

# The Sabbath Recorder.

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## THE SABBATH RECORDER.

REV. L. E. LIVEBMORE, - - - EDITOR.  
REV. L. C. RANDOLPH, Chicago, Ill. CONTRIBUTING EDITOR  
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JNO. P. MOSHER, Business Manager, Alfred, N. Y.

### REST.

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

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

A TELEGRAM from Bro. Ashurst, Quitman, Georgia, addressed to our General Conference was received during its late session, simply citing us to Psalm 124. This expressive Scripture seemed very pertinent to his present circumstances and shows the firm faith of this persecuted brother. The Conference directed the Secretary to reply by telegraph, which he did by citing him to Psalm 37: 3.

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

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

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

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

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

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

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

THE third resolution discussed the last day of Conference proposed to drop off the sixth day and return to the former plan of closing the sessions on Sunday evening. In support of this resolution, it was urged that five days was as long as could reasonably be afforded, by business men especially; that many feel compelled to leave as early as Monday morning; and that out of regard for the people, who so generously entertain the delegates, we should return to only five days. On the other hand it was maintained that the additional day is greatly needed and can well be afforded, once in the year, for the matters of growing interest and importance to us as a people.

THE Conference gave hearty votes in favor of the adoption of the following resolutions. The second, after a warm discussion, was amended to suit the majority of the voters better than in its original form. There seemed to be a strong and prevailing desire to give the bugle no uncertain sound when treating of the suppression of the iniquitous work of the American saloons.

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

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

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

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

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

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

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

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

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

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

method of work are demanded, no merely local considerations or individual preferences should be allowed to influence us. The greatest good to the greatest number; safety to our publishing interests; the least waste and the accomplishment of the most good for the money expended, are the questions that should control our decisions and our choices. With such men as compose this Board there need be no fear as to the results of their ultimate decision and action.

#### GENERAL CONFERENCE.

FRIDAY MORNING—10 O'CLOCK.

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

This service was followed by some general remarks by the President, the election of E. P. Saunders, as Secretary *pro tem*, and the annual address by the President. The Treasurer's report was read by Prof. H. C. Ooon, after which S. I. Lee presented a communication from the Bamfield Association of Education, of Fouke, Arkansas.

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

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

After singing, President A. E. Main then addressed the Conference on the subject of "Alfred University's opportunities and claims." After some words of happy reference to President Gardiner's stirring address, he proceeded to speak on his own theme. This was an eloquent setting forth of the past history and future possibilities of our University. He gave a full statement of recent steps taken looking to some re-adjustments of the policy of the University to meet existing changes in the educational policy of other schools.

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

THE house was densely crowded Friday evening as the usual prayer and conference service was conducted by A. B. Prentice. A large number of people promptly and joyfully responded by testimony, devout thanksgiving and earnest appeals for the divine guidance.

Special cases were presented for special

prayers; the aged and the infirm; those who were absent, who had been accustomed to meet with us; the sick; the sinner; the denomination; the truths of the gospel; the whole world.

ON Sabbath morning, at 10 30 A. E. Main preached to a large audience, probably one thousand people in the tent erected just back of the church. This sermon was followed by a joint collection for the Missionary and Tract Societies, amounting to \$118.

At 2.30 P. M., A. H. Lewis preached in the same place and to an equally large and attentive audience. Both of these sermons were full of encouragement and power. They dealt with practical questions involving the trials and temptations of our young people, and produced strong arguments and persuasive appeals for greater loyalty to God's word as the supreme authority in matters of religious faith and practice.

At 4 P. M., the young people's prayer-meeting conducted by E. B. Saunders, was an occasion of much interest and profit, a large number participating.

SUNDAY, 19TH.

After a half hour's devotional service in the church the audience repaired to the more commodious tent close by. At 10 A. M., the President, Charles Potter, called the Annual Meeting of the American Sabbath Tract Society to order. After singing, prayer was offered by W. C. Daland, and the annual sermon was preached by S. S. Powell, of Little Genesee. His theme, the Perpetuity of the Law, was treated historically and philosophically. His conclusion, that all men in all time, are under the binding force of the law of God, was irresistible.

The collection following the sermon amounted to \$88 69, which added to that of the previous day, made \$206 69. The Treasurer reported upward of \$8,000 received during the year. Over 2,000,000 pages of tracts have been distributed.

Interesting narrations of personal experience were given by brethren A. J. Potter, S. S. Powell, and S. I. Lee, all converts to the Sabbath.

MONDAY, 20TH.

The services of Monday consisted of devotional service, then the continuation of the Conference, and in the afternoon the young people's sessions. Since these services will appear in the Young People's Department of this issue they will need no mention here except a voluntary testimony to their excellence and general interest.

In the evening there was found remaining sufficient unfinished business of the Conference to make a full evening's session. Resolutions were discussed and reports were completed.

The time and place for the next meeting of the General Conference were fixed at 10 A. M., Wednesday preceding the fourth Sabbath in August, 1895, at Plainfield, N. J. Three earnest closing prayers were offered by the following brethren, as requested by the President: T. L. Gardiner, L. C. Rogers, and A. H. Lewis, after which all united in singing "God be with you till we meet again," and the Conference adjourned.

HAYDN, being once asked why his church music was always so cheerful, replied, "I cannot make it otherwise. When I think of God my heart is so full of joy that the notes dance and leap."—*The Standard*.

## HISTORICAL & BIOGRAPHICAL.

BIOGRAPHICAL SKETCH OF REV. NATHAN WARDNER, D. D.

(Continued.)

EMBRACING THE SABBATH.

From childhood he had been trained to observe strictly the first day of the week as the Sabbath. His conduct in this respect had been shaped principally through the influence of his father, a respected deacon in the church, and of the older children, all of whom were professors of religion. From the connection of the family with the First-day Baptist denomination, as well as from his own membership in it, he had naturally accepted and sustained all its views with perfect sincerity and unhesitating belief. The reasons for keeping Sunday, which he had been taught, were of the Puritanic sort, as these seemed to have been then advocated by that people. To that day the original Sabbath, with its required mode of observance as defined by Moses and by Christ, was transferred by divine authority, at the resurrection of the latter. The proof of this fact is found in the New Testament. The Jews keep the seventh day because they adhere still to the old dispensation, and reject the new, which was introduced and established at the crucifixion of the Saviour. As further evidence, those Christians who rest on First-day constitute the immense majority, and those who worship on Seventh-day form an insignificant minority. On the former the blessing of God therefore certainly rests. Besides, they are greatly prospered in their spiritual life, as well as in rescuing their fellow-men from sin. The Seventh-day Baptists subject themselves to much odium by their fanaticism, and remain in error from their superstitious zeal. While they are respected for their courage in enduring many inconveniences and sacrifices, they must be pitied for their ignorance and eccentricity.

Nathan's conversion to the true Sabbath occurred in 1842, soon after he had settled down to pursue a full course of study in Alfred Academy. The steps to this radical change are distinctly marked and very instructive. Previously he had developed a most sensitive conscience in his religious struggles. He had formed the unalterable conviction that the moral law is permanent, and therefore constitutes an essential portion of the gospel. His idea of loyalty to God required him to obey implicitly all divine commands revealed in the Scriptures, in both their spirit and their letter. His mind had undergone an excellent preparation to consider candidly and thoroughly the question of the Lord's Sabbath when his attention was called seriously to it. He was, at first, inclined to advocate firmly and boldly the opinions on the subject which he had always thus far maintained. Here, at once, he met with a rebuff, which set him to examining carefully the foundation for his views. It happened in this manner: He felt it his duty to show the Seventh-day-keepers, with whom he had become acquainted, that their reasons for worshiping on that day ceased to have any application or binding power at the death of Christ, as since that event the first day had taken its place by the direction of God. Of course, his position was denied, and he was asked to bring forward proofs to sustain it. In searching for them in the Bible he was surprised to find that the passages on which he relied do not read as he expected, and he was compelled to admit that a

fair and clear-headed interpretation of them does not favor his position.

Yet he did not yield. He believed that substantial proofs of the change did exist somewhere, and that he could not come across them because of his ignorance. So many eminent and learned divines could not be in error. So he began to read all articles bearing upon his side of the subject and coming within his reach. He questioned First-day ministers, who, he supposed, had studied the matter. He was amazed in discovering that they, like himself, were puzzled in attempting to refute the arguments offered on the other side. They tried to quiet him by these pleas: (1) "It does not matter much what day we keep, provided we keep one day in seven properly." (2) "As it is not essential to salvation it is not best to be very scrupulous about it." (3) "If it is not right to keep Sunday the Lord would not prosper as he does those who keep it." (4) "It is a question of time alone—of twelve or twenty-four hours, and not of obedience to God, or of the observance of the institution of the Sabbath." (5) "The Seventh-day people are advocating a dead issue—a hopeless cause; because there is no Christ in it, as the living Saviour is in Sunday." To him not one of these was satisfactory. The new economy, as well as the old, sets apart a particular day in the week. No other could be a substitute for it. It is treating the Author of the Sabbath with great disrespect to claim that the refusal to keep the institution which he has appointed and made sacred, is an unimportant matter. The argument that those of his own belief are blessed could be used to favor heathenism, because pagan worshippers vastly outnumber the followers of the Lord, and very many of them have, in all time, been wonderfully prospered in worldly things. It is impossible to see how man can separate, with authority, the institution from the day assigned by the Almighty to its observance. It is the day—a special time, not a mere institution, which God blessed and sanctified in the beginning. It is dishonoring him to select some other day for Sabbath worship. How can it be maintained that his law is fulfilled in this way? All great reforms have their disheartening phases, and the Seventh-day issue is not an exception. Christianity itself has been on trial for nearly two thousand years, and has suffered innumerable defeats, and it is not yet triumphant in the world. Shall we then say that Christ is not still in his cause? If God is in one, why not in the other?

