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FIRST ALFRED CHURCH.
Place of holding the General Conference, 1896.
The cooling weather during Conference at Alfred was in beautiful contrast with the intense heat of the few weeks preceding. There were occasional threatenings of rain, but only a slight sprinkle once or twice, and that not enough to make any perceptible difference in either attendance or comfort.

Each day of Conference, after the first, was ushered in with the early morning prayer-meeting, in which a large number of devout young people (of all ages) were present. The editor regrets that his home was so far from the church that it was not practical for him to attend. Those who were present give decided emphasis to their expressions of the value of these meetings. The attendance was usually large, and the spirit excellent.

Good singing was one of the pleasant features of the recent Conference. Not only did the dear ones at home acquit itself well, but an unusually large number of leaders and outsiders of note were utilized. It was pleasant to listen to the voices of the Chicago quartet, or the "boys" who were engaged in the evangelistic work three or four years ago. Meeting at Conference from their respective fields, it was evident these faithful workers had neither lost the spirit nor the harmony of the songs of Zion.

FRIDAY.—AFTERNOON SESSION.

After the presentation of the annual report by Treasurer A. B. Kenyon, valuable and stirring addresses were given on several phases of Higher Education.

1. Coris F. Randolph gave an address on the subject, "Higher Education in its Relation to Business Life." The speaker showed that a higher education gives the business man a discipline and culture which not only make him a more valuable member of society, but enable him to grasp the details as well as the fundamentals of his business more easily and completely, and to place his business life on a higher plane; that education betters the condition of the laborer as well as the employer, and that it gives a commercial value.

2. O. U. Whiford gave a stirring address on "Higher Education in Relation to Missions." (1) There are gigantic enterprises in the world. Enterprises of agriculture, manufactory, commerce, and arts. All the great enterprises of men in the aggregate cannot compare in magnitude or purpose or results with God's enterprise of evangelizing the world. (2) It is the work of a triune God in saving men from the degradation, ruin and death of sin, and to give to them spiritual life, growth, Christian character. It is the work of life against death, purity against impurity, righteousness against unrighteousness, human rights against human wrongs, human elevation as against human degradation, all the glory and grandeur of a Christian civilization as against paganism. This enterprise of mission and evangelism touches everything that is of worth to man in this life and the life to come. (3) This enterprise of world-wide evangelization is to be accomplished by the unity and co-operation of divine and human forces. We are fellow-workers with God, Christ and the Holy Spirit in the accomplishment of this grand work.

3. The Relation of "Higher Education to the Ministry" was presented by Arthur E. Main; an outline of which follows:

(1) Education must be planted in religion.
(2) Uneducated ministers, so-called, have done grand work.
(3) These uneducated men have often been educated by their cultures.
(4) The supreme source of power is the Holy Spirit of God.

Higher Education is a higher degree of excellence in the training of body, mind and heart.

Four leading qualities: (1) Knowledge of representative persons, events, and shaping forces. (2) Comprehensive, strong, discerning, skilled in the quick feeling of moral values. (3) Universal, that is, a knowledge of things as interdependently related in a universe. (4) The redemption of the individual, and the purification of society. Such work is worthy of the highest possible physical, mental and spiritual accomplishment.

L. A. Platt gave an address on "Higher Education in Relation to Denominational Life and Growth." As in all these instances, we can only give a brief outline of what was said: The treatment of this subject appears to be very much a matter of definitions. We are to inquire what is meant by "higher education" and by "denominational life and growth," and then discuss, if we can, the relation existing between them. "Higher education is a term commonly used to denote the courses of study to be pursued above the secondary grades, as that of colleges, universities and technical schools. Our "denominational life" may be defined as the organic union of all vital forces, whether individual or churches, representing the Seventh-day Baptist faith. Growth of the denomination is the result of this vital activity. We are to be an intelligent, conscientious, godly people. This is life. We are to become more intelligent, conscientious, godly. This is growth. It is the province of the higher education, as now within our reach, to give us this life and growth. We need the refining fires of a true culture which enables to appreciate the good everywhere, and deepens our sympathies with all conditions of men and puts us in our efforts in contact with the heart of Christ, on the one hand, and with the heart of the world on the other. Otherwise, are we blind fanatics or narrow sectaries, and not world-evangelizers.

EVENING SESSION.

The prayer and conference service, always occurring on Sixth-day evening of the Conference week, is a session of great interest. It is anticipated with feelings of pleasure and never fails to bring down showers of blessings. This year was no exception, but with a congregation of a thousand eager people, and the service conducted by Rev. Geo. B. Shaw, there was opportunity given and embraced, for many prayers and testimonies, coming from earnest Christian men and women from the north and the south, the east and the west. Much interest was added to the occasion by the baptism of two candidates, a father and son, residing in Alden, N. Y. It was an evening of rich blessing and spiritual advancement.

SABBATH MORNING.

Two services were held on Sabbath morning, one at the church and one in the chapel. Dr. A. H. Lewis preached in the church and Rev. L. C. Randolph in the chapel. Both services were over-crowded—probably 1,500 in both audiences. Dr. Lewis was assisted in the preliminary service by the pastor. Rev. J. L. Gamble and Dr. Platts. Dr. Lewis' theme was "God's marching orders;" his text, "Go forward." After a stirring introduction, briefly referring to the history of Israel and the command of Jehovah to them to "Go forward," he proceeded to answer the following questions:

1. Why should we go forward? (1) Because of the importance of the journey we are making. (2) Because of the importance of the Sabbath we are advocating. (3) Because of what the Sabbath is. It is God coming down among men. It is God sitting with us in sweet communion.

The timid and fearful are not worthy of success. We may be called to pass through the Red Sea, or drink the bitter waters of marah, to encounter the fiery serpents in our pathway; but the sea will open; the healing branch will be near the bitter waters; the cross of Christ will appear to heal the bites of serpents. Only go!

2. How shall we go forward? By going...
through the Red Sea. How shall we go? By the exercise of faith.

3. When shall we go? Now. The time is at hand. The hour has come. The orders are issued. We have been in camp long enough. It is time to arise and go.

But is there any hope? Yes, everything is hopeful. Men are arising, everywhere, "you are right in your theory." There is no other Sabbath by Divine authority. The world is ripe for the movement.

Thus we are to go forward for the sake of truth, for the salvation of souls; for the redemption of the world. With an earnest appeal to the young to awaken to a sense of the great responsibility upon them, and a touching tribute to those whose labors are finished, whose voices are silent, this inspiring sermon closed. A joint collection was taken amounting to $152.59.

At the chapel the preaching services were preceded by a brief song service, led by Dr. O. E. Burdick, after which the Scriptures were read by Pres. Davis, and prayer by Rev. L. R. Swinney. Mr. Prentice preached from Matt. 5:3: "Your life is hid with Christ in God." Theme, The Secret of Power. He said in brief: Paul's letters have a special value. (1) As a bulwark of defence for the New Testament against the rationalistic critics. (2) As a special weapon who are Gentiles. (3) Most of all by virtue of a certain hidden power which prevades them of which this text is the secret; a living, vital connection; the study and experience of a lifetime. God gave his life, and ye shall have it.

The Sabbath-school, under the lead of Superintendent E. P. Saunders, considered the lesson, "Absalom's Rebellion." This lesson was treated topically in brief, comprehensive remarks by several brethren.

1. Rev. A. B. Prentice spoke of "the causes that led to Absalom's rebellion." (1) The first cause was to be found in the condition of his own heart. (2) The political conditions and influences that surrounded him.

(3) The third cause was in his own selfish and corrupt nature; in his ambition and desire for power. (4) Rev. L. R. Swinney spoke of the "Scheme or plot of his Rebellion." The scheme was polished, well laid. He himself was a beautiful youth, but without principle, with a bad heart. Notice his royal surroundings, his magnificent equipment. But having had an unprincipled, heathen mother, what good could be expected of him?

3. E. B. Saunders spoke upon "The open Rebellion." The conditions already spoken of as surrounding Absalom were favorable. The chief trouble was internal, not external. His hand was raised against God. The question is today how to save that boy, or how to save that girl from false notions and prejudices that are so common relative to the real Chinese character. Concerning the results of the work in China, about which so many are inquiring, she said that the last fifty years has been the beginning of a great work. These have been years of seed sowing; years of laying foundations. During these years little by little their prejudice has been giving way, the opposition overcome. They are becoming approachable. They are not afraid of us, as they were formerly. In addition to all this preparatory work, and the gains in several ways, there have also been remarkable conversions. They are a steadfast people. When once genuinely converted, they remain firm and true to their faith. She gave some remarkable instances in her own mission, illustrative of the steadiness of the converts under very trying circumstances and strong inducements to abandon their adherence to our mission. She also spoke of the reflex influence on our own people, as one of the most important results of this work, and appealed to her hearers to become more thoroughly consecrated in this work.

Mrs. J. B. Cottrell sang a solo, and this interesting session was closed.

SABBATH AFTERNOON.

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Mrs. J. B. Cottrell sang a solo, and this interesting session was closed.

EVENING AFTER THE SABBATH.

This evening was set apart for the Women's Board. After a song service, Mrs. R. T. Rogers, presiding, read the Scriptures and Mrs. T. R. Williams offered prayer. Mrs. J. B. Cottrell sang a solo entitled, "The Better Land.

Mrs. J. B. Whitford, Secretary in the Western Association, presented the Annual Report of the Corresponding Secretary, Mrs. Albert Whitford, giving a summary of the work of the organizations of the different Associations, as reported by the Associate Secretary. There could be but one opinion, on the part of those who listened to the reading of this report, respecting the efficiency and importance of this Board as an invaluable aid in all the lines of our benevolent work. As a means for encouraging the women and educating the children in benevolent work, this Board is doing great work. It is becoming more and more a strong arm in denominational benevolence.

