but no, we cannot. It begins, but it is like the ripple in the pond caused by the falling of a stone, it goes on, and on, and on, until it touches the edge of the pond. So the influence of our lives will go on, and on, and on, until it touches the banks of eternity. Longfellow has wisely said:

"Were a star quenched on high, 
For ages would its light, 
Still traveling downward from on high, 
Fall on our mortal sight. 
So when a good man dies, 
For years beyond our ken, 
The light he leaves behind him, 
Falls upon the paths of men."

Seventh-day Baptists, as much as any other denomination, should engage in this work of lifting up Christ's banner, for two reasons, we have already advanced, first, they are concerned in the one great work in which it is the duty of all church people to engage; and, second, they are consistent in their interpretation of the Holy Word. Therefore I appeal to you, young men and women, to hold aloft this banner of Christ, and the glad tidings which it bears to all the world.

What is the reward? The reward that comes from Christ's Word is this: it is the promise to those who are true unto death; it is the meeting with those who have gone before; it is the joining with those
who have labored, and those who are still laboring for the advancement of God's cause; it is being eternally at home with Christ Jesus and his followers. But more than that, it is the realization of Christ's promise when he ascended to heaven, "Lo, I am with you always, even to the end of the world;" and that is to-day.

Young men, you who are perhaps not going into the work of the ministry, you who will take upon yourselves the cares and the burdens of a business life, think what that means, to walk each day with Christ. Young women, you who may soon have upon your hearts the responsibility of those who are to shape not only this age but the future, think what it means to have Christ with you day by day. And that is what he has promised, that is what he has said he will do, provided we obey his injunction to proclaim Christ Jesus. Will you do that? Will you have confidence in his promise? Will you fulfill his direction and his command, for the sake of having Christ with you forty years, fifty years? I pray you will, and do it because he has commanded it, and because you believe that "right is right, since God is God, and thou must win. To doubt would be disloyalty. To falter would be dishonor.

The song among young ones, "Stand up, Stand up for Jesus." After the Chairman of the Executive Committee made announcements, the Conference adjourned until 2 P. M.

AFTERNOON SESSION.

After singing from Gospel Hymns, E. B. Saunders conducted the devotional services for about ten minutes. Mr. Saunders read a few verses from the 7th chapter of Nehemiah, relative to rebuilding the walls. The sentiments and prayers were prompt and full of the spirit of faith.

The following standing committees were appointed by the President as follows:


On Nominations—Wm. C. Whitford (Milton), W. C. Daland.

On Denominational History—Boothe C. Davis, T. L. Gardiner, L. R. Swinney, G. J. Crandall, Mrs. Wm. C. Whitford (Milton).

On Resolutions—A. E. Main, A. B. Frederick, Geo. B. Carpenter, Mrs. J. L. Huffman, E. B. Saunders.


The resolutions stated, and being more complete than usual, and suggestive, it elicited quite an interesting discussion. Especially was the question of the importance of correct denominational statistics emphasized. It was generally agreed by and the statistics of membership do not represent very nearly our real numbers. It was stated that according to a common rule of counting adherents to any given faith, especially among Baptists, our actual membership, multiplied by three, would make a more accurate representation of our actual numbers. The report represented a membership of 8,958 in the churches reporting, but there were nine churches that made no report. The total number of Sabbath-keeping residents, so far as reported, was 9,724. The total increase for the year was 474. Three new churches were organized during the year.

The report mentioned gratefully the valuable assistance rendered by the Vice Presidents in their respective associations in conducting Sabbath-school institutes. Special mention is made of Bro. H. D. Clarke, of the North-Western Association, who has traveled three times. E. F. Parry. The Secretary's report was as follows:

Your Memorial Board respectfully submits:

First—that the fund in hand, as reported last year, remains substantially as then stated, except that the Stock Academy property has been sold, $1,500 having been realized from the sale.

Second—the sum of $200,000 has been received from the Geo. H. Babcock bequests in real estate, Babcock and Wilcox Company stock, and cash, for which the Treasurer has receipted in full. Particulars with reference to the fund will be found in the Treasurer's report, to which the Conference is respectfully referred.

The following resolution was presented by Ira J. Ordway, of Chicago.

Resolved, That a committee consisting of three from each association be appointed by the President to take into consideration the best plan of visited by those who have pursued for holding our anniversaries? And if so to recommend such plan at an early date to this Conference.

The following committee was subsequently appointed:


Western Association—Wm. C. Burdick, Geo. H. Shaw, T. F. Shanley.

North-Western Association—W. H. Ingham, Wm. C. Whitford, Ira J. Ordway.

South-Eastern Association—J. L. Huffman, T. L. Gardiner, F. J. Ehret.

South-Western Association—Geo. W. Hills, Mrs. W. B. Potter, Mrs. A. H. Booth.

EVENING SESSION.

A song service preceded the regular program of the Sabbath-school Board.

The President of the Board, Rev. L. R. Soluary, of the First Baptist Church of Chicago, offered prayer, the audience joining at the close in the Lord's Prayer. The choir sang an anthem, and the report of the Secretary, Rev. J. A. Platts, was read by Prof. Corlies F. Randolph. It will be glad to give this entire report as well as other reports in these papers, but for want of space must be content with extracts. Extracts of the Helping Hand, a journal of helps in Sabbath-school work, the Secretary says, "We have aimed as far as possible to secure the services of some of our efficient lay-workers in the preparation of the lessons, thinking thus to bring this latent power into use, into fruitful labor, and to bind them more closely to our interests as a people.

However, it is our candid opinion that a variety of purpose, consistency and thoroughness of detail, so essential to the highest usefulness of such a periodical could best be obtained by the employment of one man, devout in spirit, and broad in knowledge, who can engage attendance in these schools, as reported, indicates a credible increase in interest and actual attendances during the year.

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study of it. God said: "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and every place thou enterest by the way, and when thou liest down, and when thou risest up." In Nehemiah's time it is said, so they read in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading. Jesus did for himself take in opening the Word of God unto his followers and in explaining the parables to them.

In the second place we find the use of the Bible a great source of spiritual power, and the neglect of it to bring about a loss of power and to bring death; and we find this to be true, not only in the case of individuals, but also of local churches and communities, denominations, nations and races.

The man that uses rightly the Word of God as a weapon is a great power. This is true even though he be regarded as unlearned and ignorant as the apostles were accounted to be even when their spiritual power was most evident. We have also as an example under this head John Bunyan with his inimitable Pilgrim's Progress. It is true also, to a certain extent, that a man may possess this power even with a limited or imperfect understanding of the Scriptures, for example, the eloquent Apostle in apostolic times, and hundreds of examples occur to our minds from the present time.

Have you ever sat down, Bible in hand, with some sinner seeking Jesus? If you have, you have noticed what some simple verse of the Word has upon the sinner and what a man may become when the familiar with the Bible passages and a knowledge of their location enabled you to find just the verses that fitted the condition of the wanderer one whom you were trying to help to find the way. If you have not this power in as full a degree as you wish, then devote yourself to Bible study in the Sabbath-school; or if you have them, use the Sabbath-school as a means of helping others, through the Bible, to become like spiritual powers.

