

# THE SABBATH RECORDER.

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FIRST ALFRED CHURCH.  
Place of holding the General Conference, 1896.

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## Sabbath Recorder.

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THE cool, refreshing weather during Conference at Alfred was in beautiful contrast with the intense heat of the few weeks preceding. There were occasional threatenings of rain, but only a slight sprinkle once or twice, and that not enough to make any perceptible difference in either attendance or comfort.

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

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

### GENERAL CONFERENCE.

(Concluded from last week.)

#### FRIDAY.—AFTERNOON SESSION.

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

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

2. O. U. Whitford gave a stirring address on "Higher Education in Relation to Missions." (1) There are gigantic enterprises in the world. Enterprises of agriculture, manufactory, commerce, fine arts. All the great enterprises of men in the aggregate cannot compare in magnitude or purpose or results with God's enterprise of evangelizing the world. (2) It is the work of a triune God in saving men from the degradation, ruin and death of sin, and to give to them spiritual life, growth, Christian character. It is the work of life against death, purity against impurity, righteousness against unrighteousness, human rights against human wrongs, human

elevation as against human degradation, of all the glory and grandeur of a Christian civilization as against paganism. This enterprise of mission and evangelism touches everything that is of worth to man in this life and the life to come. (3) This enterprise of world-wide evangelization is to be accomplished by the unity and co-operation of divine and human forces. We are fellow-workers with God, Christ and the Holy Spirit in the accomplishment of this grand work. (4) Now what is the relation of Higher Education to this work? It is fundamental and essential. (a) The missionary should possess all the knowledge, discipline of mind, physical, intellectual and spiritual culture, all refinement and power of soul which a higher education can give. (b) The missionary should be trained in the various languages of men, ancient and modern, as far as possible, that he may translate and impart the Word of God to whom he is called to preach and teach it. (c) The missionary will have to meet subtle philosophy and profound metaphysical thought, and therefore shall be trained in system of philosophy and metaphysics, that he may successfully meet these systems with the truths of the gospel of Jesus Christ. (d) He should be thoroughly trained in the language and contents of the Bible and our schools should have in their curriculum provisions for the study of the Bible, as a text book. (e) All that a higher education can give of knowledge, power and equipment to the missionary will be useless unless vitalized and energized by the higher education and training of the Holy Spirit.

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

We are on a spot consecrated by the fathers to higher education with special reference to a preparation for the ministry.

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

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

Four leading qualities: (1) Knowledge of representative persons, events, and shaping forces. (2) Comprehensive, strong, discerning, skilled in the quick feeling of moral values. (3) Universal, that is, a knowledge of things as interdependently related in a universe. (4) Helpful in the finding of God, exalted in righteousness.

Four sides of the minister's work: (1) A leader, inspirer, and comforter of the people. (2) Appropriation of truth, implying something worthy of appropriation; capacity to appropriate; and skill in passing on to the people. (3) Exposition of the Book of books, with its treasures of knowledge and wisdom. (4) The redemption of the individual, and the purification of society. Such work is worthy of the highest possible physical, mental and spiritual training.

L. A. Platts gave an address on "Higher Education in Relation to Denominational Life and Growth." As in all these instances, we can only give a brief outline of what was said: The treatment of this subject appears

to be very much a matter of definitions. We are to inquire what is meant by "higher education" and by "denominational life and growth," and then discuss, if we can, the relation existing between them. "Higher education is a term commonly used to denote the culture obtained from all schools above the secondary grades, as that of colleges, universities and technical schools. Our "denominational life" may be defined as the organic union of all vital forces, whether individual or churches, representing the Seventh-day Baptist faith. The growth of the denomination is the result of this vital activity. We are to be an intelligent, conscientious, godly people. This is life. We are to become more intelligent, conscientious, godly. This is growth. It is the province of the higher education, as now within our reach, to give us this life and growth. We need the refining fires of a true culture which enables to appreciate the good everywhere, and deepens our sympathies with all conditions of men and puts us and our efforts into contact with the great heart of Christ, on the one hand, and with the heart of the world on the other. Otherwise, are we blind fanatics or narrow sectaries, and not world-evangelizers.

#### EVENING SESSION.

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

#### SABBATH MORNING.

Two services were held on Sabbath morning, one at the church and one in the chapel. Dr. A. H. Lewis preached in the church and Rev. L. C. Randolph in the chapel. Both rooms were crowded—probably not less than 1,600 in both audiences. Dr. Lewis was assisted in the preliminary service by the pastor, Rev. J. L. Gamble and Dr. Platts. Dr. Lewis' theme was "God's marching orders;" his text, "Go forward." After a stirring introduction, briefly referring to the history of Israel and the command of Jehovah to them to "Go forward," he proceeded to answer the following questions:

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

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

2. How shall we go forward? By going



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

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

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

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

At the chapel the preaching services were preceded by a brief song service, led by Dr. O. E. Burdick, after which the Scriptures were read by Pres. Davis, and prayer by Rev. L. R. Swinney. L. C. Randolph preached from Col. 3:3. "Your life is hid with Christ in God." Theme, The Secret of Power. He said in brief: Paul's letters have a special value. (1) As a bulwark of defence for the New Testament against the rationalistic critics. (2) As a special message to us, who are Gentiles. (3) Most of all by virtue of a certain hidden power which prevades them of which this text is the secret; a living, vital connection; the study and experience of a lifetime. God gave us a yearning desire for it. There is the open Bible. "Seek and ye shall find." This hidden life will deliver us from sin and wrong. God with us every day. God's life in effectiveness flowing through us and making it a success. God holding the reins of the universe. Do your best and then just rest on the everlasting arm. We want—not a Christian nation—but the Christian idea of a nation. Your mission is not in behalf of party, but to lift the public life and discussions to the high plane of the Declaration of Independence. O, for a denominational life hid with Christ in God. From our homes are coming the young men, who will carry the banner still on. Tomorrow we move forward under a new plan. But, the new era of denominational life, upon which we are entering, means something more than plans—the baptism with the Holy Ghost and with fire.

SABBATH AFTERNOON.

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

1. Rev. A. B. Prentice spoke of "the causes that led to Absalom's rebellion."

(1) The first cause was to be found in the condition of his own heart.

(2) The political conditions and influences that surrounded him.

(3) The third cause was in his own selfish and corrupt nature; in his ambition and desire for power.

2. Rev. L. R. Swinney spoke of the "Scheme or plot of his Rebellion." The scheme was polished, well laid. He himself was a beautiful young man, but without principle, with a bad heart. Notice his royal surroundings, his magnificent equipment. But having had an unprincipled, heathen mother, what good could be expected of him?

3. E. B. Saunders spoke upon "The open Rebellion."

The conditions already spoken of as surrounding Absalom were favorable. The chief trouble was internal, not external. His hand was raised against God. The question is today how to save that boy, or how to save that girl from their rebellion and death.

4. Geo. H. Utter made the application. He said: In the study of the Book of God do not get the idea in your mind that the men of other times were particularly different from men of these times. They were subject to similar trials and temptations as you are. Absalom was not the bad boy he was, simply because his father or mother were guilty of great wrong. The daily home life is that which influences most; the way you live and talk daily before your children, in your homes or at your table; the way the father talks to his wife and the way she talks back to him. We have been told that Absalom was beautiful and popular, and he was. He had some qualities to make him a leader. His failure was because he had a wrong purpose. If you chose to do something that will lead to success, make that choice of a course because it is right. Success is the carrying out of a high purpose.

Immediately after the close of the Sabbath-school, a prayer meeting of the Y. P. S. C. E. was held. The attendance was large, the audience room of the church being filled. The meeting was led by J. W. Crofoot, and a choir of Endeavorers was under the guiding of Rev. J. A. Platts. The subject was membership in the church. A large number participated, both praying and speaking, and the interest was great. As the meeting was closed with the Endeavor benediction, the congregation separated with the feeling that it had been one of the choicest during the sessions.

EVENING AFTER THE SABBATH.

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

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

The Treasurer's Report was presented by Mrs. M. B. Cunningham, after which Miss Susie Howell sang a solo.

The remarks by Miss Susie M. Burdick narrated many of her observations of the doings and customs of the natives in China. Her words were well calculated to instruct her hearers in many ways, concerning the real character of the Chinese, and to remove false impressions and prejudices that are so common relative to the real Chinese character. Concerning the results of the work in China, about which so many are inquiring, she said that the last fifty years has been the

beginning of a great work. These have been years of seed sowing; years of laying foundations. During these years, little by little their prejudice has been giving way, their opposition overcome. They are becoming approachable. They are not afraid of us, as they were formerly. In addition to all this preparatory work, and the gains in several ways, there have also been actual conversions. They are a steadfast people. When once genuinely converted, they remain firm and true to their faith. She gave some remarkable instances in our own mission, illustrative of the steadfastness of the converts under very trying circumstances and strong inducements to abandon their adherence to our mission. She also spoke of the reflex influence on our own people, as one of the most important results of this work, and appealed to her hearers to become more thoroughly consecrated in this work.

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

SUNDAY MORNING.

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

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

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

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

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

4. That Conference earnestly recommend the churches which shall provide for the public entertainment for delegates and visitors to confine the bill of fare to simple and substantial food.

Respectfully submitted,

I. J. ORDWAY,  
A. B. PRENTICE,  
C. C. CHIPMAN,  
L. A. PLATTS,  
T. L. GARDINER, } Com.

The Committee on Petitions presented a report, which was adopted as follows:

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

1. Respecting the petition from the Cumberland (N. C.) church, relative to the remittance of money to aid the resident Jews of Palestine, your Committee recommend that Missionary Secretary O. U. Whitford be authorized to act in their behalf in the fulfillment of their request.

2. Respecting the petition from the Asaa Vensyssel (Denmark) church for admission to this Conference, we recommend that final action on the same be postponed until the Conference of 1897, in the hope that all misunderstanding as to the relation of churches to the Conference may be removed, and that to that end we recommend that Bro. S. J. Bakker, of Rotterdam, be sent to visit this church.

3. We recommend that the petition of the church at Talent, Oregon, be granted, and that Missionary Secretary O. U. Whitford be recognized as their delegate.



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

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

6. We recommend that the petition of the church at Elk, Indian Ter., for admission to this Conference be granted, and that the Rev. Dr. Platts be recognized as their delegate.

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

A. R. CRANDALL,  
C. WHITFORD,  
MRS. J. E. B. SANTEE, } Com.  
F. A. DUNHAM,

The Annual Session of the American Sabbath Tract Society opened at 10 A. M., with President Charles Potter in the chair. Dr. A. E. Main offered prayer, and after the election of Principal F. L. Greene and Arthur L. Spicer secretaries *pro tem.*, the president briefly remarked that the Fifty-third Annual Meeting of the Society was opened.