The Treasurer's Report was presented by Mrs. M. B. Cunningham, after which Miss Susie Howell addressed the meeting.

The remarks by Miss Susie M. Burdick narrated many of her observations of the doings and customs of the natives in China. Her words were well calculated to instruct her hearers in many ways, concerning the real character of the Chinese, and to remove false notions and prejudices that are so common relative to the real Chinese character. Concerning the results of the work in China, about which so many are inquiring, she said that the last fifty years has been the beginning of a great work. These have been years of seed sowing; years of laying foundations. During these years little by little their prejudice has been giving way, the opposition overcome. They are becoming approachable. They are not afraid of us, as they were formerly. In addition to all this preparatory work, and the gains in several ways, there have also been remarkable conversions. They are a steadfast people. When once genuinely converted, they remain firm and true to their faith. She gave some remarkable instances in her own mission, illustrative of the steadiness of the converts under very trying circumstances and strong inducements to abandon their adherence to our mission. She also spoke of the reflex influence on our own people, as one of the most important results of this work, and appealed to her hearers to become more thoroughly consecrated in this work.

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SUNDAY MORNING.

After a devotional service of 15 minutes, a half hour was taken up by the General Conference from 9:30 to 10. They were on making recommendations reported as follows, which report was unanimously adopted by items:

The Committee on plan of holding Conference would respectfully report that they have given the matter a careful study, and find what seem to their grave objections to every proposed change which would involve any radical departure from present methods. What they have to recommend, therefore, is in the nature of systematizing and expanding the present plan of work.

They recommend:

1. That the Conference hold its sessions in the several Associations in regular succession, beginning after this session, as follows: South-Eastern, North-Eastern, Central and Western.

2. That the Associations be requested to consider the subject of holding the Conference, at their annual sessions the year previous to the assembling of the Conference within their respective bounds; and, that in their consideration of the subject, they arrange that only one church shall ask for the Conference in any given year, and that they make such arrangements to assist such church in providing entertainment as shall seem to them best.

3. That the Conference include in its annual appropriations a sum sufficient to meet the expense of hall or tent for holding dinners and for the comfort of the ear of crockery; and that the Conference purchase suitable knives, forks and spoons for setting the tables.

4. That Conference earnestly recommend the churches which shall provide for the pulpit, the assignments of delegate and visitors to confine the bill of fare to simple and substantial food.

Respectfully submitted,

[Signatures]

The Committee on Petitions presented a report, which was adopted by the Conference.

Your Committee on Petitions, after carefully considering the several matters referred to them, would report as follows:

1. Respecting the petition from the Cumberland (N.C.) church, relative to the remittance of money to aid the resident Jews of Palestine, your Committee recommend that it be referred to their delegate, who is authorized to act in their behalf in the fulfillment of their request.

2. Respecting the petition from the Asia Venuesal (Denmark) church for admission to membership, your Committee recommend that the petition be referred to the General Conference, which shall consider the case and report to the Assembly.

3. Respecting the petition from the Chinese Mission, your Committee recommend that the petition be referred to the General Conference, which shall consider the case and report to the Assembly.

The Committee referred the matter to the General Conference, which shall consider the case and report to the Assembly.

Committee on Missionary Legislation.
4. We recommend that the petition of the church at Colony Heights, Calif., for admission to this Conference be granted, and that they be admitted to this Conference and that Mrs. Lorenzo Thomas be recognized as a delegate therefrom.

5. We recommend that the petition of the church at Rotterdam, Holland, for admission to this Conference be granted, and that the Missionary Secretary, O. E. Whit­ ford, be recognized as their delegate.

6. We recommend that the petition of the church at Elberfeld, Switzerland, for admission to this Conference be granted, and that the Rev. Dr. Platta be recognized as their delegate.

7. We recommend that the petition of the church at Salem, W. Va., that the next session of this Conference be held with them, be granted.

The Annual Session of the American Sabbath Tract Society opened at 10 A.M., with President Charles Potter in the chair. Dr. A. E. Main offered prayer, and after the election of Principal F. L. Greene and Arthur L. Spicer secretaries pro tem., the president briefly remarked that the Fifty-third Annual Meeting of the Society was opened. Dr. Seely, Dr. Lewis, and the President spoke of the unanimity of action in all the doings of the Tract Board. He also spoke of the difficulties that had come before the Board during the year, and stated that the plant for the Publishing House is now nearly new, in much better condition than ever before, and that it has cost the denomination less than $200 for this improved condition. The improvements came through the sale of the former plant and gifts from individual members of the Board.

The Treasurer’s report was then read by L. E. Livermore and adopted.

The Annual Report of the Tract Board was then presented by the Corresponding Secretary, F. E. Peterson.

After the reading of this able report the collection was taken amounting to $127.13, making in the aggregate of collections for the two days $851.94.

A message was read from the President called upon Rev. George Seely, a recent convert to the Sabbath, and now the pastor of the Seventh-day Baptist church at Berlin, N. Y., to make a statement of his experience in coming to the Sabbath. Bro. Seely made very interesting remarks, which were greeted with many times by hearty applause indicative of the pleasure and sympathy of the people.

Afternoon Session.

The discussion of the Annual Report of the Tract Board was taken up.

Walton H. Ingham was the first speaker. He spoke of “Our Publications.” He referred to the value in scholarship and research of the books published by Dr. Lewis, and urged that these volumes should be found in every home library. He urged the importance of taking and reading the Sabbath Recorder. After speaking of its value as an educator and medium of communication from churches in its Home News department, he made a practical suggestion, that each church raise additional subscriptions, in the ratio of eight persons for every 100 members. That will raise the subscription list from 2,200 to 3,000 during the coming year. He called for expressions from others, after himself pledging for Milton. Many representatives of other churches responded and promised for their churches to raise the required numbers. Mr. Ingham then made an eloquent appeal for the circulation, support and reading of the Evangel and Sabbath Outlook.

The second speaker was Dr. A. H. Lewis, on that part of the report touching the Sunday question.

It is of great importance that we keep up with modern times. The Sunday question is the most difficult of all questions, because that day occupies a position which the Sabbath ought to occupy. He briefly reviewed the history of Sunday as to its claims to the honor of being called the Sabbath. He said the present attitude of the Sunday question in the United States is one of most absolute confusion. The only hope is in getting the question back, for its foundation, upon the law of God.

The Friends of Sunday are appealing first and last to civil law for its support. But Sunday will go back to its original type, and the Sabbath must be exalted to its own original social place.

Third, Ira. J. Ordway spoke upon “The Demands of the Hour upon Seventh-day Baptists.” Mr. Ordway presented some of the evidences that the Sabbath demands for this time and for this purpose. He is the divinely appointed leader. God never appoints more than one leader at any one time. He raised the question as to our willingness to maintain him in this great work. Are we ready to say to him “Go forward,” and then go with him?

Rev. O. U. Whitford was the fourth speaker. Subject, “The Need of Greater Consecration in Sabbath-observance and Greater Devotion to the Work of Sabbath Reform.”

Bro. Whitford wished at the outset to guard against an erroneous impression, growing out of the fact that because the three speakers, Ingham, Lewis, and Ordway were tall men and he himself less in stature, that, therefore his subject was of less importance. He said his theme was of fundamental importance. We are as yet in our infancy in this resolution, after which it was adopted work. The

EVENING SESSION.

The afternoon meeting adjourned pending the adoption of the report of the Corresponding Secretary.

The evening session opened with a prayer service led by Thomas Burdick of Little Gen. He then led by Thomas Burdick offered prayer, and on call for the question the petition was adopted.

The Committee on Nominations reported the officers and directors for the Society as follows:


The Committee on Resolutions reported as follows:

1. Resolved, That the future life, growth and strength of our denomination demand, that, as Seventh-day Baptists, we not only seek to create a high grade and comprehensive literature, but lay upon our people the duty of supporting our publications in a liberal manner.

2. Resolved, That this society take emphatic position against the enactment of Sunday laws or any other laws for religious ends; that we strongly condemn the laws already made for such a purpose, and ask for their repeal; and that we believe such laws are evil, and only evil results from their enactment.

3. Resolved, That we devoutly recognize the essential connection between spiritual Sabbath-keeping and all forms of private and public moral and religious life; and that the hearty support of our Sabbath Reform work will give evidence of our righteousness as a people.

4. Resolved, That we instruct our Executive Board to employ the Rev. A. H. Lewis, D. D., if his services can be obtained, to devote his entire time to the work of Sabbath Reform, under its direction.

The fourth resolution, which was the climax of all the enthusiastic support of the people, was spoken to by W. H. Ingham, A. B. Prentice, T. L. Gardiner and A. E. Main. The strong words of these brethren were listened to with intense interest. But all who were in that large audience were well prepared to vote for the resolution, even before their appropriate words were spoken.
Your delegate asks leave to report that he attended the “National Purity Alliance Conference” held at Baltimore, Md., Oct. 14-16, 1895. It was a marked success in all respects. The attendance was phenomenally large, and the work of the Congress was reported in the daily press throughout the States. Such an interest was created that supplemental “Conferences” were held in Philadelphia, Boston, New York, respectively, in November, December and January following. Your delegate was asked to prepare an address on “The Sacredness of Purity,” which was presented at the Congress and repeated at the supplemental Conferences. This address is one of four “Addresses and Papers” since issued in a large illustrated volume by the American Purity Alliance of New York. Your delegate has had the pleasure of presenting a copy of this valuable book to each of our denominational school libraries, and he believes this to be the most valuable volume in the language upon the purity question.