Now are we, as a denomination of Seventh-day Adventists, sufficiently cognizant of the importance of our Sabbath-school work? Are we growing in all directions as we would de- 2. We may not only thus by our lives, the Bible, to which they would bring forth to the world the Christ-like life, of Jewish history, that knowledge which lies deeper than any scientific knowledge of the gospel. We ought never to lose sight of the spiritual side of our study. When a difficult point arises in our search for the meaning of our lesson, let us make study of the Bible lesson not forget that to show forth to the world the Christ-like life, of Jewish history, that knowledge which lies deeper than any scientific knowledge of the gospel. We ought never to lose sight of the spiritual side of our study. When a difficult point arises in our search for the meaning of our lesson, let us make the Bible study as a weapon is a great power. This is true even though he be regarded as unlearned and ignorant as the apostles were accounted to be even when their spiritual power was most evident. We have also as an example under this head John Bunyan with his inimitable Pilgrim's Progress. It is true also, to a certain extent, that a man may possess this power even with a limited or imperfect understanding of the Scriptures, for example, the eloquent Apostle in apostolic times, and hundreds of examples occur to our minds from the present time.

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As never before, and human hearts made ready for the great Reformation in spiritual life and power.

During the past twenty-five years four great movements in Bible study mark an advance upon preceding years.

Just after the late war, God called a young man of great earnestness and marvelous power to lead the way in biblical preaching. Dwight L. Moody, without college culture or seminary training, but thoroughly versed in the Scriptures and filled with the Holy Ghost, began his plain homely preaching, and God blessed his work as in the days of the apostles. Tens of thousands listened and wept and yielded to the call of God in America and Great Britain. With little of form or human art of discourse, he preached the Word of the living God in demonstration and power. And it is but just to say that no man in modern times has had such an influence over the pulpit in making it Biblical and over the people in making them Christians. And this Bible movement is still gaining momentum, and Mr. Moody's work grows upon his hands. So that this unlearned and ignorant man, as the schools might call him, every year, every month, and nearly every day, thousands of college men and divines at Northfield, where with prayer and the study of God's Word, they get ready to evangelize our land and the world. How like the apostles in the upper room, getting ready to go into all the world and preach the gospel to every creature.

God be praised for the work of Dwight L. Moody in bringing the pulpit back to the apostolic plan of preaching the Word.

Early in 1870, in the next decade, another movement gave a mighty trend to Bible study. The adoption of the uniform system of Bible study embracing the whole Bible and championed by an eminent and scholarly divine, Dr. J. H. Vincent, of Plainfield, N. J.

From a tentative three years course of Bible study it was enlarged to a seven years plan, and so caused that it has been gradually adopted by the Bible schools of Christendom. God bless Bishop Vincent for his great work in securing uniform and systematic study of the sacred Scriptures in the Protestant world.

About 1880, in the next decade, a third great movement in Bible study was started and heroically carried forward by Dr. W. B. Harper, now of Chicago University. With his master mind he looked over the colleges and universities of our land and found that Bible study was generally abandoned by college men and college women. And the learned professions filled with these college graduates, were generally ignorant of God's Word, and often prejudiced against it. Dr. W. B. Harper set himself to work with all his powers to introduce the English Bible as a regular text-book into the college course, and the original Hebrew and Greek as a part of the higher classes. Fifteen short years have passed, and we see scarcely an institution of higher learning in the United States but has adopted the Bible as part of its curriculum and the original tongues as optional studies.

I plead, finally, for such a devout study that baptizes the heart and life with the Holy Ghost. Yes, such a devotion as the early Christians had, and the Holy Ghost honored it and sanctified and added to the Church daily as should be saved. And this the Church of God needs. It is a present need. It is a pressing need. God desires it, souls are longing for it, the world is expecting it. Shall we have it, and now? God help us to seek it.

THURSDAY MORNING.

At 6.30 A. M., the first morning prayer-meeting was held in the church. It was well attended and of special interest as a season of spiritual refreshing.

At 9.30 A. M., the Conference met, and as there was no business in readiness for action the meeting was adjourned and a devotional service was conducted by B. C. Davis.

At 10 A. M., the Missionary Society, presided over by Wm. L. Clarke, President, opened its sessions by the report of the Treasurer, A. L. Chester, a summary of which will be found in the abstract of the report of the Board of Managers as seen below:

FIFTY-THIRD ANNUAL REPORT.

As we present this Fifty-Third Annual Report, surveying the mission fields, their condition, needs and prospects; the work done, undone, and that which needs to be done; the workers with their earnest efforts and untiring zeal, with their successes and mistakes, with their joys and sorrows; we would acknowledge the loving presence and sparing mercy, the divine blessing and gracious favor, the saving power and comforting grace of our God which have been so manifest during the past year, and we would render praise and thanksgiving to the all-loving Father and his dear Son. With the Psalmist would we say, "Unto thee O God do we give thanks; unto thee do we give thanks, for thy name near, thy wonderful works declare."

With a devout prayer that this Anniversary may be greatly blessed by the presence and power of the Holy Spirit, increasing in us the missionary spirit, renewing us in the love of Christ and his kingdom, and consecrating us more fully to his service, we present, dear brethren, this Annual Report.

IN MEMORIAM.

WILLIAM MEAD JONES. Died February 22, 1895. Missionary in Palestine nearly six years.

JOSHUA CLARKE. Died February 9, 1895. Missionary of the Board. Served as a Missionary on the Home Field.

DAVIN E. MAXSON. Died February 22, 1895. Member of the Board 10 years.

Obituary sketches will be published as part of this report.

THE CHINA MISSION.

Four Missionaries — Rev. D. H. Davis, Dr. Ellis F. Swinney, Dr. Rosa W. Palmberg and Miss Susie M. Burdick, with native preachers, teachers and workers.


Re-inforcement of the Medical Mission by the arrival of Dr. Palmberg in Shanghai.

Sickness and recovery of Dr. Swinney to America, accompanied by Miss Susie Burdick.

HOLLAND.

Labors of G. Veithnoven, Sr., at Haarlem and Amsterdam. Mr. Bakker at Rotterdam. J. Van der Steur and sisters at Miegelam.

ENGLAND.

Home Missions.

EASTERN ASSOCIATION.

HORACE STILLMAN.—Year’s work in Rhode Island; 100, 100, average congregation, 15 to 50. Precious revival; additions by baptism. Bright prospects.

SOUTH-EASTERN ASSOCIATION.

L. D. SEAGER.—Full year’s labor with Ritchie and Conings Churches, W. Va., and four other stations. 225 discourses; average congregation, 100; additions, 6; church in good condition. Performed evangelistic work in several places.

J. L. HUFFMAN.—Eleven weeks work with the Salem Church, W. Va., and two preaching stations. 12 discourses; visits, 60; prayer-meetings, 21. Church gave him a leave of absence. Worked six months as an evangelist under the direction of the Evangelistic Committee of the Missionary Board.