The President spoke of the unanimity of action in all the doings of the Tract Board. He also spoke of the difficult problems that had come before the Board during the year, and stated that the plant for the Publishing House is now nearly new, in much better condition than ever before, and that it has cost the denomination less than \$200 for this improved condition. The improvements came through the sale of the former plant and gifts from individual members of the Board.

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

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

After the reading of this able report the collection was taken amounting to \$127.13, making in the aggregate of collections for the two days \$381.94

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

#### AFTERNOON SESSION.

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

Walton H. Ingham was the first speaker. He spoke of "Our Publications." He referred to the value in scholarship and research of the books published by Dr. Lewis, and urged that these volumes should be found in every home library. He urged the importance of taking and reading the SABBATH RECORDER. After speaking of its value as an educator and medium of communication from churches in its Home News department, he made a practical suggestion, that each church raise additional subscriptions, in the ratio of 8 persons for every 100 members. That will raise the subscription list from 2,200 to 3,000 during the coming year. He called for expressions from others, after himself pledging for Milton. Many representatives of other churches responded and promised for their churches to raise the required numbers. Mr. Ingham then made an eloquent appeal

for the circulation, support and reading of the *Evangel and Sabbath Outlook*.

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

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

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

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

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

Bro. Whitford wished at the outset to guard against any wrong impression, growing out of the fact that because the three speakers, Ingham, Lewis, and Ordway were tall men and he himself less in stature, that, therefore his subject was of less importance. He said his theme was of fundamental importance. We are as yet in our infancy in our conception of the spiritual significance of the Sabbath. We are beginning to get a little beyond the mere idea of rest as the most important thought in Sabbath-keeping.

Consecration means to be just what God wants us to be. So in Sabbath-observance, consecration means that we should be and do just what God wants us to be and do on the Sabbath.

As to the need of greater devotion to our work. The question, as has been often stated, is not limited to the mere Sabbath-day, or Sabbath-observance. But the broader question in maintaining the Sabbath comprehends the defense and perpetuity of the law of God. It means the preservation of the Bible itself. We need greater devotion in maintaining this holy day, even as a loving, devoted daughter is devoted to the care of an enfeebled mother. He expressed the suspicion that the failure last year to furnish the funds for the maintenance of Dr. Lewis was more from a want of devotion to the work than from lack of ability to do.

Additional remarks on lines connected with the Annual Report were made by L. M. Cottrell, O. S. Mills, H. P. Burdick, T. A. Gill, S. H. Davis, J. P. Hunting, C. W. Threlkeld, G. S. M. Cottrell, U. M. Babcock, Mrs. Perie R. Burdick, Mrs. Maria S. Thomas, Mr. Freeze, Editor *Friendship Register*, J. D. Spicer, E. B. Saunders, Geo. H. Utter, S. S. Powell, J. Kenyon, A. H. Lewis, L. C. Randolph, and L. E. Livermore.

#### EVENING SESSION.

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

The evening session opened with a praise service led by Thomas Burdick of Little Genesee. C. W. Threlkeld offered prayer, and on call for the question the report was adopted.

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

President, Charles Potter, Plainfield, N. J.; Recording Secretary, Arthur L. Titsworth, Plainfield, N. J.; Corresponding Secretary, F. E. Peterson, New Market, N. J.; Treasurer, George B. Titsworth, Plainfield, N. J.; Vice-presidents, J. F. Hubbard, D. E. Titsworth, I. D. Titsworth, L. C. Rogers, S. D. Davis, L. E. Livermore, A. B. Prentice, E. B. Saunders, S. I. Lee.

Directors, Charles Potter, J. F. Hubbard, D. E. Titsworth, L. E. Livermore, I. D. Titsworth, A. B. Prentice, L. C. Rogers, E. B. Saunders, S. D. Davis, F. E. Peterson, A. L. Titsworth, W. M. Stillman, Stephen Burdick, A. H. Lewis, J. D. Spicer, Ira J. Ordway, J. M. Todd, J. B. Clarke, C. C. Chipman, W. C. Burdick, E. R. Greene, J. M. Titsworth, H. V. Dunham, S. I. Lee, J. A. Hubbard, W. C. Daland, J. G. Burdick, Geo. B. Titsworth, Wm. C. Hubbard, Stephen Babcock, G. E. Stillman, F. S. Wells, A. E. Main, I. L. Cottrell, H. D. Clarke, E. H. Lewis, O. U. Whitford, Edwin Shaw, C. F. Randolph, G. B. Carpenter, H. D. Babcock, H. M. Maxson, Edgar H. Cottrell, Geo. H. Utter, L. C. Randolph, Geo. W. Lewis, T. L. Gardiner, F. L. Greene, A. A. Titsworth.

The Committee on Resolutions reported as follows;

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

E. A. Witter advocated the sentiments of this resolution in an earnest appeal for loyalty to our own publications.

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

Clayton A. Burdick eloquently supported this resolution, after which it was adopted by a strong vote.

3. *Resolved*, (1) That we devoutly recognize the essential connection between spiritual Sabbath-keeping and all forms of private and public moral and religious life; and (2) that the hearty support of our Sabbath Reform work will give evidence of our righteousness as a people.

M. B. Kelly, Jr., earnestly urged the importance of this resolution, and pointed out that spiritual power comes from the spiritual observance of the Sabbath. This resolution was heartily adopted.

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

The fourth resolution, which was the climax of all in the enthusiastic support of the people, was spoken to by W. H. Ingham, A. B. Prentice, T. L. Gardiner and A. E. Main.

The strong words of these brethren were listened to with intense interest. But all who were in that large audience were well prepared to vote for the resolution, even before their appropriate words were spoken.

From the first hour of the assembling of the General Conference, it became evident that the action proposed by this resolution was to be the leading thought of this Conference. This feeling culminated in the sessions of this day and the final resolution of instruction to the Board.

The vote being called on the resolution, the vast audience of perhaps a thousand people arose with great unanimity.

Dr. Lewis being called for, made tender remarks indicative of his willingness to go if the people will go with him. He appealed to the young men to be preparing to take up and carry on the work with him, and continue the warfare when he shall fall in battle.

Dea. J. D. Spicer, of Plainfield, N. J., being called upon, spoke in behalf of the Plainfield church. He mentioned the close relationship existing between Dr. Lewis and his church. Still he had no doubt that the church, with all of their attachment for him as their pastor, would yield to what is so universally considered the greater demands upon him, and cheerfully unite with the people in his maintenance.

MONDAY MORNING.

At 9.15, O. S. Mills conducted a devotional service, and at 9.30 the President of the Conference called for the reports of standing committees, some of which were made and acted upon.

E. B. Saunders presented for the affectionate remembrance and prayers of the Conference the many pastors and ministers who cannot be with us at these inspiring sessions. Brethren W. B. West and A. E. Main were asked to offer prayers in their behalf. E. B. Saunders, J. A. Platts and Geo. B. Shaw were appointed a committee to communicate to these dear friends of our cause our interest in them and their work.

The committee appointed last year to consider and make recommendations concerning the establishment of a Seventh-day Baptist Employment Bureau reported through the chairman, E. B. Davis. The report was adopted.

Your Committee appointed to organize and put in operation an Employment Bureau were, at their first meeting, brought face to face with the fact that as a committee they could not assume the power to organize such a Bureau as was contemplated at the time of their appointment, the General Conference alone being vested with such power; therefore your committee could act only as a committee. Four meetings have been held during the year; some correspondence has been attended to, besides personal applications for assistance in obtaining help and employment.

At our meetings some plans have been considered, and your committee would advise the appointment, at this General Conference, by the Committee on Nominations, a sufficient number of persons to form the contemplated bureau, the same to be known as the Seventh-day Baptist Bureau of Employment and Correspondence.

That the said Bureau devise a system of fees, payable by those who receive assistance from the Bureau, sufficient to cover the necessary expense incurred in securing the desired object; each applicant paying all the expense of his individual case; the Bureau to be a permanent organization, subject to the will of the General Conference.

Respectfully submitted.

E. B. DAVIS,  
B. C. DAVIS,  
W. H. CRANDALL, } Com.

The Committee on Resolutions reported, and this report was made a special order for 7.30 this evening.

The Committee on Social Purity reported, through the chairman, Dr. Lewis, which report was adopted.

Your delegate asks leave to report that he attended the "National Purity Congress," held at Baltimore, Md., Oct. 14-16, 1895. It was a marked success in all respects. The attendance was phenomenally large, and the work of the Congress was reported in the daily press throughout the United States. Such an interest was created that supplemental "Conferences" were held in Philadelphia, Boston, New York, respectively, in November, December and January following. Your delegate was asked to prepare an address on "The Sacredness of Fatherhood," which was presented at the Congress and repeated at each of the supplemental Conferences. This address is one of four "Addresses and Papers" since issued in a large illustrated volume by the American Purity Alliance of New York. Your delegate has had the pleasure of presenting a copy of this valuable book to each of our denominational school libraries, and he commends it to members of the Conference as the most valuable volume in the language upon the purity question.

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

A. H. LEWIS, *Delegate.*

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

The Committee on Catechism reported as follows:

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

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

The expense of printing the edition, including a circular containing "suggestions" to teachers and superintendents as to its use, was \$23.37.

Your Committee did not feel authorized to decide whether these charges should be made to the churches individually for the copies sent, or whether the sum total should go into the financial budget of the Conference at this session. The Publishing House has kindly consented to carry the bill until this time.

Your Committee must add the earnest wish and hope, that pastors, superintendents, and parents will cultivate the use of this catechism. One gratifying response has come to the Committee from a pastor in Ohio, who, writing for additional copies, said, "We ought to have had this fifty years ago."

All of which is respectfully submitted.

A. H. LEWIS,  
MRS. H. M. MAXSON,  
WM. L. CLARK, } Com.

The Committee on Denominational History reported as follows:

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

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

I have arranged with the Tract Board to place in their hands, within two years, the materials for a 400 page "Popular History of the Seventh-day Baptists," in this country and in Europe. The work will contain at least 100 illustrations, chiefly small likenesses of our prominent men and women in the past, and small views of buildings, baptismal places, groups of delegates, etc. The manuscript and photos will not cost the Board any money. I receive nothing from them for my labor, and they publish and sell the work without any expense to me. This they will do, as I understand, if they receive in advance sufficient encouragement from our people. The work can be furnished for about \$1.50 per copy. I have already begun the preparation for it.

This plan we heartily commend to the General Conference.

Your Committee are also glad to know that others are collecting valuable material that may be available for a definite and reliable history of our people, and we would especially mention the painstaking care and perseverance

of Bro. Charles Henry Greene in collecting the history of isolated Sabbath-keepers and extinct churches.