For a time he rested with a partial satisfaction in the theory advanced by his brother Chauncey, and held by his pastor at Andover. It is stated as follows: That though the Sabbath was instituted at the creation man was not commanded to keep it until the law was given on Mount Sinai, and then it was not given as a universally binding obligation, but only as a part of the Jewish covenant, which was fulfilled by the Saviour and nailed to the cross. A more liberal covenant was substituted for it, based on better premises. As the old covenant perished the old Sabbath perished with it. Thus the way was made clear for the introduction of another day, better adapted to the new covenant, and not enforced by any positive precept to lay men under bondage. This day has its sacred character indicated by inspired example; and Christians, who have the law written upon their hearts, are left to keep the day by a voluntary obedience prompted by love." The facts that sustained such a theory, he decided, must be drawn from the revelation of God, if found

anywhere. His reliance here was greatly shaken soon afterwards on the discovery that the Israelites were severely rebuked by God in the words: "How long refuse ye to obey my commandments and my laws?" as some of them committed a breach of the Sabbath in the attempt to gather manna on the seventh day, at least a month before they arrived at Sinai. The law for the Sabbath must have been known as obligatory previous to its announcement on this mount. Besides, Christ expressly says, "The Sabbath was made for man"—the whole human race, and not for the Jews only. As its Lord, he condemned the perversions which the Pharisees had attached to its observance, and taught his followers in what spirit they should honor the institution. It is very clear that the apostles and other early Christians kept the seventh day as the Sabbath in all their labors, even after the resurrection of the Saviour. No passage in the New Testament indicates that the weekly Sabbath was exclusively a part of the old dispensation. It is not affirmed to have been nailed to the cross. With other permanent doctrines and observances of the Jewish religion, it was transferred by Christ and his disciples to the gospel scheme; and the acceptance of it has been found to be a delight, not a bondage. In connection with the theory described above Nathan was impressed with the idea that the keepers of the First-day, when asked to give the reasons for their faith and practice present always such different and conflicting views, while the keepers of the Seventh-day unhesitatingly come forward with "thus saith the Lord," and lay down a single line of argument.

In all this time he studiously investigated, almost alone, the reasons advanced in favor of the First-day as the Sabbath. He was heartily averse to a change, and desirous of planting himself on a ground that would clearly satisfy his conscience in remaining in the faith of his church and his father's family. But he considered himself in honesty bound to examine carefully the full claims of the observers of the Seventh-day. It must be admitted that his mind had now reached that stage in which it was harassed by doubts as to the correctness of the position he held. He first read Burnside's work on the Sabbath. He conceived that the author presents a radical defect in one of his arguments, and he was inclined to reject the whole reasoning. Still he could not resist the impression that the proofs cited are entitled to great weight; and the effect on him was to lessen much of his reverence for Sunday. Next was placed in his hands the printed discussion between Rev. Wm. B. Maxson and Rev. Wm. Parkinson, of New York City, on the relative merits of the Seventh-day and the First-day as the true Sabbath. This book he perused with anxious interest. The former was a recognized leader of the Seventh-day Baptists, and the latter, an educated and talented minister in his own denomination. On finishing the work he was fully convinced that the former completely overthrows the positions taken by the latter, whose failure he attributed to "the want of information on that particular subject." He still clung to the wish that the views in which he had been reared would not prove to be altogether untenable.

(To be Continued.)

THE heart is not satisfied;  
For more than the world can give it pleads;  
It has infinite wants and infinite needs;  
And its every beat is an awful cry  
For love that never can change nor die.

--Phoebe Carey.

#### POPULAR TALKS ON LAW.

BY WM. C. SPRAGUE, ESQ.

##### *Stay of Execution.*

A stay of execution is a suspension of the carrying of a judgment into effect. A stay may arise on agreement of the parties, as where a compromise is the consideration; or, it may be ordered by the court for some cause shown; or, it may be the legal effect of appeal or writ of error to a higher court. Courts having an inherent supervisory power over their process, may stay an execution whenever it is necessary to prevent or correct an abuse thereof, according to the justice and equity of each particular case, and in case of courts of a general jurisdiction, this power extends even to the granting of a perpetual stay. In many of the States there are special statutes or "stay laws" providing for the stay of execution during a certain period on the filing of a bond or the giving of other security, and in order to obtain a stay under such statutes, their provisions must be strictly complied with. The statutes of the various States differ widely on this subject. We will first determine from the statutes how long a judgment before a justice of the peace may be stayed, and, finally, how long judgments rendered in courts of record may be stayed.

In the following States no stay of execution is allowed on a judgment before a justice of the peace: Alabama, Arizona, California, Colorado, Connecticut, Florida, Idaho, Illinois, Louisiana, Maine, Massachusetts, Missouri, Montana, Nevada, New Mexico, New York, North Dakota, Oregon, Rhode Island, South Carolina, Utah and Vermont.

In Arkansas a stay of 6 months is granted. In Delaware, 9 months. In Indian Territory, Kentucky and Texas, 3 months. In Tennessee, 8 months. In Virginia, 30, 60 or 90 days. In Wyoming, not more than 60 days. In the District of Columbia, one month, where the judgment is between \$5 to \$20 in amount, 2 months between \$10 to \$40, 4 months between \$40 and \$75, 6 months between \$75 and \$100. In Georgia, 40 days, where the judgment is under \$30, 60 days where over that amount. In Indiana, 30 days, where the judgment does not exceed \$6, 60 days where over \$6 and under \$12, 90 days where over \$12 and under \$20, 120 days where over \$20 and under \$40, 150 days where over \$40 and under \$75, 180 days where over \$75. In Iowa, 3 months, when the judgment does not exceed \$100, 6 months if over \$100. In Michigan, 4 months from the commencement of the suit on judgments not over \$50, 6 months where over. Judgments against corporations and for personal service cannot be stayed. In Minnesota, one month, where under \$10, 2 months where from \$10 to \$25, 3 months from \$25 to \$50, 4 months where from \$50 to \$65, 6 months where more than \$75. In Mississippi, 30 days where the judgment is \$50 or less, otherwise, 60 days. In Nebraska, 60 days where the judgment is \$10 or less 90 days from \$10 to \$50, 6 months from \$50 to \$100, 9 months from \$100 to \$200. In New Hampshire the stay is left to the discretion of the justice. In New Jersey, one month for \$15 or less, 3 months from \$15 to \$60, 6 months when over \$60. In North Carolina, one month, not exceeding \$25, 3 months from \$25 to \$50, 4 months from \$50 to \$100, 6 months for over \$100. In Ohio, 60 days, in amounts of \$5 or less, 90 days from \$5 to \$20, 150 days from \$20 to \$50, 240 days for over \$50. In Oklahoma, 30 days for judgments more than \$6 and less than \$12, 60 days for more than \$12 and less than \$20, 120 days for

more than \$20 and less than \$40, 150 days for \$40 to \$100, 180 days for more than \$100. In Pennsylvania, 3 months for \$20 or under, 6 months from \$20 to \$60, 9 months for over \$60. In this State no stay is allowed upon a judgment entered upon by confession or on a warrant of attorney after maturity. In West Virginia, 2 months on \$50 or under, 4 months on \$50 to \$100, 6 months for more than \$100. In Wisconsin, one month on \$10 or under, 2 months from \$10 to \$20, 4 months on \$30 to \$50. Executions against corporations and on judgments of wages for labor cannot be stayed.

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

In the following States, what is said under the head of stay of execution in a justice court applies with equal force to the judgments rendered in courts of record: Arkansas, Indiana, Indian Territory, Iowa, Kentucky, New Hampshire, Oklahoma, Washington. In Colorado, a reasonable stay is allowed when the levy is on personal property. In Delaware, 9 months. In Georgia, 60 days. In Maryland, in the counties outside of Baltimore, executions cannot be issued until the ensuing term after the obtaining of judgment. This is true both in courts of record and in the case of judgments before magistrates. In the city of Baltimore, judgments rendered in courts of record may be superseded for 6 months by giving security. In Minnesota, 6 months is allowed. In Nebraska, 3 months for \$50 or less, 6 months from \$50 to \$100, and in all other cases 9 months. In Pennsylvania, 6 months for \$200 or less, 9 months from \$200 to \$500, one year for over \$500. The same remark applies as in the matter of judgments by confession and warrants of attorney, as in the case of a judgment before a justice of the peace.

#### PLYMOUTH, MASS.

THE LANDING PLACE OF OUR FOREFATHERS.

BY E. C. W. L.

(Concluded.)

But let us descend the 37 granite steps of Cole's Hill and look for the Rock. Yes, there it is, but it has a history. Poor old Rock! The Creator knew that it needed to be harder than any other to withstand its trials; and when you finally "come to yourself," you stand there pitying it! In 1741 they built a wharf about it, extending far out into the harbor. This left the Rock ten feet below the surface. In 1774, in endeavoring to raise the Rock, to prevent its being covered, a large piece split off. That was taken to the town square, where it remained fifty-nine years. July 4, 1834, it was taken over to Pilgrim Hall, where, with an iron fence about it, it remained forty-six years. Visitors could not well understand the explanation, and Mr. Stickney, the gentleman before mentioned, took the matter in hand and proposed using a cement as near the color of the Rock as could be made, to reunite it. Accordingly, September 27, 1880, without ceremony it was carried back to its original place, from which it had been separated one hundred and five years, and united with the other portion. The whole Rock

was then raised ten feet higher than when they first landed, but precisely over the same spot. Being so hard, prevented its further breaking and losing its proportions. Over it Mr. Stickney has erected a grand, granite, monumental canopy, supported by four columns and guarded by four iron gates. They are opened at sunrise by an old man and locked at 6 P. M. by a young man. The Rock, on the side they landed looks like a large potatoe, and on the side landward, slants at an angle of 45 degrees and bears the carved date of "1620."

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

At 9 o'clock at night a solemn old bell peals forth, and however full the summer seats on the bluff may have been, within fifteen minutes every Plymouthian is gone. Such is their custom, even if they return. And when you have hunted history until you are measurably satisfied, and thoroughly tired, return to your room at the hotel, that has an outlook toward the Rock, and resting in an easy chair, close your eyes and let the sea breeze steal in at the window and softly fan your cheek. Morpheus will aid you to accomplish more in thirty minutes than did all the forefathers. A sudden cry, "the boat's coming!" arouses you and you think it *must* be the Mayflower; but a clearing of your vision proves that you exist in 1894, instead of 1620. There steaming up to the dock, comes the boat, filled with living freight. The band discourses "Home, Sweet Home," as the expectant crowd drifts toward Plymouth Rock. The average number who visit it in one day is fifteen hundred. Let me give you a panoramic view of them as they reach the Rock.

Two boys with hands in pockets run in at one gate and out at the other. Following is a would-be smart man, who, attempting to jump over it, falls heavily on his digestive organs. Next comes a meek, quiet woman weeping over it, and picking the nearest flowering weed, absorbs her tears with a sallow handkerchief. Another class envelope themselves in a cloud of cigarette smoke, trying to catch a glimpse of the Rock between the azure rings. A man of clerical bearing approaches and thoughtfully plants his foot on it. Some reverently lay their hands on it as though pressing the frigid brow of a monarch lying in state. Electric cars, hacks, coupes, herdicks, "barges," busses, wagons and carriages halt for the occupants to gaze at it. Some dismount, but the heedless usually drive on joking and laughing. A large Newfoundland dog marches majestically through the gates and lays himself, panting, on its surface. An aged man attempts to stand on it and falls backward. Another, attempting to impart information says, with a wise nod, "Christopher Columbus landed there." Some one asks, "How came a seam of cement through the Rock?" A bystander, who, of course, knows all about it, answers,

"The water once came up there and washed the Rock apart." Artists drop down anywhere, everywhere, and sketch until the boat whistle sounds. A gallant young gent assists a Miss to the top of the Rock by the finger tips, where she poises a few seconds like a butterfly on a flower.