S. D. Davis.—Missionary pastor of the Salemville Church, Pa. Labeled five months; sermons, 23; average congregation, 75; absences, 46. Visited his preaching stations regularly and looked up the isolated Seventh-Day Baptist families in the State.

D. K. Davis.—A year’s work with the Pleasant Grove and Dell Rapids Churches, and two preaching stations. 73 sermons; 23 prayer-meetings; 34 visits; average congregation, 35; additions, 7. Sabbath services well attended. All doing good work.


J. H. HOLLAND.—Two months preaching in North Lough, Neb. Employed half of his time as Missionary Evangelist. 18 weeks of gospel tent work in South Dakota. Sermons, 129; average congregation, 135 to 250; number of conversions. Some baptized and joined our Church in that State. Whole field ripe for a gospel harvest.

H. H. HINMAN.—Thirteen weeks labor as General Missionary in Kansas and Nebraska. 40 sermons; many visits; baptized 3. Some turned to the Sabbath. This field is a needy one.

SOUTHWESTERN ASSOCIATION.

L. F. SEAGER.—General Missionary in Missouri. 21 weeks labor; 172 sermons; visits, 300; prayer-meetings, 40; average congregations, 15 to 200; pages of tracts, 1,900. Churches small, but in good condition. Whole field needs a revival effort.

GEORGE W. LEWIS.—Full year as pastor and Missionary in Louisiana and Mississippi. 74 sermons; prayer-meetings, 9; additions, 9. Churches in excellent condition. Some stir on the Sabbath question.

S. L. LEE.—General Missionary in the South west. 26 weeks of work in Arkansas, Texas and Indian Territory. 88 sermons; 85 visits; 13,500 pages of tracts distributed; 7 additions to the churches. An appreciative and a needy field. Territory great and only one worker for six months.

THE SOUTHERN FIELD.


T. J. VAN HORN.—General Missionary in Southern Illinois and Kentucky. 44 weeks of labor; 84 sermons; visits, 285; average congregations, 25 to 80; pages of tracts distributed, 10,510; one church organized; additions, 5 by baptism; 8 converts to the Sabbath. Tent work in Louisville, Ky.

C. W. THEILKELD.—Missionary Pastor of Bethel Church, Southern Illinois. 13 weeks of labor; 20 sermons; 68 visits. Opposition to the Sabbath on his field. Visit to Etd. E. M. Keltner, Edith, Tenn.

R. S. WILSON.—Missionary Pastor of the At talla Church, Ala. Full year’s work at At talla, and two preaching stations. 65 discourses; 125 visits; prayer-meetings, 50; average congregation, 20 to 200; pages of tracts distributed, 3,889; additions, 2. Religious interest in the field. Vigorous and successful. Passed by the Seventh-Day Baptist Convention.

Y. P. S. C. E. Northern Seventh-Day Baptists moving in.

D. N. NEWTON.—Missionary Pastor of the Cumberland Church, N. C. Average congregation, 15 to 25. Services well sustained. Several additions from those who have come to the Sabbath. Miss E. P. Newton’s school.

Evangelistic Work.

LABORS OF EVANGELISTS.—E. B. Saunders, J. L. Hoffman, L. C. Raudolph, George W. Hills, with other workers as singers, etc. 13 workers; 33 months of labor in 17 of our churches, in three Associations; 865 conversions; 200 wanderers reclaimed; added to our church by baptism. 178 by letter and experience, 65; joined other churches, 97; converts to the Sabbath, 36. Many changed in their religious living.

MINISTERSIAL AID FUND.

Three young men studying for the ministry have received aid from it.

CHURCH BUILDING FUND.

No funds received this year.

THE EVANGEL AND SABBATH OUTLOOK.

Large and wide circulation. Rev. F. E. Peterson, as Assistant Editor, represents the Society’s interest in it.

CORRESPONDING SECRETARY.

Ninety discourses in 11 States and in 28 of our churches and in 5 Associations; 965 written communications received; 985 sent out; 229 packages of printed matter mailed; visited 22 churches in the interests of missions and systematic giving to the two Societies; attended Conference and Anniversaries, 5 Associations, 8 Missionary and 4 Tract Board meetings; visited the Southern Field; edited Missionary page of the Recorder; made all arrangements for Dr. Palmberg’s sailing, and saw her off for China; prepared the Annual Report, etc.

SUMMARY.

On the field, 36 workers in 24 States and territories. 1,162 conversions, or over 21 years of labor; 2,884 discourses; 1,284 prayer-meetings; 4,852 visits; 89,746 pages of tracts and 1,876 papers distributed; 314 additions, 216 by baptism; 42 converts to the Sabbath; organization of 2 churches, 2 Bible-societies and 4 Y. P. S. C. E’s. Many conversions from evangelistic work. Many converts joined churches of other denominations.

FINANCIAL.

Balance on hand, August 1, 1894. ... $311
Total receipts from all sources, including loans. .. $19,675.75
Balance on hand, August 1, 1895. ... $311
Total expenditures, including payments of loans. $19,364.29
Balance on hand, August 1, 1895. ... $311
Total receipts from all sources, including loans. .. $19,364.29

Net indebtedness, August 1, 1895. ... $82

Receipts direct from the people for Missions. ... $3,990.10
Receipts direct from the Society for Missions. ... $1,367.40
Amount of Permanent Fund invested. .. $63,429.00
Special interest of Southern Methodist Fund. ... $3,150.00
The Methodist Church, P. O. Box 50. [Address]

The receipts direct from the people for Missions are $1,527.82 more than last year.

CONCLUSION.

This Annual Report has two looks: A back­work look and a forward look.
1. **Backward Look—Increase in Evangelistic Work.** The maintenance of the feeble churches; general missionary work; general missionaries; the China field; sickness and return of Dr. Swinney, accompanied by Miss Burdick. Successful missionary year. Great result of piety and praise to God.

2. **The Forward Look—Open doors, grand opportunities, large demands; the Boy's Boarding School in China; appeal of the Mill Yard Church, London; the increasing demands and opportunities on the home field; many missionaries; more general missionaries; larger funds; extention of our work; more faith, more love, more of the grace of liberality; more personal work.

3. **Preparation for the Work.** More personal piety; more devotion to Christ; more love for souls; more spiritual power in the churches, pulpit and pew; more wisdom from above; baptism and endowment of the Holy Spirit.

**Afternoon Session.**

After a service of song, and a service of prayer led by E. B. Saunders, the Missionary Society resumed its work as laid out on the program.

E. B. Saunders spoke about Evangelism. He said all would be surprised if he did not speak on the subject of Home Evangelism. But he also spoke of his great interest in the broader sense of preaching the gospel to all the world. He thought that the standard of Christian life is not high enough. The line between the Christian and the sinner should be distinctly drawn, so it could be seen and recognized. What the church most needs is a consecrated membership. He was firm in the belief that to be right with God was better than to be in the majority. If the young people of our denomination will keep their pledge for ten years we can revolutionize this whole nation.