Your delegate returns thanks for the honor conferred, and gladly assumes the expense connected with the delegation.

A. H. LEWIS, Delegate.

ALFRED, N. Y., Aug. 19, 1896.

The Committee on Catechism reported as follows:

Your Committee appointed to prepare a series of questions and answers for young people, left to report that the work has been completed, and an edition of 1,000 copies has been distributed among the churches, upon the basis of number equal to one-third of the members the church.

The Catechism is brief, but it has been prepared with great care, and revised after submission to the “Advisory Committee.” The purpose is to teach, in the simplest way, the fundamental truths of Christianity and of our denominational faith, with the hope of inducing those who study it to accept Christ as a personal Savior, and enter upon practical Christian life and work.

The expense of printing the edition, including a circular containing suggestions to teachers and superintendents, as to its use, was $25.37.

Your Committee did not feel authorized to decide whether those charges should be made to the churches individually for the copies sent, or whether the sum total should go into the financial budget of the Conference as a whole, the funds being distributed to the schools, and the charge of the printing and paper would not be a burden.

Your Committee must express the earnest wish and hope, that pastors, superintendents, and parents will cultivate the use of this catechism. No gratifying response has been had from the Ohio schools, or the Conference in Ohio, while writing for additional copies, said, “We ought to have had this fifty years ago.”

All of which is respectfully submitted.

A. H. LEWIS, MRS. H. H. MAXSON, 


The Committee on Denominational History reported as follows:

At the last Conference the Committee on Denominational History reported as follows: “We feel that at an early date some plan should be inaugurated, by which a competent person could prepare a popular, though comprehensive, history of our people and their work. That this work should be well illustrated and attractive in form.”

We now take pleasure in submitting the following communication from Pres. Wm. C. Whitford, of Milton College:

I have arranged with the Tract Board to place in their hands, within the next year, for 400 pages, in “Popular History of the Seventh-day Baptists,” in this country and in Europe. The work will contain at least 100 illustrations, chieflytaken from the materials of our prominent men and women in the past, and small views of buildings, baptismal places, groups of delegates, etc. The manuscript and photos will not cost the Board any money. I need not say that it was entirely at the expense of the Board, and they publish and sell the work without any expense to me. This they will do, as I understand, if they receive in advance sufficient remuneration from our people. The work can be furnished for about $1.50 per copy. I have already begun the preparation for it.

This plan we heartily commend to the General Conference.

Your Committee are also glad to know that others are collecting valuable material that may be available for a definite and reliable history of our people, and we would especially mention the painstaking care and perseverance of Bro. Charles Henry Greene in collecting the history of isolated Sabbath-keepers and extinct churches.

Sanctified, E. R. SWINNEY, 

GEORGE J. CRANDALL, 

Chairman, "Adjourned Sessions.

The President at this point extended the right hand of fellowship to four churches, through their representatives as follows: Tal­

President, Mrs. J. B. Morton, Milton, Wis.

Honorary President, Mrs. Harriette S. Clarke, Milton, Wis.

President, President, Mrs. J. B. Morton, Milton, Wis.

President, Mrs. J. B. Morton, Milton, Wis.

Editor of Women’s Page in the Sabbatarian Recorder, Mrs. Rebecca T. Rogers.

Members of the Board presented their annual exercises and report. Geo. B. Shaw read the first 16 verses of the 119th Psalm, J. A. Platts offered prayer, and, after singing, the Secretary of the Board presented his annual report. This report covered the work of the Board during the year in editing and managing the Sabbath-school Institutes, and the Home Class Department. The report took a very hopeful view of the condition and work of our Sabbath-school interests.

The President, L. R. Swinney, then read a paper written for the occasion by Prof. Wm. A. Rogers, subject, “The Claim of the Divine Authorship of the Bible, enforced by its Literary Style when it is Considered as a Historical Document.”

“The Bible the Book for Protestants,” was the title of an address by J. A. Platts.

“The Bible, and the Bible only, the Rule of Faith and Practice for Seventh-day Baptists,” was the theme of an address by Martin Sindall.

Further business was transacted by the Conference from 1:30 to 2:00 P. M., including the presentation and adoption of the report of the Committee on Nominations as follows:

Your Committee on Nominations would respectfully recommend the following:

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This plan we heartily commend to the General Conference.

Your Committee are also glad to know that others are collecting valuable material that may be available for a definite and reliable history of our people, and we would especially mention the painstaking care and perseverance of Bro. Charles Henry Greene in collecting the history of isolated Sabbath-keepers and extinct churches.
At 2 P. M. the special order was the Young People’s Session and report to the Conference. E. K. Southard, president; present, present. After singing, E. K. Southard read the Scriptures and brief prayers were offered by several.

The report of the secretary, Miss Crouch, was read by Miss Ethel Havens.

Miss Iva J. Pulmer, of Hornellsville, read the report of the Treasurer, W. H. Greenman.

Mr. Grant Davis, Adama Centre, N. Y., gave an address, and W. K. Davis, Milton, Wis., presented a paper on “Seven-dBath Young Men and the Business World.” Rev. T. J. Van Horn read a paper on “Sabbath School and Union Societies.”

The interests of the New Mizpah Mission were presented by Mrs. J. G. Burdick and Miss Anna L. Langworthy.

Prof. O. S. Rogers conducted an interesting exercise concerning Junior work.

Three papers were presented:


Thus ended this very pleasant and profitable session.

EVENING SESSION

With a cheering song service led by L. C. Root and E. M. A. Platts, the last session of the General Conference for the year 1896 was duly opened. The resolutions which were made the special order for this evening were re-read and considered. The resolutions are as follows:

1. Resolved, That we thank God and take courage for the more than usual success attending our mission this Sabbath forenoon week; and that we re-open the advance steps taken at this Conference, that we pledge our support and co-operation; and that we pray, work, and engage in our Sabbath work than ever before, in order to occupy these open fields.

2. Resolved, That we consider our institutions of learning indispensable to the best development of our denominational life and the broadest and most stable fulminations of our denominational mission. We earnestly commend them to the prayer of our people, and urge that they be sustained liberally in a financial way.

Resolved, That for the spirit of evangelism existing in our schools we are properly and solemnly grateful.

3. Resolved, That we reiterate the position we have ever taken of earnest advocacy of all reforms having as its object the purification of our political, social and personal life, in sympathy with those in relation to the liquor and tobacco questions and social vice, and that we recommend to our pastors the use of at least one Sabbath in the year in speaking on these themes.

4. Inasmuch as the Corresponding Secretaries of the General Conference and our various Boards meet with much difficulty in making out their annual reports, and because of the carelessness and inattention shown by some of the officers of our local societies in furnishing the needed information, it is resolved,

Resolved, That we again urge upon our people the importance of promptness and accuracy in all correspondence with the Board, and that we recommend the appointment of a committee of three to consider the advisability of preparing a uniform blank record book to be used by the clerks of all our churches, and similar books for the secretaries of our Sabbath-schools and Christian Endeavor Societies; and we further recommend that the list of church delegates to Conference be sent by the church secreting Secretary of the Conference and not to the Corresponding Secretary.

5. Resolved, That our hearts have been stirred at the reports of the atrocious and cruel deeds committed against the Christians of Armenia, and that we urge upon the government of the United States the justice of using her strong arm by intervention in their behalf.

6. Resolved, That we feel glad to raise our voice in protest against the oppression practiced in some of the States of the Union and in Canada on those who observe the Sabbath; and that we sympathize with those who have unjustly suffered through this oppression.

7. Resolved, That we recommend to our Sabbath-school Board that it confer with the editor of the Sabbath Visitor, and if it be found practicable, arrange for the publication of the lesson help for our primary classes in that paper.

8. Resolved, That we hereby tender our grateful thanks to members of the Railroad Committee—Rev. J. G. Southard, R. B. Hake, and H. D. Bush, for their arduous and insistent efforts in successfully securing the reduced rates and other accommodations from the railroad, and extend our thanks to the Trunk Line Association, the Central Passenger Committee, and especially the Erie Railroad, for their courtesy in granting reduced rates and other accommodations.

9. Resolved, That we extend our heartfelt thanks to the people of Alfred and vicinity for their warm welcome and generous hospitality to strangers in ways in which they have ministered to our comfort and pleasure.

10. Resolved, That we hereby record our deep sense of the loss this Conference has sustained in the sudden death of U. Elias R. Pope, of Plainfield, N. J.

11. That we are profoundly grateful to the people of Alfred and vicinity for their warm welcome and generous hospitality to strangers in ways in which they have ministered to our comfort and pleasure.

12. Resolved, That we hereby record our deep sense of the loss this Conference has sustained in the sudden death of U. Elias R. Pope, of Plainfield, N. J.

13. That we are profoundly grateful to the people of Alfred and vicinity for their warm welcome and generous hospitality to strangers in ways in which they have ministered to our comfort and pleasure.

The fourteenth resolution was read, and after remarks by Wm. B. West, A. H. Lewis, O. M. Mills, and U. S. Whitford, was adopted.

The committee proposed in the resolution was appointed.

The fifth resolution was read and adopted without remark.

The sixth resolution was read and adopted without remark.

The seventh resolution was read and adopted without remark.

The eighth resolution was read and re-marked upon by F. E. Peterson, and the motion further consideration of this resolution was waived to give the committee time to complete it.

The ninth resolution was read and adopted by a rising and rousing vote.

The tenth resolution was read, remarked upon by J. A. Platts, and adopted.

The eight resolution was again read as completed and adopted.

A resolution was then presented by A. E. Main as follows:

Resolved, That this General Conference still holds that the use of intoxicating liquors as a beverage is a sin; and that we will do all we can in the coming year to suppress the liquor traffic and to promote total abstinence.