L. R. SWINNEY,  
GEORGE J. CRANDALL,  
ALBERT WHITFORD, } Com.

The President at this point extended the right hand of fellowship to four churches, through their representatives as follows: Talent, Oregon, and Rotterdam, Holland, were thus received through their representative, O. U. Whitford. Colony Heights, Cal., represented by Mrs. Lorenzo Thomas, was received and the church at Elk, Indian Territory, was received, the right hand of fellowship being extended to Dr. L. A. Platts.

On motion the Committee on Railroad Rates to the next General Conference was appointed, consisting of Ira. J. Ordway and D. E. Titsworth.

SABBATH-SCHOOL BOARD.

At 10.30 the Sabbath-school Board, presided over by L. R. Swinney, presented their annual exercises and report. Geo. B. Shaw read the first 16 verses of the 119th Psalm, J. A. Platts offered prayer, and, after singing, the Secretary of the Board presented his annual report. This report covered the work of the Board during the year in editing and managing the *Helping Hand*, conducting Sabbath-school Institutes, and the Home Class Department. The report took a very hopeful view of the condition and work of our Sabbath-school interests.

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

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

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

AFTERNOON SESSION.

Further business was transacted by the Conference from 1.30 to 2.00 P. M., including the presentation and adoption of the report of the Committee on Nominations as follows:

Your Committee on Nominations would respectfully report, recommending as follows:

CONFERENCE.

President, Prof. Frank L. Greene, Brooklyn, N. Y.  
Secretary, E. P. Saunders, Alfred, N. Y.  
Corresponding Secretary, L. A. Platts, Milton, Wis.  
Treasurer, W. C. Whitford, Alfred, N. Y.

VICE-PRESIDENTS.

Eastern Association, C. H. Stanton, Westerly, R. I.  
South-Eastern Association, T. L. Gardiner, Salem, W. Va.  
Central Association, S. C. Maxson, Utica, N. Y.  
Western Association, W. H. Crandall, Alfred, N. Y.  
North-Western Association, Allen B. West, Utica, Wis.  
South-Western Association, W. R. Potter, Hammond, La.

WOMAN'S EXECUTIVE BOARD.

Honorary President, Mrs. Harriette S. Clarke, Milton, Wis.  
President, Mrs. J. B. Morton, Milton, Wis.  
Corresponding Secretary, Mrs. Albert Whitford, Milton, Wis.  
Treasurer, Mrs. George R. Boss, Milton, Wis.  
Recording Secretary, Mrs. E. M. Dunn, Milton, Wis.  
Editor of Woman's Page in the SABBATH RECORDER, Mrs. Rebecca T. Rogers.  
Associational Secretaries: Mrs. C. R. Clawson, Salem, W. Va.; Mrs. Anna Randolph, Plainfield, N. J.; Mrs. Maria Williams, DeRuyter, N. Y.; Mrs. E. A. Lyon, Richburg, N. Y.; Miss Phoebe S. Coon, Walworth, Wis.; Mrs. A. B. Landphere, Hammond, La.

TRUSTEES OF MEMORIAL FUND.

J. F. Hubbard, Plainfield, N. J.  
J. M. Titsworth, Plainfield, N. J.  
J. D. Spicer, Plainfield, N. J.



## YOUNG PEOPLE'S PERMANENT COMMITTEE.

President, E. B. Saunders, Milton, Wis.  
 Secretary, Reta I. Crouch, Milton, Wis.  
 Treasurer, J. Dwight Clarke, Milton, Wis.  
 Associational Secretaries: Roy F. Randolph, New Milton, W. Va.; E. G. Carpenter, Ashaway, R. I.; G. W. Davis, Adams Centre, N. Y.; Eola Hamilton, Alfred Station, N. Y.; Edwin Shaw, Milton, Wis.; Leona Humiston, Hammond, La.

## SABBATH-SCHOOL BOARD.

President, L. R. Swinney, DeRuyter, N. Y.  
 Secretary, J. Allison Platts, Leonardville, N. Y.  
 Treasurer, Charles J. York, DeRuyter, N. Y.  
 Vice-Presidents: M. H. VanHorn, Salem, W. Va.; Ira Lee Cottrell, Shiloh, N. J.; Martin Sindall, Verona, N. Y.; George B. Shaw, Nile, N. Y.; H. D. Clarke, Dodge Centre, Minn.; Geo. W. Lewis, Hammond, La.

## LABOR BUREAU.

President, T. M. Davis.  
 Vice-President, L. K. Burdick.  
 Secretaries: E. B. Davis, L. C. Rogers, V. A. Baggs.  
 Associational Secretaries: Worden Davis, South-Eastern Association; Corliss F. Randolph, Eastern Association; J. A. Platts, Central Association; T. B. Burdick, Western Association; W. K. Davis, North Western Association; Geo. W. Lewis, South-Western Association.

B. C. DAVIS,  
 REBECCA T. ROGERS,  
 ALBERT WHITFORD,  
 S. H. DAVIS,  
 J. D. SPICER, } Com.

At 2 P. M. the special order was the Young People's Session and report to the Conference.

E. B. Saunders, president, presided. After singing, J. B. Cottrell read the Scriptures and brief prayers were offered by several.

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

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

Mr. Grant Davis, Adams Centre, N. Y., gave an address, and W. K. Davis, Milton, Wis., presented a paper on "Seventh-day Baptist Young Men and the Business World." Rev. T. J. Van Horn read a paper on "Sabbath Reform and Union Societies."

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

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

Three papers were presented:

1. "The Junior Endeavor as a Means of Developing Christian Character," by Miss Jessie Mayne, of Brookfield, N. Y.

2. "The Junior Endeavor as a Means of Developing Children for Church Work," by Rev. Dr. A. H. Lewis.

3. "The Relation of the Senior Society to the Junior Society," by Prof. O. S. Rogers, Brookfield.

Thus ended this very pleasant and profitable session.

## EVENING SESSION.

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

Your Committee on Resolutions begs leave to submit the following report:

1. *Resolved*, That we thank God and take courage for the more than usual success attending our evangelistic, missionary, and Sabbath reform work, and the advanced steps taken at this Conference, that we pledge our support and co-operation, and that we pray, work, and contribute more than ever before, in order to occupy these open fields.

2. *Resolved*, That we consider our institutions of learning indispensable to the best development of our denominational life and the broadest and most stable

fulfilment of our denominational mission. We earnestly commend them to the patronage of our people, and urge that they be sustained liberally in a financial way.

*Resolved*, That for the spirit of evangelism existing in our schools we are profoundly grateful.

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

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

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

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

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

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

8. *Resolved*, That we hereby tender our grateful thanks to members of the Railroad Committee—Ira J. Ordway, David E. Titsworth and H. D. Babcock—for their arduous and insistent efforts in successfully securing the reduced rates and other accommodations from the railroad, and extend our thanks to the Trunk Line Association, the Central Passenger Committee, and especially the Erie Railroad, for their courtesy in granting reduced rates and other accommodations.

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

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

He had served the Seventh-day Baptist Memorial Board as Treasurer for a quarter of a century with rare faithfulness and ability, having been present at every Quarterly Meeting of the Board until the one at which his last report to this body was adopted on the day preceding his death.

While we rejoice in the memory of his services, we pray for God's blessing upon those to whom his trust will fall, and send to his stricken family that Christian sympathy which divine love begets in the hearts of those who are united in the service of truth and righteousness.

CLAYTON A. BURDICK,  
 C. C. CHIPMAN,  
 S. S. POWELL,  
 J. B. WHITFORD,  
 EDWIN SHAW,  
 WARDNER DAVIS, } Com.

The first Resolution was read and adopted without remark.

The second was read and remarked upon by T. L. Gardiner, who especially commended the sentiment of evangelism which is sufficiently prominent in our schools to be worthy of remark. The resolution was adopted.

The third resolution was read and remarked upon by Mrs. Ennis, of Rhode Island, J. P. Hunting, L. E. Livermore, Samuel Davis, S. B. Smith, and was adopted.

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

The committee proposed in the resolution was appointed.

The fifth resolution was read and adopted without remark.

The sixth resolution was read and adopted without remark.

The seventh resolution was read and adopted without remark.

The eighth resolution was read and remarked upon by F. E. Peterson and E. P. Saunders, and on motion further consideration of this resolution was waived to give the committee time to complete it.

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

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

The eighth resolution was again read as completed and adopted.

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

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

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

After finishing up a few items of business, the Conference, under the direction of the President, spent the closing hour and a half in testimony. Many brief, but earnest and deeply devout, words were spoken. T. L. Gardiner, L. E. Livermore and A. E. Main were asked to offer prayer especially remembering in their petitions the Education, Tract and Missionary Societies respectively. After these prayers, the singing of a song of praise, and appropriate words from pastor Gamble, President Ingham, and Dr. Lewis, the singing of "All hail the power of Jesus' name," and the benediction by Dr. Lewis, the Ninety-fourth Session of the Seventh-day Baptist General Conference was declared adjourned to meet with the church in Salem, W. Va., on the Fourth-day before the fourth Sabbath in August, 1897.

## CONTRIBUTED EDITORIALS.

Alfred and the Conference.

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

What a place for a University? Sheltered here between the everlasting hills, the ruggedness and grandure of the scenery must be somehow inwrought into the growing soul. Elder Dunn said he wouldn't be born on a prairie. Dear man, there was a twinkle in his



eye, but he meant it. How an old New Yorker loves these hills! He never gets over yearning for them, however far he may wander. They do raise some corn here, but their specialty is men. Think of Kenyon and Allen and all the royal list—many of them still living and helping the world. God bless thee, old Alfred. God grant thou mayest be true to the self-sacrificing spirit in which thou wast builded.

“WHO HUSTLE WHILE THEY WAIT.”

Strong, true, firm and clear was sounded the keynote of the annual session, in the President's opening address. He knew what it meant to be a Seventh-day Baptist, and he welcomed the responsibilities with the serene consciousness of that power which is ones for the seeking. “As obstructionists we are criminal, as spectators we are faithless, as consentors we are despicable.” The business man cropped out in “the nineteenth century modification is that all things come to those who hustle while they wait.” Many who were present will never forget the impressive silence that pervaded the room during the closing sentences. “I invite you, young men, . . . to make the restoration of His Sabbath the supreme effort of your lives. Do you ask what is the reward of those who enlist in this conflict? When Garibaldi was arousing the dormant spirit of his native country to throw off the 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?’ He answered, ‘battles, wounds, hunger, abuse,—victory.’”

UNITY.