J. L. Huffman spoke on the same theme. He said this work was early put upon the church. Paul charged Timothy to “Do the work of an evangelist.” Some denominations do mostly evangelistic work. They are thus enabled to gather in the multitudes to salvation. But we cannot have our denomination appear to have their eyes on this line of work. He expressed the belief that the Missionary Board would be well sustained if they should launch out and put every available man in the field. He urged that all should attempt to win souls for Christ.

George W. Hills spoke about mission work in the South. He called the South the unknown land. He thought the people of the North generally are not well informed respecting the condition and religious needs of the South. Preaching in the South is of a controversial and emotional nature. There is great need of patience in work.

We need more tents and more men. With the tent men can be induced to come to the service. The use of the tent for Seventh-day Baptists in the South is indispensable. It avoids as far as the denominacy is concerned the South. There are many people in the South who believe as we do on the Sabbath doctrine. Bro. Hills spoke of his experience in tent work, and of the strong prejudices and persecutions existing in Tennessee on account of the Sabbath.

A. P. Ashurst called especial attention to our marching orders in evangelism. He spoke of the gospel in its work as compared with all other teachings. Men are lost because they have sinned. They have sinned because they have transgressed the law. God has a right to save the sinner in his own way. He commands that the sinner be saved by the preaching of the gospel. Is the South a fruitful field for Seventh-day Baptists? I answer yes. The Baptists of the South are very devoted, in their faith, to the Bible. There are many already there that believe as we do in the proposition. He spoke of his own conversion to the Sabbath through the teaching of the Evangel and Sabbath Outlook.

At the conclusion of Bro. Ashurst's remarks, about 3.30 P.M., Miss Susie M. Burdick having just arrived from Delaware where she had been to accompany Dr. Ella F. Swinney to her brother's home, was conducted to the platform. At once the sound of the organ called the entire congregation to their feet. Miss Burdick spoke of her own conversion to the Sabbath. Then Dr. Main offered a very appropriate prayer for the consecration, the preservation and the safe return of Dr. Swinney and Miss Burdick.

Then Miss Burdick spoke in a very interesting manner of our schools in Shanghai, their importance and needs. She urged that this department of mission work should be maintained by the prompt and liberal contributions of the people. She made a feeling reference to the possible necessity of abandoning the undertaking for want of support.

Mrs. Ruth H. Whittord then presented a paper on the subject of “Woman's Work for Missions,” from which the following extracts are made:

The plan of employing women in distinctively missionary work is of very recent origin. It is not meant that they have not previously performed efficient service in spreading the Gospel of Christ. The idea is that until the last half of the present century, they have had part in any considerable numbers to special labor, sometimes in their native land, but more often in heathen countries, for the conversion of souls. They have not formed many and large associations among themselves for furnishing means, or for sending members of their sex, to make the Saviour known in destitute parts of the world. Truly, in the days of the apostles, women like Lydia, a seller of purple, and the four daughters of Philip the Evangelist, either started and maintained the influence for the truth in their own households and among their associates, or they taught salvation through the crucified One, to the people whom they met about their homes and in their travels.

In later centuries there were such characters as the sainted mother of Augustine, who prayed earnestly many years for the conversion of her gifted son, afterwards the celebrated Bishop in Africa; and also the pious wife of the French Prince and wife of a Saxon king, who persuaded her husband to grant the establishment of the Christian religion in Southern England. In modern times popular writings like the brief stories of Hannah Moore, and the unequalled account of the spiritual life of the Dairyman's Daughter on the Island of Wright, have afforded the most lasting results for the Master.

It has been for centuries the policy of Christian people, other than Protestants, to limit the efforts of a small portion of their women, often shut up in nunneries to charitable work for the sick, poverty-stricken and the orphans in the communities where they have a chance to reside. A few of the brightest of these have been permitted in later years to conduct schools from the primary to the higher academies, for the training and more effective prosecuting of girls to their faith.

Even in the Christian denominations with which we are best acquainted, the missionary labors of a very few female members have, for years, been almost totally confined to assisting and strengthening their husbands or brothers in the wires or foreign fields. In those positions, words would fail to show how useful and how heroic they have always been. The priest that is denied the companionship and the association of a wife, knows nothing of the wonderful power which one of our preachers exerts through his helpers, on unconverted hearts or in pagan families. She has access to places which custom forbids him to enter. By her gentle ways and kindly sympathy, she wins to Christ her dark-eyed sisters, many of them mothers of children who never heard of deity other than those represented by idols. These persons could rarely, if ever, be reached by him. In such a situation she has been a necessity, always since the present age of grand missionary enterprises was opened; and also we wish that the opportunities for increased usefulness are constantly and largely accumulating. They will never cease.

But the demands for promoting the gospel especially abroad call imperatively for other women than the widows in the wires and the widows of ministers of Christ. The fair ones are needed as having charge of schools, as physicians in hospitals and households, and as trained nurses among the weak and infirm. It has been said that the careful laying of the Word, the distribution of the well-written tract and the social influence of the missionary families, do not, among idolatrous and Mohammedan people, accomplish all the results that were expected and are greatly desired. These agencies must be supported by such intelligent efforts as enlist the hearts and secure the confidence of benighted and impressionable youth and afflicted men and women.

Miss Harriett W. Carpenter presented a paper on the subject, “What are the Endeavorers. Doing for Christ, and What More can we do?” Miss Carpenter said:

“We are laborers together with God,” and “Whatsoever thy hand findeth to do, do it with thy might,” are two texts so closely and so logically associated together in the mind of the most reverent one they may well give direction in the consideration of our subject.

To one who has faithfully studied and applied the principles of Christian Endeavor, no one will ever have a more strong sense of personal responsibility, consecration means, to the Endeavorer, not only a setting apart but the intelligent use of himself, and all
that he and those who are to follow, the Lord, seven days in the week, twenty-four hours in the day.

To an efficient and valued employee one must identify himself with his employer's interests. To be a laborer together with God, means to make him the head of the firm in the business of life, to go to him for orders and advice in the transaction of his affairs, and to strive to advance his interests, according to his plans. In brief, to be a Christian means—business.

Are you on the flower committee? You will make it your duty to have the church supplied with flowers on the Sabbath, whenever practicable. No slight inconvenience will deter you from the performance of that task. You will be prompt in completing the preparations before the sun has set on the previous evening. No belated blossoms are sent to the desk by the usher during the first hymn. The flowers are as handsome as circumstances will permit, and tastefully arranged. You remember heavy perfumes cause the pastor's head to ache, so you place the sweet-scented flowers just beyond him, while the gorgeous, glowing, odorous, and chemical filled perfumes are sent against the altar. Just how much of looking tact, forethought and self-sacrifice you have hidden among the dainty petals, measures the value of your service.

