

# THE SABBATH RECORDER.

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**W**ALTON H. INGHAM was born in Hume, N. Y., January 29, 1860, from which place, seven years later, his parents removed to Hornellsville, N. Y.

In 1876 Mr. Ingham entered Alfred University, and though his course was interrupted by his engaging in teaching public schools during the winter terms, still at the end of four years, in 1880, he graduated from the University. For four years following his graduation he was engaged, as civil engineer, in surveying and building railroads in Western New York, and as resident engineer in charge of construction on the West Shore Railroad.

In the same class with Mr. Ingham was Miss Nellie L. Green, to whom he was married in 1884, since which time they have resided in Milton, Wis.

For a number of years he was general salesman for a shirt manufacturing company, representing their interests between Chicago and the Pacific coast. At present he is associated with a wholesale clothing firm in Chicago as their representative in Wisconsin and Michigan. In 1895 he was chosen as President of the Seventh-day Baptist General Conference, which place he has filled with marked ability. His address will be found in this issue of the RECORDER, and is worthy of careful reading.



WALTON H. INGHAM.

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# Sabbath Recorder.

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## GENERAL CONFERENCE.

Surely, a refreshingly cool reception awaited the delegates coming from the four points of compass, the evening of the 18th and, especially, the morning of the 19th. A drop of forty degrees in temperature is a change which even the least sensitive could readily appreciate. Overcoats and wraps were needed.

Delegates from the East and from Northern and Central New York were delayed fully three hours by a wrecked freight train on the Erie, near Port Jervis. This delay made it exceedingly unpleasant for all concerned, arriving at the Alfred Station at 9 P. M., instead of 5.30, the schedule time. But all difficulties were surmounted. The guests were finally distributed according to the well-arranged plan of those in charge. The Alfred people are not easily disconcerted, either by cool weather, delayed trains, or the long-continued absence of suitable station accommodations. Though it was far from pleasant for a train-load of passengers to be turned out in the darkness of the night, stumbling over timbers which obstructed the platform and walk; still, as these timbers were there for the purpose of being transformed into a new and commodious building, to take the place of the one that was burned, all could easily be patient and hopeful.

## OPENING SESSION.

At 10.30 A. M., of Wednesday, August 19, the Ninety-fourth Session of the Seventh-day Baptist General Conference was called to order by the President, Walton H. Ingham, followed by an invocation by B. C. Davis, President of Alfred University, followed by singing by the choir. Then a devotional service of about fifteen minutes, with F. E. Peterson, of New Market, N. J., as leader, was an appropriate introduction to further services. Earnest prayers were offered for God's special favor and guidance in all the sessions of the Conference. Rev. J. Lee Gamble, pastor of the First Alfred church, then gave the following

### Address of Welcome.

Mr. President, and brothers and sisters of the General Conference:

I count it no small privilege to be, for the moment, the voice of this church and village in expressing to you a hearty welcome among us for the holding of your Anniversaries.

We are glad to welcome you because you are our brothers and sisters in Christ Jesus of whom the whole family in heaven and earth is named. Of course we welcome our Heavenly Father's children. It is a good thing for children to gather once a year in their Father's house—to talk over the past, plan for the future, and maintain a living interest in each other.

We welcome you because you come representing interests that are most precious to us all, and we are glad to look into your faces, and are eager to hear you relate God's dealings with you throughout the year past

Do not think us selfish if we welcome you because we expect much good from your coming and presence among us, for we do not think it possible for you to come and go without leaving a blessing behind you. We welcome

you because we hope you will receive good by coming, and return to your homes and fields of labor refreshed for the work of another year.

Perhaps most of you have been in Alfred in times past, and to some of you at least this is home. You have already received the warm welcome of relatives, or of long-time and well-trying friends; you are glad to tread again familiar walks and look upon familiar scenes. But some of you no doubt have come to Alfred for the first time; to some of you this may be your first Conference. We give you all a hearty welcome to this annual gathering, to our homes, to the beautiful scenes which these hills and valleys afford, and to the pure and invigorating air of this "tip-top" climate. I need not tell you the air is as free as it is pure; need I assure you that the homes and hospitalities of Alfred are as free to you as the air? For many weeks, with pleasant anticipations, we have been looking forward to your coming; we are glad you are here, and trust you will be glad you have come.

Not all are here who greeted us last year at Plainfield and enjoyed the royal entertainment given by that most hospitable people. Some who met us then are detained at their homes and unable to meet with us here. Some have crossed the silent river; they have fought the fight, they have finished their course. The report of the Obituary Committee shows the death of seven deacons and one elder. You all think of others, less prominent but not less true, in your various churches, who have finished their course and gone to their rest. Four of our own membership in this church, one, our senior deacon, B. F. Langworthy, all-trying and true and sorely missed, are no more with us to enjoy and assist in your entertainment. And we cannot but think at this time of the cheerful face of Elder E. M. Dunn which beamed upon us one year ago. How we shall miss him in our gatherings. As we think of all these who have gone from us, how we " . . . long for the touch of a vanished hand, and the sound of a voice that is still." But those who have loved the cause we love, and have toiled for it and passed on, have left us with added responsibility of carrying on the work of God committed to us as a people; therefore, while we are sad over the absence of our deceased fellow-workers, we apply ourselves all the more earnestly to the duties of this Conference, and to the work before us, that, like them, when we no more meet with our brothers and sisters we may have won the reward of the faithful servant.

Our various Committees, heartily aided by all our people, have made what preparation they could for your coming, and we trust we have forgotten or neglected nothing needful to your comfort and pleasure while you are with us. In our meetings and in our homes we have earnestly invoked God's richest blessings upon our beloved presiding officer, upon all the various sessions of the Conference, and upon those who especially have them in charge, and upon every one of you. We are confidently looking for God's benediction, and the full and blessed guidance and control of his Holy Spirit throughout the Conference—leading to right action on all questions.

We are especially impressed with the great and immediate importance of Sabbath Reform work, and sincerely hope our faith in God and our courage to undertake great things for him and in his name, may be as strong as our love for his truth and his cause. May Christ who is our life so fill our hearts with his spirit that we may be filled with the divine enthusiasm in our Missionary work, Tract work, Evangelistic work, Sabbath Reform work, Educational work—they are all one, like the links in one chain; not one link must be broken, not one allowed to become weakened. O, brethren, you who have fought so long on this battle-field, be not weary, be not disheartened; do you not hear the sound of the going in the tops of the mulberry trees? Your past work is not in vain; you have some fruit of your diligent sowing, and those whom your labor has won to the full truth and light of God's Word are but the first fruits of the great harvest yet to be gathered in.

Be stimulated, therefore, to greater efforts. I am glad you are not made of the stuff that grows weary and gives up hard work in despair. I am glad Dr. Lewis, supported by noble brothers, has kept on with the work of the *Evangel and Sabbath Outlook*. It reached me away down in Connecticut; it has reached many others; its power is augmenting; for the Lord of hosts is with us, the God of Jacob is on our side.

It is something to know we are on the side of God and his truth. In the denomination to which I formerly belonged, there has been much discussion about the "apostolic succession" of its ministry. It is an inspiration to be connected now with a people who have settled that question—not in the arena of polemics, but by its apostolic practice of baptism and Sabbath-keeping—adhering equally to "the faith of Jesus and the commandments of God." Jesus said: "If ye believe me not, yet believe me

for the very works sake. If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him."

You come here from fields of hard labor, and many conflicts. You have met discouragements during the past year, and have no doubt experienced what the poet Faber has written:

O, it is hard to work for God,  
To rise and take his part  
Upon this battle field of earth,  
And not sometimes lose heart:

He hides himself so wondrously,  
As though there were no God;  
He is least seen when all the powers  
Of ill are most abroad;

Or he deserts us in the hour  
The fight is all but lost;  
And seems to leave us to ourselves  
Just when we need him most.

It is not so, but so it looks;  
And we lose courage then;  
And doubts will come if God hath kept  
His promises to men.

But right is right, since God is God;  
And right the day must win;  
To doubt would be disloyalty,  
To falter would be sin. (H. 596.)

In a conference of Christian workers, one earnest worker was asked if he did not meet with difficulties in his work. He replied, "O yes, but we just ride right over the difficulties." It is said that contrary winds do not deter, but rather help certain birds in their migrations, enabling them to rise higher heavenward and reach more favorable currents; so, to the determined, faith-filled, love-inspiring soul, stumbling-blocks may become stepping-stones successward—heavenward.

If not out of place here, I would like to say that, as we go against opposition out into the arena of battle for truth, it is not enough simply to convince men that we hold the truth, but we must also show that we hold the truth in the sweet spirit of love. This conquers all opposition. I confess that this is what I saw in Seventh-day Baptists that won me over to the truth, and led me to seek a home among you. Other denominations, who are stronger in numbers and wealth, and who are very zealous for the truth, offer fellowship to both Baptists and Sabbath-keepers.

I could not but admire the industry and thrift of Seventh-day Baptist people. This is more general I believe than with many other communions. In your scholarship and devotion to the work of thorough Christian education you are, to say the least, behind none. You may well regard with pride the work of your fathers and pioneers; they built well, and laid foundations for the future. On these foundations you are building a structure worthy of your fathers, and you will do well to go forward with unflagging zeal and courage in this great work. The prospect I believe is very encouraging. But not for your scholarship and devotion to the work of Christian education—not even by your adherence to and firm advocacy of the pure Word of God, have I been attracted to you, but it is the spirit in which you hold and do this. This it is which most impressed me. The broad charity you manifest for those who differ from you, the sweet spirit with which the truth is set forth in the *Recorder*, in the *Evangel and Sabbath Outlook*, in tracts, and in sermons. This has taken hold on my heart; it has come to me as a benediction.

My first contact with Seventh-day Baptists was here in Alfred, in May, 1893, when brother E. B. Saunders was engaged in revival work here. I confess I was on a voyage of discovery, and I found no bitterness, no censoriousness, but sweetest charity with perfect loyalty. It is this spirit, brethren and sisters, that will win—so like the patient, tender love of God.

Then, brethren, as you have been doing, so still—" . . . Go forth among men, not mailed in scorn, but in the armor of a pure intent; great duties are before us, and great songs, and, whether crowned or crownless, when we fall, it matters not, so as God's work is done."

Your work is the silent, often solitary, work of the sower. "A sower (not sowers) went forth to sow;" but the seed you have been sowing has been taking root. God has sent his rain and his sunshine upon it. Here and there the fruit is already appearing; but this is only the "first-fruits" before the bountiful harvest.

But, if the harvest be delayed, keep on sowing, brethren, "Be not weary in well-doing," for "he that goeth forth weeping, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him."

And so, when the work of this Conference is over, we will go forth against the hosts of opposition to God's truth, as David went against Goliath, saying, "I come to thee in the name of the Lord of hosts." In his name

will we set up our banners, and in his name will we triumph.

And now, dear brothers and sisters of this Conference, praying for God's blessing not only upon you, but also for his blessing and protection to be with your families and people whom you have left behind you for the time, let me again assure you of the hearty welcome given you by the church and the people of Alfred.

After this, President Ingham very appropriately and pleasantly recognized the address of the pastor, and the welcome and hospitality of the people of Alfred, and then delivered the following eloquent, practical and deeply impressive

Annual Address.

For the distinguished honor which you were pleased to bestow upon me a year ago, I desire to return my grateful thanks in acknowledgment of this expression of your esteem and confidence.

I am aware, however, that the distinction thus shown is in no wise a personal one, either in recognition of any considerable service I may have been permitted to render, or in the possession of those qualities desirable in one who acceptably fills this position; rather do you, in this selection, manifest that broad spirit of generosity so characteristic of this people in thus honoring one who was not to the manor born, but who has for a dozen years found delight in being esteemed a willing worker.

I bring to you no new message this morning, only the repetition in perhaps a different way of the old story of our gratitude, our privileges, our purposes, and fortunate indeed will I be if in any wise I may suggest an idea here and there along the lines of our work that will result in some practical benefit. In endeavoring to impartially discharge the duties of this office, I ask your kind forbearance and gracious aid.

We are gathered on this occasion, the Ninety-fourth Anniversary of this General Conference, to listen to the reports of our Boards of Managers. They are here to render an account of their stewardship for the work intrusted into their hands in the year now closed. They are your representatives. In all they have planned and carried out they have acted entirely for you.

As a matter of convenience and better subservience to the work, they are divided into several departments, but in all lines and at all times it is your work and my work they are trying to do as best they can with the means in hand.

This mutual relation magnifies personal obligation. It implies consideration always, sacrifice sometimes, and the constant indwelling of that spirit of loyalty without which a large measure of success can be neither assured nor expected.

Let the labors which meet your approval cordially receive it, while such measures as may have been attended with unsatisfactory results be modified in harmony with that general principle that no change is to be considered that does not promise decided improvement upon present methods.

Important interests are at stake at this time; decisions will be made before this body adjourns that will mightily affect the status of our cause for years to come.

From the East and the South and the West, there have come to this gathering hearts burdened with the feeling that this is an anxious time for our people, an epoch mark in our history, but with that anxiety there has come an abiding faith in Him, who for his own good pleasure has for a time at least given into our hands the maintenance and defense of that priceless heritage, the Sabbath of Jehovah.

This is essentially an utilitarian age. We are easily inclined to estimate things by what they appear to be worth, by what they cost, and by what they produce, and those lines which yield the greatest results at the smallest outlay and with the least waste receive the larger measure of attention, whereas, if the progress is not visibly commensurate with the means invested and labor invested, we are told to abandon them for other ways.

There are realms, however, where this principle does not always safely apply, and I beg you to grant this limitation in considering certain lines of our work.

By reason of its primary importance and from association, I mention first the interests of our schools, those organizations that stand as the foundation of our denominational growth, if not of life, Alfred University, Milton and Salem Colleges, proteges of ours, in whose continuous and increasing prosperity may it ever be our delight to aid. Perhaps in no other branch of our work is the stress of hard times so severely felt as in our schools, and with the prevailing depression in agricul-

tural communities, no great improvement can reasonably be expected for some time.

For a number of years we have been aware of a gradual decrease in attendance at our schools, or at least at Alfred and Milton, until there has come to many persons a feeling that, like the academies of other days, these institutions too were to pass into other hands or become extinct.

That this apprehension is not well founded, nor indeed is it shared in by those who have the interests most at heart and are therefore best informed, I feel warranted in affirming; that a menace to an extended prosperity does exist, and that a serious condition confronts them, reluctantly must be acknowledged. But in such acknowledgment is the hope and, I would it were, assurance that our people will meet the situation with the required means.

In common with many other denominational institutions, our schools have sustained a loss of patronage and a consequent decrease of receipts. Two causes have contributed to this result. The encroachment of the common school in the growth of the public school system during the last fifteen or twenty years, has caused the high school to entirely supplant the academy and seminary throughout the land, thus replacing all but two of our number.

The establishment of normal schools, offering free scholarships to all who in their vicinity will avail themselves of the privileges; state universities, with their almost boundless resources; large colleges, with magnificent endowments of hundreds of thousands, and, in several instances millions, of dollars; these, with their faculties of eminent specialists, gathered from nearly all the countries of the earth, inviting, at low tuition, the graduate of the high schools, have so largely drawn from the smaller colleges that an enrollment of 1,000, and even twice that number, has been obtained for the great colleges.

This remarkable progress naturally suggests the second cause of decrease in attendance at our schools, viz., the absence of nearly all First-day students. Where, 20 years ago, at Alfred and Milton, three-fourths of the membership were First-day students, to-day barely one-fourth is of that number. Now there is a probability of a considerable increase in this class.