Yes, unity through diversity. If you ever find a man who believes just as you do, you may know that there is something the matter with him. We all have our personal equation—we see things differently. Let us talk it over. Christian discussion is not opposed to harmony; it is the basis of it.

There are three kinds of homes. There is one where the different members hold their disagreements and prejudices in bitterness and anger. The sharp, cruel words fly back and forth cutting and scarring like knives into the heart's blood. If there is any sad spot on this earth, it is such a home. There is another kind of home where there are also misunderstandings, resentments and the smarting sense of injustice; but they are suppressed. They smolder away for years, never flashing out and burning up. They brood in the heat and are magnified by the darkness. And so the two who ought to walk the pathway of life hand in hand, drift farther and farther apart. They live in the same house, eat at the same table; but between them there is a great gulf fixed. It is harmony in form, it is not in reality. It may be a better way to live than the first, but it is not unity. There is still another home, and here again there are misunderstandings and differences of opinion; there always are. But one says to the other, “let's sit down and talk it over. It seems to me thus and thus.” The other listens patiently and answers: “I did not know that you felt in that way. There is one point there that I never thought of before; but it seems to me thus and thus and thus,” and as they talk on they see more clearly and draw nearer together. Not that they agree exactly, but they make mutual concessions and decide upon a common course of action. The mis-

understandings are cleared away, and the sun shines out, and if we could lift the veil from that home just then, we should see one of those beautiful love scenes which the good Lord intended should be in every home.

There are three ways for the people of a denomination to get along with each other. I am told that in the early years of our denominational married life, before we had learned to live together, our annual gatherings were sometimes marked by bitterness. There were stern, rugged men, unyielding in their opinions, holding even their methods sacred. Wounds were given and taken which many a good man carried to his grave. That day has gone by, please God, forever.

If there are ever instances of the second phase of denominational life, that of suppression, they are only temporary and ephemeral. They do not represent the spirit of our people. We are in the third. If I do not mistake the temper of the young men who are now coming upon the stage of action, we shall remain there. Let not the word “faction” be so much as named among us; and as for the name “enemy” we know not whence it is, it is not in our dictionary. Free men and free speech. Discussion as open and loving as the sunlight. This is what we believe in. A Seventh-day Adventist brother once told me what fault he found with us as a people (he made some good points too). On the principle that one good turn deserves another, I told him somewhat of the things I had against his people. One of them was their cast-iron mold of doctrine. It seemed to me that they wanted to put everybody into it and clap the door shut so that when they came out they would all be the same size and shape and believe exactly alike. He winced a little but responded bravely to the charge: “If there were some passage of Scripture,” he said, “of whose interpretation you were in doubt and the leader of your people—by the way, who is your leader?” “We haven't any,” I answered, “except the Lord Jesus Christ.” “Well, who would naturally be chosen as your representative?” “Doctor Lewis.” “Well, if Doctor Lewis should stand up before the people and explain the passage of whose interpretation you were in doubt, wouldn't you accept his explanation?” “My dear brother,” I said, “I would accept it for just exactly what it proved itself to me to be worth. Much as I love and honor Doctor Lewis I cannot let him interpret my Bible for me. I must have it first hand. What is more, my Brother Lewis would be the last man to ask me to do otherwise. It would be like him to close his discourse by reminding his hearers that they were not to believe a thing because he said it, but that every man must himself answer to God with his open Bible before him.”

We look at the future, our work and its needs, through different eyes. Our differences take their very intensity from our love for the cause. But brethren, O my brethren, shall we not have a mighty harmony of action? Shall we not decide from a full consensus of opinion what is the wisest and most effective and the best thing to do, and then—do it? Shall we not enter upon a grand new era of denominational life which shall be marked by a unity such as we have never known? Shall we not pray for and expect that fuller baptism of the Holy Spirit which shall compact us into a solid plalanx for our holy war?

OF INTEREST TO FARMERS.

NEW YORK STATE AGRICULTURAL )  
EXPERIMENT STATION. }

The New York Agricultural Experiment Station has just issued a bulletin which is of especial interest, just at this time, to every farmer in the state, as it treats of that much dreaded pest, the army worm, which has so recently made sad havoc in many of our grain and pasture fields. The Bulletin is No. 104, New Series, and is entitled, “Notes on the Recent Invasion of the Army Worm.” The surprising and sudden increase in the numbers of this pest has been well styled the entomological event of the season. It has also been an event which will be long remembered by a majority of the farmers of the state and especially by those who have suffered a heavy financial loss in consequence. The prompt work of the Experiment Station authorities in distributing needed information should be appreciated by everyone interested in agricultural pursuits. The numerous letters and telegrams which were daily received from farmers in almost every section of the state, complaining that fields of wheat, oats, rye, corn, barley, timothy and pasture land were being destroyed by hordes of worms, were promptly replied to and in many cases telegrams were sent in order that the needed information might be more promptly received. Circular letters were also sent to some of the newspapers of the state. In addition to this, the Station Entomologists were sent to some of the infested sections to direct, when necessary, the work of checking the advancing armies of worms and also to make such observations as to the life history and habits of the insect as opportunity afforded, and would be useful in case of future outbreaks of a similar nature. Although it was ascertained that the outbreak is well distributed throughout the state, those sections which are largely given to dairying and stock-raising seem to have suffered the most. The first news of the appearance of the worms came from some of the south-eastern counties, but soon similar reports were being received from many other counties, including St. Lawrence on the north, Suffolk on the south-east, and nearly all of the southern and western counties.

In addition to a review of the invasion of the army worm, this bulletin gives, concisely, a general review of the life history and habits of the insect, together with such additional remarks in this connection as are deemed of interest at this time. One item of especial interest is the description of the work of a parasitic fly which has been an important factor in decreasing the numbers of the worms; also a bacterial disease which makes quick work of its victims. Considerable space is given to directions for the treatment of previously infested fields. It is stated that rolling the ground, clearing up all rubbish from the infested fields and, where practical, burning over infested sections, will kill many of the worms which are now in the ground, or under stones and rubbish. Suggestions as to crops as partial substitutes for corn and oats destroyed by the worms are also given. Among the crops suggested are barley and peas, which may be grown as a partial substitute where the destroyed corn was intended for a soiling crop, and in case of excess may be used in the silo. At the close of the bulletin a review of the most satisfactory methods of checking the worms during an invasion is given.

Altogether the bulletin is a timely one and will especially recommend itself to busy farmers, not only because of the useful information it contains, but because of the concise manner in which it is written. The text is illustrated by line cuts and two full page plates. Like all other bulletins published by the Station, this one is sent free on application.



## Missions.

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

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

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

### RELATION OF THE CHINESE GOVERNMENT TO MISSIONS.

BY REV. W. A. P. MARTIN, D. D., PEKING, CHINA.

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

of western cannon. I shall speak of five periods.

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

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

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

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

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

3. The wider franchise under treaty stipulations was the fruit of the second war with England known as the "Arrow War," in which France took part. At Tientsin, in 1858, the ministers of the four powers, Great Britain, France, Russia, and the United States, each in his own treaty, inserted full stipulations by which the whole empire was thrown open to missionary efforts, a thing unprecedented in the history of the world.

4. The period of popular persecution, by

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

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

### SUCCESS.

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

Failure in prayer; prayer is the crucial test. So many Christians pray with no expectation of being answered; prayer is a form, but a failure with them. Why? No Holy Spirit to indite, inspire, present, and answer prayer. They have no account in the bank of heaven; they draw checks daily, but they are never honored, never paid, never expected they would. Such business with God is not a success. There must be an indwelling Holy Spirit and then no failure. Success in church



work. Without him—none. It makes but little difference, how much money, or brains, or machinery, if destitute of him, there is no power. The church is a failure without the Holy Ghost. So business; no success, real success in business, except done with him, for him, and for others. Self-success is no success. Real success is unselfish success. Do business for God, make money to use for his purpose and glory, and not to consume on your lusts. Make all you can, give all you can, save all you can, but whatsoever you do, do all to the glory of God. There is no success in a Christian life without him. None were ever successful without him, none ever failed who received him. Peter, James, and John with all their associates were failures until they received him, and then they became successes. So you, so I, in, and of ourselves, failures; in, and of him, successes. In him, "our leaf also shall not wither and whatsoever we do shall prosper." In him is no failure at all; all success.—*The King's Messenger.*

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

To the Editor of the SABBATH RECORDER:

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

The next day we started for an excursion through the Highlands *via* Loch Lomond, Ben Lomond, the Trossacks. Then we took a four-horse coach drive between the Lochs to Annochar, Ben Arthur, The Cobbler and his Wife, Loch Long, thence by boat, then by rail to Glasgow. This proved to be one of the most enjoyable days of my life. We then started for Edinburg, which we reached at 7.30 P. M., immediately registering at the Royal Hotel. We took a little walk about this city of note, and then retired early, ready for the morrow. The next morning, after an early breakfast, we consulted our guide and planned to visit the following places of note. Passing through High Street, so named because Mary, Queen of Scots, passed along this way from her palace, Holyrood, to the Castle of Edinburg (then a fortress), in 1556, when fleeing for safety; then we visited Edinburg University, St. Giles Cathedral, Parliament and Law Courts, where I saw for the first time a regular English court (trying a divorce case); Grey Friar's church-yard, Museum, grave of John Knox, marked J. K. 1572; thence to the Castle of Edinburg. Being weary with our day's journey, we returned to our Hotel Royal for the night. The following morning we visited Holyrood Palace and the Queen's Park adjoining; climbing the crags, we turned our faces toward "King Arthur's Seat" (822 feet high), a hill of magnitude, indeed, over the Hunter's Bogg.

After three day's in Edinburg, we book for London, *via* S. S. Melvina, on the North Sea. We enjoyed our supper and that was all, for we dropped from the harbor at Leith right into a rough and stormy sea, and the steamer was so uncertain; for nearly two days and nights we were rocked about, and

very thankful to sail up the Thames and drop anchor near Tower Bridge, July 27.

Very weary were we, yet so glad to be on land again and meet with old acquaintances, Mrs. Wm. M. Jones and family. This city is so very great and sights so numerous we had to see what we could and leave the rest for another time. Briefly related: We first visited the Mansion House, being fortunate in seeing "His Highness, the Lord Mayor," sitting with the court on an important criminal case; also we saw the Royal Exchange and the Bank of England; next, Westminster Abbey, with its immortal dead resting within those ancient walls; Tower Bridge and London Tower, where are kept the crown jewels—Queen Victoria's crown, with other jewels—valued at £3,000,000 sterling; thence to St. Paul's Cathedral. This beautiful structure is beyond description. Here we attended the evening vesper service, brightened with the golden sunset's rays across the magnificent altar.