After remarks by Mrs. Ennis, A. E. Main, Clayton A. Burdick, T. L. Gardiner, L. M. Cotrell, E. L. Barber, it was adopted.

After finishing up a few items of business, the Conference, under the direction of the President, spent the closing hour and a half in testimony. Many brief, but earnest and deeply devout, words were spoken. T. L. Gardiner, L. E. Livermore and A. E. Main were asked to offer prayer especially remembering in their petitions the Education, Tract and Missionary Societies respectively.

After these prayers, the singing of a song of praise, and appropriate words from pastor Gamble, President Ingham, and “Dr. Lewis, the singing of “All hail the power of Jesus’ name,” and the benediction by Dr. Lewis, the Ninety-fourth Session of the Seventh-day Baptist General Conference was declared adjourned to meet with the church in Salem, W. Va., on the Fourth-day before the fourth Sabbath in August, 1897.

CONTRIBUTED EDITORIALS.

Alfred and the Conference.

If there was ever a warmer and heartier welcome offered to a host of visitors than that which was everywhere in evidence at the General Conference, it has not come to our notice. Alfred is doing herself proud. Even the entrance to the village is decorated with “Welcome.” The satisfaction of the visitors at the complete arrangements for their comfort is equalled by the kind heartedness and hostess spirit in offering them. Everbody on the street looks obliging—just as though he wanted to do something for you, if only he knew what you wanted. I asked an Italian laborer where Mrs. So-and-So lived. He had no idea what the question was, and he could speak a little English; but he pointed obligingly up the street. The lady sought did not live there; but the Italian meant well. He wanted to help.

What a place for a University? Sheltered here between the everlasting hills, the rugged mountains and grandeur of nature must be somehow inwrought into the growing soul. Elder Dunn said he wouldn’t be born on a prairie. Dear Mr. Dunn, there was a twinkle in his eye.
...understandings, resentments and the upon a common course of action. The nlis-
g'eat gulf fixed. It is harmony that there always are. But one says to the other.
the two who ought to walk the pathway of
heart's blood.

They live in the same house, eat at
apart. They live in the same house, eat at
14th Adventist brother once told me that fuller
reliance in which thou wast
builded.

There are three kinds of homes. There is one
where the different members hold their disagree-
ments and prejudices in bitterness and
anger. The sharp, cruel words fly back and
forth cutting and scarring like knives into the
heart’s and is a sad thing to see. But where on
this earth, is a such a home. There is another
kind of home where there are misunderstanding,
resentments and the smarting sense of injustice; but they are suppressed.

They smolder away for years, never flashing out and burning up. They brood in the heart
and are magnified by the darkness. And so the
who ought to walk the pathway of
life hand in hand, drift farther and farther
apart. They live in the same house, eat at
the same table; but between them there is great gulf.

In harmony in form, it is not in reality. It may be a better way to live
than the first, but it is not unity. There is
still another home, and here again there are misunderstandings and differences of opinion; there are strife and bickering.

"let’s sit down and talk it over. It seems
to me thus and thus." The other listens pa-
tiently and answers: "I did not know that
you felt in that way. There is one point there
that I never thought of before; but it seems
to me thus and such," and as they talk on they see more clearly and draw near-
together. Not that they agree exactly, but they make mutual concessions and decide
upon a common course of action. The mis-

understandings are cleared away, and the sun is shining. They lift the shades
from that home just then, and we should see
one of those beautiful love scenes which the good
Lord intended should be in every home.

There are three ways for the people of a de-
nomination to get along with each other. I am
told that in the early years of our denomina-
tional marriage and learned to live together, our annual gatherings were
sometimes marked by bitterness. There were
stern, rugged men, unyielding in their opinions, holding even their methods sacred.

Wounds were given in which many a good man carried to his grave. That
day has gone by, please God, forever.

If there are ever instances of the second
phase of denominational life, that of suppres-
sion, they are only temporary and ephemeral.
They do not represent the spirit of our people.

The man who mistake the temper of the young men who are now
coming upon the stage of action, we shall re-
main there. Let not the word "faction" be
so much as named among us; and as for the
name "enemy," we know not whence it is, it is
there, but fixed. It is not in jurisdiction, in
prejudices, in common cause. Discussion as open and loving as the
sunlight. This is what we believe in. A
Sev-
denth-day Adventist brother once told me
what fault we had found with us as a people (he
made some good points). The principle
that one good turn deserves another, I
him some of the things I had against
his people. One of them was their cast-iron
mold of doctrine. It seemed to me that
they wanted to put everybody into it and
they came out they would all be the same size and shape and
believe exactly alike. He wince a little but
responded bravely to the charge: "If
there were some passage of Scripture," he
said, "of whose interpretation you were in
doubt, remarks in this connection as are deemed of
worth."

"Doctor Lewis," I said, "I would accept it for
just exactly what it proved itself to be to me
be hours, and of course, the Lord Jesus
in the third. There are three ways for the people of a de-
scious interest, just at this


The New York Agricultural Experiment Station has just issued a bulletin which is of
special interest, just at this time, to every farmer of the state, as it is the only
anewed pest, the army worm, which has so
recently made sad havoc in many of our
grain and pasture fields. The Bulletin is No.
104, New Series, and is entitled, "Notes on the
Recent Invasion of the Army Worm."
The surprising and sudden increase in the
numbers of this pest has been well styled the
tonomatological event of the season. It has
also been an event which will be long
remem-
ered by a majority of the farmers of the
state especially by those who have suf-
ered a heavy financial loss in consequence.
The prompt work of the Experiment Station
authorities in distributing needed informa-
tion should be appreciated by everyone inter-
ested in agricultural pursuits. The numer-
ous letters and telegrams which were daily
received from farmers in almost every section of
the state, complaining that fields of wheat,
oats, rye, corn, barley, timothy and pasture
grasses were attacked by this pest, were
promptly replied to and in many
cases telegrams were sent in order that the
needed information might be more promptly
received.

Circular letters were distributed among some of the newspapers of the state. In
addition to this, the Station Entomologists
were sent to the home of the infested field,
when necessary, the work of checking the ad-
vancing armies of worms and also to make
such observations as to the life history and
habits of the insect as opportunity afforded,
and would be useful in case of future out-
breaks. A similar natural history work was
ascertained that the outbreak is well distrib-
uted throughout the state, those sections
which are not greatly given to this pest
seem to have suffered the most. The
first news of the appearance of the worms came
from some of the south-eastern counties,

In addition to a review of the invasion of
the army worm, this bulletin includes, a
chapter entitled, "A General Review of the Life
and habits of the insect, together with the
management of the pest," the purpose of
which is to give a complete picture of the
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Missions.

How much depends upon Christians living Christ before the world, in leading men to accept him. Men judge the religion of Jesus Christ by its representatives, and ungodly men are so apt to take not the best representatives, and hence get a wrong or imperfect impression of Christ and salvation. Religion is intensely practical, and if the holy principles and the spirit of Christianity are not carried and exemplified in business, society, politics, and in every-day life, the world will doubt the power of Jesus Christ to save men and make them better. Christians should live such consecrated and spiritual lives, so true and loyal to principle and right, that they will irresistibly convince men of the reality of the religion of Christ and that it has power to save men and elevate them in the scale of being, and enable men to live righteous, pure and holy lives.

Paul tells us that God has given to every follower of Christ the ministry of reconciliation; that is, the service and work of reconciling sinful and condemned men with God. The Church desires every man to be reconciled to him through Jesus Christ, and has made every Christian man and woman an ambassador of Christ for that object. It is in the divine plan of salvation that un­saved men are to be brought to the saving knowledge of Christ through the instrumentality and ministration of Christian men. It is a high calling to be an instrument under the gospel of Christ of saving men from the degradation and death of sin. So we as Christians feel the obligation and responsi­bility upon us in this work of salvation, as well as the high calling. God, Christ and the Holy Spirit will do their part in the work of evanglizing the world, but if the human ins­truments fail who will be responsible if the work goes slow and men are lost?

The greatest work a man can do is to save a fellow-man from eternal death. God has given to every Christian man and woman the power of communication. The highest use of this power there is to tell men of life and salvation, to talk of the great and wonderful redemption through Jesus Christ, and to persuade men to come to Christ and be saved. Christians can talk of business, of pleasure, of the things of this world, with fluency and zest. Why should it be a cross, or a hard thing, to talk of the precious Sav­our, of their salvation and of their heavenly prospects? We believe that Christians should be as well-versed in the plan and practical principles of salvation, and be as frank and ready to talk of its experience as of its joys as to be posted in business and to talk of worldly affairs. When Christians will tell the old, old story of the love of Jesus, His atoning work, more readily and with enthusiasm and delight, more will be attracted to Christ and know his saving power.

RELATION OF THE CHINESE GOVERNMENT TO MIS­SIONS.

BY REV. W. A. P. MAIDEN, D. D., Peking, China.

My recollection goes back to a time when the walls of exclusiveness stretched all around China; and I have lived to see the gates wide open. They did not, however, roll back to the sound of celestial music, but to the roar of western cannon. I shall speak of five periods.

1. A period of persecution by imperial power.
2. A period of restricted liberty granted by imperial edict.
3. A period of religious freedom under the protection of treaties.
4. A period of popular persecution, excited in part by the success of the mission­ary work.
5. A period of government interference, where the church of China shall enjoy the fullest privileges in the sunshine of imperial favor.

The period of persecution, which lasted for over a century, was brought on by dissen­sions in the Roman camp. The Jesuits, who were the first of the industrious missionaries, learned, wise, and devoted. Winning the favor of the government by their science, they profited by their prestige to plant churches in the capital and all over China. So favorable was the disposition of the Emperor Kanghi, that he and his people appeared to be on the verge of becoming Christians.