These conditions, which are the natural result of a rapid development along the lines of higher education, bring large obligations to every Seventh-day Baptist to the maintenance and growth of their educational institutions. To meet their demands, at least two requirements are essential. Naturally the method which first suggests itself is that of endowment.

While the interests of the Tract and Missionary Societies are in a large measure provided for by frequent and systematic contributions, the succor of the schools, in the form of endowment, must rest largely upon comparatively few persons.

Graciously as we acknowledge the benevolence of these noble men and women who, in giving their thousands to this fund have laid the foundation of a permanent support, do we urge the pressing need of a fund double that which has been received. We ought to have it. While we have no assurance of large accessions to this fund at the present time, I recognize there are among our people many persons upon whom the early claims of family support having passed might, were the exact conditions and needs of the schools made known, be pleased to give a thousand dollars here and five thousand there.

What greater monument could any parents desire to the loving memory of a departed one than with the proceeds of their investments or farms endow in that one's name a chair at Alfred, or Salem, or Milton? But to secure their aid, a greater personal knowledge than is now possessed of the interests, the needs and the possibilities of our schools is necessary.

Other institutions keep their needs before their friends and constituents by means of agents who visit churches, families and individuals in their behalf. This method, I am aware, has been given a limited trial among us, and with some measure of success. The great difficulty in the way of such work is the expense which it involves. I am not sure, however, that such work would not, if faithfully and persistently followed up, produce results which would more than pay in dollars and cents; but great improvement in this matter could be certainly more economically obtained were the second condition I name secured, the greater interest of our pastors in the welfare of our schools.

This interest should be shown by frequent presentation in the pulpit of this question, and by personal work among the young people in their society.

At times it has seemed that many of us in our zeal to

engage in evangelistic work, so persistently thrusting itself upon us on every hand, have forgotten that other common interests will suffer unless they too are made prominent. While, no doubt, the fault of a more intelligent understanding is in part with the schools themselves, a large degree of responsibility rests upon the pastors. How many of you, pastors, have this year presented the interests of our schools as you have the interests of the Missionary and Tract Societies? Their interests are one, each has equal claim to your support. It is in your power to know that the people are fully informed upon and duly appreciate the advantages the schools offer, to understand the work they are actually doing, and the facilities they have for giving liberal education at minimum cost.

The educational demands have so increased from year to year that almost infinitely more is needed in teachers, and buildings and appliances, and to meet their growing requirements we must have the full sympathy and patronage of all our people. We should have large endowments of funds. We must have the endowment of the hearts of 10,000 Seventh-day Baptists.

Urge upon parents the importance of this matter. See especially that every promising young man and young woman is in attendance, and if such persons be destitute of means, make that condition the high privilege of your church to the extent of his or her scholarship.

If more of our churches had the support of two or three students, there would be less lack of interest and effort in behalf of the schools. Another matter is apparent in some sections, there are not so many of our very best young men planning for the ministry. This is largely because the people of the churches are not thinking and praying over the question. It illustrates what I have called attention to, that we are chiefly interested in that about which we are best informed. This statement applies quite as much to parents as to pastors.

If our boys in the home hear constant reference to the desirability of business and money and position, is it any wonder they think of business and money and position, and very naturally work for these things? Let us make this matter of secondary importance, and by our interest and encouragement to those whom God has intrusted to our keeping, inspire them to the fact that the highest calling of Jesus Christ is to the preaching of his Word.

To the Missionary Society in carrying on the work of this year has come the difficult problem of doing the work of two men with the service of one, of making one dollar do the work of two.

The first feeling, however, that should possess us is one of praise and thanksgiving to God for the success that has attended the labors of our evangelists. A score of churches have had great gatherings; and, in several instances, among the larger societies, an awakening unknown in many years has followed.

To these and the other churches weak in number but strong in their loyalty to the cause and in their appreciation of help have these labors brought showers of blessing! Not the least cause for gratitude is the fact that as one result of this work more than one hundred children have given their hearts to the Master.

While the report of the Board will show a considerable indebtedness, by reason of an increase in the number of workers and a gradual falling off of receipts, it will concern us chiefly to devise ways to increase the receipts and to extend the work.

A matter that will early claim your attention is the Boys' School at Shanghai. That this question would sooner or later become prominent has been apparent for years.

The growth of the Girls' School, the success and enlargement of the hospital, has each contributed its share to the conviction on the part of many that this third department was a necessity; that the one school was the complement of the other.

Shall these provisions, the purchase of land, the erection of a building, the employment of a teacher, be recognized as just and timely? Can the interests that cluster around that spot, sweet in the memory of those who planted and rich in the consecration of those who are watering, be largely increased without detriment to those other lines of work, whose urgency and timeliness are forcing their importance upon us? The obligation to be assumed, the outlay involved, merit consideration.

Can we claim to be truly evangelistic, broad in our conception of a Christian's obligation, and hesitate to fulfil the last injunction of our Saviour: "Go ye into all the world and preach the gospel?" And in what other land can this gospel be so acceptably preached as here, where religious work is so easily combined with that other ministry which brings healing and comfort to the body; and where the instruction to visit the sick, to feed the hungry, to clothe the naked, may be glorious-

ly carried out in daily life? Can we attain unto perfection and have no increasing share in the salvation of the millions of God's own who have "never yet heard?" Can we be indifferent to this work and sustain full interest in all other lines? What will result from delay at this time? The loss by heathen marriage of many if not most of the girls upon whose Christian education years of patient, loving labor have been spent. Shall we enlarge the boundaries of this field at this time, or by delay lose much of the harvest? May there not be a partial and economical solution of these desirable features, by employing a resident teacher for the Boys' School, until the other provisions, the purchase of land and the erection of a building, have been made?

That portion of the missionary work which is included under home evangelism will find willing listeners in this audience and among the hundreds whom you represent, for to this work so many are debtors. The importance of the work, the conditions and demands on the field will be ably presented at the session of that society. It is my purpose to briefly notice some phases of the work and offer a few suggestions.

The plan of using a part of our workers in strengthening the weak churches has proven so successful there can be no question as to the wisdom of its continuance. If as some friendly critic has affirmed we are like one large family, then the comfort and joys of one are the comfort and joys of all, and the welfare and concern of one are the welfare and concern of all. We need especially at this time to conserve all our forces, to quicken all our members.

Experience has proven that however promising new fields may seem, most satisfactory results are obtained where we have already gained or have a foothold.

Where dispersion and dissension have left their blight on a once strong society, we should strive to unite the remaining members and encourage them toward self-support. We may never know how much truth and life remains in any such community until it is awakened by these labors. An instance of this nature is seen in a church whose name a few years ago was dropped from the list, where the recent work of two evangelists for a few weeks has gathered an active adult membership of fifteen, several of those being Sunday-observers, and has awakened the community to the interests of religion and a knowledge of the truth.

The work already done along this line is an earnest of the substantial increase that will follow where all these interests are properly cared for. But how shall we meet the wants of these larger fields whose calls for assistance were a prominent feature in the letters read at the Associations this year? What answer shall we give to the requests from those churches without pastors in Northern Pennsylvania, from the six hundred loyal and earnest members in the six pastorate church sections of West Virginia; what reply to the calls for the promising fields in the South; what about the needs of that field with its long and growing frontier line, extending from Dakota to the Gulf? How can we meet these demands more satisfactorily, and be prepared to take advantage of the many opportunities offered for the defense and spread of Sabbath truth, openings that will multiply as we have the courage and ability to enter them?

Our strong churches must bear a large share in sustaining the life and growth of the smaller ones. By reason of their favorable location, advantages in business or educational surroundings that have added largely to their membership at the expense of the other churches, in return let them grant to their pastor, say, two months' absence each year to work in those less favored societies, stimulating their church life and leading them out in co-operative sympathy with all our other varied interests, affording at the same time exceptional opportunities to present the advantages of our schools upon the young people.

Again, throughout the Missionary Society, the stronger churches can aid directly in the support of a State Missionary. In a number of the Western states, where the churches and interests are widely scattered, the employment of such workers may prove more practical than the personal labor of the pastors; but whether the stronger churches send their own pastors, or whether they aid in supporting a State Missionary, the personal responsibility which they thus assume for the welfare of the weaker sisters will make them stronger, and will deepen their own loyalty to all other interests.

The work of general evangelism will continue to hold a prominent place with our people. The field is about us on every-side, the opportunities to enlist are constant and pressing, and foremost in the work must Seventh-day Baptists ever be found. The work that has been done thus far in communities entirely apart from our people is largely experimental; sufficient results are not

at hand to determine just what line that work should follow.

There is a general sentiment, however, that the evangelistic work should contain more of the Sabbath Reform element, and that to the extent that our evangelists fail in making this matter prominent it is lacking in vitality and loyalty. The failure to secure results hoped for in several instances may have given rise in some quarters to the feeling that there has been too much hesitancy in presenting the claims of God's Sabbath; that the evangelists have worked first to bring men to Christ and then to the Sabbath, and found when too late that those who have thus accepted Christ regard this other question a mere denominational peculiarity, yielding it, possibly, the same consideration they give the matter of church affiliation, that of mere convenience.

Perhaps to dispel a notion that we are a narrow people, a people of one idea only—and no notion was ever more false—but to be recognized as broad and charitable, the pendulum of denominational allegiance may have swung too far in the other direction. Or, may not this failure be due to our impatience in awaiting the early fruits of these labors to ripen into accessions to our cause? We have found at times that fruit hurriedly ripened doesn't keep; it withers on our hand.

Let us remember that most of this work is done in places where the Sabbath question is known only in part, and that part falsely and prejudicially, and that it takes time and labor and love to convince the people that our men are not proselyters, but evangelists, magnifying no one commandment, but pleading for the whole truth an honest hearing. I have confidence that in this work of general evangelism that is to claim so large a share of our workers in the coming years the cause of Christ and his Sabbath will be faithfully presented.

In the political discussion of this year, one subject has special prominence. To the exclusion of other matters of great national interest this question demands first consideration. It is up for action. However much its relegation or postponement may be desired by those who deem it untimely and unfortunate, the wish is unavailing; the subject before the people to be is the silver question. In the General Conference at this Anniversary one matter easily claims importance. It is not a new question. It has been up for discussion during the year and is here this time for action; that question is the one of Sabbath Reform.

To this people at all times it is the logical question for consideration; at this time, however, it is the paramount question for action. Its prominence just now is due to no one person, nor to any one board or society. It forces itself upon our attention as much from conditions outside our number as it does from those within.

In a certain sense it is un-denominational, in another sense it is entirely denominational, but in whatever sense it presents itself it brings with it the practical personal question, What are you, my brother, my sister, going to do about it? Shall we pass a resolution with much enthusiasm that this is the great work in which our people shall engage this year, affirm that the conditions are ripe, the opportunities exceptional, the results promising, do these, and "quietly wait for the salvation of the Lord"? We have already done this. That act is on record in the minutes of last year. The previous question has been called; the time for further consideration is past; it now insists on action.

Are we ready? Do we realize the deep meaning of the Sabbath question? Does its importance sufficiently impress us? Does it stimulate a corresponding regard; or do we seem to lose sense of its power by too much familiarity, forgetting that indifference begets disobedience and disobedience precedes destruction?

I have seen men in the oil fields of Pennsylvania handling cans containing that most explosive of all compounds, nitro-glycerine, with an unconcern that was appalling, handling them as though the contents were as harmless as water, yet conscious that in their hands was a power that indifferently used would utterly destroy them. And then I have seen them lower the contents into the earth and by the dropping of a small weight rend the rocks and scatter the debris in all directions.

Do we comprehend that the Sabbath question, the Sabbath of our God, is the power that by wanton or careless disregard may utterly destroy us, yet is the same power that, faithfully and obediently used, will, when touched by the plummet of personal consecration, rend into fragments the edicts and decrees, the debris of ages, which for 1,500 years have been accumulating on every other foundation than the "thus saith the Lord"? But how stands the question now? What are the surroundings? What is the condition?

On the one hand, a small people "matured by the experiences of two and one-fourth centuries in this country;

ripened through more than half a century of culture by our schools;" existing as a denomination to protest against the careless disregard not only of the fourth commandment, but against the tendency of their teachings toward no-lawism in general; magnifying no one truth, but exalting and rejoicing in the observance of all truth; asking of no one the acceptance of our teachings against his conscience; respected by all, save those whose inconsistency we emphasize; insisting upon the Bible, and the Bible only, as the perfect rule of faith and practice; defenders and conservators of the law of God as the supreme law, and of his Sabbath as the sign of his covenant; protesting in every fibre against the union of church and state under any guise or form, and against the intrusion of civil law as essential to the conservation of religion. Thus we have stood. God helping us, thus we must continue to stand.

On the other hand, large religious bodies protesting for four hundred years against indulgences, errors, and abuses of papacy; scorning its churchly institutions and claims, yet inconsistently adopting many of them; acknowledging the divine authority of the ten commandments, but denying the application of all of them; weakening conscience through their unscriptural position; reaping the effects of no-lawism, yet powerless to escape its baneful harvest; demanding the aid of the state in enforcing religious observance in violation of the word of him who said, "My kingdom is not of this world;" troubled by the restlessness of those within the church and harassed by those without; disturbed by those who doubt yet remain, weakened by those who obey then leave; until in desperation they force the issue squarely whether the Bible is the authoritative word of God or whether it is a fragment of "dead Judaism." Such are the times; such is the condition. Shall we meet it, meet it as aggressors or as defenders, meet it going or coming? We must do one of two things. We must meet it squarely or abandon it. We must move on, creep cowardly out of the way or be pushed aside. As obstructionists we are criminal; as spectators we are faithless; as consentors we are despicable. The battle is on; the bridges are burned, where do we stand? Consistently as Seventh-day Baptists we must welcome the situation. The equipment for this contest requires three qualifications: 1. Knowledge. Knowledge in the broad sense of attainment and ripe scholarship. We need the trained mind to present the truth. Culture will dispel the notion that we are a narrow people. Knowledge of the Scriptures, that we may have thorough understanding of every position that is possible to be taken by Sunday-observers, positions that are constantly changing and shifting as this and that defense fails them. Knowledge of the magnitude and the importance of our work and of the fundamental issues involved. We are too much disposed to consider this question of as little importance as public opinion makes it. Our conceptions are too meagre, our standards too low, and our efforts too half-hearted and spasmodic. We are afraid of being thought too enthusiastic and peculiar. 2. Faith. Faith in ourselves, in our leaders, in our cause, in God. Faith in the strength of individual effort to exalt and spread the truth. Faith in the judgment and wisdom of our leaders and boards on the one hand, and, on the other hand, faith on the part of the boards and leaders in the strength and loyalty of the people. There is no cause that is strong without the support of the masses; there is no cause that is weak with their support; and, again, faith that is active, constant, and aggressive. It used to be said that all things come to those who wait; the nineteenth century modification of the old adage is that all things come to those who hustle while they wait. Religious matters, like commercial ones, bide no waiting in their solution; they are surging on, the Sabbath question in the fore-front. And faith in him who is our strength and shield, and whose fiat: "The Seventh-day is the Sabbath of the Lord," cannot with impunity be dishonored. 3. Consecration. That is the personal element, the cord that connects us with the divine, and that transmits our strength. It is not what the board plans and does, nor what the leaders say and do that gives life to this cause; it is what we are. With consecration we are a host, without it we are a handful. By our consecrated lives we must refute that cold conscienceless affirmation, "it doesn't make any difference." Finally to give force and direction to these qualifications we must have a leader. No successful warfare was ever waged without a definite plan; no plan was ever perfected without the leader. We have already suffered too much by scattering our fire. The times demand a man who inspires the people and who leads the way: It demands sacrifice sometimes, but no cause ever triumphed unless the leaders were willing to sacrifice for it. It

demands the services of the best. It will be satisfied with no less.