Next to Crystal Palace, and the grand fireworks in the evening, then a day up the river Thames to Kensington Gardens.

Our friends, Rev. Mr. and Mrs. Daland, accompanied us to other places, a few of which I will mention: Spurgeon's church, National Gallery, Salvation Army headquarters, Buckingham Palace, Somerset House, Rothschilds House, House of Parliament, Hyde Park, Victoria Embankment and Thames Tunnel.

Aug. 3, Monday, 9:55 P. M., we left for the continent, our tickets called for London Bridge Station to Paris *via* New Haven and Dieppe—about 12 hours ride. I prefer American railroad facilities to any other I have experienced. The French soil is in a high state of cultivation, the fields and vineyards on the sloping hill-tops are beautiful.

Indeed we find another language in Paris, but our friend, Mr. Carpenter, helped us out, and we found him a royal friend indeed. He mapped out each day for us, and we visited Lea Madeline, Arc de Trumple, Place de la Concorde, Palais Royal, Halles Centrales, Notre Dame Cathedral, Place de la Bastille, Pantheon, Luxembourg Galleries and Garden, the finest flower gardens in the world. Thence to the Chamber of Deputies, Hotel des Invalides.

On our last day in Paris, we visited the Tomb of Napoleon I., the most magnificent sight of its kind in Europe. It was near night and the sunset rays coming down on the golden altar beside the hero's tomb made it very impressive. We spent the last hours in the Tuileries (Summer Gardens), the brass band of the 117th Regiment Royal Guard furnishing music.

On the fifth day we returned to London very weary and rested a little before our journey to Windsor Castle, Liverpool, Dublin, Ireland, and Morille, where we hope to spend one day at Giants' Causeway, and then take our steamship *Circassia*, Aug. 14. We will then be due in New York City, Aug. 24, and soon be at home with our friends, feeling already greatly benefited in every way, and shall ever carry with us very many pleasant recollections of our trip abroad.

C. O. SWINNEY.

LONDON, Aug. 9, 1896.

By these things examine yourselves. By whose rules am I acting; in whose strength; in whose name; for whose glory? What faith, humility, self-denial, and love of God, and Christ, has there been in all my actions?—*J. Mason.*

## Home News.

Ohio.

JACKSON CENTRE.—Several years ago the people in the northern part of Stokes Township, Logan Co., Ohio, donated labor, timber and money to build a church. The United Brethren held the deed with the understanding that orthodox denominations were to have the use of the house for meetings. However, the house was closed against Seventh-day people about five years ago, but we were again granted the use of the house, and, with the exception of a few appointments that we were compelled to give up for other services, have held our Sabbath school and preaching services in it till recently. For some time the "Holiness" people have not been granted the use of the house, but while I was attending the Associations the property was transferred to them and they immediately closed the house against all other denominations. Undoubtedly this was done to crush our interests as Sabbath keepers. While some of the Sunday people are rejoicing in this action others are displeased with the action of the United Brethren and of the Holiness people. The second Sabbath after my return I met a few of our people at a private house and we agreed to meet the next Sabbath afternoon and restart the Sabbath-school. During the following week the lightning struck the house in which we were to meet, and nearly cut it in two, but notwithstanding the discouragements we had our Sabbath-school and planned for future work. Last Sabbath we talked with the parents and children about organizing a Junior Society, and next Sabbath we hope to perfect the organization. Perhaps evening meetings will be held later in the season, as the building can be fixed to seat about 75. Although the outlook has been very discouraging I think the change will eventually be a good thing for our interests there in drawing others to the Sabbath, and in unifying and interesting our own people. We hope soon to have an organ for our services, as Bro. Irving Van Horn kindly offered us the use of one last Sabbath. At Jackson Centre our Sabbath morning congregations are larger than usual, but some are neglectful of their church privileges. We are very anxious that Dr. Lewis be put into Sabbath reform work, and we hope to help a little in sustaining him in that work. Doubtless our pledges would be grater if farmers could realize more for their crops. Wheat was almost a failure. One of the best farmers among us threshed 30 bushels of poor wheat from 25 acres. Oats were a good crop, but the frequent rains have damaged the crop so that oats are worth but from 8 to 11 cents a bushel. Corn is a promising crop. Notwithstanding the hard times the boom at Jackson Centre still continues. Improvements on the streets, new business houses and dwellings, a fire engine, a printing office, tannery, etc., add much to the town, but the times are made still harder and the moral tone of the town is lowered by the two "wholesale" saloons that are openly defying the local government. When will the time come when this evil can be dealt with in our courts as are other crimes? We anxiously await the report of the Conference now in session at Alfred. At such times we are especially thankful for the blessings that the SABBATH RECORDER brings into our lives. We hope that some of the western delegates to the Conference will visit us and inspire us with a deeper and broader religious spirit.

W. D. BURDICK.



## Young People's Work

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

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

### AMUSEMENTS.

BY ETHEL A. HAVEN.

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

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

There is no point, perhaps, where the life of the society approaches more nearly the life of the world than on its social side. The prayer meeting is distinctively Christian; the conventions partake largely of a religious nature; the business, even, is different from the business of the world; but in the social element there is much that is common ground between clubs of those banded together for pleasurable ends, merely, and the Christian Endeavorers. The object of both is relaxation, social intercourse, and an acquaintance which begets sympathy. Should there be any difference in method?

Since the social life of the society is but the resultant of the social lives of its members, it is most advantageous to look to the individual for the reform in the matter of amusements.

What is the object of amusements? To

promote health, to relax tired brains and muscles, to get acquainted with our neighbor from another standpoint, to develop a sympathy with those about us, and to polish our own rough exteriors perhaps. Thus far, your aim and that of your neighbor who is indifferent to the things of eternity, are the same. But from the standpoint of a Christian Endeavorer, which we are taking to-day, there is another consideration, and not a minor one. This social life of ours must be made the means of help to some one else. You, if you are a worker for and with Christ, in deed as well as in name, take these amusements, not for their sake alone, but for the sake of the greater efficiency and help they will give you in the work of soul-winning.

God meant that we should be happy, but he meant that our happiness should be innocent and pure, that no harm might thereby result to any life.

Recreation is good. It is one of the serious defects of American life that there is so little play, so little healthful, refreshing recreation. In order that anything shall be a real recreation, however, three things are essential:

It must be physically refreshing.

It must be wholesome and socially virtuous.

It must not become too absorbing.

Will your amusements stand this test? If not, then they are not recreations which will leave you with increased vigor of mind and body.

Perhaps the three most fascinating indulgences of the social world are the dance, the theatre, and the card-table. Are there any reasons why these are not suitable recreations for Christian Endeavorers?

Each of these, perhaps, has its harmless side, but it has also its harmful side, because, if you look at it dispassionately, you will see that each one violates one or more of the essentials of a true recreation. All are so absorbing that it does not take long to find all the other interests and activities of life taking a secondary place. Are you the better spiritually, morally, mentally, or even physically for the indulgence?

But I know some one of you is saying very emphatically, "I do not carry these things to excess; I do not dance long nor often; I do not wager money on cards, nor play until my brain reels; my theatre-going, surely, is rare enough, so that it need not harm me; I know that it is not wrong for me." But listen, just a moment! A horse certainly is useful; riding is often necessary, and for one who has frequent occasion to ride, it is the part of convenience and economy to own a horse. The pastor of the church in the town which was once my home owned a handsome and spirited span of horses to which he was much attached. Do you think he patronized the race-track with them? By no means. He used them for the pleasure and convenience of his family and himself with the utmost moderation. But a day came when he sold the horses, and, being questioned for the reason, he replied, "They were lowering the plane of my spiritual life." He realized that his attachment to those horses was impairing his efficiency in the cause in which he had enlisted and to which he had pledged his life and his energies. And so that he might lead the life of purity and apartness from the world to which his Master had called him, he sacrificed not his pleasure only, but his conven-

ience. Are you sacrificing anything that you may grow into more perfect manhood or womanhood in Christ Jesus? Is it not possible that some of your amusements are hindering you? It may not be the dance—there are other things which harm us. It may be your wheel. Do you ever come home from a day's ride, too jaded to attend prayer meeting, or if you do attend, too weary in mind and body to listen thoughtfully and reverently to what others say, or to perform heartily your own service? If this is true, by just that excess your wheel is harmful to you as a Christian. I believe that bicycles are good in their place, but, like all other things, they must be brought into subjection to your reason and your conscience.

Now it is possible that you can use all these amusements with moderation, and that no harm will come to you. But is this all? Nay, verily.

Listen to the inspired Word of God as he speaks through his servant Paul to the Romans: "For none of us liveth to himself, and no man dieth to himself.

For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's.

But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ.

So then every one of us shall give account of himself to God.

Let us us not, therefore, judge one another anymore, but judge this rather, that no man put a stumbling block, or an occasion to fall, in his brother's way.

But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat for whom Christ died.

Let not then your good be evil spoken of. For the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost.

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended or is made weak."

And again in Paul's words to the Galatians: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me."

And again in the letter to the Corinthians: "But take heed lest by any means this liberty of yours becomes a stumbling block to them which are weak."

And then hear the grand summary with which he announces, not only his own unwavering purpose, but the principle which is to guide the loyal follower of the Master who loved us and gave himself for us. "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

And so we come back to the first principle, that Christian Endeavor is endeavor for others, and that it is manifestly our duty to so order our lives that they shall not prove a means of offense to others.

I plead for this higher aim and this broader outlook. Lose sight of the petty meanness which says, "How many of these things may I do and still enter the heavenly city?" Free yourselves from the thralldom of such selfishness and find your greatest glory in spending and sacrificing yourself for others, and then, indeed, on that fair morn of morns you shall awake in his likeness, and be privileged to behold his gracious face and to hear him say: "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."



## Children's Page.

### GEORGIE'S IDEA OF A PARTY.

BY KATE UPSON CLARKE.

Little George was dressed for the party  
In velvet and ruffles and lace,  
And many sweet anticipations  
Were pictured upon his face.  
But, lo! as we crossed the threshold,  
And entered the pretty scene,  
On his brow a disappointment  
Fell where the joy had been.

"This isn't a party," he grumbled;  
"This isn't it at all!"

"Why, Georgie! See the children  
In the parlor and the hall!"

"That's not a party!" Georgie cried,  
And he gave his head a shake;

"Mamma, don't you know what a party is?  
It's pink ice cream and cake!"

### TESSIE'S SUBSTITUTE.

"So my little woman is sick, is she?" said Uncle Charley, taking a seat on the edge of Tessie's bed and smiling down on her. "Were all the good times, yesterday, too much for her?"

"I guess so," said Tessie, trying to smile back, but not making a great success of it.