Then came the Dominicans, traditional inquirors and professional heresy hunters. They accused the Jesuits of complicity with idolatry, and this, for God, "Shangti, the Supreme Ruler," worshiped by the Emperor of China, as do a majority of Protestant missionaries of the present day. The question being referred to the emperor, he upheld the Jesuits. The Dominicans appealed to Rome, and the Holy See, after some wavering, decided in their favor, coined a new term for God, or what was more elevating in the place of Shangti—Tiencha, a petty deity, one of eight mentioned in the ancient books, as dividing the army of the universe, and commanding the worship of ancestors.

The emperor stood aghast at the presum­tion of a foreign potentate to revise his decisions, and he learned for the first time that in the event of his professing the faith there was a human authority to which even he must bow. Tolerant of religious opinions in general, the Chinese government is not so liberal when those opinions contravene its most sacred traditions and imperil the order of society. The Emperor Kanghi withdrew his favor, and his successor, in 1723, commenced an open and relentless persecution, expelling missionaries and slaughtering or banishing their converts.

2. The first war with England, known as the Opium War, changed the relations of China to the western world. The British treaty of 1842 opened five seaports to foreign trade, and Protestant missionaries were prompt to occupy them, though there was not as yet a word of toleration from the throne. In 1844, however, after the signing of the treaty, the French minister preferred a request for the annulment of persecuting to found on these lines, and the recall of exiled missionaries and converts. The request was freely ac­corded, and at the instance of a British min­ister the same privileges were extended to Protestant missionaries.

3. The wider franchise under treaty stipu­lations was the fruit of the second war with England known as the "Arrow War," in which France took part. At Tientsin, in 1856, the ministers of the four powers, Great Britain, France, Russia, and the United States, granted full rights, inserted full treaty stipulations by which the whole empire was thrown open to missionary efforts, a thing unprecedented in the history of the world.

4. The period of popular persecution, by means of mob violence, began with the massacre of French missionaries at Tientsin in 1870. Prostrated by the iron hand of Ger­many, France was in no condition to exact suitable reparation, and the people were em­boldened to repeat the outrage at sundry times and in divers manners. These attacks were always excited by the circulation of high-sounding addresses, containing horrible charges against missionaries and all foreign­ers. When the storm burst the mandarins generally contrived to be absent. Some of them, indeed, including a few of the highest rank, had a direct agency in fomenting the persecution. The missionaries who suffered from riots aimed at foreigners as such, and foreign traders have suffered from riots aimed at missionaries. The lead­ing governments of Christendom wisely agreed to hold the Chinese Government to its obli­gations. Decrees of the most favorable char­acter have been obtained from the emperor. Officials concerned in the persecutions (in one instance a viceroy) have been degraded. If the great powers maintain this attitude, such riots will be of rare occurrence; but they can hardly be expected to cease entirely, until of­ficials and literati become convinced, as they will, that Christianity is the one needful thing for China, without which her renovation is hopeless.

5. The growth of the churches to a hundred thousand members for the Protestants and a million for the Roman Catholics, who entered the field centuries earlier with a vast apparatus of schools, colleges, and printing-presses, is auspicious of the final triumph.

SUCCESS.

There is no success save in the Holy Ghost. All sufficiency must be found in him. To be successful we must receive him. Our faith must appropriate him, and we learn to ap­preciate and co-operate with him. Not his gifts but himself. He must be our health, wealth, wisdom, sanctification, our all, and in him is success. Everybody that receives him is successful. Stephen died at the hands of a mob, stoned, but filled with the Holy Ghost, his life and death was a success. Before Jesus had died, a seeming failure, but really a glorious success. All real failure is the eyes of the world doubtless, but a glorious success in his own eyes and in the millions who have been influenced and blessed through him. We are taught that accumu­lated wealth, immense business acquisitions, a name high on the roll of fame, an honorable place among men, or a lofty rank in the hier­archy of the church; that to come out up of nothing to be something, to be a great body, that is success. Oh, No! No! Success is not to found on these lines, or in this way. Suc­cess only to be found "in the Holy Ghost. In him is no failure. Trust in him and never be confounded. Abide in him, and he is "the thing you will." So much of failure, so little of success.

Failure in prayer; prayer is the crucial test. So many Christians pray with no expectation of being answered; prayer is a form, but a failure with them. Why? No Holy Spirit to guide, inspire, answer, and approve prayer. They have no account in the bank of heaven; they draw checks daily, but they are never honored, never paid, never expected they would. Such business with God is not a suc­cess. There must be an indwelling Holy Spirit and then no failure. Success in church
work. Without him—none. It makes but little difference, how much money, or brains, or machinery, if destitute of him, there is no power, no land, no water, no Holy Ghost. So business; no success, real success in business, except done with him, for him, and for others. Self-success is no success. Real success is unselfish success. Do business for God, make money to use for his purpose and glory, and not to consume on yourself. Make all you can, give all you can, save all you can, but whatsoever you do, do all to the glory of God. There is no success in a Christian life without him. None were ever successful without him, none ever failed who received him. Peter, James, and John, all their associates were failures until they received him, and then they became successes. So you, so I, and of ourselves, failures; in, and of him, successes. In him, "our leaf also shall not wither and whatsoever we do shall prosper." In him is no failure at all; all success.—The King's Messenger.

DR. C. O. SWINNEY AT EDINBURG, GLASGOW, LONDON, AND PARIS.

To the Editor of the Sabbath Recorder:

We left you last week at Glasgow and now I will begin by telling you across the Highland of Scotland to the beautiful city of Edinburgh; which city is one of the greatest shipping ports in the world. We registered at the Grand Hotel and then proceeded to get our letters of credit cashed. In the afternoon of the first day we took a cab for several hours and visited many places of interest, as the University of Glasgow, Cathedral, Museum, Wax-works, Necropolis, and other places.

The next day we started for an excursion through the Highland via Loch Lomond and Ben Lomond, the Trossacks. Then we took a four-horse coach drive between the Lochs and we found them a royal friend. Indeed, he was a foul-horse coach drive between the Lochs. Indeed, he was a royal friend. Indeed, he was a foul-horse coach drive between the Lochs. Indeed, he was a royal friend. Indeed, he was a foul-horse coach drive between the Lochs. Indeed, he was a royal friend. Indeed, he was a foul-horse coach drive between the Lochs. Indeed, he was a royal friend. Indeed, he was a foul-horse coach drive between the Lochs. Indeed, he was a royal friend. Indeed, he was a foul-horse coach drive between the Lochs. Indeed, he was a royal friend. Indeed, he was a foul-horse coach drive between the Lochs. Indeed, he was a royal friend. Indeed, he was a foul-horse coach drive between the Lochs. Indeed, he was a royal friend. Indeed, he was a foul-horse coach drive between the Lochs. Indeed, he was a royal friend. Indeed, he was a foul-horse coach drive between the Lochs. Indeed, he was a royal friend. Indeed, he was a foul-horse coach drive between the Lochs. Indeed, he was a royal friend. Indeed, he was a foul-horse coach drive between the Lochs. Indeed, he was a royal friend. Indeed, he was a foul-horse coach drive between the Lochs. Indeed, he was a royal friend. Indeed, he was a foul-horse coach drive between the Lochs. Indeed, he was a royal friend. Indeed, he was a foul-horse coach drive between the Lochs. Indeed, he was a royal friend. Indeed, he was a foul-horse coach drive between the Lochs. Indeed, he was a royal friend.

Next to Crystal Palace, and the grand fire-works in the evening, then a day up the river Thame to Kensington Gardens.

Our friends, the Rev. Mr. Duland, accompanied us to other places, a few of which I will mention: Spurgeon's church, National Gallery, Salvation Army headquarters, Buckingham Palace, Somerset House, Rothschild's House, Palace of Parliament, Hyde Park, the切st of the Royal Treasurer, and the Tomb of Napoleon, sitting with the court on an important criminal case; also we saw the Royal Exchange and the Bank of England; next, Westminster Abbey, with its immortal dead resting within those ancient walls; Tower Bridge and London Tower, where are kept the crown jewels; Queen Victoria's crown, with other jewels—valued at £3,000,000 sterling; thence to St. Paul's Cathedral. This beautiful structure is beyond description. Here we attended the evening vespers service, brightened with the golden sunset's rays across the magnificent altar.

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Young People's Work

Let me call your attention to a most admirable article on this page on the old topic of amusements. I suggest that some one should find the article and read it at your next prayer meeting. It breathes forth the spirit of unselfishness which is so essential to true Christian living. Our amusements are not for ourselves alone but also for others.

The blessing of the Holy Spirit, and a desire for a better consecration seemed to be the leading features of the first day of our General Conference, which has just closed. Would that the inspiration of the time and place could be imparted to all our young people all over our broad land! Would that we all could realize, as all must realize who had the privilege of attending the Conference, that the demands upon us as young people are great and serious, yet full of honor and promise! O that we would take more pride, or glory, in the fact that we have, by the grace of God, the privilege and the purpose of standing for the whole truth, of making glad sacrifices for principle and righteousness! Let us have, as Pastor Gamble said in his address of welcome, a happy combination of "the kindest charity and the truest loyalty."

AMUSEMENTS.

BY ETHEL A. HAYEN.