"Identify yourselves," said Wendell Phillips, "identify yourself in your youth with some great reform and make its attainment the effort of your life."

I invite you, young men, in the name of Christ, who made the law, and gave his life to establish its truth, to make the restoration of his Sabbath the supreme effort of your lives. What, do you ask, is there promised if you engage in this struggle; what is the reward to those who enlist in this conflict? When Garibaldi was arousing the dormant spirit of his native country to throw off her yoke of bondage, he appealed to a company of Italian youth to enlist in the struggle. "What do you promise us if we engage in this conflict; what is the reward that awaits those who enlist in this service?" He answered, "battles, wounds, hunger, abuse, victory."

#### AFTERNOON SESSION.

The afternoon was devoted to the Annual Reports of the Corresponding Secretary, Treasurer, and of the Memorial Board, after an opening devotional service, led by Rev. T. J. VanHorn.

The Corresponding Secretary in connection with his report stated that through correspondence it had been ascertained that there are at least forty ordained ministers of our faith and practice who are not reported in our annual statistics; also, that there are at least 750 isolated Seventh-day Baptist laymen who are not included in the annual reports from the churches.

The Committee on Obituaries reported, giving brief biographies of Dea. B. F. Langworthy, of the First Alfred church; Dea. John Green, of Attalla, Ala.; Rev. E. M. Dunn, of Milton, Wis.; Dea. J. F. Stilson, of Verona, N. Y.; Dea. Daniel B. Irish, of Farina, Ill.; Dea. Clark S. Wells, of Bell's Run, Pa.; Dea. Wm Bliss Clarke, of Andover, N. Y.; and Dea. Jason B. Wells, of DeRuyter, N. Y. One or two names having been omitted, the report was, on motion, adopted as far as completed, and referred back to the Committee for additions.

The Treasurer, W. C. Whitford, of Alfred, presented the annual report, showing a balance of \$84.94.

The Reports of the Secretary and Treasurer of the Trustees of the Memorial Fund were presented, and upon suggestion of the President, Charles Potter, in the absence of those preparing the reports, they were read by L. E. Livermore. The following is the report of the Secretary:

#### Memorial Board.

Twenty-fourth Annual Report of the Trustees of the Seventh-day Baptist Memorial Fund to the General Conference:

In submitting this Annual Report, we are deeply pained to announce the sudden death, only a little more than one week previous to the assembling of this Annual Conference, of our most efficient and highly esteemed Treasurer, Elias R. Pope. During the twenty-four years of the existence of this Board, Mr. Pope has been its only Treasurer, and has been present at every meeting of the Board until the Sunday of its last meeting, and the day before his death.

The Board would respectfully report that the Memorial Fund is kept as closely invested as possible, that the income during the year has been divided among the beneficiaries, and that the Fund is now in amount substantially as reported last year.

The Surrogate of the City of New York having served notice on the Executors of the Geo. H. Babcock Estate, claiming his right to collect an Inheritance Tax for the benefit of the State of New York on this bequest, the Board has thought best to retain the income from this Fund, awaiting the decision of the Court, as suit has been instituted.

Particulars with reference to the Fund, the receipts and disbursements for the year, will be found in the Treasurer's Report, to which the Conference is respectfully referred.

The Trustees whose terms of office expire with the

present session are E. R. Pope, J. F. Hubbard, J. M. Titsworth.

Respectfully submitted by order and in behalf of the Board:

J. F. HUBBARD, *Secretary.*

#### EVENING SESSION.

Devotional service, conducted by Rev. J. Allison Platts, preceded the exercises as indicated on the program, which was a symposium on denominational topics.

Mr. Corliss F. Randolph opened the discussion on the educational work of our people. He spoke of its importance because of our liability to be misjudged and underrated by reason of our Sabbath views; second, because of our evangelistic movements. The evangelist should be a thoroughly educated man. He urged the importance of arising higher and higher in completeness of equipment and consecrated, loyal service. He emphasized the importance of properly instructing our children upon this question. The failure in this particular furnishes one of the principal reasons for the apostasy of many from this Bible truth.

Prof. Edwin Shaw spoke on "The demands of our work and how to meet them." Mr. Shaw, as editor of the "Young People's Work" in the RECORDER, spoke particularly in reference to the kind of young men and women that were needed, and enumerated many qualities, such as a spirit of self-sacrifice, conscientiousness, loyalty. We need young people who will be willing to go wherever called. Answering the question how best to meet these needs, he suggested the employment of some young man who would take the field in an effort to organize and develop just these much needed qualities. He should be paid, say, twenty-five dollars per month and his traveling expenses. Let him organize a training class of young people to cultivate these qualities. Let us have more faith and "cast our bread upon the waters," knowing that it will return after many days.

Mr. Esle F. Randolph, from Salem College, W. Va., spoke of the great interests at stake in that vicinity. The people in West Virginia are mostly a working people. The burden of maintaining educational and other enterprises falls upon a few. He spoke highly of the valuable influences exerted by our evangelists and missionaries on the West Virginia field. Great changes for the better have taken place in some localities within a few years. There are ten or twelve hundred young people in that Association who should be educated in principles of denominational loyalty, and saved from apostasy.

Rev. Clayton A. Burdick, of Brookfield, then spoke, on "The needs of constantly repeating before the people our needs." There is a lack on all our fields of a knowledge of the doctrines we hold. The remedy is to be found in a closer study of the Word. And the study of the Word should be supplemented by a knowledge of the history of our own people. We should, also, have a denominational pride. Third, the spirit of Sabbath Evangelism is another remedy. More consecration is one of our greatest needs.

Rev. L. C. Randolph, of Chicago, gave the last address of the evening. He spoke of the good work done hitherto by Rev. J. L. Huffman, and paid a beautiful tribute to his efficient labors in consequence of which he seems to be disabled from doing that special work in the future. He spoke of the need of keeping

evangelism and Sabbath Reform hand in hand in all our efforts. He urged the importance of unity in all our work, and sweetness and charitableness of spirit. Men may differ, discuss freely, but should not, bitterly. But we may have unity, organization, machinery, all of which are needed, but all of these are useless without power from on high.

#### THURSDAY MORNING SESSION.

Missionary Day is always a day of special interest in our Anniversaries. A devotional service, led by E. B. Saunders at 10 A. M., was followed by the reading of the Scriptures by T. J. Van Horn and prayer by L. R. Swinney. Vice-President Geo. B. Carpenter, presiding, then gave the following

#### Annual Address.

The business, social, political, intellectual and religious worlds of thought and action, national and international, are in great commotion. These are times of readjustment of methods and means to new and multiplying relations, broader views, larger sympathies, and greater plans. Individuals and organizations cannot but be affected, in their spirit, purpose, and work for good or ill, by the far-reaching influence of these movements. By all wise and necessary changes in our points of view, our relations to the great fields of action, our aims, and our ways of working, we ought to seek the largest possible amount of good, and to increase our power for more usefulness and greater progress.

If our own past has any lessons of encouragement, amid the crowding duties and trying experiences of the present, and any message of hope for the future, we now greatly need their inspiring helpfulness. There are persons who seem disposed to make light of the suggested value of statistics and figures. It is true that they may be misused, and in their misuse fail to represent the actual truth, and to teach the needed lessons. In our selfishness, ignorance and pride, most good things are sometimes abused in their using. But if one worker, one year of labor, one gospel sermon, one prayer and conference meeting, one Lord's Supper, one Christian visit, one Church, one Bible-school, one Endeavor Society, one regenerated soul, one Christian family, one offering, one tract, one religious paper, stands for something of moral value, when regarded in its relation to the name and promise of our Lord, why does not a classified statement of many labors, laborers, and apparent results represent much more, when we remember that every word of God, however published among men, is sure to accomplish that for which it is divinely sent and blessed?

Many have sown in tears, going on their way weeping as they bore forth the seed; it must be they shall come again with joy, bringing in the sheaves. If it be said that these classifications of condensed facts and tables of numbers are like the mere frame-work of a house, or as meatless bones, we reply that intelligent faith, fair and clear judgment, a reasoning and historical imagination can cloth them with the flesh and blood, the life and warmth, of acting persons and spiritual realities. I therefore earnestly recommend a painstaking study of the annual reports presented in the meetings of our Conference and Societies, and now ask you to take, with me, a brief survey of the past of this Society, largely by the aid of numbers, for which I am chiefly indebted to a carefully compiled table in "Jubilee Papers."

#### ITS ORGANIZATION.

The General Conference met at Berlin, N. Y., in 1842. A prayer meeting of one hour was held each day before commencing business. Such subjects as the publishing of salvation to a dying world; the spirit of true religion and personal holiness; the advancement of truth; the sanctification of the Sabbath; the cause of temperance and Christian giving, received special attention. For it was felt that in regard to all great movements directly tending to upbuild the Redeemer's kingdom, the denomination was far behind the spirit of our holy religion. The influence of our crippled missionary societies was scarcely felt and their existence hardly known by other people. Bible distribution and Tract operations were almost nothing, and but little was done in the cause of education. In respect to foreign missions and other enterprises that belong to an advanced state of the Christian world, the denomination—so our fathers confessed—was completely dead. It was high time, they exclaimed, to awake out of sleep, and to so organize as to accomplish most for the conversion of the world to God. Out from such devout thoughts and feelings the Seventh-day Baptist Mis-

tionary Society was born, being organized at Plainfield, N. J., the next year.

NUMBER OF HOME MISSIONARIES EMPLOYED.

The number of home missionaries for each of the first twenty years was 2½; for each of the second twenty years, 13½; and for the last fourteen years, 28½. These and other statements relate exclusively to the work of this Society. For many years Associations were organized for home mission labors within their own bounds.

WEEKS OF LABOR PERFORMED BY HOME MISSIONARIES.

For the first 20 years, 1,329 or about 27½ years; for the second 20 years, 7,956 or 153 years; for the last 14 years, 11,766 or 226¼ years.

FROM 1881 TO 1896.

The statistics immediately following are only for 16 years, the form of previous reports making it impossible to begin at an earlier date. In order to show the growth of our work, the period is divided into two shorter periods of 8 years each. Number of sermons preached in the first period, 1881 to 1888, 12,545; in the second period, 1889 to 1896, 19,286. Prayer and other religious meetings, first period, 3,903; second period, 7,097. Visits and calls, first period, 15,647; second period, 33,160. Pages of tracts and papers distributed, first period, 178,590; second period, 406,336. Organized, in the first period, 26 churches and 37 Sabbath-schools; in the second period, 15 churches, 25 Sabbath-schools, and 18 Endeavor Societies. Added to the churches, in the first period, 928, 517 being by baptism; in the second period, 2,064, 1,431 by baptism. Hundreds have joined churches of other denominations; scores have been converted to the Sabbath, and many backsliders restored. It is not claimed that our home missionaries have been the only agents in the accomplishment of these results,—pastors, Sabbath-school workers and other Christian laborers have done their large part,—but only that these results have appeared in direct connection with the organized work of this Society.

THE CHINA MISSION.

From 1847 to 1871, the first 25 years, we had an average of 2 foreign missionaries a year in China. For 8 of these years there were none at all. In the second 25 years, an average of nearly 3; while for 4 years there were none. The earlier reports are incomplete, but there have been in all about 75 baptisms. The following statements covering the last 10 years will give a pretty good idea of the present condition and extent of our China Mission:

A yearly average of 12 native helpers, preachers, teachers and other assistants. Sermons by foreign and native preachers, in 4 years, 1,891. Calendars, tracts, etc., distributed and printed, 67,885. Yearly average attendance in the Sabbath-school for 6 years 53, with an average enrollment of 109. Average number in the Boarding Schools, 26½; in the Day School, for 8 years, 51. Average number of patients in the Medical Department, each year, 3,164; of visits, 126; all attended by personal gospel work. Church membership in 1887, 18; added since, by baptism, 25; by letter, 2; died, 6; dismissed by letter, 1; present number, 38, besides 10 probationers. Value of Mission property, about \$7,000.

THE PALESTINE MISSION.

For 6 or 7 years, 1854-1861, we had 4 missionaries in the Holy Land. After 4 or 5 baptisms and the work was beginning to get well under way, it seemed best to many to disband the mission. The various branches of gospel, medical, school and industrial mission work were well calculated to accomplish good. Good seed was sown, the fruits of which will appear when "the books are opened." The famous "Chart of Days" and other Sabbath literature by the late Rev. Dr. Wm. M. Jones, of London, is certainly due in part, at least, to his having been a missionary to the East. And one of the most valuable members of Alfred's faculty is, in some sense, the literary child of our Palestine Mission.

THE HOLLAND MISSION.

A package of tracts was the seed from which sprung our cause in Holland with two churches and a membership of 38; with a noble band of laborers for gospel, the Sabbath, temperance, social purity and other benevolent objects; its paper and tracts; and the extension of its influence to the East Indies. Since 1882 we have had from 1 to 3 missionaries there.

MISSION TO JEWS.

In 1887 we had 1 and in 1888 and 1889, 2 missionaries, 1 in this country and 1 in Galicia. The telling to many of the Messiah; the distribution of tracts and Scriptures; the removal of prejudice among the Jews; changes in methods; the bringing of some to Jesus; and the influence of the learned Lucky in connection with the *Eduth* and *Peculiar People*, call for appreciative mention.

INCOME.

The receipts of the Society for the general fund during the first 20 years were \$42,741.14, in the next 20 years \$56,965.37 and \$1,009.41 for a Permanent Fund, the interest only to be used. In the last 14 years \$148,359.02; for the Permanent Fund, \$35,519.59 and real estate valued at \$18,000; and for a permanent Ministerial Education Fund, \$2,107.22. Thus the Permanent Fund has increased from \$1,009.41 in 1882 to about \$55,000 in 1896. This last period lacks only 2 years of covering the time that the Society has had a salaried Secretary, whose duties are both missionary and secretarial.

EXPENDITURES.

For the first 20 years: Home Missions, \$6,477.36; China, \$22,484.14; Palestine, \$13,618.28; administration, including salaries and expenses of officers, when paid, printing, etc., \$1,307.63; total, \$43,887.41. For the second 20 years: Home Missions, \$36,782.11; China, \$14,073.94; administration, \$4,109.81; total, \$54,965.86. For the last 14 years: Home Missions, \$75,436.81; China, \$48,356.19; Holland (15 years), \$6,274.28; to Jews, \$1,425.50; London Mission, \$1,109.63; administration, \$20,063.91; total, \$152,666.32; grand total for 54 years, \$246,722.00.

CONCLUDING REFLECTIONS.

1. The many evidences that the Divine blessing has rested upon the work and workers of our Society, ought to fill our hearts with gratitude.

2. The promises of God warrant the expectation that in the great day of revealing, it will be found that the labors of this Society have produced more spiritual fruit than can now be shown by any statistical facts and figures.

3. Many mistakes, without doubt, have been made, as is the case with all human efforts. And no one can regret these more keenly than the members of the Board, or have a stronger desire to profit by the lessons they teach.

4. The numbers given above, whether considered in their relation to the past, now gone to judgment, to the anxious present, or to the future, great in possibilities, speak of faith, hope, and labor, and tell of grave responsibilities—responsibilities so weighty that no body of men can successfully carry them, without strength and wisdom from on high.