"Well, now, you be a brave girl and swallow all the pills and powders they give you, and we'll go for a long drive in the park just as soon as the doctor says the word."

Tessie smiled in earnest, now, but presently her face clouded again.

"Uncle Charley, when people make up a nice, lovely plan for somebody, and 'ranges everything for it, why do they have to get sick, and not do it after all?"

"That is called the workings of Providence, my dear niece, and it would puzzle wiser heads than yours or mine to undertake to explain it. Have you made up a nice plan for somebody that must fall through?"

"Yes, I did. And it was such a beautiful one, and I'd taken such pains with it and got all ready and waiting for to-day to come. It makes me feel awfully uncomfortable when I think about it and try to be patient."

"Tell me all about it," said Uncle Charley, "and let us see what can be done."

"Nothing," said Tessie, shaking her head mournfully, "for mother and I have tried and tried, and we couldn't think of anything. I guess you wouldn't call it much, but it is much for me, it's lots."

"Tell me," said Uncle Charley, coaxingly.

"Why, it's visitor's day, and I promised that little blind girl at the hospital to go see her and read her a story, and now I can't. She'll be 'specting me; and I had some bananas for her, too, and they mustn't be wasted, so just the family'll have to eat them up instead. I'm so sorry; Annie will be so disappointed. And, you know, the worst kind of a disappointment is when you're waiting and waiting for it to come true, and it doesn't; only keeps on being something else over and over, every time the door opens all the afternoon; it's awfully discouraging, and—and monotonous," ended Tessie with a sigh.

"That is true," said Uncle Charley, gravely. "Suppose I telephone to the hospital that you can't go to-day? How would that do?"

Beautifully, Tessie thought, and Uncle Charley soon started off to send the message. But when he reached the street he did not walk as briskly as usual, and at the end of the block he stopped quite still and stood there for a few minutes, with his watch open in his hand. Then wheeling about, he went rapidly back over his steps, past Tessie's

house to the grocer's at the other corner. Here he bought a basket of oranges and bananas and delicious grapes, and hailing a passing car, got in with his bundle.

There was a queer look on Uncle Charley's face as he sat looking out of the car window, which grew still queerer when one of the doctors came in to see him at the hospital waiting-room.

"Why, how are you, Denby?" said young Dr. Beever. "What luck brings you here?"

"I have come to visit the sick."

"Have you? Rather a new business, isn't it?"

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

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

"Do you know all that's in the Bible?" asked Annie, at length.

"No, not all."

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

"I think I do. Why?"

"There was a lady last Sabbath that read that part to us; she read it over first and then she began and talked about it; she talked just lovely. I tell you if he was to go by here this afternoon, they'd have times gettin' us all down to him, wouldn't they? Do you suppose there was any blind ones in that crowd that day?"

"I should think there were."

"I guess so, too. Always blind, like me, that never knew anything else, but only darkness. I guess their friends took them and got 'em as good a place in the crowd as they could, and they stood there listenin'. By and by he came, and then everything got still for wonder, and no matter what disease you'd got, he could touch it right away. And so, at last he came to the blind one—maybe it was girl like me—and he stooped over and laid his hand on her eyes, and she opened them wide; and the first she ever saw was Jesus bendin' toward her and smilin' down at her. Wasn't it grand?"

She caught her breath at the picture she had drawn, and for a moment there was silence, while Mr. Denby wished harder than ever that Tessie was there "to do her own consoling."

"Some day," Annie began again, "it'll be just so with me, only then there was the others waitin' for him, and he had to pass on and leave her; but when my turn comes, he won't have to go, he'll stay right with me for ever and ever. Heaven will be a nice place to open your eyes in, and say, 'Now I see, won't it?'"

"It will, indeed."

"I was afraid I was goin' to die a little while ago; the nurse and the doctors thought I was, and I felt real bad about it. For I ain't ready yet. You know I just got to know about the Lord a little while before I was sick, and I want to go back where I was and tell the folks about it, and try to make some of them acquainted with him. All those days when I was so awful poorly layin'

here I was thinkin' how, when I got to heaven, one and another up there would keep askin' me, Where's those that come in with you? Didn't you have company? You wouldn't never come alone! And it seemed I couldn't bear that; I'd feel too mean to enjoy myself a mite; I'd like to get old first, before I died, tellin' all I could that the kingdom o' God is near by them, so as they can walk right in to it. Wouldn't you?"

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

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

"Wouldn't it be lovely to know that you'd made his kingdom fuller than it would have been if you hadn't kept on sayin' 'Come in?' A person couldn't have any better satisfaction than that, could they?"

"I suppose not."

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

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

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

### DON'T DRIFT INTO THE CRITICAL HABIT.

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

## THE MARRIAGE OF THE LAMB.

BY REV. N. KINNE.

"Blessed are they who are called to the marriage supper of the Lamb." Rev. 19: 9.

In the seventh verse we have this announcement. The marriage of the Lamb is come, and his wife made herself ready. This last revelation to us is believed to be a prophetic history of Christianity from the time of John unto its closing scene. A late writer says: "Genesis presents before us man and his bride in innocence and blessedness, followed by man's fall, through Satan's subtlety, and consequent misery, his exclusion from paradise, its tree of life and delightful rivers." Revelation presents, in reverse order, man first liable to sin and death, but afterward made conqueror through the blood of the Lamb. The first Adam and Eve represented by the second Adam, Christ, and the church, his spotless bride, in paradise, with free access to the tree of life, and to the crystal water of life flowing from the throne of God. Jehovah often conveys to our minds truth pertaining to unseen spiritual things, by the use of scenes and events with which we are familiar in every day life. Marriage is common in all ages and nations, and an event or occasion of peculiar interest and joyousness. It will be in all time to come, as it has been in the past, an institution of great and surpassing importance to the happiness and well-being of man, personal and social. There have been many celebrated wedding feasts in the history of our race, attended with all the pomp and splendor which wealth and taste could supply; numerous magnificent entertainments gotten up in honor of some distinguished personage or event. But my text refers to a marriage and supper of a unique and most extraordinary character,—the marriage of the Lamb. The scene of this event is laid somewhere in the distant future. It must, I think, have reference to the consummation of Messiah's kingdom. To the redeemed from among men it will be a day of unspeakable joy and triumph. Notice the language used at the beginning of the chapter. The writer of the vision and prophecy heard a great voice of much people in heaven saying, "Alleluia! Salvation and glory and honor," etc. And in the sixth verse it is spoken of as the voice of many waters and as the voice of mighty thunders, saying "Hallelujah, for the Lord God the Almighty reigneth. Let us be glad and rejoice and give honor to him, for the marriage of the Lamb is come and his wife hath made herself ready." This language is metaphorical, or figurative, but very significant, and designed to impart rich spiritual instruction. There is no difference of opinion among Biblical commentators, pertaining to the import of the terms Lamb and bride or wife. The word lamb is one of the names applied to Christ as the great atoning sacrifice, as the Lamb slain in purpose before the foundation of the world. The term bride, as I conceive, as here employed, refers to the called, renewed, and saved from the human race, in their relation to Christ as his chosen people. These words are so used repeatedly in the inspired writings. Paul, in his second letter to the Corinthians (11: 2), says "I am jealous over you with a godly jealousy; for I have espoused you to one husband, that I may present a chaste virgin to Christ." This unquestionably has reference to the relation to Christ into which

the Corinthian Christians were introduced in their conversion to God through the labors of Paul. He was the honored agent in their espousal to Christ. The relation or union of husband and wife is the best and dearest on earth, and for that reason is employed to represent the union of Christ and the redeemed.

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

A distinction is to be noted between espousal and marriage, the former being separated from the latter by a greater or less period of time. In our conversion to God we enter into a contract never to be broken—into a real union with Christ, which is as certain to be consummated at the appointed time, as that the true and faithful witness cannot lie. Men and women sometimes break the vow of their betrothment, but Christ never repudiates his engagements with his chosen people. No, no; whom he loves, he loves to the end; loves with an unchangeable, unceasing affection. Gracious, glorious truth! The text asserts, "Blessed are," etc. This, I suppose, must refer to the closing scene in the history of human redemption; to the consummation of Messiah's kingdom: to the heavenly state. It may refer to what shall transpire in connection with the second advent and the general resurrection. John says, "I saw the holy city, new Jerusalem, coming down from God out of heaven, prepared," etc., and subsequently an angel said to him, "Come hither, I will show thee," etc. The inspired writer (as I suppose) saw in vision what shall come to pass at the consummation of the work of human redemption, so far as this world is concerned; and when all the ransomed millions shall be assembled at what is here denominated the marriage supper of the Lamb. That will be a day of unspeakable joy and triumph to the saved, a day in respect to which all preceding days were preparatory. It will be a scene and day transcending in interest, grandeur and glory any which the human mind has ever conceived. But who will be called to this marriage supper? Who shall share in its blessedness, its glory and joy? Who?

This may in a sense be determined from a knowledge of the great plan and processes of redemption as revealed in the inspired writings. That plan, in its inception, its agencies,

its completion, is most wonderful. Its origin is indicated in that golden announcement, John 3: 16: "God so loved," etc. The eternal Son of God assumed human nature and laid down his life for his people,—his bride—purchased her with his own blood. Christ loved the church and choose her in the remote ages of eternity, when she was his in purpose only, and in the fullness of time paid the price of her redemption. Eph. 5: 2: "Walk in love, as also Christ loved us and gave himself for us, an offering," etc. There is nothing, perhaps, in the moral universe so wondrous as the love of God to man. It is not strange that an intelligent being of perfect rectitude of character should love what is truly excellent and lovely; but how shall we account for the love of Christ for us, seeing that man is depraved and sinful? Perhaps it was because of the glory which would result from the wonderful transformation of character which he would accomplish through the gospel. As seen in our sin and misery God exercised toward us the love of compassion and good will, and therefore provided the means and agencies essential to the eternal well-being of his chosen.

This original calling from nature's night into the light and liberty of the Christian state, though an indispensable prerequisite, is not the calling spoken of in the text. The calling of sinners to repentance takes place in time; the calling to the marriage supper of the Lamb, must, as I conceive, occur over on the other shore. The first calling is in connection with our conversion or espousal to Christ—at the beginning of our Christian life; but the call to the supper of the text refers to those who have not only been born from above, but who have been sanctified and cleansed, or, in other words, have passed through the entire process of sanctification and cleansing necessary or requisite to their presentation, a chaste virgin, to Christ; in the language of Paul, a glorious church, etc.