Do the simple tasks I have mentioned seem to you too small and insignificant to be dignified as "labor together with God"? Yet, the faithful "fining" of such humble work and the "doing with all the might" of strong young hearts is just what tells in the aggregate, in making a society, a church, a community, helpful, pleasing, and Christlike. What proves the strength of the Endeavorer's zeal, and at the same time develops a strong, symmetrical character which can be relied on when the larger duties need attention.

"He that is faithful in that which is least, is faithfull also in much." (Lk. 16:10)

Will not the societies devote their best endeavors to this work of saving the lost? Does your pastor feel that any way may come to your church? Tell him you are at his service, will do his bidding, give him your prayers, your sympathy and hearty aid, and hold up his hands till the battle is won.

Are there needy communities just beyond the reach of the church? Organize yourselves into a missionary committee of the whole and carry the light into these dark places.

Are the evangelistic committee planning to send one of their devoted workers into your midst? Supplement him. Let faith and zeal hold on God's precious promises, claim for you personally the richness of such words as these:

"Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins; or, "They that turn many to righteousness shall shine as the stars for ever and ever;" or, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him."

Let trust, which proves our acceptance through faith, of God's blessings, cause you to yield your very selves lovingly, joyfully, freely into his wise and tender hands, to be used "as instruments of righteousness unto God."

His Holy Spirit and your desire to be a profitable servant will reveal to you your own "whatevers." "Do it with your might."

Geo. H. Utter spoke against a quite common habit of speaking of Seventh-day Baptists as a small people. He spoke of Rhode Island as sometimes called a small state, and gave instances of its part in the late Rebellion and other lines of general work to show that valuable work should be the ground of estimate rather than the size of the State or the numbers of the workers. While working as a small State and under its own banners it nevertheless unfurled the common flag of our country and helped in the common struggle for liberty with great success.

The next Endeavorer on the committee who came into the store went away with a heart glowing with success. He for the knowledge that he had answered the prayer of the committee that this same young lad might become a Christian. You search the papers, adapt the plans of other workers, and being an original spirit, you find extra treat for the next meeting, so that each time there will be something bright and interesting done. And then you pray for the leader, tell him the committee will fill the pauses, and that he may call on them to assist in any way possible. All yes, the Lord works with you and he knows better even than you how much his work is forwarded by your quiet, humble efforts.

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Do the simple tasks I have mentioned seem to you too small and insignificant to be dignified as "labor together with God"? Yet, the faithful "fining" of such humble work and the "doing with all the might" of strong young hearts is just what tells in the aggregate, in making a society, a church, a community, helpful, pleasing, and Christlike. What proves the strength of the Endeavorer's zeal, and at the same time develops a strong, symmetrical character which can be relied on when the larger duties need attention.

"He that is faithful in that which is least, is faithfull also in much." (Lk. 16:10)

Will not the societies devote their best endeavors to this work of saving the lost? Does your pastor feel that any way may come to your church? Tell him you are at his service, will do his bidding, give him your prayers, your sympathy and hearty aid, and hold up his hands till the battle is won.

Are there needy communities just beyond the reach of the church? Organize yourselves into a missionary committee of the whole and carry the light into these dark places.

Are the evangelistic committee planning to send one of their devoted workers into your midst? Supplement him. Let faith and zeal hold on God's precious promises, claim for you personally the richness of such words as these:

"Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins; or, "They that turn many to righteousness shall shine as the stars for ever and ever;" or, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him."

Let trust, which proves our acceptance through faith, of God's blessings, cause you to yield your very selves lovingly, joyfully, freely into his wise and tender hands, to be used "as instruments of righteousness unto God."

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PLEDGES AND OTHER BUSINESS. 

The prayer and conference meeting, under the leadership of W. C. Dand, was a session of marked interest and great spiritual refreshing. A large audience was present, and one hundred and sixty testimonies were promptly given and as many more probably would have been given had there been time.

SABBATH MORNING.

The morning opened warmer than for the past three days, and the usual 6:30 A. M. prayer-meeting found about 200 worshippers present.

These morning prayer-meetings are precious seasons to all who are able and willing to attend.

At 10:30 A. M. the Sabbath services were opened by an organ voluntary and the customary services of the Plainfield Church, conducted by the pastor. President B. C. Davis preached from the text Heb. 4: 7, “To-day if ye will hear his voice harden not your hearts.” This sermon was an address impressing and impressive setting forth of the importance of listening to the voice of God to the soul, and rendering prompt and willing obedience to every indication of God’s will.

At the close of the service a collection was taken jointly in the interests of the Trans and Missionary Societies amounting to $900.

AFTEMNOON SESSION.

Following singing by the choir, J. L. Huffman offered prayer, after which the business of the Education Society was taken up. The report of the Secretary as presented in the morning session, was adopted. The Treasurer, A. B. Kenyon, read his Annual Report, which was adopted.

B. C. Davis, President of Alfred University, gave an address on the subject of “The Place of our Colleges in Denominational Work.”

Principal F. L. Green, of Brooklyn, N. Y., spoke of the relation of our smaller schools to our colleges.

At the conclusion of this paper some items of business were completed. J. G. Burdick, at this point introduced Prof. Ussai. T. Hartwell, a Sabbath-keeping teacher from Brooklyn. Coming forward, this brother was introduced to the audience and made very interesting remarks. Though he has been a Sabbath-keeping Baptist for thirteen years, he had never before had the pleasure of meeting with our people. He is the son of a missionary, had been with, Bro. D. H. Davis in his home in Shanghai, was well acquainted with the late Rev. J. D. Tilton. He gave an allowing picture of his conception of the future of those who are struggling to maintain the authority of the Word of God as against mere human authority. His remarks were well received.

President T. L. Gardiner made remarks on Salem College and its interests. He gave a history of its struggles and made an earnest appeal for help for this important school for the year to come.

Dr. Lewis followed with stirring words in the same line, speaking from personal knowledge. He believed there is no more important interest among us than to maintain Salem College. At the conclusion of Dr. Lewis’ remarks several brethren made pledges of various sums of money to help the college. While pledges were being made, wide awake speeches were made by several persons. Nearly if not quite all of these speeches were made practical by winding up with a pledge.

FRIDAY EVENING.

The prayer and conference meeting, under the leadership of W. C. Dand, was a session of marked interest and great spiritual refreshing. A large audience was present, and one hundred and sixty testimonies were promptly given and as many more probably would have been given had there been time.

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Dr. Lewis followed with stirring words in the same line, speaking from personal knowledge. He believed there is no more important interest among us than to maintain Salem College. At the conclusion of Dr. Lewis’ remarks several brethren made such a possibility disastrous. The past year there have been 18 pupils in this school. We have many applications which we have to turn away. They come for eleven years. They are taught ordinary branches of education, and each day are taught the Bible. They are given every opportunity for the full time, but all schools experience the same trouble. These boys are a part of our family. They live with us. We feed and clothe them. These children, boys and girls, do not expect to work and become self-supporting. How much will it cost here for one year to keep a boy, board, clothing, rent of building and repairs? It costs as much to keep five boys here as it does thirty-eight there. She related incidents in their education that were quite telling. In the midst of important questions not very unlike that of the students in this country, they are bright and enjoy their debates. She spoke of the riots and reputation for being a blood-thirsty people. They did not consider it so. She thought there was much occasion to believe that it is chiefly the outgrowth of the Japanese war. They do not readily distinguish between Japanese foreigners and those of other nations. She urged that we should be patient and charitable with the Chinese while they are so stirred up. She blamed Christian nations for the evils of the opium habit now so fixed upon the Chinese. The same is true of the liquor traffic. Another brother coming from missions is the literature that is now prohibited by law from our mails. These are being sent into China by quantities to corrupt the people.