5. As a business enterprise, our Society is affected by the times, and, as a benevolent enterprise, by the lack of uniformly liberal support; and we come to this Anniversary in debt. It is many times easier to tell the Board to keep appropriations within its income than it is to know what the varying incomes will be, or to refuse to feeble churches the earnestly-sought aid, or to neglect to occupy fields into which duty seems to call and opportunity invite. Joab, the commander of King David's army, and carrying the war into the land of the enemy, found himself between the forces of Ammon and Syria. Dividing his army into two parts, and giving the command of one to his brother Abishai, he said, "If the Syrians be too strong for me, then thou shalt help me; but if the children of Ammon be too strong for thee, then I will come and help thee. Be of good courage, and let us play the men for our people, and for the cities of our God." Noble example of fraternal co-operation, faith, courage, patriotism, and piety!

Notwithstanding occasional depressions of feeling, we believe that the prevailing spirit of the Board has been aggressive and hopeful. And, now, whichever way we turn, we behold hard problems; mountain-high difficulties; fields that call for self-denying toil; and possible triumphs for our Lord's cause. If ready for mutual helpfulness; if able to quit ourselves before the enemy, like men and brethren of faith and courage, then our battles for our people and for the things that belong to God will also be crowned with great and glorious victories for truth and righteousness.

Geo. H. Utter, Treasurer, presented the Annual Report for the fiscal year, including the first five months of the former Treasurer and seven months of his own accounts.

The Corresponding Secretary, O. U. Whitford, presented the Report of the Board of Managers. This report was printed and scattered through the church. It consisted of a pamphlet of forty-four pages, only a portion of which was read. It would be of general interest, had we room for it, to give it entire to our readers. But we can give only the following

SUMMARY.

The following summary statement of the

labor performed by the missionary pastors, general missionaries and evangelists on the home field the past year, and of the results, shows that excellent work has been done under the blessing of God.

Thirty-four workers in 24 states and 1 territory report 1,183 weeks, or 22¼ years of labor; 2,945 sermons and addresses; 1,501 prayer meetings; 5,260 visits; 43,320 pages of tracts and 1,275 papers distributed; 558 conversions; 278 additions to the churches, 225 by baptism and 53 by letter or experience; 56 converts to the Sabbath; 2 Bible-schools and 2 Y. P. S. C. E.'s organized. Through evangelistic and mission work many wanderers have been brought back to renewed spiritual life and active work in the church, and a large number of the converts joined First-day churches.

The Treasurer's report for the year ending July 31, 1896, shows the following:

Balance, Cash in Treasury, August 1, 1895	\$ 677 37
Total receipts from all sources, including loans.....	20,588 09
Total.....	\$21,265 46
Total expenditures, including payments of loans.....	21,196 41
Balance, Cash in Treasury, August 1, 1896.....	\$ 69 05
Outstanding notes, August 1, 1896.....	4,000 00
Net indebtedness.....	\$ 3,930 95
Loans.....	10,200 00
Loans paid.....	6,200 00
Receipts direct from the people for Missions,	8,806 09
Receipts by bequests for the General Fund....	104 12
The permanent invested funds for Missions,	36,529 00
The Ministerial Aid permanent fund.....	2,107 22

The above summary compares favorably with that of last year. Notwithstanding the times have been harder, the receipts direct from the people for missions this year are only \$59.43 less than last year. This shows that the interest of our people in evangelism and missions is well sustained. The indebtedness of the Society last year was small, this year it is much larger. The demands upon the Board the past year have been much greater than usual. They have tried to meet them conscientiously and prudently, trusting in God and the people. They still put their trust in them. All Missionary Societies are in debt. In proportion to our numbers and means as a people, our indebtedness is small compared with that of the large Missionary Societies of other denominations with all of their resources. We expect to see this debt met during the coming year. Viewing the above summary in all its aspects, we have great reason to be hopeful, thankful, brave and loyal, and go forward with courage and faithfulness in the work of the Master.

AFTERNOON SESSION

Devotional services were led by Rev. J. G. Burdick, after which the program was taken up as follows:

Evangelism in its relation, in general, to character and conduct; in particular, Sabbath-keeping and Sabbath Reform, was presented by Arthur E. Main, who said substantially:

The purpose of this address is to suggest an ideal position for true and hopeful Seventh-day Baptists.

Evangelism is to tell the good news that God offers redemption to all lost in the depths and under the power of sin.

The seven-fold conclusion sought is, (1) Believers need more spiritual life and greater power. (2) Unbelievers need conviction and regeneration. (3) This changed life must be

wrought by a Divine Person. (4) It is essential to an amended character. (5) If the world ever comes to the Sabbath it will be, not by the way of the Decalogue, but by the way of the Sermon on the Mount. (6) Our supreme work is to bring unbelievers under the convicting and regenerating power of the Holy Spirit. (7) This work will put us in the way of enjoying our Lord's promised abiding presence.

On the road to this conclusion note that Evangelism relates, fundamentally, to a becoming more than to doing; to life, communion, relationship, more than to law, commandment, and rule.

Five considerations favoring this: (1) It is rational. Being is back of all that is seen or done. (2) According to the course of nature. Life goes before fruit. (3) It is Biblical. To be born again, to believe in Christ, to abide in him, is to become the sons of God. (4) Supported by history. Baptists have stood for a regenerated church membership; Methodists for a divinely wrought inward experience; and our own missionary and evangelistic work has brought the fruits of righteousness, and hundreds of converts to the Sabbath. (5) Supported by individual experience.

Several truths in accord with these lines of reasoning: (1) These spiritual experiences must come from such visions of God in his holiness and of Jesus in his purity as Isaiah and Paul had. (2) They are necessary to an understanding of the Decalogue as explained by our Lord in his Sermon on the Mount. (3) Highest character and conduct must be after the pattern given in the words and life of Jesus. (4) To put the Fourth Commandment back of Sunday seems absurd; to call the Sabbath Jewish and then to admit its Edenic origin is self-contradictory.

Both Christ and Paul teach that the Old Testament administration has not been destroyed, but superseded by the New Covenant; and that we are to obey law not in the oldness of the letter, but in the newness of the Spirit.

Let other denominations continue to stay at Sinai, but Seventh-day Baptists can move forward to the hills of Galilee and Judea, where the Christ walked and taught. (5) Let us teach that the institutions of the family and the Sabbath were given for man in the beginning, and we have the world's Biblical scholarship on our side; that the old covenant, in law, prophecy and psalm, is richer in profound thought, in breadth of sympathy, in power for righteousness, in universalism of faith, hope, love and purpose, than is commonly known and felt, and we are supported by the highest modern learning in the Scriptures; that the glory of the Old Testament in its letter has given way to the greater glory of the new covenant in the Spirit, and we are in harmony with Paul and Christ; and that the new covenant has a place, not for the Mosaic divorce legislation, not for the fourth commandment in its limited letter, but for the marriage law "in the beginning," and for the Sabbath of Eden and of Jesus; not for the Ten Words, but for divine law, however and whenever revealed, as interpreted by the fulfilling Christ and the spiritually-minded Paul, and we have the witnessing support of reason, Scripture and history.

Following the able address of Dr. Main, thirty minutes were used in brief speeches on the same theme by L. C. Randolph, J. A. Platts, Mrs. A. A. Allen, Madison Harry, A. E. Witter, L. M. Cottrell, H. P. Burdick, S. S. Powell, E. B. Saunders.

Miss Susie M. Burdick then spoke on "The Foreign Field, China." She spoke of the different lines of work in the mission, as the evangelical work, the medical work, and the educational work. The first is carried on principally by Mr. Davis, the medical work by Dr. Swinney and Dr. Palmborg. This is carried on in the hospital and in the homes. In these places there are many opportunities to instruct the patients in the truths of the gospel.

The third work is educational. In this line there are two schools—the day school and the boarding school. There are the boys' school and the girls' school. What is the relation of these schools to the evangelization of China? It is a very important relation. These boys and girls are to make the Christian homes of the future. Trained, educated helpers are needed in every line of work in China.

How can we make our mission more efficient in China? Provide for its maintenance. Pray for its success.

There is a prospect for the enlargement of the mission. The Board has provided for a new school building and teacher. There is deeper interest in the work than formerly among the people. Miss Burdick answered the objection sometimes raised against our foreign work on account of the work to be done at home, and because we are a small people.

This address was also followed by brief remarks by Mrs. L. A. Platts, S. S. Powell, O. U. Whitford, Mrs. R. T. Rogers, Mrs. U. M. Babcock, U. M. Babcock, L. A. Platts, J. A. Platts, Mrs. M. L. W. Ennis, F. E. Peterson, L. R. Swinney, J. D. Spicer, J. P. Hunting, C. J. York, J. P. Dye, O. S. Mills.

"The Home Field" was presented by Rev. A. B. Prentice. He said our marching orders require us to carry the gospel to every creature. But we must not forget that in the established order the work was first to commence at Jerusalem. While we are to care for all, especial emphasis is placed upon those of "the household of faith." First our attention is needed, in speaking of the home field, to our small and feeble churches. Wherever there have been Seventh-day Baptist churches the members have been leaders in those communities in all good and reformatory movements. From these churches also have come the majority of our efficient ministers. Again, the needs of this country have great demands upon us. We ought to have a hand in the formative states of the societies of our country.

This theme, so forcibly presented by the leader, was also followed by remarks, which, as in each of the preceding subjects, we would gladly report the substance of the brief speeches, but space forbids. But stirring remarks and endorsements of the sentiments of the leader were made by I. L. Cottrell, L. A. Platts, C. W. Threlkeld, O. U. Whitford, I. J. Ordway, W. L. Burdick, M. Harry, U. M. Babcock.

#### EVENING SESSION.

Rev. W. L. Burdick conducted the devotional service, which was followed by the annual sermon before the Missionary Society, preached by Rev. M. B. Kelly, Jr. Rev. O. U. Whitford read Joshua 1: 1-10, also Heb.

10th chapter from the 16th verse. Rev. Geo. Seely, of Berlin, N. Y., offered prayer.

Bro. Kelly took for his text Rev. 3: 11, "Behold I come quickly; hold fast that which thou hast, that no man take thy crown." Theme: God's message to Seventh-day Baptists.

The speaker especially emphasized the importance of holding that which we have. The things we ought to hold are our profession of faith and our young people. How are we to hold these trusts? (1) By consistent Christian living. Our example must be pure, elevating, consistent. (2) Every family should become a missionary family, leading their children to the Saviour, and then keeping them there. He pointed out many temptations and dangers in the way of our young people, and the frequent neglect of ministers and parents in not lifting the voice of instruction and warning. Especially did he emphasize the dangers of card-playing and dancing, evils that are becoming fearfully common in all our societies. These amusements sap the vitality of the spiritual life. He also urged that we hold our interests in our feeble churches and in our societies. The sermon closed with an earnest appeal to the unconverted.

#### FRIDAY MORNING.—EDUCATION SOCIETY.

At 10 A. M., President E. M. Tomlinson in the chair, the exercises of this, which is always an important day in our Anniversaries, were opened after the usual devotional services, by the reading of the Annual Report by the Corresponding Secretary, Rev. George B. Shaw. Following the reading of this report, and as supplementary to it, brief speeches were made by representatives of our schools. President T. L. Gardiner, of Salem College, made an earnest appeal for continued aid for the good work now being done by that College. He spoke of the work already accomplished, and that the hope of the school is in the sympathies and continual support of the people.

The second speaker was Prof. A. R. Crandall, of Milton. He called attention to some of the work Milton College has done denominationally, in the education of some of our most prominent ministers, and in its pioneer work in connection with our recent advances in evangelism.

Prof. Albert Whitford, of Milton College, then spoke of the history of Milton College as a pioneer institution, and its growth and importance to our people in the Northwest. He urged that pastors and friends of our schools use their influence among our young people to secure their attendance upon our own institutions. The speaker set forth the present condition of Milton College and its urgent need of increased facilities and enlarged influence.

President Davis, representing Alfred University, made very happy allusions to the work of the University as supplementing the good work of the other Colleges. He spoke of the special work of this school hereafter in doing true college work. The remarks of each of these brethren were received with marked evidence of interest and greeted with applause.

Hon. Geo. H. Utter then gave an address on "Higher Education in Relation to Citizenship." The speaker, by happy illustrations and incidents gave a clear and forcible definition of that kind of education which finds its complete realization in well-developed and practical manhood and womanhood. Education is a life work, not something to be obtained and laid aside. In its relation to citizenship, the speaker pointed out with great force that the cosmopolitan nature of the people of this country makes our nation the peacemakers and educators, to a great extent, of the world. He appealed to the young people to fit themselves to make the most of their opportunities, that they may do the best possible things for others, and to do their part toward making this great country what God has designed it to be among the nations of the earth.

(Concluded next week.)

## THE BLOOD COVENANT.\*

BY REV. GEO. W. HILLS.

Text.—Mark 14: 24. "This is my blood of the new covenant."

Reference text.—Jer. 31: 31-33.

A covenant is a contract or agreement between two parties.

The seal of the covenant is the distinguishing mark showing the authority of the one who affixes it, also making the compact of binding force.

Blood represents life.

Then a blood covenant is one sealed in blood. The parties entering into the blood covenant—contract pledge loyalty to it by so doing, even to the sacrifice of their lives, if need be. Thus, when our Lord affixed the great blood seal to the new covenant of salvation referred to in Jeremiah, he did it in giving up his life on the cross.

He said "my blood," in contradiction to the substitute blood, or life of animals used in the old Hebrew sacrificial worship, which was but the type, or shadow, of the reality in himself—the true atoning sacrifice.

The broken covenant referred to in Jer. 31: 32, was the one entered into between God and his people Israel, recorded in Ex. 19: 5-9, which is only an enlargement or fuller expression of the Abrahamic covenant, whose token or blood seal was circumcision. Gen. 17: 10. See also Acts 7: 8.

The covenant referred to in Gen. 17: 10, was with Abraham the individual. In Ex. 19 it was with his children, the Abrahamic family.

In Ex. 19: 5, God tells his people what the contract or covenant must be. In the 8th verse they enter into the agreement by saying: "All the Lord hath spoken we will do." This covenant of obedience is again referred to in Ex. 24: 3-8, and its sealing in the substitute blood of animals is also there recorded.

The new covenant referred to in Jer. 31: 31 and 33, is that God will write the law in the hearts of his people. This covenant was not sealed by substitute blood of animals, but by the blood of the real sacrifice, Christ, on the cross, as he refers to it himself in our text.

Let us notice carefully that law and covenant are not synonymous terms, as so many teach, and as a result cause great confusion in Bible study. A covenant, as was previously stated, is a contract between two parties. A law is a rule, or order, or decree, coming from a person or body of persons having authority. It is an expression of will. Thus we see this is a new covenant regarding the same old law.

Notice, again; God's law is an expression of his own nature. So do not look for a change in God's law until there is a change in his nature—and his Word tells us he is "the same yesterday, to-day and forever." So you who are looking for a change in God's law are squandering valuable time you need in living out his will.

The nature of the new covenant he clearly stated in verse 33. It was with reference to transcribing the law of God onto the tablets of the human heart, and putting it into the human conscience. This we find to be the condition of heart of every true follower of our Saviour to-day; the law is transcribed.

When the finger of the spirit of God touches a

human soul and awakens it into the "new life," it is at once prepared to say: "The things I once loved I now hate, and the things I once hated I now love." The heart is made tender before God, and the conscience is awakened to hear the whisperings of the spirit of the Lord, and the individual can the more readily and quickly distinguish between right and wrong; and he obeys God from the ruling impulse of a Christian heart, which is not fear, nor compulsion, but love.