In the atonement of Christ is laid the foundation for the bestowment of these rich and inestimable blessings. In our regeneration, the life of God in the human soul has its origin, which through grace shall issue in entire cleansing from sin, in complete redemption and glorification of soul and body. Of such, and of such only, will the general assembly, be. They will constitute the bride, the Lamb's wife, as seen in vision by John. Beloved, just for a moment think of the honor, dignity and blessedness connected with being one of that innumerable company which shall stand upon the golden pavements of the New Jerusalem, clothed in white robes and palms in their hands.

Saints, after their conversion, or their espousal to Christ, are in a condition similar, in some respects, to that of a virgin in Oriental countries, espoused to a prince or monarch, during the period between her betrothal and marriage. Means were used adapted to fit her for her future union and position in society, and the marriage vow was as sacred and inviolable as after the performance of the nuptial ceremonies. Their conduct should be in accordance with their future relation and prospects. Can there exist higher obligations to fidelity in the walks of the Christian life than those which bind the redeemed to Christ? How utterly inconsistent with their relation to him as their Redeemer and Lord, and what a reproach and shame to them is



that seeming love and pursuit of forbidden objects which characterizes so much of the daily life of many professed Christians!

Let us meditate upon the strangeness, the greatness and disinterestedness of the love of God manifested in the manifold grace of the gospel, by or through which our sin-polluted souls may be changed from a state of slavery to sin and misery to one of freedom in Christ, and exaltation to the most sacred and endearing relation to him, involving the highest honor and dignity. The Spirit of truth, speaking by Peter concerning the scenes of the final conflagration and the day of judgment, says, "Seeing then that all these things," etc. Seeing, then, brethren, that through the wonders of redeeming love and mercy, such poor, guilty sinners as we are permitted to look forward with hope to what is called the marriage supper of the Lamb; with the assurance that if we have been truly, in the spiritual sense, espoused to Christ, we shall share in the glory and joy and triumph of that day; what manner of persons ought we to be? Did not the psalmist refer to this day when he said, "I shall be satisfied when I awake with thy likeness?"

Let us remember our high calling—a call to sacrifice and service in this life and a calling into a state and relation which places us under the most sacred obligations to purity of life—a blameless walk and conversation. The glorious hope and prospects of the redeemed as disclosed in the Word of God should exert a commanding influence over every hour of life.

John records the fact that it does not yet appear what we shall be. Were a lady in humble life espoused to a prince royal and thus prospectively an heir to a crown and kingdom, and the day set when their union should be consummated, would not the honor, dignity and happiness in prospect before her largely occupy her thoughts during the intervening period of time, and if she had any true sense of what was consistent with her relation and position would she be seen flirting with every gentleman who might proffer his attention? There is no little conduct on the part of some professed Christians which is inconsistent, as truly a shame and disgrace to them as for a married woman, after giving the husband of her choice the most solemn pledges of love and fidelity, to basely desert him and give hand and heart to others. How often does God in the history of Israel complain that his people forsook him and went after other lovers, and committed spiritual adultery with stocks and stones under every green tree. Jer. 3:6-9. Is not such language designed to present to our hearts and consciences in a very strong light the offensiveness and shamefulness of such conduct on the part of those who profess to be the people of God? The Lord purify our hearts from all love of forbidden objects and pleasures, and enable us to love God with pure hearts fervently; and let us remember that if true disciples we shall each be ultimately clothed with an immortal body, and constitute one of the numberless throng which Christ shall own as his mystical bride. Beyond what John saw in vision is the endless blessedness and glory and joy of the saved in heaven. Amen.

Looking back is more than we can sustain without going back.—*Cecil.*

# 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 X.—DAVID'S LOVE FOR GOD'S HOUSE.

For Sabbath-day, Sept. 5, 1896.

LESSON TEXT.—1 Chron. 22:6-16.

GOLDEN TEXT.—Blessed are they that dwell in thy house; they will be still praising thee. Psa. 84:4.

### INTRODUCTORY.

The Old Testament is God's great treasure-house to draw lessons from in regard to holy living. These lessons are made plain and pointed by the success or failure of the examples given. The books of Chronicles were the records kept of the kings and are filled with these examples so marked in their success and so conspicuous in their failure. David, the most prominent of all the kings, is especially given to teach all who read the Bible the great lessons of right and righteousness, and sin and holiness. Although called a man after God's own heart, yet he was not perfect, and still he excelled all others in devotion and in his hymns of lofty praise.

He who could sweep the harp with such transcendent sweetness, and utter such exalted praise would surely long for the building of God's house where his praises might be sung by thousands, and the people worship together in the beauty of holiness. And so in his old age, when his wars were over and his wide realm blest with peace and plenty, and the riches of a life-time gathered and dedicated to the Lord, he made ready to rear up that temple that was to be the glory of Jerusalem and the joy of the whole earth.

### EXPLANATORY.

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

v. 7. "And David said to Solomon." The picture has Oriental beauty and tenderness. The aged king, the fair young ruler, scarce twenty years old, the lofty theme and tender confession, the solemn charge and the promised blessing. How the grand old king laid the hallowed burden upon the young and tender heart of Solomon, his son, and thus did his last great work for the Lord.

"It was in my heart to build an house unto the name of the Lord my God." Blessed desire of the loving heart of David! And God was well pleased with his heart's desire, but he could not do so for his hands were stained with blood.

v. 8. "Thou hast shed blood abundantly." David had been a man of war and blood-shed from the time he left his father's sheep, for he had enemies all about him and traitors within, and he was unfit to build the temple of peace where Christ the Prince of Peace should come to reign.

v. 9. "Behold a son shall be born unto thee who shall be a man of rest." The name Solomon means peaceful, and the kingdom was at rest and the people ready to engage in building the temple of Jehovah. Surely God had more than answered David's prayer and brought about all the needful conditions for building the throne of the Lord.

v. 10. "He shall be my son and I will be his father." But David was old and prematurely worn out with all his wars and troubles, and must soon pass away. And it was natural that he should want to live to counsel the youthful Solomon in so great a work, but the Lord tenderly promised that he would be even more than an earthly parent, and would add his blessing and make his kingdom perpetual if Solomon continue in his statutes to obey them. See v. 13.

v. 11. "And now my son the Lord be with thee." David seems here to realize the solemn responsibility of so great a work and the deep spiritual need to undertake it, and that, first of all, the presence and help of the Lord is required.

v. 12. "Only the Lord give thee wisdom and understanding." David was a wise man, but Solomon, his son, will need divine wisdom and understanding, and to

secure these he must obey the Law of the Lord else he cannot expect his presence and blessing.

v. 13. "Then shalt thou prosper." How much depends upon the simple questions of *obedience*. Saul's repeated failure and his terrible death had convinced David that nothing short of obedience would do. And so he charged Solomon just as Moses charged Joshua at the Jordan. "Be strong and of a good courage, dread not nor be dismayed." Josh. 1:9.

v. 14. "I have prepared for the house of the Lord." To encourage Solomon for the great work, David enumerates the vast preparations he had made in material and money, and he had done this in his early poverty, and later amidst his exhausting wars. But there was an almost incredible abundance, and Solomon's vast income would enable him to add thereto.

If we call the talent of silver worth \$1,500 (the lowest estimate) and the talent of gold \$25,000 (also low), the figures given would seem almost beyond belief, but not out of proportion to the vast sums stored in the temple of Diana at Ephesus, or the hoards of gold that were seized in Babylon and Persepolis. Well might David say of the gold and silver, the brass and iron, *there is no number* (verse 16). While the skilled workmen in timber and marble and precious stones were not only engaged, but waiting, to begin their blessed work.

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

## REUNION OF ALUMNI AND OLD STUDENTS OF ALFRED UNIVERSITY.

On Sunday, August 23, a large number of the alumni and old students of Alfred University met in the old chapel at one o'clock, to renew old acquaintances and to talk over old times.

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

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

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

Hon. Geo. H. Utter, of Westerly, R. I., referred in humorous terms to his connection with Alfred as a student, and to the eminent success in life of several of his school companions.

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

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

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

The reunion concluded with the singing of Auld Lang Syne, followed by the college yell.

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



## Popular Science.

### A Rolling Steamboat.

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

He is now building a rolling boat, as he calls it, of 280 tons displacement, to be propelled by a 750 horse-power, applied to a screw and three pairs of side rolling wheels. Each wheel to be 33 feet in diameter. M. Razin calculates by this departure in marine architecture that his boat will not slide, but roll on the water, by which a large amount of water friction would be dispensed with, and, consequently, a far less proportion of power required. It is promised that the route for the trial trip shall commence on the river Seine, then cross the channel, and go up the Thames to London.

We shall watch this experiment with deep interest, but we predict that when these partially submerged hollow wheels commence to roll, they will, without floats, form a cradle, in which they will incline to revolve rather than measure their circumference on the surface of the water. Such a vessel, with its number of ponderous hollow wheels on the outer sides, we think, would become unmanageable in storms and high seas, and whatever speed might be obtained would be impracticable for ocean purposes.

### A New Range Finder.

A new range finder is being manufactured by a company having an office in the Tribune Building, New York. Lieut. Rafferty, the inventor, is sanguine that it will not only revolutionize the practice of gunnery, but greatly reduce the cost of demolishing a ship, or destroying a fort, simply by placing the shot, every time, where it would do the most damage.

When we remember that with our modern guns for coast defence, a single shot costs from \$500 to \$2,500, according to the size of the gun, it is of the utmost importance that the target should be known, and the shot not go very wide from it. Our government, experimenting the other day, fired two shots at a barrel, over three miles distant. The first shot missed by about 40 feet; the second hit the barrel plump and destroyed it.

In appearance the range finder is similar to a dial with hands, and it will give the range, with equal accuracy for any distance up to ten miles, or as far as a gun can do execution. One peculiar feature of this invention is, that the gunner does not at any time see the ship or object at which is firing, and as soon as the gun is discharged it disappears out of sight of the enemy for reloading. When again elevated, the finder gives the right location and distance, although the ship may be moving in any direction, and at any rate of speed, from two to twenty knots per hour. It is claimed that any soldier of ordinary intelligence, by the aid of the finder, can accurately and effectually work the gun. Another advantage is claimed, that the range finder will enable several shore batteries, at different locations, to concentrate their shots

upon a single vessel, thus destroying a fleet in detail with great rapidity.

We hail with pleasure every such invention, that with certainty will annihilate and destroy, as a harbinger of good, and a final protector to life and property. H. H. B.

### A SOLDIER'S FIRST LESSON IS TO OBEY.

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

"Theirs not to reason why,  
Theirs but to do and die."