Mrs. R. T. Rogers then presented a paper on “Loyalty to Our Work.” This paper will probably soon appear in the Woman’s department of the Recorder.

Mrs. A. H. Lewis read a paper on “Systematic Giving,” which no doubt will also be published.

M. W. L. Clarke presented “A Poem,” which will also be published hereafter.

O. U. Whitford was on the program to give an address on “Woman’s Work on the Home Field.” When called upon, Mr. Whitford remarked that the lateness of the hour and the weariness of the audience would make it unwise for him to occupy any more time except simply to mention the points he wished to present more fully, and then elaborate them subsequently in the Recorder.

It was voted to send Dr. Swaney a message expressing our thanks for the interest and pleasure of the Woman’s Board for her safe return and the encouragements of her recovery.

O. U. Whitford then read encouraging letters just received from Dr. Ella F. Swaney and her brother, Dr. C. O. Swaney, in the near future the reports of the Corresponding Secretary and Treasurer were adopted by the Conference.

SUNDAY-MORNING.

The General Conference convened at 7:30. After the singing, the conduct of the services was handed over to the Woman’s Board. Mrs. E. M. Dunn presided.

After singing by a male quartet, Mrs. T. R. Williams read the Scriptures, and prayer was offered by Mrs. Mary J. Moore.

After singing, “Jesus, Saviour, Pilot, Me,” the report of the Corresponding Secretary was read by Miss Phoebe S. Coon. This report, will be presented in full in some future issue, since for want of space it cannot be printed at this time.

The Treasurer’s Report was read by Mrs. Charles Hall, of Chicago, which will be published hereafter in the Woman’s Department.

Miss Susie M. Burdick spoke of the Boys’ Boarding-School in Shanghai. She said this school has been in operation about five years. She referred to appeals already published in the Recorder. There has been fear of its being discontinued, but its importance makes such a possibility disastrous.
of that church. The Corresponding Secretary was instructed to make suitable acknowledge-
ment and reply.

The Committee on Resolutions made a re-
port of progress, submitting a resolution look­ing to establishing an employment bureau.
This resolution proposed the ap-
pointment of a committee to consider the sub-
ject and report. Resolution was adopted.

At 10 A.M., the session of the American Sabbath Union was opened by the presi-
dent, Chase Potter, was opened by prayer
by A. H. Lewis, and singing "Labor On!" and 
"Work for the Night is Coming." The Treas-
urer, J. F. Hubbard, presented his Annual Report, which was adopted.

The Corresponding Secretary presented the Annual Report which, after reading, was made the special order for the afternoon session.

FIRST-DAY MORNING.

The following is an abstract of the Corre-
sponding Secretary's report:
First of all, we wish to make grateful acknowledgment to the Author of all bless-
ing for the prosperity which has attended the work and workers of this Society during the year. We have been permitted to rejoice
in the immediate vicinity, but In the years that have followed the changes and improvements. We believe that the prosperity which has attended the past year. We have been permitted to rejoice,
since the day of the sale of the plow was sold,
when the paper has
its circulation outside
its weekly visits, and

larger life and richer fruitage for the future.
The year has also been eventful in the larger realm of the work of the Society affecting the
general field of Sabbath reform. We are stand-
ing to-day where the past years of this Soci-
ey's existence throw upon our pathway the light of their instructive history, as we
must muster our forces to meet the quick-changing battle front of the Divine agency. We are
thornly, while upon the horizon we catch the gleam of armor which tells of fiercer struggles
yet to come.

Never were we more impressed with the
importance of the Lord's work as it affects us, or of the responsibility which rests
upon us as a people commissioned of God to perform a special service essential to the wel-
being and progress of his kingdom. The
sacredness of the interests we hold in trust, and the momentousness of this anniversary
21. whose presence
gathering combine to hold us to strict accountable for every word which we shall
utter in this report, as we now proceed with the details of the year's accomplishments and
advantages. It is urgent for us to call upon the Holy Spirit to
fall upon us at this time with purifying fire, to burn away the dross, and to melt his etern-
al and ever blessed truth into the hearts of those to whom these words may come.

On January 1, 1865, the Publishing House Building was
opened by Mr. Potter, was opened by
the Rev. A. H. Lewis, and
was located at Plainfield, N. J. The work of
issuing the regular publications of the Society
began at that time from this office. The new
office occupies commodious rooms in the Babb-
cock Building, conveniently arranged for the
periodical to every household in our denom-
ination, by putting forth a little effort in its the observance of the

Judgment Day Mourning.

Since the Sabbath Recorder is so generally
known and so constantly before our people in
its weekly visits, comparatively little need be
said concerning it in this report. The Board
are no less anxious than they have been here-
before to maintain the high position which it
occupies among Sabbath newspapers. That
portion of the plant was sold, and, with what
was removed, netted the Society $2,118 21.
New type, material, and machinery have since
been added, making a thoroughly equipped
and modern office, which is valued by the Board
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By conversion to the Sabbath, several cler-
gymen have been added to our ranks during
the year, of whom one has become among us, the
benefit to be derived from it, our people to suppose that

the Sabbath has upon the spiritual life; an ex-
erience which emphasizes the opposite fact
that those who disregard or desert the Sab-
both fall into a corresponding religious and
spiritual vacuum.

The Peccular People has continued without
abatement its advocacy of a pure gospel for the
Jew as well as the Gentile, without admix-
ture of pagan error. For over six years now
its platform has been before the Jewish and
Gentile world. When it was established, The
Peccular People and the B'nai B'rith Israel were
the only periodicals that dared to advocate
an unqualified Jewish-Christian position.
Now it is becoming the popular position in
some quarters. All the missionary papers voice the same views as those of The
Peccular People, though of course they are not consistently carried out. The "Hope
of Israel Movement," a mission in New York
City, has come out openly and even advocates the complete abandonment of Jews by
Christians. The influence of The Peccular People in bringing about this state of things
is distinct. The leader of the "Hope of Israel" mission, the Rev. A. C. Gabe-
lein, recently wrote to the editor of The
Peccular People that it is his intention to
ent his mission loose from every Gentile
feature and make it purely a Jewish-Christian
mission. Mr. Gabelein observes the Sabbath
in the interest of Jewish evangelization and
is not far from its observance on conscientious
grounds. The Peccular People does not at-
same that it is responsible for all these things, because the fact that it has earnestly and fearlessly advocated them from the time they were frowned upon till now, when they are submitted to be the ideal of Jewish missionary activity, is abundant justification of its place in the sphere of Christian literature.