There are, at least, two purposes which should and, to a large extent, do, dominate Christian Endeavorers; to be of service to others, and to mold self into a more perfect likeness to one another. We are among whom we serve. Have you paused to think that you are more of a Christian Endeavorer in the first kind of work than in the second? If you, indeed, are a "Christian's one," which someone has said is what "Christian" means, then you are living as he lived, not to perfect yourself and to cherish the life that was in him, but to spend himself for others. I am glad that this is a society, not of social endeavor, not of mental endeavor, not even of moral endeavor, but of Christian endeavor. We are not seeking to please our own pleasures, or our own good, but for what we can do for others. And if we hold ourselves as transmitters of God's message of love and mercy, his grace will purify and uplift us almost unconsciously.

As Christian Endeavorers, then, if we live up to our ideal, we want to attain the highest ground possible, both as a society and individually, in every phase of our work.

There is no point, perhaps, where the life of the society approaches more nearly the life of the world than on its social side. The prayer meeting is distinctively Christian; the confessions partake largely of a religious nature; the business, even, is different from the business of the world; but in the social element there is much that is common ground between clubs of those banded together for pleasure and leisure, and the Christian Endeavorers. The object of both is relaxation, social intercourse, and an acquaint-
Children’s Page.

GEORGIE’S IDEA OF A PARTY.

By Kate Tyson Clarke.

Little Georgie was dressed for the party in velvet and ruffles and lace, and with a sweet sentimentation. So was his bundle. There was a queer look on Uncle Charley’s face as he sat looking out of the car window, which grew still queerer when one of the doctors came in to see him at the hospital waiting-room.

“Why, John, are you, Denby?” said young Dr. Beever. “What luck brings you here?”

“I have come to visit the sick.”

“Have you? Rather a new business, isn’t it?”

“Decidedly. I am only a proxy, however, acting for my niece, Tessie, who is a good Samaritan in miniature. I approve of them as a class, in theory, but when it comes to making me play the roll myself, I doubt the convenience of having one in the connection. Still, I am resolved to see what I can do.”

Dr. Beever led the way to the wards, and with the aid of the big basket of fruit Annie and Mr. Denby were soon chatting familiarly together.

“Do you know all that’s in the Bible?” asked Annie, at length.

“No, not at all.”

“Do you know about that time when all the sick folks came out in the streets for Jesus Christ to heal them?”

“I think I do. Why?”

“Tell me about it,” said Uncle Charley.

“That is called the workings of Providence, my dear niece, and it would puzzle wiser men than you. The children were all ready and waiting for it, why do they have to be a disappointment? They never know when the Lord is going to come true, and it doesn’t.”

Uncle Charley smiled broadly and safely before Annie’s closed eyes.

“Why do you fear?”

“I hope you may,” he said. “It would be a fine record.”

“Wouldn’t it be lovely to know that you’d made his kingdom fuller, and there could have been if you hadn’t kept on saying ‘Come in!’ A person couldn’t have any better satisfaction than that, could they?”

“I suppose not.”

“There’s so many sickly folks all around where I live, and they get so weak and tired and discouraged. When the lady read that on Sabbath-day, I thought o’ them, and wished something o’ the kind could happen to them. But it was a poor wish, too. Health ain’t anything beside the love o’ God. If folks would only be more particular to tell them about it, and keep on tellin’ ‘em till they took notice, nothing else wouldn’t matter. When you think o’ the funerals there is it seems as if those that work for the Lord was losin’ so much time; it seems as if they’d want to hurry more. Pray they ain’t enough to get round.”

Uncle Charley’s first visit to the hospital was far from being his last; and during the weeks that followed, Dr. Beever ceased to be surprised at the sight of him. He and Annie “the little recruiting sergeant” as he called her, were soon fast friends, and at length one Sabbath evening sitting by her cot in the twilight, he said:

“Annie, my name was set down to-day in the list of the King’s men, and so there will be one more to carry his message. And if the angels ever ask you who came to heaven with you, you can point to me.” —Sally Campbell, in Interior.

DON’T DRIFT INTO THE CRITICAL HABIT.

“Do not drift into the critical habit,” writes Ruth Ashmore in the Ladies’ Home Journal. “Have an opinion, and a sensible one, about everything, but when you come to judge people remember that you see very little of what they really are, unless you winter and summer with them. Find the kindly, lovable nature of the man who knows little of books. Look for the beautiful self-sacrifice made daily by some woman who knows nothing about pictures, and teach yourself day in and day out to look for the best in every thing. It is the everyday joys and sorrows, my dear girl, that go to make up life. It is not the one great sorrow, nor the one intense joy, it is the accumulation of the little ones that constitutes living; so do not be critical of the little faults, and do be quick to find the virtues that are. So much that is good in people dies for want of encouragement. As I said before, have an opinion, and a well-thought-out one, about everything that comes into your life, but do not rate too many opinions about people. Their hearts are not like scales, and you must be judged yourself some day, give them the kindest judgment now.”
THE MARRIAGE OF THE LAMB.

BY REV. S. KINNE.

"Blessed are they who are called to the marriage sup­
per of the Lamb." Rev. xix. 9.

In the seventh verse we have this announce­
ment. The marriage of the Lamb is come, and
his wife made herself ready. This last
revelation presents, in reverse order, man
first liable to sin and death, but afterward
made conqueror through the blood of the
Lamb. The first Adam and Eve represented
by the second Adam, Christ, and the church,
his spotless bride, in paradise, with free access
of the tree of life, and to the crystal water of
life flowing from the throne of God. Jehovah
often conveys to our minds truths pertaining
to unseen spiritual things, by the use of
scenes and events with which we are familiar
in every day life. Marriage is common in all
ages and events of our existence. Perhaps
peculiar interest and joyousness. It will be
in all time to come, as it has been in the past,
and will continue to be an institution of
such importance to the happiness and
well-being of man, personal and social. There
have been many celebrated wedding feasts in
the history of our race, attended with the pomp
and splendor which wealth and taste
could supply; numerous magnificent enter­
tainments gotten up in honor of some distin­
guished personage or occasion. My text refers
exclusively to a marriage and supper of a unique
kind, of one husband, that I may present
one of the names applied to
Christ as his chosen people. These
words are so used repeatedly in the inspired writings.
Paul, in his second letter to the Corinthians
(11: 2), says: "I am jealous over you with a
goodly jealousy, as a husband espouses
one husband, that I may present a chaste
virgin to Christ." This unqualifiedly has
reference to the relation to Christ into which
the Corinthian Christians were introduced in
their conversion and relationship of love,
for the marriage of the Lamb. He was the honored agent in their espousal to Christ. The relation or union
of husband and wife is the best and dearest
on earth, and for that reason is employed
to represent the union of Christ and the
redeemed.

There is a noteworthy announcement in
the fifth chapter of Ephesians, wherein
the relation of husband and wife is used
to symbolize the union of Christ and his
people. As the husband is therein declared to
be the head of the wife, so is Christ affirmed
in this chapter and verse to be "the head of the
church, and also the Saviour of the body; meaning
thereby the church, in the first chapter and twenty­
third verse, the church is expressly called his
body. In this fifth chapter it is asserted that
Christ loved the church and gave himself for
it that he might sanctify it, etc.; and in the
thirty-second verse he says, "This is a great
mystery, but I speak, etc. That is to say,
this mystery pertains not so much to
the union of husband and wife as it does to
the mystical union of Christ and his redeemed
people. In their individual capacity,
Christians are not designated as the bride of
Christ, but under that everlasting name is
comprehended the whole assembly of the
sanctified and saved, viewed as one body
from the first soul that passed from death
unto life, unto the last of the chosen people
of God.

A distinction is to be noted between
esposal and marriage, the former being sepa­
rated from the latter by a greater or less
period of time. In our conversion to God we
enter into a contract never to be broken­
into a real union with Christ, which is as
inexorable as that with which we may
be consummated at the appointed
moment, as that the true and faithful witness
cannot lie. Men and women sometimes break
the vows of their betrothment, but Christ
never repudiates his engagements with his
chosen people. No, nor is the love of Christ
ever broken off. He loves, he loves to the
end; loves with an unchange­
able, unceasing affection. Gracious, glorious
truth! The text asserts, "Blessed are," etc. This
I, suppose, must refer to the closing scene in
the history of human redemption; in the
transfiguration; in the kingdom; and in
the heavenly state. It may refer to what
shall transpire in connection with the second
advent and the general resurrection. John
says, "I saw the holy city, new Jerusalem,
coming down from God out of heaven, pre­
sented, as it were, and the bride, the Lamb,
said, "Come, hither, I will show thee," etc.
The inspired writer (as I suppose) saw in
vision what shall come to pass at the con­
summation of the work of human redep­
tion, or the final consummation; and when all
the ransomed millions shall be assembled at
what is here denominated the marriage supper
of the Lamb. That will be a day of
unspeakable joy and triumph to the saved,
a day in respect to which all preceding
days were as a shadow; a scene of universal
and day transcending in interest, grandeur
and glory which any human mind has
ever conceived. But who will be called to
that marriage supper? Who shall share in
its blessedness, its glory and joy? Who?
who must espouse Christ? This question
is of peculiar interest to the happiness and
well-being of his chosen. It is not the
calling of sinners to repentance that takes
place in time; the calling to the marriage supper
of the Lamb, must, as I conceive, occur on
the other shore. The first calling is in
connection with our conversion or espousal
to Christ—at the beginning of our Christian
life; but the call to the supper of the text
refers to those who have not only been born
from above, but who have been sanctified and
cleansed, or, in other words, have passed
through the entire process of sanctification
and cleansing necessary or requisite to their
presentation, a chaste virgin, to Christ; in
the language of Paul, a glorious church, etc.

In the atonement of Christ is laid the
foundation for the bestowment of these rich and
inestimable blessings. In our regeneration,
the life of God in the human soul has its
origin, which through grace shall issue in
the wonderful transformation of character
and the marriage vow was as sacred
in their hands. Christ purchased her with his own blood.