This habit of unhesitating obedience is ingrained in the professional soldier, and produces its natural effect on the spiritual life of those who, amid the difficulties and temptations of a soldier's career, are faithful to their Saviour and God. This was especially the case with certain noble Christian soldiers who never questioned God's commands, and never hesitated to do what Christ told them to do. We simply cannot imagine such a figure as General Gordon querying any of the commands of the Gospel. Obedience, implicit and prompt, was their natural attitude. Well would it be for us, too, if we could absorb into our spiritual life this soldierly conception of literal and real obedience. If we could only banish hesitations and confusions of purpose, procrastinations and delays, and the sometimes more sad acts of positive disloyalty and disobedience, then we too would find our spiritual life adjusted to the true conditions of spiritual power and growth, for there is no greater source of strength, no more imperative condition of true spiritual growth than ready and unflinching obedience to the will of God.

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

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

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

And we who claim to be Christ's soldiers need to press our conception of duty into the rigid mold of the earthly warrior. Obedience and duty ought to mean even more to us than they do to the merely earthly warrior. Our own individual Christian career is dimmed and obscured, and the united forces that are at work for Christ are by so much rendered helpless and ineffective, when we fail to realize the clear cut and unmistakable definition of these two great words which every ordinary soldier is from the first trained to possess. —*The Presbyterian Review.*

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven Catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally, in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,

F. J. CHENEY & CO., Toledo, O.

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Hall's Family Pills are the best.

## Special Notices.

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.

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

Friday evening, September 18, at 7.30, sermon by W. C. Whitford.

Sabbath morning, 10.30, sermon by L. A. Platts. Sabbath-school following the sermon, conducted by D. B. Coon.

Sabbath afternoon, 2.30, Young People's hour.

Sabbath evening, 7.30, Praise Service, led by Eli Loofboro. Sermon at 8, by Geo. W. Burdick.

Sunday morning, 10.30, sermon by S. H. Babcock.

Afternoon, 2.30, sermon, S. L. Maxson.

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.

CRANDALL—SANFORD.—On Aug 20, 1896, at the residence of the bride's parents, by the pastor, H. D. Clarke, Mr. O. De Forest Crandall and Miss Mable Sanford, both of Dodge Center, Minnesota.

BABCOCK—LANDPHERE.—At the home of the bride's parents, Mr. and Mrs. A. B. Landphere, Thursday night, Aug. 13, 1896, by the Rev. G. W. Lewis, Mr. Lewis A. Babcock and Miss Lettie L. Landphere, all of Hammond, La.

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.

STILLMAN.—In Brookfield, N. Y., Aug. 21, 1896, of Paralysis, Mrs. Livona Stillman, aged 85 years, 11 months and 9 days.

Mrs. Stillman was the daughter of Samuel Coon, Esq., a prominent man in the early history of this township. In 1831 she married Richard Stillman with whom she lived fifty years. His death preceded hers by fifteen years. To them were born three daughters, Elna, Julia, and Eva J. At the time of her death she was a worthy member of the Second Seventh-day Baptist church of Brookfield. Her funeral was attended by a large concourse of people. Funeral services were conducted by Rev. H. B. Lewis, her pastor being absent attending the General Conference.

DAVIS.—In his home near Cherry Camp Station, W. Va., on the land purchased by his grandfather, while yet a citizen of Shrewsbury township, Monmouth County, N. J., Randolph Davis, son of Stephen C. and Nancy Randolph Davis, and grandson of Nathan Davis, in the 71st year of his age.

The deceased embraced a hope in Christ when a youth, but not having the needed encouragement did not make a public profession of religion until February 23, 1880, when he was baptized by the writer and joined the Salem Seventh-day Baptist church, Feb. 28, 1880, which church came, in an organized body, from New Jersey, to Harrison County, Va., over one hundred years ago. Brother Davis' place in the church was faithfully filled until disease laid its hand upon him and death released him, to join the loved ones gone before. He was through life a zealous defender of God's holy Sabbath and though living in a village where all others kept Sunday, his moral character caused him to have the high esteem of all who knew him. He leaves a wife, Nancy Randolph Davis, two children, and many friends to mourn his departure. The funeral service was held in Salem and his body was laid to rest in the old church yard, July 27, 1896. S. D. D.

A VICTIM OF THE TROLLEY.

Baptiste Abadie, the motor-man of a New Orleans trolley-car, who was arrested in New York a few days ago while about taking the steamer to France, is himself a victim of the trolley who will never recover from the effects of running over and killing a child. An investigation of the accident showed that Adadie was free from all blame in the matter. The boy whom he killed, Dario Baltar, an only child, and but seven years of age, fell under the hind wheel of Abadie's car while he was running from some companions. It took nearly two hours, however, to raise the car, and it was finally done only by means of jacks. The crushing and grinding of the boy's bones, and his groaning while they were lifting the car, completely unnerved Abadie. He was arrested, as is always done, and placed under bond; but the accident so preyed upon his mind that, instead of waiting for the investigation, which would have cleared him, he fled in disguise, determined to bury himself in a petty village in France. His arrest was merely a formality to protect his bondsman, and he will be released the moment he is brought back to New Orleans; but his companions all say that he has never been the same man since the accident, but seems constantly haunted by it. And they say, further, that no motorman who has run over and killed any one ever fully recovers from it, or is able to handle the brakes again.—*Harper's Weekly*

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

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Literary Notes.

THE *Treasury of Religious Thought* for September begins with a short tribute to Bishop William Tayloy and his successor, Bishop Hartzell, recognizing the attractive illustrated articles on Africa, which were lately furnished to the magazine by Bishop Taylor's son. The editor, in a Labor Day "Timely Occasion," speaks of the honor and credit of the nation as they appeared to Hamilton and Jefferson, and now appear to patriotic and honorable men. The initial sermon is on Conscientious Voting, and is by Rev. J. R. Athinsson, the young rector of Trinity church, Elizabeth, N. J., whose portrait makes the frontispiece of the magazine. Rev. Dr. David Greeg gives a most interesting sermon on A Young Woman's Concept of an Ideal Young Man, and other valuable matter. Annual subscription, \$2 50. Clergymen, \$2. Single copies, 25 cents. E. B. Treat, Publisher, 5 Cooper Union, New York.

THE DEATH OF THE FREE LUNCH.

The free-lunch system, which has been a marked feature of San Francisco life for over fifty years, is doomed. The proprietors of the fine saloons have been pinched by dull times and failing trade, and they have decided that the free lunch must go. It costs the best places \$75 a day, and the revenue is not large enough in these days to pay this expense. The custom was introduced in San Francisco by pioneers from New Orleans, and it has flourished here for years after its death in other large American cities. When men spent money freely the cost of the free lunch was not felt by the saloon-keeper, but now, when a man may buy a glass of beer for five cents and then ravage the lunch-counter and consume 25 cents' worth of food, there is no profit in it. From present signs, soon the free lunch will be only a memory, and the scores of loungers who now depend upon it for substance will have to go to work or starve. San Francisco has a large population that would have felt at home in imperial Rome, for they believe that the city owes them a good living. They gamble in mining stocks when they are able to induce a credulous dupe to advance money, they haunt the free berths and the free library, and they convert into clubs for their own use several prominent saloons, in which they are tolerated for the custom that they bring in. Miners from the Sierra Nevada Mountains, from Nevada and Arizona, whom they have known well in better days, are undisguised blessings, for the visitors are piloted around the "cocktail route," and are expected to stand treat liberally for these courtesies by the metropolitan gentlemen of leisure. It will be interesting to see what new devices for getting a living without work these parasites will invent when the free lunch is abolished.—*Harper's Weekly*.

ODD VESSELS DESIGNED FOR SPEED.

A curious vessel was finished last June, and lay at a private wharf in Virginia for some time. She was named the Howard Cassard and nick-named the "Razor-back." With a length of 222 feet, she had only 16 feet beam. Her equilibrium was maintained by an extremely heavy keel and some 80,000 pounds of machinery below the water-line.

The razor-like sharpness of the boat gave it a curious look, and it was expected that when moving through the water the sharp prow would cut it like a razor, thus reducing the resistance to a minimum. The narrowness of her beam necessitated some economy in her interior arrangements, but this was successfully overcome by adopting somewhat the idea of a sleeping-car. But the Howard Cassard was an experiment that evidently has not been successful, as the claim of the designer to cross the ocean in three-fifths of the time now required, has as yet not been fulfilled by his odd craft.

Probably one of the strangest ideas in marine construction was that of the man who proposed placing in the stern of a vessel a number of compressed-air cannons. These were to be fired one after the other, the force of the air striking the water and driving the vessel forward. Somewhat similar is the idea of another engineer and inventor.

It is to run a series of hollow pipes through the entire length of the keel. The pipes are to receive the water at the bow and carry it to the centre of the vessel, where it is shut off. Then a powerful pressure of compressed-air is brought into play, and the separated body of water is shut out of the pipe in the stern, the power of the contact driving the vessel forward. As the water is to be received and discharged alternately, there would be no jerking motion.—*Harper's Round Table*.

THE RECEIPT.

"My papa makes lots of money," said Wallie.  
"What out of?" asked Johnnie.  
"Soap," said Wallie.  
"Pooh!" said Johnnie. "You can't make money out of soap. Money's made o' gold and paper and silver."—*Harper's Round Table*.

False Economy

Is practised by people who buy inferior articles of food. The Gail Borden Brand Condensed Milk is the best infant food. *Infant Health* is the title of a valuable pamphlet for mothers. Sent free by New York Condensed Milk Co., N. Y.

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EVIL SPEAKING.

1. I will speak no unkind or harsh word of anyone.
2. I will repeat no unkind remarks I hear of anyone, and discourage others, as much as possible, from saying unkind things.
3. I will judge my neighbors leniently, remembering that my own faults are probably far greater.
4. I will never say one thing to others, and yet think quite differently; this is hypocrisy. "Deceive not with thy lips."
5. I will make no injurious remarks on the failings of others, remembering these words, "Consider thyself, lest thou also be tempted."
6. I will put the best construction on the motives and actions of all my neighbors.
7. I will act unselfishly, peaceably, and forgivingly, obeying my Master's command, "Love one another."—*The Presbyterian Review*.

"My dear," said a sick husband as he lay with his eyes closed, "I think my time has come at last. I can hear strains of sweetest music that ever mortal ear—"

"That's a little German band on the street, John."

"That's so," he said, rousing himself. "Tell 'em to move on!"—*Harper's Bazar*.

THE fraction of life can be increased in value, not so much by increasing your numerator, as by lessening your denominator. Nay, unless my Algebra deceives me, unity itself divided by zero will give infinity.—*Carlyle*.

"MARY ANN," remarked Mrs. Wickwire, "I think if you will take a sweeping glance around this parlor, you will see that you have given it a very glancing sweep."—*Indianapolis Journal*.

MEN do not sin because they are blind, but because they shut their eyes.—*L. C. Randolph*.

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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