The *Helping Hand* continues to increase in favor among our churches. The subscriptions for the year have a little more than paid for the mechanical cost of its production. The lessons have been prepared during the year under the direction of the Sabbath School Board. A number of our Sabbath-schools are taking enough copies of the *Helping Hand* to supply the whole membership, by paying for them out of the general funds of the school, instead of depending on individual subscriptions. Where tried, this method gives the best of satisfaction, and we recommend the plan to our Sabbath-schools.

The New York Office of the Society was discontinued at the close of 1894, upon the return of the mission to the Publishing House, as it was thought best to concentrate all our interests in one office in Plainfield. The Chicago Office is continued as a local supply depot for the North-west, but since its address has been omitted from our publications, the business of the branch has considerably lessened. Some work, however, has been carried on from that point in the way of tract distribution.

The Field Secretary continued his labors during the remainder of 1894 in the North-west, completing a very satisfactory canvass of the four Northern Associations. As the time of the year was inopportune for such work in the Southern field, and as it was deemed inadvisable to retract the same ground again, in view of the interests of our publications, the services of the Field Secretary were discontinued at the completion of the work in the North-Western Association. The Board has already taken action looking to the sending of a representative to the South-Eastern Association in the near future.

The Board has continued to sustain the Sabbath Reform work in Holland, a full report of which will be published in the Conferences Minutes.

In connection with the Missionary Society, we are carrying on tent work in Louisville, Ky. It is expected to send Dr. Lewis there to present the claims of the Sabbath after an inspection of the missionary world by only a few. The tendency at present is comparatively peaceful possession of all the truth. It is expected to send Dr. Lewis there to investigate in the one office in Plainfield. The Chicago office, as it was thought best to concentrate all our interests in one office in Plainfield. The Chicago Office is continued as a local supply depot for the North-west, but since its address has been omitted from our publications, the business of the branch has considerably lessened. Some work, however, has been carried on from that point in the way of tract distribution.

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At the Atlanta Exposition, space has been allotted for a denominational exhibit, which is being prepared under the direction of the Board. As the Southern field at present is yielding results most encouraging to our work, we regard this a rare opportunity for the dissemination of truth.

In connection with the removal of the Publishing House, large supplies of tracts were sent to the various churches where it was thought they could be distributed to the best advantage. From reports since received, we judge the most of them have been judiciously given away.

In order to take a larger view of our work than that which merely relates to the present, it is necessary at times to consider the work of the past as a guide to future effort. For past position the future are but parts of one continuous whole.

When the work was placed in our hands in 1881, it was deeply felt by the Board that the time had come when some comprehensive plan should be devised whereby to arrest public attention and to make Seventh-day Baptist principles known and respected in the world of religious thought and action, that as a people we ought to become an aggressive factor in the field of the Sabbath question, biblical and historical.

This was the more necessary because of the ignorance of men generally as to the real facts, and of the distortion and perversion of these facts, either through ignorance, or through that theological and literary dishonesty which ignorance fosters. Second, to place the results of this investigation in print, and in the hands of the leaders of religious thought throughout the United States and Canada. Accordingly the Board gave up its work and began its work, and until 1893, when it was merged into the *Evangel and Sabbath Outlook*, it kept on its mission, monthly or quarter, carrying the truth and revealing a sur- reaching in places where it is not. There are more than fifty thousand ministers and editors, thus reaching an extent of current thought, affecting public opinion. The results which are already apparent have more than fulfilled the expectations of the most enthusiastic, while the vanguard of this future is beyond measurement in value. Some of the facts of the world of the *Outlook* may be indicated as follows:

1. The fundamental biblical and historical facts underlying the whole Sabbath question are now known as they never were before.

2. Under the influence of this knowledge, there is far greater division in sentiment among the defenders of Sunday. It is no longer possible to find common ground on which to unite opinions which vary from the holiest no-Sabbathian to the Puritan idea of the change of the day, which is held to have already taken place, and which are set in opposition to a kind of theological boycott, i.e., to ignore and refuse to discuss the facts which they cannot meet. Thus we are being left in the position where the facts of a kind of historical criticism to the important truths we hold have gained for us a vantage ground that is, beyond comparison, the most encouraging feature of our work, and is well worth to our cause all that it has cost. Indeed, the scriptural claim of our position has come to be generally admitted, that few informed persons now attempt to withstand the claims of the Sabbath along the old lines of defence. The more discreet among the learned men of the movement are now advising their followers to resort to a kind of theological boycot, i.e., to ignore and refuse to discuss the facts which they cannot meet. Thus we are being left in the position where the facts of a kind of historical criticism to the important truths we hold have gained for us a vantage ground that is, beyond comparison, the most encouraging feature of our work, and is well worth to our cause all that it has cost. Indeed, the scriptural claim of our position has come to be generally admitted, that few informed persons now attempt to withstand the claims of the Sabbath along the old lines of defence.

3. It has become apparent at every step that the Sabbath question is much larger than the issue between two days. It is indeed a fundamental and representative point of contact and departure between Protestantism and Roman Catholicism; and the indications are that this feature will be emphasized more and more as the discussion goes on. We have already in many cases come to the large conception of the whole question from the first, with purpose of lifting the discussion to its proper place, above denominational lines, and to the broad plane of universal truth.

4. The rise of socialism, communism, and anarchism is helping to show the wisdom of our position, in insisting on the direct relation between the theological anarchy which underlies the popular theory of no-Sabbathism, hence the abrogation of God's law, and the laws and systems which finds its last and largest expression in bombs, mob-rule, and destruction. The popular theories concerning the Sabbath are a form of theological anarchy whereby mobs of men throw dynamite at the people of God.
gainst must be held. Our entrenchments must be strengthened. The rank and file of our forces must be thoroughly equipped and drilled for action.

The battle is on. Problems are pressing for solution with an intensity never before known. Turbid streams of influence—socialism, rationalism, agnosticism, infidelity, and all—are pouring their corrupting currents into American life. The foundations of our moral order are being undermined unless precipitated and purified by the agent of divine truth. The time is at hand when the Protestant Church must face these questions. The foundations of its position throughout the universe must be established or we will be driven back upon our defences.

The church is the pillar and ground of the truth. The printed page affords the best means for giving information. This furnishes the proper equipment of weapons for the work and file.

1. Every family should take our publications.
2. Send the literature abroad to addresses furnished.
3. Form pastors classes for indoctrinating the young.
4. Have a table in every church covered with literature for free distribution.
5. Every church should have a committee, a live committee to furnish literature to all who ask for it, and Second, those who are indifferent in the Sabbath question.

L. M. Cottrell asked that there might be some general expression now on the question of the employment of Dr. Lewis in Sabbath Reform work.

O. U. Whitford offered the following resolution:

WHEREAS, The work of Sabbath Reform in our country has been of great importance, and the demands for aggressive effort so broad and imperative, therefore be it Resolved, That the American Sabbath Society recommends to the Executive Board that it call upon A. H. Lewis to devote his entire time to Sabbath Reform work.