The relation or union of husband and wife
is used to symbolize the union of Christ and
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we have the symbolic representation of
the union of Christ and his people. In the
church, in the first chapter and twenty-third
verse, the church is expressly called his
body. In this fifth chapter it is asserted that
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and the wedding feast, etc.
Sabbath School.

INTERNATIONAL LESSONS, 1896.

LESSON XXVII. 

July 4. David King; or David over all Israel. Psa. 89:1-37. 
Aug. 29. Absalom's Betrayal and Death. 2 Sam. 18:11-39. 
Sept. 5. David's Brute. to God. 2 Sam. 21:1-16. 

LESSON XXVIII. 

INTRODUCTORY. 

The Old Testament is God's great treasure-house to draw lessons from in regard to holy living. These lessons are made plain and pointed by the success or failure of the examples given. Books of Chronicles were the records kept of the kings and are filled with these examples so marked in their success and so conspicuous in their failure that all who read them can see that he who is a man after God's own heart yet he was not perfect, and still he excelled all others in devotion and in his hymns of lofty praise.

He who could sweep the hark with such transcendental sweetness, and grace would surely long for the building of God's house where his praises might be sung by thousands, and the people worship together in the beauty of holiness. And so in his day, when his war was over and his wide realm blest with peace and plenty, and the riches of a life-time gathered and devoted to the Lord, he made ready to read up that temple that was to be the glory of Jerusalem and the joy of the whole world.

EXPLANATORY. 

v. 6. "Then shall the kingdom be David's Son." David was now about 70 years old, had conquered all his enemies, organised his wide empire, and after the death of his son Absalom, described in the last lesson, had crowned Solomon his successor and now lays upon him the sacred trust of building the temple of Jehovah.

v. 7. "And David said to Solomon." The picture has a great influence on the tone of the story here, the young ruler, scarce twenty years old, the lofty theme and tender confession, the solemn charge and the promise of length of days and blessing, all in the hallowed hall, where the burden upon the young and tender heart of Solomon, his son, and thus did his last great work for the Lord.

v. 8. "Then he shed blood abundantly." David had been a man of war and blood-sbed from the time he left his father's sheep, for he had enemies all about him and traitors within, and he was not satisfied with the temple of peace where Christ the Prince of Peace should come to reign.

v. 9. "Behold a son shall be born unto thee who shall be a man of rest." The name Solomon means peacefál, and the kingdom was at rest and the people ready to engage in building the temple of Jehovah.

v. 10. "Surely God hath given him a portion above all his brethren." David's prayer and brought about all the needful conditions for building the throne of the Lord.

v. 12. "If he shall be my son and I will be his father." But David was old and prematurely worn out with all his wars and troubles, and must soon pass away. And it was natural that he should want to live to counsel the youthful Solomon in its great work, but the Lord tenderly promised that he would be even more than an earthly parent, and would add his blessing and make his kingdom great. And Solomon continues in his statutes to obey them. See v. 13.

v. 13. "And now my son the Lord be with thee." David seems here to realize the solemn responsibilities of a great and holy post, to the eternal need to understand it, and that, first of all, the presence and help of the Lord is required.

v. 14. "Only the Lord give thee wisdom and understanding." David was a wise man, but Solomon, his son, will need divine wisdom and understanding, and to secure these he must obey the Law of the Lord, else he must forget his present blessing.

v. 15. "Then shalt thou prosper." How much depends upon the simple questions of obedience. Saul's great opportunities and his true counsellor David that nothing short of obedience would do. And so he charged Solomon just as Moses charged Joshua at the Jordan. He speaks of good courage, dread not being dismayed. Josiah 1: 9.

v. 14. "I have prepared the house of the Lord." Long before Solomon for the great work, David enumerates the vast preparations he had made in material and money, and he had done this in his early poverty, and later amidst his exhausting war, but there was no interval of incredible abundance, and Solomon's vast income would enable him to add thereto.

If we call the talent of silver worth $1,000, the talent of gold $25,000, the figures given would seem almost beyond belief, but not out of proportion to the vast sums stored in the temple of Ebenezer, or the hoards of gold that were seized in Babylon and Peru. Well might David say of the gold and silver, and the brass and iron, there is no number (verse 16). While the skilled workmen in lions and marble and precious stones were not only engaged, but waiting, to begin their blessed work.

v. 16. And then the lesson closes with the thrilling challenge "Arise and be doing, and the Lord be with thee."

REUNION OF ALUMNI AND OLD STUDENTS OF ALFRED UNIVERSITY.

On Sunday, August 29, a large number of the alumni and old students of Alfred University met in the old chapel not one o'clock, to renew old acquaintances and to talk over old times.

Rev. A. H. Lewis, D. D., of Plainfield, N. J., presided over the meeting in his most happy, humorous, and earnest manner; speaking briefly of his early connection with the school and of the influences of the lamented Presidents Kenyon and Allen, Dr. Lewis introduced President Booth C. Davis, of Alfred, who welcomed those assembled back to their alma mater.

President Davis was followed by President Gardiner, of Salem College, and Prof. Albert Whitford, of Milton College, both of whom referred in feeling terms to their Alfred life.

Rev. A. E. Main, D. D., of Ashaway, R. I., was introduced and spoke briefly upon two points: (1) The strong influence exerted by Alfred in its early history; (2) Alfred's present opportunities.

Hon. Geo. H. Utter, of Weerster, R. I., referred to the numerous connections with Alfred as a student, and to the eminent success in life of several of his school companions.

Prof. Wm. A. Rogers, LL. D., of Colby University, after referring to his connection with Alfred as a former professor, emphasized the advantages of the small college, and called attention to the value of religious influences upon college and after life.

Rev. A. W. Coon, of Alfred, spoke briefly of the beginnings of Alfred.

A long list of other speakers had been proposed, but for want of time were denied the privilege. This list contained, with others, the following names: Chas. Potter and Rev. L. E. Livermore, Plainfield, N. J.; Hon. Geo. B. Carpenter, Ashaway, R. I.; S. Whitford Maxson, Albany, N. Y.; Mrs. J. E. B. Sante, of New York, N. Y.; Prof. J. D. Bowers, of Chicago, III.; and Walton H. Ingham, Milton, Wis.

The conclusion ended with the singing of Auld Lang Syne, followed by the college yell.

He who is false to present duty breaks a flaw in the loom, and will find the flaw when he may have forgotten its cause.—Henry Ward Beecher.
Popular Science.

A Rolling Steamboat.

A French marine engineer by the name of Bazin, has invented a new steamboat to be propelled, or rather rolled, on the water, by means of large hollow wheels located on each side and which support the boat that contains the cabin and machinery. The power is principally used to propel the large hollow wheels. From experiments, tried with a model on lake Vincennes, M. Razin calculates he can attain a speed of fifty miles per hour.

H. R. H.

A SOLDIER'S FIRST LESSON IS TO OBSE.

To this there is no exception. Officer and private, drummer and general, have each in his own place to perform this duty of prompt and unflinching obedience. Nelson's famed lesson to his midshipmen was, "Obey, and never ask why!" And the late poet laureate has told us in burning words:

"Then's not to reason why, And the sea must have its way."

This habit of unquestioning obedience is ingrained in the professional soldier, and produces its natural effect on the spiritual life of those who, amid the difficulties and temptations of a soldier's career, are faithful to their Saviour and God. This was especially the case with certain noble Christian soldiers who never questioned God's commands, and never hesitated to do what Christ told them to do. We are often reminded of General MacArthur's figure as General Gordon querying any of the commands of the Gospels. Obedience, implicit and prompt, was their natural attitude. Well would it be for us, too, if we could absorb into our spiritual life this soldierly conception of the Christian. If we could only banish hesitations and confusions of purpose, procrastinations and delays, and the sometimes more sad acts of positive disobedience and disobedience, then we would find our spiritual life adjusted to the true conditions of life, and our power and growth, for there is no greater source of strength, no more imperative condition of true spiritual growth than ready and unflinching obedience to the will of God.

Another advantage which these saintly men drew from the circumstances of their military career was a devotion to duty.

In a regiment or on board a ship of war the work is minutely subdivided. Every man has his duty to perform, each has his place to fill and his work to do. Pledged to the fulfillment of each may stand the Neglect of it or shirking from it is counted little short of infamous. The order always stands, "Do your duty." Ignorance of that duty is scarcely possible, professed ignorance of it would be considered disgraceful, evasion of it would be dishonorable. In peace or in war the trained soldier is always under the one imperative condition of service; whether the famous signal is flying or not, his country expects him to do his duty. "The sum total of life," said General MacArthur, trained to long years of hard service for his king and country, "is, Do your own duty and compel others to do theirs."

On Havelock's grave, in India, there is inscribed the simple yet sublime words, "Here lies a man who tried to do his duty." Gordon Browne, no ordinary soldier, but all men knew him as one who cared for nothing else but to do his duty and obey God's will.

And we who claim to be Christ's soldiers need to learn to take up the burden of duty into the rigid mold of the earthly warrior. Obedience and duty ought to mean even more to us than they do to the merely earthly warrior. Our own individual Christian career is dimmed and obscured, and the united forces that are at work for God so much rendered helpless and ineffective, when we fail to realize the clear cut and unmistakable definition of obedience and duty, that a soldier is from the first trained to possess.

The Presbyterian Review.

There is more Catarh in this section of the country than other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it disease, and prescribed local remedies, and by constantly failing to cure it kept the local trades. Incurable science has proven Catarh to be a constitutional dis­ ease, requiring nourishment treatment. Hall's Catehure Cure, manufactured by F. J. Cheney & Co., Utica, Ohio, is the sure cure on the market. It is taken internally, in doses from 10 drops to a teaspoonful. It acts like blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address F. J. CHENEY & CO., Toledo, O.