As we study this interesting topic let us remember that the Bible is an Oriental book, written in Oriental style, to Oriental minds; and in order to understand God's meaning to his people, we must try to place ourselves as nearly as possible in their times and surroundings, and with their bent of mind and understanding.

To the Oriental mind the blood covenant is the most solemn compact individuals can enter into. As blood represents life, the exchange of blood was considered an exchange of life, and those who entered into this covenant were bound together with all the value and sacredness of life; for they were then said to be "one soul in two bodies." It was to them a nearer relationship than brothers, or brother and sister of the same parentage. If a young man and a young lady should enter into this blood-covenant relation, they could not afterward enter into the marriage relations with each other, as they were already in closer relations. "One soul in two bodies" was considered nearer than the uniting of two lives in marriage.

To understand the bearings of our subject still better, and to see its force on the human mind, we need to look out into the world and see it as it is practiced in our day as well as in earlier times. Go where you will and you will find this far-reaching rite, or some fragment of it, practiced in some form. The ceremonies employed are numerous, and are the expression of the confidence which exists between man and man, forming the basis of universal brotherhood.

Tacitus, the Latin historian, tells us of the practice among the ancient Oriental kings and princes, who, when entering into a treaty of peace or friendship, would have their thumbs bound together with a cord, and when the blood was well forced into the ends of them they were pierced with a lancet sufficiently for the blood to ooze out, and when a few drops had collected each would lick this living blood from the other's thumb with his tongue, thus mingling their lives, and were bound together in the tie of "blood brotherhood." Their interests were from that time mutual. Two men thus bound together were to always thereafter guard with greatest fidelity the interests of each other, and if at death the family of either was left destitute, or in danger, the surviving one would take it into his own home, and provide for it as his own.

It is a singular fact that the Arabic verb-root, "Alaque," means "to love," "to feed," "to adhere," "to bleed." In the plural it means "leeches," or "blood-suckers." The thought involved is, that "the dearest friend" will cling like a leech, drawing blood in order to share his friend's life and nature. An understanding of this blood-covenant rite gives a new and deeper meaning to Prov. 18: 24. "A man that hath friends must show himself friendly, and there is a friend that

sticketh closer than a brother." Christ is the friend referred to, who is our Blood-Covenant friend, and is closer to us and our interests than our natural brother.

An American traveling in Asia tells us of two young Syrians at the foot of Mount Lebanon, who entered into this union. They called their relatives and friends together; then, standing side by side, they told them of their purpose and the reasons for it. These statements were written in full—in duplicate—on parchment, one copy for each of them. Then, while they clasped right hands, a friend with a lancet made an incision in the forearm of one, into which he placed a quill, through which the other drank the living blood of his friend. The lancet was wiped on one of the parchments, thus giving it the blood seal.

The other's arm and parchment were treated in like manner. Then, standing together again, they repeated in concert these words: "We are now blood brothers; our lives are one. If either deceive the other, him may God deceive." The parchments were then separately folded, and each placed in a leather case, to be worn about the neck suspended by a leather thong as the token of the "blood covenant" relation between them.

If any American has the right to personally lay claim to the motto of the United States, *E Pluribus Unum*, it is Henry M. Stanley, who has coursing in his veins blood from the most of the royal families in Central Africa; for in crossing the continent he sacrificed his arm more than fifty times in entering into "blood brotherhood," or "blood covenant" relations with the chiefs and princes, many of whom at first were very hostile to him; but as soon as this relation was secured they became his sworn friends, and would furnish him provisions, free passport and protection. In one place he was detained for over four months, waiting for a chief to consent to enter into this rite with him.

Quite a common custom was for Stanley and the chief to clasp right hands, then a third party would pierce the forearm of each, catching the blood in a cup, from which both drank.

The custom among the Indians of "smoking the pipe of peace" came from the ancient custom of filling the pipe with leaves from a sacred plant or tree, then putting a few drops of the blood of each of the contracting parties into the pipe, from which they both, and their men, smoked. This custom is found in Southeast Asia still.

But few realize the fact that fragments of this rite are to be found among ourselves. The practice of bestowing the wedding ring comes in this way. To the ancients the ring, or bracelet, or armlet, represented the ceaseless or endless bond of the love which united the two hearts. Among the ancient Russians and Copts the ring or bracelet was "baptized" in the blood of a domestic animal, usually a household pet; then it was laid just inside the threshold of the door of the new home of the contracting parties. The groom led the bride through the door so she would step over the ring; then he, turning, picked it from the floor and placed it upon her finger.

Our custom of shaking hands comes from the same source. The ancient custom was to pierce the palm of the right hand of each friend who wished to enter this bond of "blood brotherhood," and when the palm was well filled with

\*A sermon delivered at the South Dakota yearly meeting, at Dell Rapids, July 4, 1896, and by vote was requested for publication in the SABBATH RECORDER.



blood they clasped their hands much as we do in shaking hands, thus mingling their blood.

These are a few examples to illustrate its meaning and wide extent out in the world, and to give us a better understanding of its meaning as used in the Bible, to which we now turn.

The first implied record of blood taking for man's sake we find in Gen. 3: 21, when the Lord made coats of skins for Adam and Eve. At that early time was life sacrificed for man, because he had sinned. From that day to the present has the pathway of the race been drenched with blood.

In Genesis 3: 15, the serpent-bruiser was promised. In that prophetic promise is the germ of the great plan of salvation.

In Genesis, the twelfth chapter, God called Abram from his early home in the land of Ur of the Chaldees, and promised that he should become a great nation, and in him should all the nations of the earth be blessed. When Abram accepted this promise in faith on God's terms, and it became a covenant binding the two, God caused it to be sealed in blood, from which time his name was changed from Abram to Abraham.

He told him how to arrange the sacrifice in two halves, and after night God passed up and down between them in visible presence, in a smoking furnace and a burning lamp. This was God's part of the blood-covenant seal. In the fragment of history contained in the sixteenth chapter it appears that Abram did not understand the Lord, for he thought Ishmael to be the child of the covenant. But in the next chapter God tells him that the covenant shall be in Isaac, and that now he must seal his part of the covenant by his own blood, in the rite of circumcision.

From that time Abraham was called the friend of God—"the blood-covenant friend"—the only man in all the Old Testament record so called.

The next step in the development of this blood-covenant rite we find in the Passover. On that eventful night when the death angel smote the first-born of the Egyptians, the saving blood of the paschal lamb found on the lintels and door-posts of the dwellings of the children of Abraham was the bloody token proving that they were children of the Abrahamic covenant in blood. The angel of the Lord had respect to this token and passed over their homes, saving all their first-born to God, who claimed them as his own. And after this the first-born of man and beast among the children of the covenant were to be redeemed by the substitute life of slain animals. Ex. 13: 2.

After the children of Abraham had passed over the Red Sea, on the little plain of Sinai, where the Hebrew nation was born, we find the third step in the expansion of this wonderful covenant thought. In Ex. 24: 3-8, we find that at God's command a certain amount of blood was secured, one-half of which was poured upon God's altar, Godward; the other half was sprinkled upon the people, for the man side of the covenant seal.

These were the three steps in the blood-covenant rite.

1. The blood covenant with Abraham, the individual, its token being circumcision.

2. The covenant extended to the family of Abraham in the Passover, the phylactery being its token.

3. The covenant expanded to the nation at Sinai.

All these were but a shadow, or type, pointing forward to the reality in Christ, on the cross, who was the great atoning sacrifice, sealing with his own blood the new covenant, making it the blood covenant of salvation "to everyone that believeth."

The phylactery was a leather case, containing four cells. In each cell was placed a parchment, upon which was written a passage of Scripture bearing upon the Abrahamic covenant with God. These passages were: (1) Ex. 13: 3-10; (2) Ex. 13: 11-16; (3) Deut. 6: 4-9; (4) Deut. 11: 13-21.

The phylactery was worn upon the forehead, just above the nose, bound by a leather string, or upon the back of the head. In times of great danger they were permitted to wear a red cord, bound about the upper arm under the clothing, as substitute.

The red cord that Rahab bound in her window when Israel came in "to possess the land" was a token of the blood covenant, which she had entered into with the spies, although she was not a Hebrew by birth. By it she and her family were saved when the city was captured.

Every true Israelite must bear two witnesses or he would not be recognized as a child of the covenant and be allowed a place in the temple worship.

1. He must be circumcised according to Abraham.

2. He must possess a phylactery, according to Moses. If he was not circumcised he had no right to possess a phylactery.

The ordinance of baptism in the Christian church of to-day takes the place of circumcision in the old economy. Col. 2: 11, 12. As the rite of circumcision was the visible token or sign that a Hebrew was a partaker in the Abrahamic covenant, so is the baptism of a Christian the outward sign or token of the inner change of heart in regeneration, necessary to come into the covenant of grace, or salvation in Christ, our Saviour, whose blood on the cross sealed the "new covenant."

The Hebrew had no right to partake of the Passover feast unless he was circumcised, nor has one in our day a right to the Lord's Supper unless he has been first baptized; for Christ is our Passover. 1 Cor. 5: 7.

Baptism is the ordinance by which one becomes a part of the living body of our Lord (the church), of which Christ is the head. When this is done, the new member of the body has right to the Lord's table and all other privileges of the Lord's house.

The Hebrew sacrificial code was to renew and perpetuate this covenant thought until the shadow or type came to fulfilment in Christ, the reality. Sin-offering was the basis of all sacrifice. Peace-offering was the offering of communion. Thus we find in the New Testament teachings simply the enlargement or fulfilment of the principles and teachings of the Old Testament.

The Hebrew word covenant signifies "a thing cut." The idea of blood is necessarily implied in cutting living flesh. There is an older meaning, which refers to "a thing eaten," accompanied by a feast. Thus we get a better understanding of our Lord's words, "Take, eat, this is my body;" and with reference to the cup, "This is my blood of the new covenant." Mark 14: 22-24.

This, then, is the threefold meaning: (1)

"cut flesh," his body, the bread; (2) his blood of the "new covenant," "the cup;" (3) at the feast; eating the bread and drinking of the cup at communion, or the Lord's Supper.

#### CONCLUSION.

As no Gentile had any "part or lot" in the Abrahamic covenant, which was the type or shadow of the covenant of blood in Christ, no more has an unconverted soul to-day "any part or lot" in the kingdom of salvation in Christ the reality. He must enter the "blood covenant" with God, through Christ's blood, which is the seal that binds and purifies, for without it he is "dead in trespasses and sins," as Paul puts it. "For there is no other name under heaven given among men whereby ye shall be saved." Acts 4: 12. If they do not enter this covenant relation with God, "they are strangers from the covenant of promise, having no hope, and without God in the world." Eph. 2: 12. Thus we see more fully the force of our Lord's words to Nicodemus, "Ye must be born again." "Except a man be born of water (in baptism) and of the spirit (in regeneration) he cannot enter into the kingdom of God." John 3: 5-7. "He that believeth and is baptized shall be saved, and he that believeth not shall be condemned." Mark 16: 16.

Salvation, although sufficient for all, and free to all, ("Whosoever will may come") will not be forced upon any. All who are saved, will be saved because they are willing to be saved; willing to come into blood-covenant union with Christ our Passover Lamb, whose blood purifies the believer and unites him to the Father, from whom sin has separated him.

#### THE NEW NAME.

He who becomes a member in God's covenant family (Rom. 8: 16, 17) is given a new name—Christian. He was not entitled to it before. He carries it as a witness before the world that he has become a child of the covenant. Gal. 3: 29. As a wife bears the name of her husband as evidence that she has entered into the matrimonial covenant with him. She bears his name, but was not entitled to it before the ceremony, nor is one entitled to the name of Christian until he has had the regeneration of the new life in Christ, and borne witness of the fact to the world by the God-ordained rite of baptism, by which he comes into all the rights and privileges of Christ's church as a covenant member—a church member.

Let us notice carefully. The Hebrews did not convert a Gentile to their faith, then circumcise him out into the world; or, in other words, circumcise him and leave him outside of the Hebrew nation. Circumcision was the rite by which he came to be an acknowledged Hebrew by adoption. So is baptism, our circumcision, the visible rite by which we come from the world to be acknowledged children of the covenant in Christ, and members of his church or body on earth, of which he is the head. The Bible does not sanction the custom of baptizing people "out into the world" without church membership or church connection, which works confusion and embarrassment to Christ's cause wherever it is practiced. But the Bible says we are baptized "into one body." 1 Cor. 12: 13. The body is the church, Christ is its head. Col. 1: 18; Eph. 1: 22; 5: 23.

Continued on page 541.

## Young People's Work

"HIST." This word pronounced with the long sound of the letter i is a shortened form of the word "hoist."

It is used as a verb (not according to the dictionary) in giving a command to a cow to adjust herself into a convenient position as regards the milker.

When I see people so entirely absorbed in their own concerns, that they fail to notice that they are causing others to be troubled and inconvenienced, I often think to myself, "Hist there."

When I see anyone, for the sake of their own pleasure, stubbornly pursuing a course of action which harasses and vexes the people about them, I feel like exclaiming "Hist."

### ENDEAVORERS AS MISSIONARIES AT HOME.\*

BY B. FRANK WHITFORD.

"Rise! for the day is passing,  
And you lie dreaming on;  
The others have buckled their armour,  
And forth to the fight have gone.

A place in the ranks awaits you,  
Each man has some part to play;  
The Past and the Future are looking  
In the face of the stern to-day."

The Christian Endeavor Society, with its vast band of enthusiastic workers, is a great source of benefit, not only to the members themselves and to the church, but also to all who are brought under the influence for good, which we as a band of young people are striving to scatter throughout the world.

Sooner or later will come the call to some of us, nay, to all of us, as it has come to our predecessors, "Go ye into all the world and scatter seed for the Master." It matters little in what capacity we work, whether it be in the church, state, home land, or on foreign shores; but it is of vital importance that whatever we do shall be done for the honor and glory of God. Now are we prepared or are we preparing ourselves to meet such an emergency? Are we doing all we can to uplift fallen humanity? Of course Christian Endeavorers are doing a good work; but are we doing all we can? Are we receiving the same amount of inspiration that C. E. workers are receiving in other localities? We say we have our pledges to fulfil, our prayer meetings to attend and make interesting, our committee work, and much special work which is necessary to make our work effectual; but should we be satisfied with this? Is there not other work in our own localities which needs our attention?

Under this head comes what I shall call C. E. Home Missionary work. We have no trouble in learning what are the duties of a foreign missionary. We are not puzzled to find out what is expected of our denominational Home Missionaries; but a Christian Endeavorer Home Missionary must do his work along another line from either of these. His work, aggressive or otherwise, is to be found in whatever place he makes his home, and he need not wait for the Missionary Board to call him and assign a field of labor, for, behold the fields already white for the harvest lie all about him, and in manifold ways can an earnest Christian Endeavorer do missionary work for the Master.

Here certainly is a vast field open to our consideration and earnest efforts. We cannot,

\*Read at the Young People's Hour of the Western Association, held at Little Genesee, N. Y., June 14, 1896.

as did Ned Wright in the slums of the great city of London, enter the dens of crime and sin and reclaim the wretched victims of Satan's emissaries. Neither can we, like our own Jerry McAuley, who has done such noble work for the Master in New York, by uplifting his fallen brothers and starting them on the road to right living, go into a great city and do effectual work because our field of labor does not lie in this direction; but we can become sowers in this great field at home, and the seed we sow may bring forth much good. Every word we speak, every thought, and every action we perform tends to leave its impression, and it remains to be seen whether the fruit produced is good or evil. So I would suggest that we become successful Home Missionaries.