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

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

## MISSIONS.

### MISSIONARY SOCIETY.

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

After singing "Stand up, stand up for Jesus," reading of Scripture, (John 1:1-18, and Matt. 28:18-21,) and prayer by the Rev. T. L. Gardiner, and singing, "Hark! 'tis the Shepherd's voice I hear," E. B. Saunders conducted an earnest and helpful devotional service.

Then after singing, "More about Jesus would I know," the Society was called to order by the President, who thereupon delivered the opening address, based upon John 8:12, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." Then, after singing, "Take my life and let it be," the Treasurer, A. L. Chester, presented his annual report. Thereupon, after singing, "Anywhere with Jesus," the remainder of the Fifty-second Annual Report of the Board of Managers was presented by the Corresponding Secretary, the Rev. O. U. Whitford. Upon motion to adopt the report, after a few appropriate remarks by the Rev. G. H. F. Randolph, its consideration was temporarily waived. The President then appointed the Committee on Nominations, as follows: The Rev. L. E. Livermore, H. D. Babcock, J. F. Hubbard, the Rev. S. I. Lee, the Rev. J. L. Huffman, E. B. Saunders.

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

### AFTERNOON SESSION.

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

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

After singing "Throw out the life line," Mrs. L. A. Platts introduced to the Conference Dr.

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

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

After singing, "The morning light is breaking," the services of consecration were held, whereby Dr. Rosa W. Palmborg was set apart to the work of missions. The Rev. A. E. Main delivered an address pertinent to the occasion, of great power and fervor. He referred to the importance of foreign missions, of Chinese missions in particular, and more especially of the work of the medical missionary in that country. The consecrating prayer was then offered by the Rev. J. M. Todd. An address in behalf of the Board of Managers was then delivered by the Rev. O. U. Whitford, who spoke of our character as a missionary people and our devotion to the work, as well as of the warm personal interest of the Board of Managers in Dr. Palmborg. These interesting exercises closed by singing, "My life, my love, I give to thee."

The Rev. O. U. Whitford read a telegram from the Woman's Board of the General Conference to Dr. Palmborg, as follows:

To Dr. Rosa W. Palmborg:  
Greeting:—Read Numbers 6: 24, 25, 26, and 2 Cor. 9: 10.  
FROM THE WOMAN'S BOARD.

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

EVENING SESSION.

The meeting was called to order at 7.40 o'clock. The Annual Report was at once adopted. The Committee on Nominations presented its report as follows, which was upon motion adopted:

Your Committee on Nominations would respectfully submit the following report of names for officers of the Missionary Society for the coming year: President, William L. Clarke; Recording Secretary, William C. Daland; Corresponding Secretary, Oscar U. Whitford; Treasurer, Albert L. Chester; Board of Managers—Ira B. Crandall, Joseph H. Potter, George H. Utter, Lewis T. Clawson, Charles H. Stanton, Jonathan Maxson, Sanford P. Stillman, George B. Carpenter, George J. Crandall, George H. Greenman, Oliver D. Sherman, Gideon T. Collins, Alvert S. Babcock, George T. Collins, Benjamin P. Langworthy 2d, Lewis F. Randolph, Alexander McLearn, Eugene L. Stillman, Paul M. Barber, Arthur E. Main, Ira L. Cottrell, Lewis A. Platts, Theodore L. Gardiner, Lester C. Randolph, Irving A. Crandall, Charles Potter, Judson G. Burdick, Preston F. Randolph, William L. Burdick, Seth I. Lee, Simeon H. Babcock.

Respectfully submitted,

L. E. LIVERMORE,  
H. D. BABCOCK,  
J. F. HUBBARD,  
S. I. LEE,  
J. L. HUFFMAN, } Com.

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

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

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

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

After singing, "How Firm a Foundation," and reading of Scripture, Isa. 62, by the Rev. M. G. Stillman, prayer was offered by the Rev. G. J. Crandall.

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

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

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

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

WILLIAM L. CLARKE, *President.*  
WILLIAM C. DALAND, *Rec. Sec.*

DRAWING NEARER TO GOD.

To the Editor of the SABBATH RECORDER.

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

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

Second. Bro. R. says, "We who are removed from church privileges feel the need of this abiding love." Good. Thank God for that brother. And, if you feel it enough; if you really feel *hungry* for it, and *thirst* for it thank him yet more fervently, for that brings you nearer to getting it. It is an evidence that he *called* you out of reach of church privileges to the higher privilege of a *closer* walk with him; to a fuller trust in his power to keep you above all temptations; to the more careful study for yourself of the Word; that *you* might more effectually hold up that "light of the world" to some who were unable to see it at all from the big church where you were. The fact that you do feel the need of this abiding love more now, in your isolation, than you did while you enjoyed church privileges, teaches, or should

teach you; that God saw that you had become too fond of leaning on the good pastor and the brethren; that by so leaning you were in danger of forgetting the strong arm of strength everlasting; that instead of growing strong in the Lord you were only daily adding to your weakness; growing less and less able to bear fruit for the Master's use; less able to stand in the storms that the enemy is preparing to hurl upon you.

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

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

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

CROMANTON, Fla.

LIQUID BREAD.

I remember once seeing over a public house door in Liverpool, "Good ale is liquid bread." I went into the house and said, "Get me a quart of liquid bread."

The landlord said, "Ah, first-rate sign, isn't it?"

"Yes," said I, "if its true."

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

"Well, give me a bottle to take home." He gave him a bottle of this liquid bread. I took it to Dr. Samuelson, an analytical chemist, and I said to him:—

"I want you to tell me how much bread there is in this bottle."

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

"No, no," said I, "it's liquid bread."

"Well," he said, "if you will come again in a week, I'll tell you all about it." He charged me three guineas. In a week's time I went to know all about the liquid bread. The first thing about it was there was 93 per cent of water.

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

"Alcohol, five per cent."

"What's alcohol?" I said.

"There's the dictionary; you can hunt it up for yourself." I hunted it up and found alcohol described as a "powerful narcotic poison." Well, I thought, this is the queerest description of bread I ever read in my life. Then he gave me a number of small percentages of curious things, which he had put carefully down on each corner of a piece of white paper, and which amounted to about a quarter of a thimbleful of dirty-looking powder. That was the bread—two per cent.

"And there would not be so much as that," said Dr. Samuelson, "if it were Bass or Alsopp's. This is bad beer."

"So the better the beer the less bread there is in it?"

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

This is the simple, scientific truth with regard to beer, and the case is stronger with regard to wine and spirits. There is practically no nourishment in them at all.—*Selected.*

THE flowers on the table double the courses.—*Selected.*

## WOMAN'S WORK.

## WOMAN'S HOUR AT CONFERENCE.

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

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

After a solo by Miss Clara L. Stillman, the report of the Treasurer, Miss Elizabeth A. Steer, was read by Mrs. Rogers. The first paper was read by Mrs. O. U. Whitford. She took, as her subject, "A Fuller Consecration of Ourselves to the Cause of Missions," and interpreted consecration to mean giving—either of time, money, or our lives. Mrs. A. B. Prentice addressed the congregation on the subject of "Loyalty to all our Lines of Work," and recommended to our women, as the best means of obtaining this loyalty, earnest prayer for the work and workers. "System in our Giving for the Work," was considered in a paper by Mrs. T. T. Burdick. She said that order, or system, is heaven's first law, and it is needed everywhere, but especially in work pertaining to our spiritual interests. In our giving for the work there is no better rule than God's: "Bring me all the tithes;" Give, and it shall be given unto you;" "Honor the Lord with thy substance." If we give our tithes to the Lord's work he will make nine-tenths go farther than ten-tenths without such offering. If all our people would give one-tenth of their income the Lord's work would not suffer for lack of means, as has so often been the case.

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

In the absence of Mrs. W. C. Daland, her paper was read by Miss Agnes Babcock, who stated that Mrs. Daland thought she could not satisfactorily answer the question assigned her, "How shall our Children be so Trained that they will Remain Loyal to the Sabbath Truth?" in the limited space required for the paper, and would therefore give but one reason for Sabbath disloyalty. This is the habit of fault-finding about the inconvenience of keeping the

Sabbath on the part of parents. If all our people would train their children to regard the breaking of the fourth commandment as great a sin as that of any other in the Decalogue, there would be less apostasy from our faith.

After an anthem by a quartet of the Leonardville choir, Dr. Rosa W. Palmberg gave an address on "Our Medical Mission." She said in brief: Medical missions were established when Christ came to the earth. Of his thirty-six recorded miracles twenty-six were of healing. He commissioned his disciples to preach and heal, and he and they used the healing power to the glory of God. Medical missions are worth all they cost. In foreign lands the need of them is imperative, for various reasons. First, the merciful deeds performed by missionaries are object lessons of their sincerity. Second, the native surgeons know very little about anatomy or medicine. They give human flesh for medicine, burn powder on the bodies of sick people, prick the flesh with needles to allow an outlet for evil spirits, and beat gongs and drums to drive them away. All who are sick are supposed to be possessed of the devil. In the case of one boy who was covered with sores the treatment consisted of applying the flame of a candle to each sore. Among other cruelties practiced by the heathen, and especially in China, is that of foot-binding, causing terrible agony for all girls. Some missionaries have returned from their fields to study medicine, because they found they could do much more good if able to treat the bodies of those whom they would help. In China there is only one physician to every 2,500,000 persons, while in the United States there is a physician to every 640 persons. Third, the climate of China is extremely unhealthy for missionaries who go there, and if it were not for home physicians other missionaries would die, or be obliged to leave their work to recuperate. The first medical mission in China was established by Rev. Peter Parker, at Canton, in 1835. Our own mission was founded by Dr. Swinney, at Shanghai, eleven years ago, when she began her work there. The hospital is always full, and Dr. Swinney always busy. While the patients wait a Bible woman talks with them and gives them tracts, and then Dr. Swinney tells them about the Saviour while she is treating them. One great opportunity she has for doing good is by going into private families as a physician, where she is afterwards warmly welcomed as a friend. She goes occasionally into the country, where so many come to her that she is not able to treat them all. She once removed a cataract from a woman's eye, who so spread the doctor's fame in her own locality that sixteen persons, with various afflictions of the eyes, came to Dr. Swinney for treatment. One was a woman about 85 years old, stone blind, who came in perfect faith that her sight would be restored.