Sold by Druggists. Hall's Family Pills are the best.

Special Notices.

1. The next session of the Iowa Annual Meeting will convene in the church at Galva on Wednesday, Sept. 11, at 10 A. M. T. K. H. B. HALE, Sect'y.

2. The next Sabbath-keepers in Utica, N. Y., will meet the last Sabbath in each month for public worship, at 2 P. M., at the residence of S. C. Maxson, 22 Grant St. Sabbath-keepers in the city and adjacent villages, and others are most cordially invited to attend.

3. The Seventh-day Baptist Church of Nortonville, N. Y., holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash street, at 10.30, 11, and 2.30. Sold by Druggists, 75c. ADDRESS, Rev. L. C. Randolph, 6124 Wharton Ave.

4. The Seventh-day Baptist Church of Utica, N. Y., holds regular Sabbath services in the Le Moyne building, on Randolph street between State street and Wabash street, at 10.30, 11, and 2.30. Sold by Druggists, 75c. ADDRESS, Rev. L. C. Randolph, 6124 Wharton Ave.

5. The Mill Yard Seventh-day Baptist church holds regular Sabbath services in the Welsh Baptist chapel, Eldon St., London, E. C., a few steps from the Broad St. Services at Spiritual, power and growth, for there is no greater source of strength, no more imperative condition of true spiritual growth than ready and unflinching obedience to the will of God.

6. Another advantage which these saintly men drew from the circumstances of their military career was a devotion to duty.

7. In a regiment or on board a ship of war the work is minutely subdivided. Every man has his duty to perform, each has his place to fill and his work to do. Pledged to the fulfillment of each may stand the Neglect of it or shirking from it is counted little short of infamous. The order always stands, "Do your duty." Ignorance of that duty is scarcely possible, professed ignorance of it would be considered disgraceful, evasion of it would be dishonorable. In peace or in war the trained soldier is always under the one imperative condition of service; whether the famous signal is flying or not, his country expects him to do his duty. "The sum total of life," said General MacArthur, trained to long years of hard service for his king and country, "is, Do your own duty and compel others to do theirs."

8. On Havelock's grave, in India, there is inscribed the simple yet sublime words, "Here lies a man who tried to do his duty." Gordon Browne, no ordinary soldier, but all men knew him as one who cared for nothing else but to do his duty and obey God's will.

9. And we who claim to be Christ's soldiers need to learn to take up the burden of duty into the rigid mold of the earthly warrior. Obedience and duty ought to mean even more to us than they do to the merely earthly warrior. Our own individual Christian career is dimmed and obscured, and the united forces that are at work for God so much rendered helpless and ineffective, when we fail to realize the clear cut and unmistakable definition of obedience and duty, that a soldier is from the first trained to possess.

The Presbyterian Review.

There is more Catarh in this section of the country than other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it disease, and prescribed local remedies, and by constantly failing to cure it kept the local trades. Incurable science has proven Catarh to be a constitutional disease, requiring nourishment treatment. Hall's Catehure Cure, manufactured by F. J. Cheney & Co., Utica, Ohio, is the sure cure on the market. It is taken internally, in doses from 10 drops to a teaspoonful. It acts like blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address F. J. CHENEY & CO., Toledo, O.

Sold by Druggists. Hall's Family Pills are the best.

WANTED.

By the Tract Board's Committee on Distribution of Literature, to complete files, the following:

SABBATH RECORDER, June 18, 1844, to Jan. 1, 1890. WANTED, the absent sheet bound, which they are willing to dispose of for the purpose indicated, are requested to correspond at an early date with the undersigned secretary.

C. R. F. RANDOLPH, Clerk.

PROGRAM for the Quarterly Meeting of the Southwestern Wisconsin church, to be held on at the church at Utica, Wis., September 19 and 20, 1896.


9. Further details about the second Sabbath in September, Sept. 18, 1896. What are the dates of the following meetings:

- The Church of the Brethren
- The United Methodist Church
- The Episcopal Church

10. In what kind of church building might these meetings take place:

- A large cathedral
- A small community hall
- A retired cabin

11. How can the church prayer meeting be made more interesting and helpful:

- Adding music
- Encouraging participation
- Sharing personal stories

12. What is the meaning of the following term:

- Pulpit
- Sanctuary
- Chancel

13. What is the role of a church council:

- Decision-making body
- Worship service leader
- Administrative support

14. How does the Sunday school contribute to the overall mission of the church:

- Socialization
- Education
- Spiritual growth

15. What is the significance of the following church symbols:

- Cross
- Star
- Shield

16. What is the purpose of the following church offices:

- Pastor
- Deacon
- Treasurer

17. How does the church engage in community service:

- Volunteering
- Fundraising
- Advocacy

18. What is the role of the church in providing pastoral care:

- Counseling
- Funerals
- Visitation

19. What is the purpose of the following church objects:

- Bell
- Bicch
- Pianl

20. How does the church participate in local and global missions:

- Mission trips
- Fundraising events
- Online campaigns

21. What is the significance of the following church practices:

- Baptism
- Confession
- Communion

22. What is the role of the church in supporting the arts:

- Exhibitions
- Concerts
- Lectures

23. How does the church contribute to the local economy:

- Job creation
- Economic development
- Community events

24. What is the role of the church in promoting social justice:

- Advocacy
- Education
- Action

25. What is the significance of the following church structures:

- Steeple
- Bell tower
- Chancel screen

26. How does the church engage in interfaith dialogue:

- Dialogue events
- Joint worship services
- Community projects

27. What is the purpose of the following church boards:

- Finance
- Education
- Administration

28. How does the church support the homeless:

- Shelter
- Food banks
- Advocacy

29. What is the role of the church in providing religious education:

- Sunday school
- Confirmation
- Bible study

30. How does the church promote intergenerational relationships:

- Youth groups
- Senior citizens
- Family events
MARRIAGES.

MARTIN—SARFOOL.—On Aug. 30, 1896, at the residence of the bride, the marriage of Miss M. M. Martin, of Jersey City, and John J. Sarfool, took place. The Rev. Dr. W. S. Robbins, of New York, performed the ceremony.

SARFOOL.—LANDPHERE.—At the house of the bridegroom, on Thursday, Aug. 26, 1896, by the Rev. G. W. W. Johnson, the marriage of Mr. George W. Sarfool, of Jersey City, and Miss Emma Landphere, of this village, was performed.

DEATHS.

Seventy-six obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each excess.

Harry, a boy, and seventeen years of age, lived at 307 Hudson Street, New York, was hit by a carriage and killed. He was described as a bright boy, fond of books, and possessed of many friends.

Miss C. A. Martin, of the class of 1871, of the University of Michigan, was granted the degree of Master of Science by the Board of Regents.

TROLLEY.—J. J. S. Martin, of the class of 1871, of the University of Michigan, was granted the degree of Master of Science by the Board of Regents.

CRAWDALL.—SANFORD.—On the 27th instant, at the home of the bride's parents, Mr. and Mrs. W. J. Sanford, of Millersville, the marriage of Miss Bertha Cradall and Mr. A. J. Sanford, of Millersville, was performed. The Rev. E. A. M. Cradall, of Millersville, performed the ceremony.

BADCOCK.—LANDPHERE.—At the residence of the bride, on the 27th instant, the marriage of Miss Mary Badcock and Mr. Charles Landphere, of Millersville, was performed. The Rev. E. A. M. Cradall, of Millersville, performed the ceremony.

The deceased embraced the new life, and went to his reward, in the fullness of years.

LITERARY NOTES.

THE TREASURY OF RELIGIOUS THOUGHT was presented to Bishop William Taylor and his wife by the Sunday School Union of the city of New York. The volume contains the attractive illustrated articles on African missions, which were lately published in the magazine by Bishop Taylor's son, the editor, in a Labor Day "Timely Occasion," and is the honor and credit of the nation as they appeared in Hamilton and Jefferson, and now appear to patriotic and honored men. The original sermon is on Consecrations Voting, and is by Rev. J. B. Atkinson, the young rector of Trinity church, Elizabeth, N. J., whose portrait makes the frontispiece of the Bishop's gift. Dr. Uriah Greg is given a most interesting sermon on A Young Woman's Concept of the Young Man and the Value of His Service. Annual subscription, $2.00; single copies, 25 cents. E. B. Treat, Publisher, 5 Cooper Union, New York.

THE DEATH OF THE FREE LUNCH.

The free-lunch system, which has lasted in San Francisco life for over fifty years, is doomed. The proprietors of the fine saloons have been pinched by the free-lunch trade, and they have decided that the free lunch must go. The hotel business is the best in the city, and the revenue is not large enough in these days to pay the expenses. The free-lunch system was introduced in San Francisco by pioneers from New Orleans, and it has flourished here for years after its death in other large American cities. When men spent money freely the cost of the free lunch was not felt, but as the saloon-keeper, but now, when a man may buy a glass of drink for two cents, he can afford it. If the lunch-counter and consume 25 cents' worth of food, there is no profit in it. From a late report of the Labor party it is learned that some 150,000 pounds of compressed-air canons, these were to be fired once a day, the force of the air striking the water and driving the vessel forward. What is the situation in marine construction was that of the man who proposed filling the stoush of a steamboat with a number of compressed-air canons. These were to be fired once a day, the force of the air striking the water and driving the vessel forward. How is the situation in marine construction to be improved? The idea of the designer to cross fire in three-fifths of the time now required, has as yet been fulfilled by any one method.

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