1. By gathering in all the scholars possible for the Sabbath-school and by striving to keep them there, by making the lessons as attractive as possible, also creating within the children a liking for the Sabbath-school exercises. If we are successful in accomplishing this, there will be little need of bestowing farther missionary efforts upon the children; for the influence they are now brought under will, undoubtedly, guide them into the right way of living.

2. By visiting and helping the sick, and by lightening the loads which they carry. Strive to make every one happy, by soothing sorrows and by speaking a cheering word to the unfortunate. Ascertain what kind of books and magazines are being read by the young people of your community, and if you find that anyone does not have access to the right kind of literature, bring the matter before your society, and see if you cannot, by means of contributions of magazines, papers, etc., or by loaning of books, supply those persons with such reading matter as will tend to develop within them a taste for good literature.

The character of a person is often determined by the books he reads, whether it be for good or evil. The boy who reads ennobling books is quite likely to be lifted up by them; but the one who reads trashy novels is more than likely to be degraded by them, or at least his capacity for becoming a noble, high-minded member of society is greatly diminished. A large percentage of the crimes committed may be attributed to bad books—examples are numerous. We are all aware that the boy train robbers, who are now serving terms in the state prison, commenced their downward career from this source.

Our street corners are polluted to greater or less degree by profanity. The boys are learning to use tobacco, and are spending their time in company that is far from beneficial. Now it is our duty as Endeavorer Missionaries to strive to remove these stepping-stones to crime. We may think that we have undertaken more than we can accomplish; but I think that if we were to make up our minds that we must succeed we would gain like results.

I would suggest that we form ourselves into a club, rent a room, supply it with games, papers, etc., and meet in it two or three evenings during the week for a social time, inviting the town boys to join us, restricting the membership to such as are willing to abstain from profanity, the use of tobacco, and alcoholic beverages, and then make our gathering so attractive that all would be willing to join us; always watching our opportunity to drop a

word for the Master; thus we may soon be able to get some of them to attend our Y. P. S. C. E. meetings, and much good may result.

Let us spend a great deal of our efforts upon the small boys, for they are easily influenced one way or the other, and if we can succeed in winning them for the right we have done a great work.

We might also form a Home Missionary Committee in our Y. P. S. C. E., making the president our chairman, and placing every member of the society upon the committee.

The territory to be gone over should be divided among the members, and a special responsibility should rest upon each. Then we should set a specified time to do our work, and should then work simultaneously, for, I believe, the thought that we are not working alone would cause us to make a greater exertion. We should report and consult with each other, and strive to exert every effort to succeed in each undertaking, so that our influence will be felt.

Make yourself felt in the community, and if possible in the world, so that it will not be necessary to use a magnifying glass to find out where you stand, or what good you are doing.

"The daughter of a Western superintendent, a little lady of fourteen years, who runs a typewriter for her busy papa, was recently working off the weekly church news, for a religious paper, at her father's dictation. She reached a paragraph stating that in a certain church the ladies had organized a missionary society. 'Woman's Missionary Society in capitals, papa?' she asked. 'No,' was the response, 'they are quite common now.' 'I'll tell you, papa,' exclaimed the young assistant, 'when they organize a man's missionary society, we will put that in capitals, won't we?'"

Now, boys! do your work in capitals, and do it so effectually that when it is brought to the notice of outsiders it will not need to be put in capital letters in order to make people understand that you have been trying to do something for the Master.

Pay due deference to the young ladies and their work; but do not allow them to make a greater effort than you do.

There is still another field for Home Missionary work, and that is with self. Work earnestly in this field before you undertake work for others. Give self a thorough examination and mend anything that you may find out of the way there, and then begin the work with others.

God has called us to do a great work for him, and we should rejoice that we have been enlisted in his service, and that a great responsibility rests upon us—that of winning souls for Christ. Let us show ourselves worthy of this calling, by being earnest and consecrated in his service, never shrinking from duty, but always being ready to do what we can to advance his cause, displaying the same enthusiasm in our religious work as we do in our daily work. Thus we shall become through God a great power in the land, and shall be able with his help to suppress almost any evil.

RELIGION is nothing if it is not a rule of life and of the whole life; a man is not religious at all if he is not religious in every part of his nature, at all times, and in all circumstances.—*Lyman Abbot, D. D.*

FOURTH QUARTERLY REPORT.

From May 1, 1896, to August 1, 1896.

RECEIPTS.

Lost Creek, W. Va., Dr. Palmborg's Salary . . . . .	\$ 3 33
" " Evangelistic . . . . .	3 33
" " Tract . . . . .	3 34
Attalla, Ala., Dr. Palmborg . . . . .	2 00
Leonsville, N. Y., Missionary . . . . .	65
" " Tract . . . . .	2 05
" " Evangelistic . . . . .	3 82
" " Home Missions . . . . .	1 00
" " Dr. Palmborg . . . . .	1 00
" " Foreign Missions . . . . .	28
De Ruyter, N. Y., Dr. Palmborg . . . . .	4 28
" " Evangelistic . . . . .	3 12
" " Tract . . . . .	1 88
Plainfield, N. J., Missionary . . . . .	15 00
" " Tract . . . . .	15 00
Shiloh, N. J., Missionary . . . . .	4 80
" " Tract . . . . .	4 81
Ashaway, R. I., Missionary . . . . .	17 50
Doland, S. Dakota, Missionary . . . . .	4 20
New London, N. Y., Dr. Lewis' salary . . . . .	5 00
" " Dr. Palmborg . . . . .	2 50
" " Evangelistic . . . . .	2 50
Welton, Iowa, Tract . . . . .	1 25
" " Missionary . . . . .	1 25
" " Dr. Palmborg . . . . .	1 25
Alfred, N. Y., Tract . . . . .	10 00
" " Missionary . . . . .	10 00
West Hallock, Ill., Dr. Palmborg . . . . .	6 25
Westerly, R. I., Missionary . . . . .	18 75
New Milton, W. Va., Dr. Palmborg . . . . .	2 50
Waterford, Conn., Dr. Palmborg . . . . .	1 75
Hebron, Pa., Dr. Palmborg . . . . .	1 37
Albion, Wis., Tract . . . . .	3 59
" " Missionary . . . . .	3 59
Nortonville, Kan., Dr. Palmborg . . . . .	8 75
Hammond, La., Tract . . . . .	1 15
" " Evangelistic . . . . .	1 14
" " Home Missions . . . . .	88
" " Dr. Palmborg . . . . .	83
" " Foreign Missions . . . . .	70
Salem, W. Va., Tract . . . . .	63
" " Evangelistic . . . . .	1 87
" " Dr. Palmborg . . . . .	2 50
" " Foreign Missions . . . . .	1 25
Hebron, Pa., Dr. Palmborg . . . . .	1 38
Nortonville, Kan., Dr. Palmborg . . . . .	26 25
North Loup, Neb., Dr. Palmborg . . . . .	5 00
Dodge Center, Minn., Dr. Palmborg . . . . .	15 00
" " Evangelistic . . . . .	2 52
" " Tract . . . . .	2 12
" " Foreign Missions . . . . .	2 02
Total . . . . .	\$ 236 93

SUMMARY.

Dr. Palmborg . . . . .	85 94
Evangelistic . . . . .	18 30
Tract . . . . .	45 82
Missionary . . . . .	75 74
Home Missions . . . . .	1 88
Foreign Missions . . . . .	4 25
Dr. Lewis' Salary . . . . .	5 00
Total . . . . .	\$ 236 93

EXPENDITURES.

J. F. Hubbard : Tract Society . . . . .	49 90
George H. Utter : Missionary . . . . .	35 39
Dr. Palmborg . . . . .	72 75
Evangelistic . . . . .	15 02
Home Missions . . . . .	2 31
Other Foreign Missions . . . . .	1 12
Reta I. Crouch : Board Expenses . . . . .	3 00
Total . . . . .	\$ 179 49

W. H. GREENMAN, Treas.

OUR MIRROR.

BE brief; for it is with words as with sunbeams—the more they are condensed the deeper they burn.—*Dr. Southey.*

It is not by change of circumstances, but by fitting our spirits to the circumstances in which God has placed us that we can be reconciled to life and duty.—*Robertson.*

THE C. E. at Smythe, Da., elected officers June 25 as follows: President, Angie Severance; Vice President, Menzo Fuller; Secretary, Edna Grow; Treasurer, Eugene Haskins; Cor. Secretary, Mrs. Eunice H. Maxson.

"OPEN your heart wide to Christ and he will flood it with light and sweetness and joy and hope. When he is between you and the clouds, they will have a silver and a golden lining, not on the other side from you, but on the side toward you. If you really have sunshine, others will be likely to see it. The great need of the world is light and hope.—*Union Gospel News.*

GOD IN THE HEAVENS.

BY C. A. S. TEMPLE.

"The heavens declare the glory of God." Psa. 19: 1.

Commentators and Bible scholars often select some passage from the Divine Word, as in their view, an expression of exceptional beauty or sublimity, or as peculiarly expressive, or instructive. With strictest truth, it can be said that the passage now before us does surely excel in each and all of these particulars. Majestic as it is, in its simplicity, it will not suffer in the comparison with any other (in those qualities) either in directness or force of expression, or in the sublimity or grandeur of its diction. It is all the more beautiful, all the more sublime, because the inspired Psalmist has chosen the method of illustration with which all his readers are most familiar.

Whoever attempts to call special attention to the greatness and glory of God is sure to refer, first of all, to the heavens, which, more than all else of his material creation, reveal him as he is. It is not what we can see of the heavens, whether with our naked eyes or with artificial help, tells us of the measure or extent of his greatness and glory, but that by so much of them as by our limited means of observation we can behold, they simply declare and proclaim it.

The countless number and variety of the fixed stars, the endless diversity and arrangement of their constellations, and their incalculable distances from each other and from us, all call the attention of the whole intelligent universe to the infinite wisdom, skill and power of their Creator, as also to the illimitable extent and glory of his dominion.

Then, too, at other times, the calm, placid face of "the moon, walking in brightness," gives still further illustration of the greatness and glory, as also of the benevolence and love of him "whose hand hath made all these things," and "for whose pleasure they are and were created."

Who has not, on some bright, starlight night, looked upward, "toward heaven," and gazed upon the sparkling, glorious galaxy which studs and adorns "the firmament on high," and which infinite wisdom and benevolence has stretched out as a curtain and spread out as a tent to dwell in? At such a time, how we gaze, and wonder, and adore! Though "there is no speech, nor language," "though their voice is not heard," yet, to our "inner consciousness" "a still, small voice" comes from "Him who sitteth in the heavens," "Lo all these things hath my hand made." Thus, "day unto day uttereth speech, and night unto night showeth knowledge."

Lost to all consciousness of our surroundings, save of the glorious scene above us, and of the sensible, though unseen, presence of him who has created and arranged it, we gaze on and on, in rapt and silent wonder and adoration! Alone with God! What a sense of the presence, the greatness, the awful majesty and glory of "him who filleth all in all," now pervades and thrills our whole being! How powerfully it impresses the mind with the contrast between his infinite holiness and our utter unworthiness, our sinfulness and guilt, in his sight, and humbles us, as in the dust, before him! How vividly we are reminded of that inspired declaration, "Behold . . . the heavens are not clean in his sight. How much more abominable and filthy is

man, who drinketh iniquity like water!" Job 15: 15, 16.

Like Job, we are compelled to confess, "Behold I am vile; what shall I answer thee?" "I will lay my hand upon my mouth."

But sublime and awe-inspiring as is the view just taken, we have had, as yet, only a faint glimpse of the view, even within our reach. Suppose we now borrow a powerful telescope, and through it, look, as before, at the heavens. Now "O infinite upon infinite!" The scene, which at the first, was enrapturing is now overcoming! Before, the heavens were sparkling with bright scintillations from unnumbered little stars. We gazed on them with mingled emotions of admiration and reverent awe. Now, through our telescope, we behold the same heavens (the same scene) all aglow with a glory, before which the former view sinks into comparative insignificance. As we gaze in rapt and reverent admiration, that same "still small voice" comes to us, as before—"Be still, and know that I am God." Those little stars, (some almost infinitesimal) which, to our naked eyes, twinkled and scintillated all over the heavens, as apparently only little specks of light, now, through our telescope, stand forth before us as great, glowing, blazing suns. Their number, too, which before was well nigh countless is now multiplied by millions on millions.

All this presents a scene of brightness and glory which no language can describe, of which in fact no uninspired imagination can even approach a conception. It is overwhelming! Then, too, the consciousness that "the hand that made them is divine" compels a reverent assent to the words of the inspired reprob— "Canst thou by searching find out God? Canst thou find out the Almighty to perfection? It is high as heaven; what canst thou do? Deeper than hell; what canst thou know?" Job 11: 7.

Now suppose that with our telescope we select the farthest star, which even with the aid of the glass appears, from its inconceivable distance, as only a little speck in the heavens. Suppose, too, if it were possible, we take the telescope to that star—plant it there, and look beyond. Without doubt, the view would be just as vast, just as glorious as that we have just enjoyed from the earth. New worlds, new constellations, new scenes, of which no imagination can conceive, would greet our vision! As before, we are confounded, overwhelmed, with the view, but more, with a deeper, more intensified consciousness of the presence, the awful majesty and power of him "who dwelleth in the heavens," and "whose hand hath made all these things."

What if, after a careful survey of our new surroundings, we select the farthest star beyond us, (which our telescope reveals from our new stand-point,) and taking our instrument, carry it to that star, and with it, look beyond. Another scene, equally as vast, equally as glorious as those we have left behind, would, no doubt, greet our astonished and delighted vision. So, were we to go on from point to point, in the great universe of God, it would only be to revel in new views and new experiences of the infinite and still "unsearchable" glories of the "handiwork of God." On, on, on, and forever on, we may go, but can never reach the confines of his infinite, his boundless creation. Never can we exhaust, never comprehend the full measure of the riches, or the glories of his wondrous works. "O, the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" Rom. 11: 33. O, how comprehensive, how expressive the assurance: "The heavens declare the glory of God!"

LEBANON SPRINGS, N. Y.

## Children's Page.

### SMILE WHENEVER YOU CAN.

When things don't go to suit you,  
And the world seems upside down,  
Don't waste your time in fretting,  
But drive away that frown;  
Since life is oft perplexing,  
'Tis much the wisest plan  
To bear all trials bravely,  
And smile whenever you can.

Why should you dread to-morrow,  
And thus despoil to-day?  
For when you borrow trouble,  
You always have to pay.  
It is a good old maxim,  
Which should be often preached—  
Don't cross the bridge before you  
Until the bridge is reached.

You might be spared much sighing,  
If you would keep in mind  
The thought that good and evil  
Are always here combined.  
There must be something wanting,  
And though you roll in wealth,  
You may miss from your casket  
That precious jewel—health.

And though you're strong and sturdy,  
You may have an empty purse;  
(And earth has many trials  
Which I consider worse!)  
But whether joy or sorrow  
Fill up your mortal span,  
'Twill make your pathway brighter  
To smile whenever you can.

—Selected.

### TOMMY'S DIFFICULT PLACE.

Tommy stood still in the street, considering. He had come to a difficult place in his life. He was errand boy in general in the great shop where he worked, and, as a rule, nobody could have been found more willing and prompt at doing errands than he. To-day he was troubled. In his hand were several pieces of money, and with them he was expected to buy several bottles of a certain kind of beer of which the workmen in his room were fond. Tommy had known this for some days, and that they drank too much of it. In truth, Tommy's opinion was that a single drop was too much. But he was a new boy, and they were grown men, and of course he said nothing. He had been sent for hammers, and saws, and nails, and once for a man's dinner, and had been prompt and willing, but this was a new errand.