Owing to the lateness of the hour the Rev. O. U. Whitford's paper on "Organization" was omitted, but will be published at some future time. With the singing of "Blest be the tie that binds," closed this most interesting Woman's Hour. The report of the Woman's Board was formally adopted by the Conference before the close of the session.

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

MAKE no haste to be rich if you would prosper.

## SYSTEM IN OUR GIVING FOR THE WORK.\*

BY MRS. T. T. BURDICK.

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

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

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

How shall we systemize our work so as to accomplish the greatest and best results? I believe there is no better rule than that laid down by God himself, whose infinite mind comprehends all things, and knows from the beginning what is best for all his creatures. Hear him: "Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." "Give, and it shall be given unto you, good measure, pressed down, and running over shall men give unto your bosom. For with the same measure, that ye mete withal, it shall be measured to you again." "Honor the Lord with thy substance, and with the first fruits of all thy increase, so shall thy barns be filled with plenty, and thy presses shall burst with new wine."

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

\*Paper read at the Woman's Hour of the General Conference, August, 1894. Published by request.



ers of the State is in the charge of the commissioners of the several districts acting under the direction of the State Superintendent, who fixes the dates on which the examinations shall be held, and for the past six years most of them came on the seventh day of the week, that being a day when schools are not in session, and therefore convenient for the teachers. Of course this arrangement proved a hardship for Seventh-day Baptist teachers, and the present State Superintendent, for no other reason, changed the dates of over one-half of the examinations to Thursdays and Fridays. At our last meeting in January of this year a member of the Association read a paper attacking the change, and moved a resolution asking for a return to Saturday examinations. His arguments in favor of this resolution are familiar to all of you. He urged that the majority ought to rule. That a small minority ought not to be allowed to inconvenience so many, that our peculiar views were not entitled to much consideration, etc. etc. Being the only Seventh-day Baptist present I felt that perhaps I should have hard work to defend our people, but was very agreeably surprised to see a cloud of witnesses come to our rescue, and hear the words of commendation and appreciation of our people that made me a little proud of the fact that I was a Seventh-day Baptist.

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

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

It is believed that the work of our evangelists, missionaries, and writers on the Sabbath question can best be supplemented by demonstrating to the world that a person can be a successful business man, a capable official, an ornament to any of the professions, and still obey the fourth commandment in letter and in spirit.

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

The great danger threatening our denomination is that we, while theoretically observers of the Sabbath, shall become practically like our neighbors, Sabbathless. The example of our Sunday friends in their growing disregard of their day for worship can hardly fail to have a demoralizing effect upon ourselves.

While admitting this fact it is believed that the remedy is not to isolate ourselves and families from the Sunday-keeping world, but to so train our children that they may be able to withstand bad examples and temptation and be living witnesses for the truth.

Young people are apt to be loyal to any cause in which they thoroughly believe. They are ardent and enthusiastic for that which they

feel is the truth, and the fact that that particular truth is unpopular does not have the effect on them that it does on older people. No, the doubting, temporizing spirit, the tendency to compromise, to avoid controversy, comes with the gray hairs and the advance in years.

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

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

The young people's society is, without doubt, of great value to us and to the young people, but don't think that is enough; no, let us gray heads become young with them, and let us cordially welcome them to all departments of the work. For fear of being misunderstood I

wish to digress right here to say that I don't want Seventh-day Baptists to be so strict that they will be unwilling to cordially unite with any and all Christians and reformers in anything that promises to help on the work of reform in the world. No, I believe that we can best represent our denomination by hearty cooperation with all other denominations or reform organizations in their efforts to raise the fallen and to strengthen the weak ones, but again I desire to express my individual doubts as to the propriety of a Seventh-day Baptist acting as a member of an organization, one important branch of its work being the enforcement of Sunday-keeping by law, said organization having a department especially charged with this work, nor do I believe they are excused because they themselves keep aloof from this part of the work of the society. A member in good standing of any organization is identified by the public with all the work of that society, and rightly so too. The persons holding the clothes of the stoners of Stephen were equally guilty with the active participants in his murder. But if we would line up as a denomination we must not only have loyal Christian members, but it is imperative that we be an intelligent educated people. We can justly take pride in the history of our denomination in this particular. Any intelligent student of our past record on this question must admit that considering the number of our people we have done wonders in this direction. As we contemplate the situation, as we think of our academies once so powerful, so commanding in their influence in their respective localities, now dead or dying are we led to feel that our work along this line is ended, that that page of our history is closed forever? I am apprehensive that too many of us have about this feeling as they think of Seventh-day Baptist academies once so flourishing, and compare their present condition with their past. But I am convinced that this is simply the passing of the old and the coming of the new, and not an evidence that Seventh-Day Baptists have lost their interest in education, or their position as leaders in educational work. The days for academies are passed, and we have no right to ask our people to send their children any considerable distance to Milton or to Alfred for the purpose of giving them a secondary education. Our improved system of public schools gives an opportunity for almost every one to secure a fair academic education for his child and still have the child where he ought to be, under the personal care and control of his parents.

Any efforts put forth and money spent to build up a strong academic school only, I believe, shows a lack of correct understanding of the tendency of the times. All our efforts along this line should be built up schools for higher education. As we have in the past maintained academies that have easily led all competitors in their respective localities, now let us strive to establish the same grade of colleges. How shall this be done? First we must have money and lots of it. There is no use of blinking this fact. If we want our colleges to live and grow we have got to go down into our pockets, and this truth is not especially addressed to those we have been accustomed to consider our wealthy members; no, it means you and I, persons that can give but comparatively little, but that are willing to be one of many that will help to make up the hundreds and thousands.

Secondly, we must patronize our schools and give them our loyal support in every way possi-



ble, and thirdly, we must have teachers capable of doing the very best of work with tools and appliances with which to work. Teachers are not put last because they are least, no, not so, we must have the best, and the best of *anything* is expensive; but no Seventh-day Baptist specialist ought to be obliged to go to Maine, or Kentucky, or any where else for adequate support so long as they are needed at Alfred or Milton, and if we are so unlucky as not to have teachers of our own who can do the very best work, put Sunday men in their place for the purpose of training up the right kind of Sabbath-keepers.

If we hope to ever see the schools what they ought to be they must be denominational and not local. They must not be considered as Alfred's or Milton's school, but as belonging to us all, and the accident of their location as something of relatively little importance.

When we shall have begun with our little ones by giving them home training, by making them familiar with the Bible and what that says as to the Sabbath; shall have let them look on the other side of the picture by becoming familiar with the Sunday observers' arguments and our own Sabbath literature; shall have inculcated the idea of the sanctity of the Sabbath by precept and example; shall have fostered a spirit of loyalty by taking an active interest in the denomination and its work, and have made the children our partners in this; when we have given them as advanced an education as they are capable of receiving or using, then I believe they are ready to go out into the business, political or professional world and have a right to aspire to the highest places for which they are fitted, and the fact that they are Sabbath-keepers will not handicap them in the least, and the influence of these persons will be felt in the future of our denomination.

[From L. C. Randolph.]

THERE is this to be said for Mr. Pullman—he is consistent. We often find a man who, after earning general disfavor by a course of selfishness, suddenly shows some generous side of his nature and shakes the public judgment of him which had previously been formed. Mr. Pullman does not shock us in this way. His conduct is symmetrical throughout. His correspondence with Gov. Altgeld is of a piece with the policy which he has been following during the year. On August 20th, Gov. Altgeld came to the town of Pullman to investigate the destitution and distress which was said to exist there. We quote brief extracts from his letter to Mr. Pullman the following day: "I examined the conditions of the Pullman yesterday, visited even the kitchens and bedrooms of many of the people. Two representatives of your company were with me and we found the distress as great as it was represented. The men are hungry, and the women and children are actually suffering. Over 1,600 of the old employes have not been taken back. A few hundred have left. The remainder have nearly all applied for work, but they were told that they were not needed. These are utterly destitute."

"The case differs from instances of destitution found elsewhere, for generally there is somebody in the neighborhood able to give relief. This is not the case at Pullman. Even those who are gone to work are so exhausted that they cannot help their neighbors if they would. I repeat now that it seems to me your company cannot afford to have me appeal to the charity and humanity of the State to save the lives of your old employes. Four-fifths of those people

are women and children. No matter what caused this distress it must be met."

In reply, Mr. Pullman criticises the course of the governor and expresses polite incredulity regarding the suffering at Pullman. "I have the best reason for believing," said he, "that the husband of a wife, who is published as representing her family to you yesterday as in need of help, drew more than \$1,300 of his savings from a bank on July 2d last for the purpose, as he said, of buying lots." Then Mr. Pullman goes on to prove the not-very-difficult proposition that the laborers brought the destitution upon themselves. To the cry of children for bread Mr. Pullman's triumphant answer practically is, "Now you see how idiotic it is to strike." Having performed these virtuous offices Mr. Pullman seems to have no further interest in the question. He rejects the Governor's suggestions and puts forth the characteristic promise to give the matter "the consideration which is due from the company."

We have never been an admirer of Governor Altgeld, but the vigorous English with which he closed the correspondence warmed the cockles of our heart: "If you will make the round I made, go into the homes of these people, meet them face to face and talk with them, you will be convinced that none of them had \$1,300 or any other sum of money a few weeks ago. I cannot enter into a discussion with you as to the merits of the controversy between you and your former workmen. It is not my business to fix the moral responsibility in this case. There are nearly 6,000 people suffering for the want of food—they were your employes; four-fifths of them are women and children. Some of these people have worked for you more than twelve years. I assumed that even if they were wrong and had been foolish you would not be willing to see them perish. I also assumed that as the State had just been to a large expense to protect your property you would not want to have the public shoulder the burden of relieving distress in your town. As you refuse to do anything to relieve the suffering in this case, I am compelled to appeal to the humanity of the people of Illinois to do so."

MR. PULLMAN is reported to have said that he was happier when a poor man, earning wages, than he is now with his wealth. It is not difficult, indeed, to believe it. One has but to contrast the two pictures to see the force of the comparison. Here is the energetic young fellow delighting in his work, sweetening it with dreams of future advancement, enjoying the love and co-operation of his family and the esteem of his fellows—a happy man. And here is the great capitalist, hated by his own employes with the bitterness of men who feel that they have been cruelly wronged; guarded in his office and on the street by private detectives; despised of manly men for his supreme selfishness. Look on this picture and then on that.