On motion this resolution was made the special order for this question.

Geo. H. Utter said this Sabbath question is a question of conscience. He related an incident which happened in Rhode Island, the object of which was to awaken the conscience of the people. This was a great need, and the opportunities so important, that the work of the Sabbath Society is of the utmost importance.

J. L. Huffman spoke of a man who and Bro. Small had seen this morning—one who is exercised on the question of the Sabbath. Mr. Huffman believed that the entire Christian Union was united on this question of the Sabbath. He spoke of some who have come to the Sabbath recently, who now think we have been too slow to bring it to their attention.

S. R. Wheeler spoke of the condition of the question in Colorado, and showed clearly that the intelligent people in Boulder and vicinity are not antagonists to the Sabbath.

G. W. Hills spoke particularly of the work in the South. He advocated the importance of placing several men to work together in the South. He emphasized the valuable work of the OUTLOOK in the South. Bro. Hills said he brought a request from Tennessee that Dr. Lewis would come there and discuss the Sabbath question.

O. U. Whitford spoke upon what he called the central thought in the paper of Mr. Ordway, viz., concentration. He thought we had been scattering our forces too much. We need to concentrate. He spoke of the work in Louisville, Ky., and elsewhere. Be ready when the way opens; have a man like Dr. Lewis ready, and put him there for the work. Again he urged the thought of concentration.

Dr. Small spoke of his interest. He had been a Sabbath-keeper about four years. He spoke of his new daily experiences of fresh bread from the kingdom. He said we are met with this statement, "Love is the fulfilling of the law," therefore we do not need to keep the Sabbath. But I learn from the Scripture that the law was our schoolmaster to bring us unto Christ, and I keep...
the Sabbath because it is the fulfilling of the law. Is the Sabbath a delight? Do not keep it because your fathers did. Get the love of Jesus in your heart and obey him from love.

L. A. Platt's said he was very desirous that the suggestion of Brother Ordway might be considered calmly and seriously. He suggested placing a group of evangelists and workers in various points within a radius of a few miles, for instance at Louisville, and work until something tangible is accomplished.

Mrs. Remo Randolph spoke very encouragingly and hopefully, and urged that the brethren work faithfully and prayerfully.

After giving some notices, the meeting adjourned.

EVENING SESSION.

The evening session of the Tract Society was opened by singing by the choir and congregations and prayer by J. L. Huffman.

The Committee on Resolutions made the following report:

Resolved, That in the Board's Annual Report, in the papers, addresses, and manifold spirit and purpose of this day, and in the religious, social, political, and educational conditions of the present time, we are to hear the voice of Providence speaking unto our people. Go forward.

Resolved, That we earnestly present all efforts to realize Sunday or any other day a Sabbath by civil legislation; and that we appoint a committee of three with Dr. Lewis in chairman, to memorialize all States that have laws interfering with the civil and religious liberties of those who observe the seventh day.

Resolved, That we recognize the intimate relation between the Missionary and Tract Society, and we appreciate the difficulty our evangelists meet in preaching the Sabbath truth, yet the opportunity of presenting this truth in connection with a sacred revival should not be lost.

Resolved, That we urge young Sabbath-keepers to hear in mind that Christ died for the church, which is the keeping of God's peculiar people, to know one another, and that the unselfishness of one's profession and service to open many avenues to success which would otherwise have remained closed.

A. E. Lewis, G. B. Shaw, B. F. Venable, G. H. Yoder.

The Society then took up the consideration of the resolution concerning the employment of Dr. Lewis in Sabbath Reform work.

J. L. Huffman suggested that the resolution be so amended as to include the Missionary Society, acting jointly with the Tract Society in this work.

O. U. Whitford said he believed in this resolution or he would not have proposed it. He said Dr. Lewis is the man for that work. All will agree on that. Now the question is, can we do it? I think we can. It matters little whether it is done by one or both Societies.

T. L. Gardiner said that Dr. Lewis has spent 25 years in this special work. No man living can do the work as well as he. For the good of the cause he ought to be set apart for the work.

S. R. Wheeler said he had been thinking much about this movement. He felt that if we do not seize the opportunity, we will be left to back the movement for forty years.

C. A. Burdick thought that the older members knew best what to do; still he could not withhold his voice and influence. Here is the work to do, and here is the man to do it.

Louis Schable said he could not keep still. The battle is on and we must fight. We want a leader and Dr. Lewis is the man.

G. S. Stillman said he believed in all that was said. Here is the work and here is the man; but there is another side, where is the money?

Jonathan Maxon said there is no question that awakens our enthusiasm like this. The consideration of the remaining resolutions was then taken up.

A. E. Main spoke of the first resolution. He thought the report of the Corresponding Secretary was the most encouraging and inspiring report he had listened to for the past 20 years. He thought this resolution meant more than $3,500. It stood for the immutability of the law of God. We are to go forward in the light of an increasing faith. We should go forward in respect to increasing knowledge. We ought to go forward with new and changing methods. Farmers and manufacturers do not use the same machinery used years ago. And it is for us to throw into the midst of these seething times our influence for the Sabbath.

The second resolution was read and remarked upon by A. B. Prentice, who said he did not wish to make a speech only in obedience to the wish of the President. We have had what has been called the Puritan Sabbath, and now we have the American Sabbath. We have a right to protest in the name of religious liberty.

The committee contemplated was named as follows: A. H. Lewis, A. E. Main, W. C. Dunlap.

The third resolution was read and adopted.

The fourth resolution was read and remarked upon by Geo. H. Utter. He said, quoting another's language, "Not only be good, but be good for something." Like living is not incompatible with success. Much of the loss of young people from Sabbath-keeping is due to influences found in their own families. Let me say to young men, put yourselves in a way to answer the demands upon you. Be true to what God demands of you. Fit yourselves for what the world has and there will always be a place for you.

After completing some unfinished business, the Society adjourned.

MONDAY MORNING.

The morning session of the Conference was devoted to finishing the business of the Conference. Reports were made by various persons on the interests of the New Spiritual Mission in New York City, under the direction of Mrs. J. G. Burdick.

Various committees reported, and the substance of those reports will be published in the coming number and probably some of them in the Recorder.

We regret that we cannot give a full report of the six days and nights of work in this paper. But our columns are full and, though much that is published is only in abstract, we have endeavored to publish enough to give much of the substance and much of the spirit of this grand convention. There remains, in spite of all we can do, very much yet to be published.

The last forty-five of the last day of Conference was used by the Young People, and it was a precious season.

We wish all of our people—young and old—could have been present in the afternoon and in the evening. The evening hour of gathering was one of the good things of the six days of meeting and of the re-pledging and re-consecration was a time of great value. We believe the holy influences will endure.

May God's choicest blessing attend all the churches of this General Conference and make the coming year the most successful and aggressive of any preceding ones. Amen.
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THE SABBATH RECORDER.

Aug. 29, 1865.

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R.D.

by Rev. Lyman Abbott.

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