He had dropped his chisel and seized his hat, from force of habit, as soon as the order came; and was out of doors before he had taken time to consider. Then he remembered who he was. A member of the Loyal Legion, wearing the Geek cross of honor; pledged against touching beer himself, pledged to use all honorable ways to keep others from touching it. Was it "honorable" to go for it, and bring it to those tempted men? Wasn't that a sense in which that was "touching" it?

"They will get it anyway, whether you bring it or not," said a voice in his ear.

"What if they do," said Conscience in reply; "you can't help that; but you can help carrying it to them."

"You will lose your place," said the voice, and the men will swear at you and cuff you."

"What of that?" said Conscience, "you did not promise to keep the pledge if it was easy, and every one treated you well; you promised."

"So I did," said Tommy; "O, dear, I ought not to go for that beer. But I shall get into trouble; what shall I do?"

Then a verse he had learned but the night before seemed to come quietly and stand beside him. This was it, "Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses."

"I don't see how the Lord can help me," said Tommy; "the boss himself drinks beer, and he'll take the part of the men, but I'll try it."

What a fortunate thing for Tommy that he did not have to go a mile or two to find the One who was to help him! There would not have been time for that. And it was well that he did not have to kneel down in the street, for that would have brought a crowd around him, and made much trouble; all he had to do was to speak so quietly that he did not even hear his own voice. Just a call for help! No explanation was necessary. Then he turned and went quickly back to the shop.

"Back already?" said one; where is the beer?"

"I can't get it, sir, I forgot at the moment; that is, I mean I did not know what I ought to do. But I'm a Loyal Legioner, sir; pledged, you know, not to touch it; and of course I couldn't."

For a few seconds the shop reeked with profanity; then one, older than the others, said:

"Look here, boys, quit that. I'm no teetotaler myself, but it would be better for me if I was. I like the chap's pluck. I shouldn't want my youngster to bring beer, and this one needn't if he hasn't a mind to. We'll let him alone."

Some of the men growled. One said: "I'll not swallow him; but I'll tell the boss. He said Tommy was to do our bidding."

Sure enough; the "boss" happening to appear at the moment, was appealed to and heard the story. He turned and looked steadily at the trembling Tommy. "So that is your stamp, is it, my boy? I guess you'll do for up-stairs. I've been thinking about it and trying to decide. You may take off your apron and report up there."

Now, "up-stairs" was a pleasanter room with pleasanter men, and the wages were a dollar a week more. Tommy had had a trembling hope that he might be promoted there by spring if he worked hard all the fall and winter. As he marched across the long room to which he was bidding good-by so soon, he smiled broadly as he said to himself, "And he bringeth them out of their distresses."—*The Pansy*.

### THE GOOD LITTLE SQUIREL.

Elsie had a pet squirrel which she dearly loved. She did not keep it in a cage, but left it free to go all over the house. At the table it would perch itself on the back of her chair until she gave it a lettuce leaf or a piece of bread, and then up it would go, scrambling to the top of the tall old clock to eat it.

Elsie also had a doll, and she hardly knew which she loved the most.

One day some of her little playmates came to see her, and they had a splendid time playing "lady" up in the attic. Elsie and her two children, Jean Marie, the doll, and Robert Bunn, the squirrel, lived in her own playroom, while her little visitors took possession of the big room and divided it between them.

"Now, Bunn," said the little mother, "Jean Marie is taking her nap, and I want to go out visiting. So you must take care of your little sister. I will put you in bed with her so you will be sure not to forget. You can go to sleep if you want to, but you must be sure not to leave her, because she might wake up and get scared, you know."

Robert Bunn winked his bright little eyes

as if he understood, and waited to see what she was going to do.

As squirrels do not go to bed in just the same way that people do, he had to let Elsie put him under the cover beside Jean Marie, then he snuggled down close to the doll, and snapped his eyes, as much as to say, "This is not so bad, if you do not leave me too long."

"Now, Bunn, you must stay right there and not move until I came back."

So the little mother fixed herself fine in bonnet and ribbons, and went to call on her neighbors.

While she was in the other room, the fire engines came by and the children rushed down to see. Then the time came for her little friends to go home, so that was the end of the play.

A whole day passed. Elsie was at school in the morning, and in the afternoon she went out with her mother. She entirely forgot her little squirrel whom she had left covered up in the bed with the doll.

The next day proved to be rainy, so Elsie needed her little play-fellows. To her great surprise she found Robert Bunn had been perfectly obedient and stayed exactly where she had put him all the time.

"Wasn't he good, mamma?" she asked in proud delight.

"Yes," replied her mother, "but it wasn't very kind in his little mother to forget him, was it?"

"No, it wasn't," she answered, thoughtfully, "and I'll never forget him again, after he has been so good. I better try and be as good and obedient myself, hadn't I?" she added, looking up a little shamefacedly.—*Annie E. Wilson, in Presbyterian Journal*.

### A KNOWING DOG.

A Newfoundland dog owned by a New Orleans lady, gave an illustration of the fact that in some way dogs comprehend what is said to them.

One day a lady called on his mistress, and during her visit Lion came in rather shyly, lay down on the parlor carpet and went to sleep. The conversation ran on, and the visitor finally said:

"What a handsome Newfoundland dog you have."

Lion opened one eye.

"Yes," said the mistress. "He is a very good dog, and takes excellent care of the children." Lion opened the other eye and waved his tail complacently to and fro on the carpet. "When the baby goes out he always goes with her, and I feel sure that no harm can come to her," his mistress continued. Lion's tail thumped violently on the carpet. "And he is so gentle to them all, and such a playmate and companion to them that we would not take \$1,000 for him." Lion's tail now went up and down, to and fro, and round with great undisguised glee. "But," said the mistress, "Lion has one serious fault." Total subsidence of Lion's tail, together with the appearance of an expression of great concern on his face. "He will come in here with his dirty feet and lie down on the carpet, when I have told him time and again he must not do it."

At this point Lion would doubtless have remonstrated if he could, but, being speechless, he arose with an air of the utmost dejection and humiliation and slunk out of the room, with his lately exuberant tail totally crestfallen.—*Ex*.

# Sabbath School.

## INTERNATIONAL LESSONS, 1896.

### THIRD QUARTER.

July 4.	David King of Judah.....	2 Sam. 2: 1-11
July 11.	David King over all Israel.....	2 Sam. 5: 1-12
July 18.	The Ark Brought to Jerusalem.....	2 Sam. 6: 1-12
July 25.	God's Promises to David.....	2 Sam. 7: 4-16
Aug. 1.	David's Kindness.....	2 Sam. 9: 1-13
Aug. 8.	David's Victories.....	2 Sam. 10: 8-19
Aug. 15.	David's Confession and Forgiveness.....	Psa. 32: 1-11
Aug. 22.	Absalom's Rebellion.....	2 Sam. 15: 1-12
Aug. 29.	Absalom's Defeat and Death.....	2 Sam. 18: 9-17; 32, 33
Sept. 5.	David's Love for God's House.....	1 Chron. 22: 6-16
Sept. 12.	David's Gratitude to God.....	2 Sam. 22: 40-51
Sept. 19.	Destructive Vices.....	Prov. 16: 22-33
Sept. 26.	Review.....	

### LESSON IX.—ABSALOM'S DEFEAT AND DEATH.

For Sabbath-day, Aug. 29, 1896.

LESSON TEXT.—2 Sam. 18: 9-17; 32, 33.

GOLDEN TEXT.—The Lord knoweth the way of the righteous, but the way of the ungodly shall perish. Psa. 1: 6.

#### INTRODUCTORY.

We cannot realize the feeling of David's heart, as with his faithful followers he ascended the Mount of Olives in his hasty flight from Jerusalem. We can imagine, as he reached a certain height, his looking back upon the sacred city, weeping the while, not so much over the fact that he must leave, but that his flight was caused by the evil machinations of his own son. Absalom took possession of the city, and after various counselings with his advisors, arranged his forces and entered the battle-field against his father.

#### EXPLANATORY.

v. 9. The first sentence sums up the fact of the great contest. The forces of Absalom were miserably defeated, there being, according to the 8th verse, more people slain in the wood than upon the battle-field. Scholars differ as to whether Absalom's head was caught in the forks of a tree, or his hair became entangled.

v. 10. A mere statement to a superior of the fact.

v. 11. He stood in fear of the king, who dearly loved his son, therefore, though he might have hated Absalom, yet he dared not take his life.

v. 12. No price was large enough to tempt the servant to kill Absalom, for he had heard David express himself in solicitous terms concerning his son.

v. 13. How highly the people regarded the king is not only seen by this verse (latter part) but also by the 3d verse of the 18th chapter: "Thou art worth ten thousand of us."

v. 14. Joab probably believed that Absalom would always be a "thorn in the flesh" of his father, and, being a brave man, he immediately took the young man's life, being assisted, as seen in the 15th verse, by ten young men.

v. 16. The blowing of the trumpet caused the people to cease fighting. Their leader was slain. There was no more need of destroying life.

v. 17. Thus ended the "pride of his own heart," the insurgent, the poor, wayward Absalom. The place of his death was his burying ground. His was an unnamed grave. Now all fled to their tents to await the pleasure of their great king, and now sad-hearted father, David. There is now a queer-looking structure which marks the burial-place of Absalom. What a lesson to young men!

Verses 18 to 31 are omitted from the lesson. They relate the facts pertaining to a pillar which Absalom had reared in a certain place for himself, and also the running of certain two to inform David that his son was slain.

v. 32. How anxious was the poor father! He cared not whether great spoils had been gotten, or whether he was to be king any longer; it was only, "Is the young man Absalom safe?" And what an answer was given! How hard it is to break the sad news at such a time as this only those who have tried it know. David understood.

v. 33. This verse is one of the most pathetic in all literature. Pen cannot portray the bleeding heart, the tear-stained soul, the agonizing cry of this father of sixty or more years. Only God could appreciate the situation. And no doubt that as Jesus wept in after years, when he stood at the grave of Lazarus, so God sympathized with his child of many battles.

If we love our friends, not only for what they are, but for what they are capable of being, our love will make them better. Thinking kindly of them, and speaking tenderly to them, takes the selfishness out of our hearts, and lifts us to serener heights.—*Spiritual Gems.*

### The Blood Covenant. Continued from page 537.

The name Christian we bear on earth, but in heaven we are to have another "new name."

"To him that overcometh, to him will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it." Rev. 2: 17. N. V.

This is another instance of the blood covenant teaching; and we find a striking illustration of a similar practice in the naming of a boy in one of the aboriginal Australian tribes.

The boys of the tribe are not named until they come to the age when they pass over the line which separates boyhood from manhood. When they become men, they are entitled to a "man's name."

On that occasion the relatives and friends of the "new man" are called together and a great feast is given. At a certain stage of the elaborate ceremonies the young man is given a "new name" by one of the "elders" of the tribe. Before this time he had only temporary or pet names in the family.

When he receives the new name, he is also given a "white stone." This stone, or pebble, is the token, or sign, or proof of his right to the "new name."

Should he be robbed of this possession, or should he lose it, or in any way part with it, his name would go with it. He would have none, and be brought to disgrace, for the "white stone" and the "new name" belong together. When he is given this pebble, it is dipped in the blood of a domestic animal, slain for the purpose.

So much depends upon his carefully guarding that stone that he puts it in the most secure place possible,— "where thieves cannot break through and steal," so he reaches up to the top of his huge, matted head of hair and works his finger down through it to his scalp. Down this opening he drops the "white stone" and closes up the opening, and it is perfectly safe, as no one can get it away from him, and it is always with him.

Let us notice carefully that our Lord promises us the "new name" and "white stone" on conditions. He says, "To him that overcometh I will give," etc. The promise is not to the one who is overcome, but to the one who "overcometh."

I hope that each of you who are not children of the "blood covenant" in Christ will follow the leadings of the Holy Spirit and come to salvation in that blood. You who are in God's family, because you have accepted the redemption of your souls in Christ, the great atoning sacrifice, I exhort you to be faithful in all your duties, glorify God in them, say kind words, and lend a helping hand to those about you in need of encouragement in spiritual things; shed sunshine upon the pathway of the struggling ones you mingle with on the way of life. Be really "overcomers" in your life endeavor in the strength and grace of our covenant brother, the Lord Jesus Christ, to whom be the glory. Amen.

It may not be ours to utter convincing arguments, but it may be ours to live holy lives. It may not be ours to be subtle and learned and logical, but it may be ours to be noble and sweet and pure.—*Farrar.*

### KANSAS LETTER.

O how hot! 100 to 111 degrees in the shade, with hot winds. Late corn injured. Heavy shipping of old corn that sold at 17 to 18 cents suddenly stopped in anticipation of shortened crop and rising price.

The political barometer, too, is high. Kansas, always extreme, if anything, is getting red in the face. The silver craze found congenial elements and made considerable bluster. It is difficult accurately to forecast the election.

There is a fusion, with some confusion, of the Democrats and Populists. Gov. Morrill is making strenuous efforts for a second term. If nominated, much of the church element threatens to oppose him on account of his lukewarmness in enforcing prohibition.

Ex-Senator Ingalls is also an interested campaigner. He wants to see J. J. Ingalls sent back to Washington. In his characteristic opening speech, before 5,000 people, at Lyons, Kan., last week, he said if he had been vacillating, it was because his party had been vacillating. If he had been on all sides of all questions, it was because his party had been. He was the first to come out for the St. Louis platform. He climbed upon it before it was made, and he would stand on any platform the Republican party might make. That party, with any platform, was better for the country than Democracy. He had never scratched the Republican ticket. He belonged to a family of great longevity, and hinted that he would be good for two or three more terms in the Senate.

If the silver forces were noisier at first, the McKinley clubs are more active of late, and many have organized in the past few days. The railway corporations favor these. Senator Thurston, of Nebraska, is to speak here next Wednesday at the ratification and state convention. Topeka is making preparations for a great time during carnival week and G. A. R. reunion, Sept. 28 to Oct. 3.

The work of the Railroad Y. M. C. A. continues quite successful. During the last three quarters, ending July 1, there were 420 new members; 425 removals; \$840 membership receipts; 10,198 baths; 600 letters written; 1,584 at the Sunday afternoon meetings; 1,840 at the daily noon Bible class; 5,005 at Thursday noon coach-shop meetings. There were 11 dailies, 25 weeklies, and 35 monthlies taken. Besides light, fuel, water and rent, the Santa Fe Company has furnished us \$25 per month. About \$100 of old debts were paid, and a balance of \$100 in the treasury July 1. The officials seem quite favorable to the work, and in response to our second quarter's report to the general manager, J. J. Frey, he sent us a highly commendatory letter, with assurance of the continued co-operation of the Railway Company so long as the Association was able to make so favorable a showing.

We miss Sabbath services with our people, but keep track of the work and workers through the RECORDER.

May the richest blessing rest upon the coming Conference, which we hardly hope to be able to attend, but shall, if possible.

G. M. COTTRELL,

Secretary R. R. Y. M. C. A.

TOPEKA, Kan., Aug. 9, 1896.

WHEN people complain of life, it is almost always because they have asked impossible things from it.—*Ruskin.*

## Popular Science.

The Gold Mine at Cripple Creek, Colorado.