A MAN may be drunk with power—drunk with wealth. How else shall we explain the sad cases of men who have the opportunity immeasurably to augment the happiness of the race, and earn a grateful recognition at its hands, but who content themselves with sowing the seeds of sorrow and hate? The craving for wealth and power is a craving which grows with gratification. Unless it is kept subservient to a nobler purpose it makes its victim a fool in the Bible sense. The old illustration of this truth was the hermit-miser, hoarding his gold—not because he

had any use for it—but because he was intoxicated with its glitter. But the miser is out of date. The modern illustrations must be our kings of fortune who use talent and opportunity and wealth for getting, getting. George W. Childs, and Peter Cooper, and others, whose memory we delight to honor, are a witness to this generation of what wealth is for. It is a trust. Men are only trustees at best. The time is surely coming when each man must give an account of his stewardship. Blessed bye and bye shall be—blessed now is—the man who uses his talent for God. A thousand pities that any man should bury it in the earth by using it solely for his own miserable self.

THE onslaught upon Prof. Richard T. Ely by State Superintendent Wells, in Wisconsin, is another proof of the folly of putting a cheap politician in a statesman's position. Prof. Ely stands in the very foremost rank as a political economist. He has the cordial endorsement of such men as President E. B. Andrews, President Adams, and Prof. Albion W. Small. As to Mr. Wells—we are commanded to speak well of our rulers. But the political wheel sometimes brings small men to the top, and the chair which was formerly occupied by Pres. Whitford and other men who were his peers in mental breadth has not been filled during this present term of office. The petty spite which Supt. Wells has shown toward Milton College is an index of the character of the man. The trial before the State Board of Regents appears at this writing to be a complete victory for Prof. Ely, Mr. Wells, having been forced to retract his specific charges and to withdraw from the trial.

"NOW," SAID the clergyman to a Sunday-school class, "can any of you tell me what are sins of omission?" "Please sir," replied the small scholar proudly, "they're sins you ought to have committed and haven't."

Let us take what the boy meant instead of what he said. These sins of omission which loom up in our past and haunt us like specters! But never mind them. These new days are ours—days full of opportunity and rich with promise of blessing. It is not even the eleventh hour with most of us, and the Master is calling. Let us go work to-day in his vineyard.

## HOME NEWS.

New York.

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

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

U. M. BABCOCK.

## OUR YOUNG FOLKS.

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

Dear Mr. Editor:—Seeing the statement in a recent RECORDER that "All Sorts and Conditions of Men" contained a description of Millyard Church, I decided to read the book on that account. Perhaps the enclosed selection may fill up a corner of the Young People's Page, and interest others as much as it did me.

Yours very truly,

M. A. S.

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

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

### A PAPER

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

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

That is a bad place to lose one's character, yet many a man has lost his in a whiskey barrel. How many here have ever seen cider changing to vinegar? After the cider has stood a few days it begins to ferment, or in other words, alcohol begins to form in it and you can hear a sound as if a million little beings were jumping into it, these are the little devils getting into it, and who wants to drink these devils. "Alcohol is the devil's way to man and man's way to the devil," whether it be found in cider, beer or whiskey. We frequently hear some one say that "This is a free country, let them drink if they want to." Let us see what we mean by a free country. If a man wants to steal do we let him steal? not if we can help it. If you should see a man trying to shoot a friend would you let him do it? not if you could stop him. A person is about to drink a glass of water that you know has poison in it, who would not try to stop him? How then is this country, that we all love so well and boast of to all the world, free? It is free to do right and not free to those who would injure their neighbors or themselves. Why is it wrong to drink beer or anything that has alcohol in it? we hear some one ask. Be-

cause of the injury to the drinker, and if continued, to others. Besides many other poisons, beer contains alcohol, and soon the drinker has an appetite that demands something stronger, that has more alcohol in it. Alcohol affects the nerve as a whip does a horse that is tired, he will walk faster for a while but will be the worse for it afterward; it effects the brain so, if its use is continued, one can not understand well, does not see clearly and injures not only himself but those around him. We find by studying this subject that nearly all of the crime in our country comes from the drink habit. On visiting a military prison, each man was asked what it was that brought him there and 23 out of 24 answered, "drink."

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

### THE CHRISTIAN ENDEAVOR MISSIONARY EXTENSION MOVEMENT.

BY JOHN T. BECKLEY, D. D.

The most important of all the meetings of the meetings of the recent Cleveland Convention was that held on Saturday afternoon on Congressman White's steam yacht, the *Say When*, one of the finest products of Herreshoff's skill. It was a meeting that may be called epoch-making. There were some present who did not hesitate to say that it would take its place in the record of missionary effort with the story of the *Haystack*. The gathering was small, but representative. It was limited to the secretaries of the denominational Mission Boards, the heads of the Woman's societies, and the trustees of the United Society of Christian Endeavor. The deliberations extended over three hours. The secretaries of the boards had been together for several days carefully reviewing what had been accomplished, and formulating plans for directing what seemed rapidly shaping itself into an institution. The result of their combined wisdom was brought before us. Every sentence was weighed with utmost care. The outcome was the recognition and adoption of what is now formally called the Christian Endeavor Missionary Extension Movement.

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The headquarters will be in Chicago.

As "every institution is but the lengthened shadow of a man," the personal factor in this movement is Mr. S. L. Mershon, a Chicago business man, thirty-five years of age. He began life as a student for the ministry, but the failure of his health compelled a change in his plans. The thought of ministry, however, was almost uppermost. He had grown up in a missionary atmosphere. His father was a Presbyterian pastor, who went directly from the seminary to Lyman Beecher's old pulpit at East-hampton, Connecticut. His mother is sister to Dr. Talmage. "Dr. Talmage's greatest honor," said the devoted son to me, "is that he is the brother of my mother." His zeal for missions is consuming. He would like to converge the thought of the whole church upon this theme. Following a Napoleonic mode of warfare, he organized missionary courses for a city. A hundred simultaneous meetings were held in Chicago in one day. Two hundred speakers were put on platforms in the churches of St. Louis in one day. A missionary atmosphere was created. The press and the people were compelled to face the problems of missions. The success of such efforts brought about a widespread demand for missionary intelligence, and the result was a general plan for missionary extension.

What does the movement seek to accomplish? It seeks to utilize the enthusiasm and machinery of the Christian Endeavor societies to focalize attention upon the subject of missions, home and foreign. It is an evangelistic movement in the interest of missions, to reach men who do not believe in missions and to win them to missions. As University Extension proposes to distribute the learning of the universities, so Missionary Extension proposes to carry to

remotest districts the best light, the warmest enthusiasm of specialists in the business of world-wide evangelization; and to do this intelligently, systematically, continuously.

It organizes courses of monthly meetings in the various towns, with an average of ten churches in each combination. Every pastor promises to follow the subject of the meeting by a discourse in his own pulpit on the next Sunday, so that the full co-operation of pastors is secured. It demonstrates that such meetings may be popular, that pastors are willing to preach on missions, and people are willing to listen. The meetings have the enthusiasm of numbers. Where secretaries have spoken to a hundred, they now speak to a thousand; and it is guaranteed that experts shall be sent who can hold the attention of an audience of a thousand people. It will be a joy to many to know that the monthly meeting, which meant so much in the early history of missions, but which had died of dulness, is brought to life glorified.

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

It is worthy of notice that in the matter of economy there is great gain. By circuits of meetings, carefully planned, a speaker's opportunities are multiplied, his time saved and his expenses diminished. The boards are saved even the traveling expenses of their speakers, as all cost is borne by the societies, and is only five dollars to each society for a winter's course. Hundreds of towns are calling for these courses, fifty in Indiana alone.

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

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

NEWPORT, R. I.

### SPECIAL COURSES FOR YOUNG PEOPLE.

Special work for the various societies of Christians cannot fail to be special work for the Sabbath-schools of which they are sure to be members. Hence there is a hint for superintendents, as well as ministers,—in planning fall work that shall have a developing quality,—from the scheme which was successful last winter in the Presbytery of St. Paul, Minnesota. It will be seen that the method may be adapted to either denominational or union effort. In this instance the audiences were largely undenominational, the members of other congregations and young people's societies, besides the Presbyterian, being invited.

The general theme was the Reformation. The topics of the lectures were such as these:

The Revival of Learning and the Reformation.  
England and Europe in the Fifteenth Century.  
Scotland and the Reformation (Knox).  
The Lowlands and the Reformation.  
England and the Reformation (Erasmus).  
Italy and the Reformation (Savonarola).  
Germany and the Reformation (Luther).  
Bohemia and the Reformation (Huss).  
The Waldenses.  
Anselm (Mediaeval Scholasticism).  
Bernard of Clairvaux (Mediaeval Monasticism).  
John Wycliffe and his Work.

Each topic was assigned to one of the ministers of the Presbytery, who thereupon prepared a lecture on his topic, and was ready to visit any church in the Presbytery, in city or village, were his services were desired. Two or three

paragraphs from the circular-letter, sent to the ministers by the special committee of the Presbytery having the matter in charge, will explain the scheme.

*Dear Brother:*—The enclosed line of topics gives you some idea of what the Presbytery's Committee on Young People's Work has in mind in regard to a lecture course for the coming winter. It may not be all that it should be, but still is the result of much hard work on the part of the committee.

As you see, it is an attempt at a more or less thorough grasp of the preparation, achievement, and results of the Reformation, with special emphasis on the preparation period and processes. Where it has been possible, the preparation for, or the movement itself, has been gathered about some one great character. This ought to lend vividness to the subject.

There is not a dull moment in all this thrilling period of church history, and every one of our topics is capable of most prolific, suggestive, and popular treatment. There is but one topic to a man; consequently we have a right to expect some degree of justice will be accorded to these sweeping subjects.

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

Practically this was University Extension in the churches; and while not every lecturer spoke in every place or "center," the course began with about a hundred and fifty invitations accepted and dates provided for. The course was originally prepared with the smaller country churches in mind, but there was found to be a good deal of enthusiasm also in the city churches, and everywhere the audiences were large. A member of the Presbytery's committee bears this witness: "It is a movement that will tell on the life of our young people in the future. It provides a splendid method of profitable entertainment for our young people, and is laying foundations for a more permanent character to the Endeavor movement in our Presbytery. I do not see why it could not be wisely and efficiently used as a plan among churches generally. From the letters I received concerning it, I am led to believe there is a growing interest in Church History, and that popular methods of study are being waited for on all sides.—*Sunday-School Times.*"

OUR MIRROR.

PRESIDENT'S LETTER.

The Conference has closed, and the news of its success will spread in very many ways. I shall only tell you what others will or have reported in the RECORDER, if I write of it at all; and yet it is the one thing in all our minds who attended it. The many calls from this Central Association led me to fear that they were in great need of especial gospel work, but the meeting of all sessions of Conference from the early morning meeting for prayer and for conference indicated that life was there in great abundance. Where it came from we are not able to say, but we do hope it will stay and go—scatter to every part of our denomination. I had asked God many times to fire all our hearts and make of this meeting a success in the line of bringing his kingdom to the hearts of men. This he did, we cannot thank him enough. The Missionary Board now propose to keep Bro. Huffman and myself at work among the churches about here; Bro. J. G. Burdick, of New York City, will stay here for a time, and help us. These churches and their pastors were made a special subject of prayer in one of our morning meetings. Usually there were about a hundred in attendance, and time too short for all who wished to take part. All of these meetings were led by lay workers. The last morning meeting, though rainy, did not abate in interest, only slightly in numbers, led by Bro. Chipman of New York, acting president of Conference. If only all who were at home could have been there and received the blessing, my joy would have

been complete. Many of us attended an excellent concert the night after Conference, and met many friends at Leonardsville.

We are now on our way to commence work at DeRuyter, N. Y., Bro. J. G. Burdick and myself. We ask your prayers for this place that God will work a reformation in the hearts of men with a power that will straighten crooked lives and business, erect family altars, set people to reading daily his Word and making an unconditional surrender of their all to him.

Yours in this work,

E. B. SAUNDERS.

YOUNG PEOPLE'S HOUR AT CONFERENCE.

The session of Conference about which the readers of this page are, perhaps, most anxious to hear is, or should be, "Young People's Hour," which this year, as formerly, occurred on the afternoon of Monday, the last day of the Conference. This meeting was particularly enjoyable and helpful not only for the information gained as to the work of the Permanent Committee, but for the excellent and practical ideas brought out during the discussions.

The report of the Secretary of the Permanent Committee showed a net gain in the membership of the societies of more than four hundred, together with a decided increase in the amount of work accomplished, though some falling off in the amount of money reported. The Junior work has more than doubled during the year and is constantly growing. The attitude of the societies toward our missionary, Dr. Palmberg, was shown by the universal expressions of approval of the Committee's plans in regard to her, and definite action on the part of a large number of societies pledging their co-operation. The report of the Secretary is to appear in full in the RECORDER and a careful study of it will be both interesting and profitable.

It was a matter of regret that, through a misunderstanding, the report of the Treasurer did not appear. It will, however, be published in the Conference Minutes.

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

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

The remainder of the afternoon was occupied by a "Free Parliament" under the direction of President Saunders, in which many took part, and for spirited discussion and practical ideas, it was a marked success.

To speak briefly of the many good thoughts brought out, as they impressed the writer in importance,—"Our Mirror," was discussed, it being the opinion that it should be supported more heartily than it has been. The corresponding secretaries were urged to be more particular and constant in reporting items of interest from their societies, in order to make it more really reflect the true standing of our young people.

Christian Endeavor "Ruts" were acknowledged to be an ever present evil. As to ruts in the prayer-meeting they are avoided to a great degree by the leader; let him resolve to do something different from what has ever been done before, and also let his preparation be thorough, to insure the success of the meeting.

One society has a quartet, organized to go out among the aged and sick who are unable to come to the meetings and to carry them help and comfort.

"Pledge Breaking" was next discussed. It was thought a part of the duties of the Lookout Committee to remedy in their own way the neglect of the regular church prayer-meeting, which was mentioned as prevalent in many places; systematic Bible study, with daily readings in connection therewith, was recommended as a great help in keeping that part of the pledge; but if Christian Endeavorers are true to their profession the pledge will "take care of itself."

The rapid growth of Christian Endeavor in West Virginia was mentioned, that being the banner State for this year in the largest per cent of new societies formed; our societies there are among the oldest and hold a high place.

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

A. B.

The Dodge Centre, Minnesota, Y. P. S. C. E., enjoyed the presence of Rev. Mrs. Mullenix, pastor of Congregational Church at Bearer-Meadow, on Sabbath, Aug. 18th. She gave a talk to the Juniors on Consecration, and then gave a Bible reading before the Senior Society, on the "Fear Not" of the Bible. The Society held its literary and business meeting on the evening of the 25th. Music, singing, papers, recitations, made the business session of much interest.

YOUNG PEOPLE'S WORK.

LITTLE BUTTERFLY BRIGHT.

BY PROFESSOR W. H. JOHNSON.

Little butterfly bright,  
With your wings of white,  
Sipping honey from heads of clover,  
You're as free from care  
As the summer air,  
My blithe little meadow rover.

Above the pool  
With its waters cool,  
You pause for a moment and hover;  
Then down the way,  
Where the roses gay,  
Their sweets to you uncover.

Like the sunbeam's glance  
Is your merry dance,  
And my troubles seem all over,  
As I join in the glee  
Of your rambles free,  
My dear little summer lover.

—*Sunday-School Times.*

COMMONPLACE LIVES.

"A commonplace life," we say and we sigh,  
But why should we sigh as we say?  
The commonplace sun in the commonplace sky  
Makes up the commonplace day.

The moon and the stars are commonplace things,  
And the flower that blooms, and the bird that sings;  
And dark were the world, and sad our lot,  
If the flowers should fail and the sun shine not—  
And God, who studies each separate soul,  
Out of the commonplace lives makes his beautiful whole.

—*Home and Country Magazine.*

ENLISTING A WORKER.

ANNIE M. LUCKEY.

In the town of Dayton, the Young Ladies' Aid Society had just closed their meeting, and each one—there were only six—had promised to call on some one on the way home, and try to interest them in the work.

Dark-eyed Katie Reed was to call on Eleanor VanDoron. But just as she turned the corner on Pine Street she met her.

"Good morning, Eleanor," she said. "We were just speaking of you. We would like to have you join our society."

"Really, Katie, I don't see any use in joining your society. There are no really poor people in Dayton. What do you find to do any way?"

"Why, we sew for overworked mothers; take flowers to the sick and help nurse them—"

"Nurse sick people, indeed," interrupted Eleanor, scornfully. "They should have a trained nurse if they expect to get well. As for sewing I detest it. You really must excuse me. I think I can find enough to amuse me this summer without joining your Aid Society."

"We didn't ask you to join for the purpose of being amused. We wanted you to help us in our work. Our motto is: 'If we can't do great things we must not neglect the little we can do.'"

"All very fine, but I don't think I should find it interesting;" and with a cool nod Eleanor passed down the street.

Katie's cheeks were flushed, and there was an angry feeling at her heart. "I am going to tell the girls how hateful she has been." But as she neared home and the cool air fanned her

hot cheeks better feelings prevailed. "No," she thought to herself, that would not do any good. "Poor Eleanor has been spoiled by having too many of the good things of this world."

The VanDorons had lately moved to Dayton; they were very wealthy, and Eleanor was their only child. They were members of the church, and had put in their letters the first Sunday after they came. But they were the kind of members that never take part in any kind of church work, never went to prayer-meeting, or anything of that kind.

On Sunday morning, if there was nothing to hinder, if the day was fine and they were sure they did not have a headache, they would attend the morning service. Their beautiful home on Main Street was the costliest and most artistic home in Dayton.

Next door, much to Eleanor's disgust, lived a young couple in a modest little cottage. "Such common people," she said. "Mr. Dale is a carpenter, and his wife does all her own work."

But the Dales were a very happy family, in spite of the poor opinion of their wealthy neighbors.

They had two lovely children—golden-haired, blue-eyed Bennie, of three, and the dear little six-weeks-old baby.

One Saturday it was very fretful, and Mrs. Dale, after trying to quiet it for a long time, fell asleep, leaving the lamp burning. About three it exploded, setting fire to the bed. Mrs. Dale was slightly burned, and the children were not hurt at all, but Mr. Dale was severely burned about the head and face. Mr. VanDoron had not slept well, and seeing the fire he aroused the servants and helped save the furniture and trunks.

Eleanor took the baby out of its mother's arms. "Why, what a sweet baby it is," she said, and carrying it to her room, she tucked it in her own dainty bed.

Mr. Brown, the minister, took the homeless family under his care, and sent for the doctor. He said Mrs. Dale would soon be all right, but looked grave when he had seen Mr. Dale. Poor man, he grew worse, till the next day, when he died, leaving his broken-hearted wife penniless and homeless. She had not been strong since baby came, and now broken down utterly with a severe attack of fever. The "Band of Six," as their friends called them, had their hands full.

As soon as Eleanor heard that Mrs. Dale was too ill to care for baby, she came for it. Somehow that little dimpled bundle of humanity had done for her what Katie and others had failed to do—awakened in her a tenderness and sympathy for others less fortunate than herself.

One night it was Katie's turn to sit up with Mrs. Dale. She had a nervous headache, and thought longingly of her easy room, and the rest and comfort she would enjoy there, but never dreamed of deserting her post.

As she was giving her patient her medicine Eleanor came in and said, "I hear you have lost more sleep than any of the girls, Katie; so you go home and get a good night's sleep. I will take your place."

Katie accepted her offer gratefully; and for the first time in her life Eleanor lost a night's sleep, and was face to face with sickness and pain.

Eleanor never forgot that night, and holding Mrs. Dale's hot hand in both hers, she promised her heavenly Father from henceforth to lead a better life.

The next day Mrs. VanDoron sent to the city for a nurse, and under her skillful care Mrs. Dale improved rapidly.

Then the girls canvassed the town in the interest of the homeless family. They were very successful. The Lumber Company gave enough lumber for a small house. Several carpenters gave a day's work, and in ten days the little home of three rooms and a tiny porch, was completed.

When everything was finished Eleanor brought in a lovely picture, which she hung over the sitting-room table, and under it a rack for photographs. "Now, girls," she said, "this is for our pictures. Mrs. Brown's goes in at the top, and ours down each side, and we will tell Mrs. Dale if she feels lonely, or needs a friend, to just look at this picture, and it will

remind her that *He* is her 'Elder Brother,' and when she sees our faces she is to feel at liberty to call on us for any kind of help she may need. For, girls," and the proud face quivered, "if you still want me I will join your Aid Society, and we will be a band of seven."

While the girls were rejoicing over this Mrs. Brown drove up with Mrs. Dale and the babies. There was a sudden panic among the girls, and they scattered everywhere. Mrs. Dale sank in a chair faint and trembling, and, in a voice choked with emotion, said, "Where are the dear girls? I want to thank them, for I feel sure this is their work." Then they crowded around her and told her they didn't want to be thanked, they just wanted her to be comfortable and enjoy her new home. Then they all followed Mrs. Brown out, and Katie called over her shoulder, "We will come and see you later."