Cripple Creek has of late become noted for its gold mine, and also for its troubles among the miners. More than twenty years ago, gold was found at Cripple Creek, and from that time on frequent search has been made, but it was not until 1891 that valuable deposits were found. Since that time, nearly seven millions of the precious metal have been mined, and the output still continues to yield handsomely.

The United States Geological Survey has lately made a map of this section, giving all the geological formations. From this map it will be seen that the gold-bearing field is located on the site of a more recent volcano, and the gold is found in and among the lava that from time to time has been forced up through the fissures in the rocks of tertiary formation; and it is supposed to be the result of decomposing telluride. Iron pyrites are plenty, but they never carry gold.

Gold ore is generally associated with common quartz, but here it is found along with what is known as fluor-spar, or a kind of purple quartz. The fissures in the rocks where this gold is found are sometimes single and of fair width; at others, small and numerous and insignificant; yet, when many cracks are near together, the whole group can be profitably mined. In some instances the ore is found in the openings of the rock, forced into the fractures in the rocks.

Here at Cripple Creek these veins of gold-bearing ore seem to be associated with dikes of lava, of a more recent volcano, than any that we know of as having taken place in this country. May we not, therefore, understand by this that at Cripple Creek occurred a more recent upheaval of rocks from the tertiary regions than at any other place in the United States? And, further, may we not understand from the location of these dikes and fissures, and from gold most always being found in connection with granite, or quartz, that gold exists far below us, in great abundance, and that its appearance on the surface of the earth at all is due to being forced up in its molten state by the power of steam generated in the great boiler-house below, where volcanoes and earthquakes are manufactured?

Dr. Nansen.

Dr. Nansen, the Arctic explorer, who left Norway in August, 1893, in the ship Fram, whom we referred to in these columns, has now returned, after three years spent in proximity to the great center of northern latitudes and longitudes. Dr. Nansen's idea was to drift with the ice in northern currents and thus approach the pole. On Sept. 22, 1893, in latitude 78 degrees and 5 minutes north, and in longitude 133 degrees 37 minutes east, he made the Fram fast to an ice floe; the ship was soon closed in by ice, and it commenced its northward drift. This continued during the autumn and winter.

On June 18, 1894, the Fram was on 81 degrees and 52 minutes north, but was drifting southward. On Oct. 21, they were drifting north again, and passed the 82d degree. On Christmas Eve, latitude 83 degrees was passed, and a few days later 83 degrees 24 minutes was reached. This was the most northern point hitherto reached by man.

On March 3, 1895, the Fram was at 84 degrees and 4 minutes north, but on March 14, it was found the drift was southward again, and they were at 83 degrees and 59 minutes, and in longitude 102 degrees and 27 minutes east. At this point, when Dr. Nansen found that in all probability the Fram had drifted as far north as she would be likely to go, he then selected a single companion, Lieut. Johanson, and with such outfit as was practical to manage, they left the ship and their companions, and nothing daunted, started north over the ice fields and floes, to attain the object of their search. On March 22, eight days after leaving the ship, Dr. Nansen and his companion were at 85 degrees and 10 minutes north. On March 25, three days after, in consequence of the southern drift, they had gained only 8 minutes north, and on March 29, they were at 85 degrees and 30 minutes. On April 3, they were at 85 degrees and 50 minutes. On April 4 they were at 86 degrees and 3 minutes north. The traveling became rougher, and the southern drift stronger; still they pushed on until April 7, when they reached 86 degrees and 14 minutes north. Here no open sea could be discovered, and nothing but hummocks, or frozen breakers, could be seen as far as the eye could reach. On the next day, the 8th, these heroes turned their course with the drifting ice, for Franz Josef Land. The temperature, for three weeks, had been very steady at 40° below zero, yet these Arctic pioneers were clad in woolen clothing, having left their furs on board the ship, to lighten their loads.

Dr. Nansen and his compatriot were met on an ice floe, southeast of Cape Flora, on June 17, by explorer Jackson, of the ship Windward. Such in brief has been the travels of Dr. Nansen. As to the reward to science, and the incidents attending his travels, I prefer to wait for more full reports, before occupying any further space.

Well done, Dr. Nansen. We shall now feel anxious to hear of the safe arrival of the Fram.

YOUNG PEOPLE, having given you the degrees and minutes, of both latitude and longitude, on Sept. 22, 1893, as a starting point, and the same on March 14, 1895, as the point where they left the Fram, from this place you can easily trace north, to 86 degrees and 14 minutes, where they stopped and commenced their return. Take your pencils, find the points, and trace their journey, according to dates and figures, on your school maps, as showing how far north persons have been, and how near to the spot where there is no north, and where, if the world were not out of balance in the southern hemisphere, causing a wabbling motion, one could witness the rolling of a perfect sphere. H. H. B.

### Deafness Cannot Be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucus lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

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### WOMAN'S BOARD.—RECEIPTS.

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Dr. Swinney.....	2 22
Sale of Photographs.....	20 45
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Yung Yung.....	30 00
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Total.....\$1,480 27

Mrs. Geo. R. Boss, Treas.

MILTON, Wis.

IF God never allowed our worldly interests to conflict with our religious duties, we might never know which we loved most, Christ or the world.—Sel.

### Special Notices.

ALL persons contributing funds for the Mizpah Mission, New York, will please send the same to the Treasurer, Mrs. Emma Kenyon, 340 West 56th Street.

THE next session of the Iowa Annual Meeting will convene with the church at Garwin on Sixth-day, Sept. 11, at 10 A. M.

THEO. S. HURLEY, Sec'y.

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

THE First Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. Pastor's address, Rev. L. C. Randolph, 6124 Wharton Ave.

ALFRED WILLIAMS, Church Clerk.

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath.

M. B. KELLY, Pastor.

THE Mill Yard Seventh-day Baptist church holds regular Sabbath services in the Welsh Baptist chapel, Eldon St., London, E. C., a few steps from the Broad St. Station. Services at 3 o'clock in the afternoon. Pastor, the Rev. William C. Daland; address, 1, Maryland Road, Wood Green, London, N., England. Sabbath-keepers and others visiting London will be cordially welcomed.

### WANTED.

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

SABBATH RECORDER, June 13, 1844, to Jan. 1, 1880.

Those having the above, any or all, bound or unbound, which they are willing to dispose of for the purpose indicated, are requested to correspond at an early date with the undersigned sub-committee.

CORLISS F. RANDOLPH,  
Alfred, N. Y.

THE next session of the Ministerial Conference of the Southern Wisconsin and Chicago Seventh-day Baptist churches will convene, in connection with the Quarterly Meeting, with the church at Utica, Wis., on Sixth-day before the third Sabbath in September, Sept. 18, 1896. The following is the program:

1. What are the principles of Hermenutics which determine what portions of the Bible are to be interpreted literally, and what figuratively? Rev. S. L. Maxson.

2. What is Mormonism? Wherein does that church in faith and practice differ from the teachings of the Scriptures? Pres. Wm. C. Whitford.

3. Would it be proper for a person, after conversion, to partake of the Lord's Supper before baptism? Rev. D. K. Davis.

4. How can the church prayer meeting be made more interesting and helpful? Rev. E. A. Witter.

5. The Songs of Solomon. Prof. E. B. Shaw.

6. Conscience; its relations and office, Rev. S. H. Babcock.

7. Advance in the Type of Revealed Religion, Rev. L. A. Platts. Sec.

MARRIAGES.

WILLIAMS—NEWBY.—August 12, 1896, at the home of the bride's parents, Mr. and Mrs. A. G. Newby, near Higginsville, N. Y., by Pastor Martin Sindall, Mr. Irving J. Williams, of New London, N. Y., and Miss Blanche H. Newby.

DEATHS.

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.

LIBER.—At Carteret, N. J., August 15, 1896, of meningitis, Alfred T., infant son of Lilly Etta Dunham and Theodore A. Liber, aged 5 months and 24 days.

A SCOTCHMAN'S EXPLANATION.

"Well, you may say what you please," said Smith. "I, for my part, cannot believe that God would first impose laws on nature, and then violate his own laws. What would be the use of making them if they are to be so rapidly set aside?"

"I dinna ken, sir," said uncle, very reverently, "what God may do, or what he winna do, but I don't regard a miracle to be a violation o' the laws o' nature. There is no violation o' the laws o' God that I ken o', save the wicked accounts of wicked men."

"And what, then," asked Smith, "do you make a miracle to be?"

"I regard it," said uncle, to be merely such an interference wi' the established course o' things as infallibly shows us the presence and action o' the supernatural power. What o'clock is it wi' you, sir, if you please?"

"It's half past twelve, exactly—Greenwich time," said Smith.

"Well, sir," said uncle, pulling a huge old timepiece from his pocket, "it's one o'clock with me; I generally keep my watch a bit forrit [a little forward]. But I may have a special reason the noo for setting my watch by the railway; and so, ye see, I'm turning the hand o' t round. Noo, wad ye say that I had violated the laws o' a watch? True, I have done what watchdom wi' a' its laws couldna hae done for itself, but I hae done violence to none o' its laws. Ma action is only the interference of a superior intelligence for a suitable end, but I hae suspended nae law. Well, then, instead o' the watch, say the universe; instead o' moving the hands, say God acting worthily o' himself, and we hae a' that I contend for in a miracle—that is, the unquestionable presence of the Almighty hand working the divine will. And if he sees fit to work miracles, what can hinder him? He has done it oftener than once or twice already; and who daur say he'll not get leave to do it again?"—*Sunday Afternoon.*

Recalled Stormy Times.

"Well, that looks natural," said the old soldier, looking at a can of condensed milk on the breakfast table in place of ordinary milk that failed on account of the storm. "It's the Gail Borden Eagle Brand we used during the war."

Literary Notes.

Mr. Smalley's Literary Mission Abroad.

George W. Smalley, the famous American editor-author, has been granted a two month's holiday by his paper, the London Times, and has gone abroad on a special mission for *The Ladies' Home Journal*. He has engaged to prepare a short series of articles for that magazine, and is gathering the material for them in Europe. The work will necessitate his spending part of the summer in England, and the remainder in Germany.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder  
ABSOLUTELY PURE

OPPORTUNITY.

When opportunity touches an undeveloped man it is astonishing what power is often displayed: and it is undoubtedly true that, while there are no mute Shakespeares, the world is full of men and women of real power who need only an opportunity to exhibit it. But opportunities are oftener made than found, and opportunities would oftener come to all of us if we held ourselves, in the right sense, at a higher price. We are too easily satisfied with what we have done, and we too early accept what appear to be the limits of our growth. No man or woman ought ever to accept any limits to development. There is a power behind us on which we have a right to count, even when we distrust our own capacity. Right methods of life, right habits of work, and sound aims keep us in touch with that divine power which nourishes and unfolds everything which it feeds. Upon this faith as a foundation we have a right to demand of the new time that it shall give us weight and force and vitality such as the old time never gave us. We have a right to ask of ourselves greater efficiency, energy and freshness. Refusing to set any limit to our growth, we have a right to insist that life shall mean more to us and shall do more through us every year than in any previous year. Mr. Story was once showing a friend who was visiting him in Rome his recent work. "For which of the things you have done," asked his friend, "do you care most?" "I care most," said the sculptor, "for the statue I am to carve next." It is not achievement which brings hope, consolation and inspiration; it is opportunity. If we are immortal, the future is our reality, not the past.—*The Outlook.*

"YE DID IT UNTO ME."

A woman styled Sister Dora gave up her life to nursing sick people. At the head of her bed a bell was fixed by which sufferers could summon her at any hour of the night. As she rose at the sound of the signal she used to murmur these words, as if they were a charm; "The Master is come, and calleth for thee."

It was as if the sick sufferer faded away and in the couch she saw the face that was once marred with the world's anguish. Christ's face across her fancy came, and gave the battle to her hands.

O name above every name, be not only the burden of our song, but the inspiration of our life!

"Every work I do below, I do it to the Lord;  
End of my every action—Thou!"

—*The Word and the Way.*

WHAT IS WEALTH?

By suggestion of one of our exchanges we reprint this from a back number:

Does wealth consist in money, houses, lands, bank stocks, railroad bonds, etc., alone?

We think not. The young man starting in life with no money, but with good digestion, good sleep, good health and ability to work in some profitable employment, has what the aged capitalist would be glad to exchange all his millions for.

What compensation is money for sleepless nights and painful days, or the misconduct of dissipated children?

What brings the greater happiness—the glitter, show, jealousies and falsity of fashionable life, or the heartfelt friendships which prevail so largely in the homes of the industrious poor?

In how many of the palaces of our millionaires will you find greater happiness in the parlor than in the kitchen?

How many millionaires will tell you that they are happier now than when starting life without a dollar?

On the tops of mountains we find rocks, and ice, and snow. It is down in the valleys that we find the vineyards.

Let no man envy those richer than himself until, taking all things into account—age, health, wife, children, friends—he is sure he would be willing to exchange.—*George T. Angell.*

NOT A GOOD EXCUSE.

The excuses given for non-attendance at church are legion. Those offered by church members who are dilatory are usually of a specious kind, and generally reflect upon the sincerity, intelligence, loyalty or piety of those offering them. Some of these excuse makers are rebuked by the *Presbyterian*, which says;

"One of the flimsiest excuses for not attending church is that of the man who neglects the Lord's ordinances because the minister fails to speak to him there. It is pleasant to be kindly spoken to by the pastor on the Sabbath, but he is not ubiquitous and cannot notice everybody at once. He does not intentionally slight anyone, but so many persons and things then claim his attention that he is often unable to recognize as many as he would like to do. He is grieved when his seeming inattention is misconstrued by those upon the lookout for slights, or by those who do not take in the whole situation. But even when the worst phase is put upon his oversight, one is not exonerated from attending the house of God. The sanctuary belongs to the Lord, not to the minister. His worship should hold the first place.—*Christian Advocate.*

THAT BOOK.

That book—that book which we study again and again, and which those who have studied it most find never to be stale; that book which the man who knows it best always finds to be still full of wonderful novelty; that book which continues to the Christian to make new and fresh revelations every time that he reads it; that book which, unlike every other book we know of, takes us, as it were, into the very presence of God, and delivers its message at the foot of his throne—it is that book which it is given to us to give to the world at large; and if we are so honored by the providence God, well may we labor earnestly in support of the society which is God's instrument for thus diffusing the knowledge of himself, and well may we look forward to the great reward to which all students of the Bible will look, namely, to the acknowledgement of the Bible by all mankind as the very word of God himself, the Father of us all.—*The Bishop of London.*

THE YOUNG MAN—A young man just graduated from one of our great universities became a Christian. He remembered that in that university town there was no Church of Christ. He said to a preacher, "I get a hundred dollars a month. I want to give two months' work toward establishing a church near my *alma mater.*" The church is built, the congregation numbers four hundred. The young man's work for the Lord's treasury is still yielding interest.—*Christian Laborer.*

"DIDN'T you tell that young man I was out?" said the young woman.

"O! did, miss," replied Bridget, "but he told me to come back ean axe you agin, so's to be sure O! hadn't misunderstood the name."—*Washington Star.*

The only Alternative of Success

BY G. H. LYON.

Some Condition of Success in the Prohibition Party is Wanting. What Is It?

Note the absolute condition stated by Prohibitionists themselves in the first plank of their National Convention twelve years ago. Pages 7 and 8.

That condition persistently refuses to be modified.

The Prohibition issue has become involved with the Sabbath issue in a way to which we have given little heed.

See page 15; A Compulsory Holiday works evil

See page 16; The Difference.

See page 22; For Repeal of the Sunday laws.

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