Mrs. Dale dried her eyes and looked about her. The dining-table was daintily set, and by her plate was a twenty-dollar gold piece. She found wood, coal, and groceries, to last for a long time; and over the door, in beautifully lettered text, were the words: "God is a Father of the fatherless and the widow." — *The Look-out*.

## SABBATH SCHOOL.

### INTERNATIONAL LESSONS, 1894.

#### THIRD QUARTER.

June 30.	The Birth of Jesus	.....	Luke 2: 1-16.
July 7.	Presentation in the Temple	.....	Luke 2: 25-38.
July 14.	Visit of the Wise Men	.....	Matt. 2: 1-12.
July 21.	Flight into Egypt	.....	Matt. 2: 13-23.
July 28.	The Youth of Jesus	.....	Luke 2: 40-52.
Aug. 4.	The Baptism of Jesus	.....	Mark 1: 1-11.
Aug. 11.	Temptation of Jesus	.....	Matt. 4: 1-11.
Aug. 18.	First Disciples of Jesus	.....	John 1: 35-49.
Aug. 25.	First Miracle of Jesus	.....	John 2: 1-11.
Sept. 1.	Jesus Cleansing the Temple	.....	John 2: 13-25.
Sept. 8.	Jesus and Nicodemus	.....	John 3: 1-16.
Sept. 15.	Jesus at Jacob's Well	.....	John 4: 9-26.
Sept. 22.	Daniel's Abstinence	.....	Dan. 1: 8-20.
Sept. 29.	Review	.....	

#### LESSON XI.—JESUS AND NICODEMUS.

For Sabbath-day, Sept. 8, 1894.

#### LESSON TEXT—John 3: 1-16.

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

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

#### EXPLANATORY NOTES.

**THE INQUIRER.** 1. "There was a man." One of the many convinced of Jesus' divine mission. Though exalted in office, he was simply "a man," one of the fallen race. "Pharisees." A Pharisee as to his religious convictions and practice. Such rendered the most exact and literal fulfillment of the law of Moses. "Nicodemus." Which means *conqueror of the people* (chapter 7: 50 and 19: 39). "A ruler." Member of the Sanhedrim. A teacher, and representative of "the theocracy." 2. "Came . . . by night." Jesus imputes no bad motive to him, why, therefore, the common supposition that he feared public opinion? It might have been prudence, and the circumstances justify it. "Rabbi." Teacher, or master, a title Jesus forbade his disciples to receive. Matt. 23: 8. "We know." Was this "we" instead of "I" weak faith hiding in a crowd? "Teacher come from God." Thy title to teach comes from above. "No man can do." No, for Jesus was more than man, he was God man. "These miracles." Which were proofs of his divine ministry. "Except God be with him." To receive God's assistance was to show that he was in harmony with God, the Father.

**THE NEW BIRTH.** 3. "Jesus answered." Answered his unexpressed thoughts. "Verily." Speaking in a tone of authority. "Born again." Afresh, or anew. From above. Character rebuilt. Life begun anew. A change in life effected by the operation of the Holy Spirit. Except we have this new life, though we are profound in theology like Nicodemus we "cannot see the kingdom of God." He had definite notions respect-

ing the "kingdom," but he had not seen it as yet. The learned and religious ruler must yet experience a change of heart, or he, too, with other unregenerate mortals, is lost. To "see the kingdom" is to have a correct conception of it. The kingdom is a state where God as king reigns, his laws obeyed, where God is supremely loved. 4. "Nicodemus saith." Applying the figure literally rather than spiritually. "How born when old." Can physical birth be repeated? How then such a moral birth? 5. "Water and the Spirit." The water baptism was the public confession of sin, and a public putting off the old man of sin and entering the new. This is made important and essential with the internal operation of the Spirit. "Cannot enter into." Become a citizen of, enjoy its privileges. 6. "Born of flesh is flesh. Plant life produces only plants; animal or flesh life, animal life. Of itself animal life, or animal nature, cannot grow up to the higher kingdom. That higher order of being or life is the outcome of the Holy Spirit's operation. It is conceived of the Holy Ghost. 7. "Marvel not." Because it is a truth based on existing laws. "Ye must." You Jews as well as Gentiles. Being a son of Abraham is not a passport to heaven. 8. We know the fact of a new life, but we may not know the exact time or manner of this new creation. Fruits indicate it. 9. "How can these things be?" The rabbinic schools know but little of the mysteries of the kingdom. They had studied the Scriptures for centuries and knew every letter of them, could teach moral precepts and ceremonial observances; but life, the soul, a new birth! Nicodemus was yet carnal, not able to "receive the things of the Spirit of God" 10. A man distinguished in Israel for profound teaching and yet knew not these things. Was not the doctrine disclosed in the Old Testament? 11. "We." All prophets, all born of the spirit, all true teachers, and "we" the Father, Son, and Spirit do know. "Ye receive not." The Jewish nation as a body received not the divine testimony. 12. "Earthly things." Things experienced on earth as the new birth must be, and on earth its fruits seen. "Believe not." To practice these teachings. "Heavenly things." Truths which are only learned by revelation from God. 13. "No man hath ascended. Gone up from earth into God's immediate presence. With perhaps the idea of returning again with explanations regarding the mysteries. Only Jesus has come "down from heaven" to give revelations to man. He has been in heaven and is qualified to tell all about it. Such authority we need. Our departed dead do not come back to commune with us.

**THE NEW BIRTH RELATED TO THE ATONEMENT.** 14. "Moses lifted up the serpent." See Num. 21: 4-9 as this act of faith in looking upon the brazen serpent effected salvation from physical death. "Even so." In like manner "must the Son of man be lifted up," on the cross, and faith in Jesus, the atonement, effect salvation from spiritual death. 15. "Whosoever." Jew or Gentile, male or female, black or white, American or Chinaman. "Believeth." Accepted with the heart. The way to the new birth is Jesus Christ. "Perish." As all must who remain in sin and impenitent. "Everlasting life." Life which nothing can destroy beyond the grave. It is more than endless existence. 16. God loved us before the atonement and the atonement is the outcome of infinite love. Faith which accepts Christ is essential to bring the atonement in application upon the soul producing salvation.

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

#### CHRISTIAN ENDEAVOR TOPIC.

(For week beginning Sept. 2d.)

**THE ALTERNATIVES.** John 3: 16-21, 31, 36.

Between some alternatives there is no middle ground. When two things offer a choice of one only, strictly speaking, a choice *must* be made. As to that, there is *no alternative*. God offers us life. Satan calls us to death. Choose ye. "Ye cannot serve God and mammon." Ye cannot have life if Satan is obeyed. If you obey God, life is certain. No middle ground here. What is the alternative?

**Death or life.** John 6: 47, 48, 53. It would seem as though there would be no hesitation. Who wants death, spiritual eternal death? But the one or the other is not picked up as you would pick a strawberry. It is not saying, Yes, there was a man, divine-man, if you please, who once lived, I believe that. Believing is partaking of Christ, who is the bread of life. Faith is the root of Christian life. It is not a mere conviction of judgment that Jesus is what he claimed to be. It is the taking of him to be for us what he offers to be, and the attachment of ourselves to him, to be for him what he requires. Have

we surrendered to him, in loyal, worshipful devotement? Do we keep his holy commandments? Then have we chosen life.

*Sin or holiness.* 1 John 5: 12, 17, 20. There it is again. No alternative but to choose the alternative. But how quickly we choose. It is holiness. Is it? Yes, if we are in him, even in Jesus Christ. Living as he lived, pure, undefiled.

*Unrest or peace.* Ps. 119: 165, Isa. 32: 17, James 3: 18. The soul out of harmony with God is not at rest. "The wicked are like the troubled sea, when it cannot rest. . . . There is no peace, saith my God, to the wicked."

*Sorrow or joy.* Ps. 43: 1-5. Joy dear Lord. We choose it. Joy in thy service, joy in our disappointments, our discipline, our sufferings and trials. Joy that all things work together for good to them that love God.

*Weakness or strength.* Ps. 18: 2, 30, 32. Self-confidence, self-sufficiency, human strength without reliance upon God, all this is weakness. The humblest, most illiterate child of God is, in him, a tower of strength.

—SPEAKING of strength or weakness in the above Endeavor topic reminds us of a note from Trumbull a few years ago. It may be of interest to our teachers: "Strength and weakness are not two things, but they are two phases of the same thing. They are the two extremities of the arc described by the pendulum in its swinging to and fro as a means of faithfulness in the marking of time by day and by night. If the pendulum were to stand motionless in the centre, or were to be fastened at either extremity of the arc, the entire machinery of the clock would be useless. No man can have real strength of character without a corresponding weakness directly over against his strength. If he has a peculiar power of absorption in the one thing which engages his attention for the moment, he is necessarily liable to fail of a uniformly observant watchfulness on every side of him alike. His devotion to one thing causes for the moment forgetfulness of all other things. If he is a man of strong feeling, he is sure to show weakness when his feeling is at its highest. He cannot be capable of loving intensely without a corresponding capability of being swayed unduly by his love. This is in the very nature of things. Let us, therefore, watch against our weakness at the point of our greatest strength. And let us not wonder that one who at times seems so strong, should again seem so weak. There cannot be the possibility of high attainment without the possibility of coming short of that attainment."

THE SABBATH—MEMORIAL AND TYPICAL.

BY NILES KINNE.

To the Editor of the SABBATH RECORDER.

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

tute a type? I consulted the Encyclopedia of Religious Knowledge to obtain a correct answer, and a writer therein says: "This word (type) is not frequently used in our version of the Scriptures; but what it signifies is very frequently implied. We usually consider a type as an example, pattern or general similitude to a person, event or thing which is to come." The Sabbath had its origin in the revealed fact that God, on the seventh day of the creation week rested from all his work, and blessed and sanctified that day. Gen. 2: 2, 3. And when he placed the fourth commandment in his immutable code he gave as the reason therefor his own example of rest as above. Ex. 20: 11. Is not therefore the Sabbath most appropriately denominated the archetype of all subsequent rest? Whether that of Canaan, or the Christian's rest by faith in Christ, or the saint's everlasting rest in glory? If not, why not? Does not the above definition of a type very truly and fully characterize the Sabbath? If it has the characteristics of a type why is not its character typical? The fact that it is a memorial can have no bearing upon its typical character. From its very nature and title the Sabbath is an example and pattern or type of what the Holy Spirit in the 3d and 4th chapters of Hebrew, speaking in the first person, calls My Rest. Heb. 3: 11; 4: 3; and Paul referring to the same, calls it His Rest. Heb. 3: 18; 4: 1; 4: 10, we have this. "For he that entered into his rest, himself rested from his works, as God did from his own." Let us therefore endeavor to enter into that rest. This tenth verse is evidently spoken of the entrance of Jesus into heaven after he had finished his earthly works. What I wish the reader to note is, that the Holy Spirit, referring in these chapters to the Sabbath, to Canaan and to heaven calls each My Rest. We know nothing of any rest of God except that which had its basis and origin in the record of Gen. 2: 2, 3, and was confirmed and formulated in the fourth precept of the Decalogue; and that necessarily constitutes the Sabbath as the archetype pattern or similitude of all God's subsequent rest, whether in time or in eternity. Heb. 4: 9 is as follows: "So then, there remains a Sabbath rest to the people of God." R. V. "Here I rest, in hope of soon entering into the antitype of God's Sabbath."

COLONY ITEMS.

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

Starting June 18th from Garwin, we stopped one day with the friends at Grand Junction, Iowa; were joined at Omaha by Bro. C. B. Hull, of Chicago; spent Sabbath, June 23d, with our little church at Boulder. Their pastor being away, I was invited to speak. We found here the evidence of earnest and faithful work. Leaving Boulder in company with Bro. Hull Sunday, June 24th, we stopped at Denver

and Salt Lake, "taking in the cities," and some salt water, arriving at Ogden, Utah, June 29th, where we found Bro. S. F. Randolph quietly awaiting our arrival, and the next train that would carry passengers. The next morning we were joined by Bro. J. R. VanHorn, of Boulder. Owing to some little misunderstanding between the Central Pacific R. R., the A. R. U. and Mr. Pullman, of Chicago, we in company with others varying from 400 to 1,000 were compelled to await further developments. That the traveling public should be thus hindered for no fault of their own, caused the ire of many to wax great. Accordingly an indignation meeting was called, and after due deliberation, we, by common consent, decided to strike until Mr. Pullman should arbitrate or the railroad should again run trains.

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

July 13th the C. P. R. Co. started four trains under guard of United States troops for the Pacific Coast, and since we had "done up" Ogden in good shape and striking had grown tedious, about 800 to 1,000 passenger decided to "resume work." Accordingly about 5.30 P. M., amidst much shouting and waving, we pulled out. With but few instances of interest, such as waiting for the repair of bridges, slight trouble between strikers and troops, by traveling by day and side-tracking at night we arrived at Sacramento July 16th. Bro. Randolph going south, left only a trio for Oakland and San Francisco where the remainder of the week was spent.

From Tuesday until Sabbath morning we were in the famous city of flowers, climate and sin. Of flowers and beautiful homes we can almost say with the Queen of Sheba, of climate we would say let "tender feet" remember and carry their overcoats, and of sin, well let us drop the curtain. July 21st we attended church with our Seventh-day Adventist brethren of Oakland. Here we met Sister Fryer, and accepting an invitation to her home were entertained most royally. In the afternoon we had a very pleasant visit with Sister Potter, formerly of Alfred. Then after dining with Mr. and Mrs. Willard (Sister Willard is a member of the Garwin Seventh-day Baptist Church), our party again divides, Bro. Hull going back to the city while Bro. VanHorn and the writer start on a tour of the northern part of the State, a sketch of which may appear if this should be deemed worthy of a place in print.

J. T. DAVIS.

HAVE you ever noticed how much of Christ's life was spent in doing kind things—in merely doing kind things? Run over it with that in view, and you will find that he spent a great proportion of his time simply in making people happy, in doing good turns to people. What God has put in our power is the happiness of those about us, and that is largely to be secured by our being kind to them.—Drummond.

WE do not need to stand at the desk to be in God's service—a smile, a word, a tender act may lead a soul to Christ—Baptist Union.

## A REFRESHING MORNING PRAYER-MEETING.

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

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

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

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

G. M. C.

## For Sale.

To settle the estate of Rev. James Bailey, deceased, the home occupied by him in Milton, Wis., is offered for sale. It is a splendidly built Queen Ann cottage, large, roomy, finely finished and in perfect repair. It is offered at a great sacrifice. Every room in the house is comfortably furnished, and carpets, bed-room set, and heavy furniture is offered for a mere trifle of its cost. For terms apply to E. S. Bailey, 3034 Michigan Ave., Chicago, Ill.

## SPECIAL NOTICES.

REV. L. M. COTTRELL, having taken up his residence at DeRuyter, N. Y., desires his correspondents to address him at that office hereafter.

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

1. How and to what extent are the Scriptures inspired? Geo. W. Burdick.
2. Exegesis of Matt. 18: 15-17. S. H. Babcock.
3. How may we, as pastors, be more successful in reaching the non-church goers in our societies? E. A. Witter.
4. What ground of encouragement of our future denominational growth have we from our past history? W. C. Whitford.
5. Exegesis of Colossians 2: 16, 17. E. M. Dunn.
6. What are the chief things to be mentioned as the requisite conditions of a successful revival? E. B. Saunders.
7. How and in what sense can Moses be said to be the author of the Pentateuch? Where did he get the material embodied in the record? If Moses is not the author, who is? Edwin Shaw.

SECRETARY.

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

FRIENDS and patrons of the American Sabbath Tract Society visiting New York City, are invited to call at the Society's headquarters, Room 100, Bible House. Elevator, 8th St. entrance.

REV. A. P. ASHURST, Quitman, Georgia, is an independent Seventh-day Baptist missionary. He would be glad to correspond with any interested in the dissemination of Bible truth in Georgia.

THE next session of the Ministerial Conference and Quarterly Meeting of the Seventh-day Baptist Churches of Southern Wisconsin, will be held with the church at Walworth, commencing on Sixth-day, Sept. 7, 1894. We hope to see a large attendance from sister churches, and that the spirit of the Lord may be manifest in saving power.  
S. H. B.

THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets at 3.00 P. M., Sabbath-school at 2 P. M. The Mission Sabbath-school meets at 1.45 P. M. at No. 461 South Union Street. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's address: L. C. Randolph, 6124 Wharton Ave.

THE First Seventh-day Baptist Church of New York City will be closed until September 15th, 1894. Pastor's address, Rev. J. G. Burdick, New Mizpah, 86 Barrow St.

SEVENTH-DAY BAPTISTS in Providence, R. I., hold regular service every Sabbath, in Room 5, at No. 98 Weybosset street, Bible-school at 2 o'clock, P. M., followed by preaching or praise service at 3 o'clock. All strangers will be welcome and Sabbath-keepers having occasion to remain in the city over the Sabbath are cordially invited to attend.

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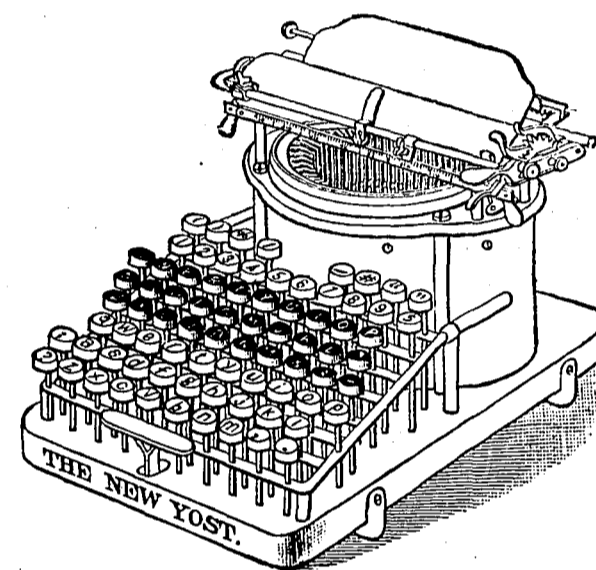
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GEORGE SHAW, Pastor.

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CONDENSED NEWS.

The rush to take whiskey out of bond since the passage of the Tariff bill is practically at an end in the Maryland district. Collector Vandiver says that nearly 40,000 barrels of spirits have been taken out, and that the taxes paid have reached a fraction over \$900,000 during the last two weeks.

The Rev. A. R. Morgan, in charge of the Methodist Protestant missions in Japan, writes from Nagoya, under date of Aug. 4th, that on July 29th, the Japanese gained a complete victory over the Chinese at Soaghwan, and on July 30th, at 7 A. M., marched on San, the headquarters of the Chinese forces in Corea.

Everything is reported quiet in the neighborhood of the late "hobo" camp at Buffalo, August 25th. The tramps, led by "Count" Rybakowski have disbanded, and those who are not in custody are in search of some more congenial clime. A batch of 25 of the wanderers was sent to the workhouse that morning for periods of from 5 to 20 days. In the Police Court Gustav Lang, a chief of the army, was sentenced to six months' imprisonment. The eight wounded "hoboes," who were transferred from the hospital to Police Headquarters, were also sent down for three months.

MARRIED.

LADD—RICE—At the residence of the bride's parents, at Whitesville, N. Y., Aug. 20, 1894, by Eld. M. Harry, Mr. William Ladd, of Spring Mills, and Miss Emily E. Rice, of Whitesville.

DIED.

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

KREBS.—In Wesley, R. I., Aug. 17, 1894, at the home of its grandfather, Joseph F. Stillman, John Edwin, son of Edwin and Bertha Krebs, aged 3 months and 28 days. Safe in the arms of Jesus, W. F. S.

ERNST.—Henry Ernst, at Alden, Minn., July 1894, after a lingering illness of several months. He was born June 20, 1809, near Harrisburg, Pa. In 1826 he was truly converted to God, at New Orleans, La. Since that time he has seen and felt the Spirit's power demonstrated in marvelous ways, all of which established him in the faith and the knowledge of the Lord Jesus Christ. His life was pure and it would seem fully devoted to the cause of God. His influence was strong in leading others to the light, more from the force of Christian character than from the amount said. A man full of the Holy Ghost has gone from us and though dead yet speaketh. He was united to Martha Hull in marriage July 22, 1842, who preceded him to the better world a few months. They leave three children to mourn the loss of a devoted father and mother, whose lives before them, and Christian teaching, have led each to accept the Lord Jesus Christ. William Ernst, their son, is a minister in the Seventh-day Baptist Church. F. P.

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Thursday, August 30th, the Annual Re-union of the surviving members of above regiment will be held at Portage Bridge. Gen. Rufus Scott and Judge E. W. Hatch will deliver addresses. Several Brass and Martial bands will furnish music. The Erie's cheap excursion will leave Alfred at 8.48 A. M. Fare round trip only 90 cents.

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