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THE OLD HOME.

We love the well-beloved place
Where first we gazed upon the sky;
The roofs that heard our earliest cry
Will shelter one of stranger race.

We go, but ere we go from home,
As down the garden-walks I move,
Two spirits of a diverse love
Contend for loving masterdom.

One whispers, "Here thy boyhood sung
Long since its matin song, and heard
The low love-language of the bird,
In native hazels tasseled-hung."

The other answers, "Yea, but here
Thy feet have strayed in after hours
With thy best friend among the bowers,
And this hath made them trebly dear."

These two have striven half the day,
And each prefers his separate claim,
Poor rivals in a losing game,
That will not yield each other way.

I turn to go; my feet are set
To leave the pleasant fields and farms;
They mix in one another's arms
To one pure image of regret.

—Tennyson.
Sabbath Recorder.

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REVIEW OF WOMAN'S WORK.

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THE SABBATH RECORDER.

[Vol. III. No. 29.

The true Christian has at least one great advantage over those who have no well-grounded hope in Christ. The eye of faith alone, even in the deepest darkness, can see the light. God's hand is always within reach, no matter how great the darkness. The Christian can see it, and, retaining his hold, he has a feeling of security that no earthly power can take from him. God is honored and pleased with the Christian's confidence.

True regeneration is necessarily a thorough, a complete work. One cannot be "born again" or born from above, unless there is a radical change in his nature. In this "coming to Christ" there is only one process; it is the same for young and old, the moralist and the greatest sinner. That process requires repentance, turning from sin, and casting upon the sinner's part, and "Divine healing," or cleansing on the Saviour's part.

"Wash me and I shall be whiter than snow."

It has been quaintly said, that people do not seem to know the difference between "black dirt" or born from above, unless there is a radical change in his nature. In this "coming to Christ" there is only one process; it is the same for young and old, the moralist and the greatest sinner. That process requires repentance, turning from sin, and casting upon the sinner's part, and "Divine healing," or cleansing on the Saviour's part.

A very noticeable characteristic in the arguments (?) of that class of people who become restive under the restraints of what is called the "orthodox faith," and step out into what they deem a broader, and more liberal field, is the inclination to charge upon all who do not choose to follow them, narrowness of mind, a want of "breath and liberality." To these "liberal-minded" men, it appears that there is very little room for the development of the objects to which they attach so much importance, and even desirable companionship, with those who "earnestly contend for the faith which was once delivered unto the saints."

Now all this is natural enough, for it is the general law in perspective that objects appear to diminish in size and importance according to the distance one is removed from them. The objects, themselves, do not diminish. It is only a case of the limitation of natural vision. To one who is enjoying a balloon flight, the objects on the earth appears to recede until it becomes quite an inferior object in its details; or, if the voyager, who enjoys the "breath and liberality" of his vision in the air, chances to become enveloped in the clouds and mist of the atmosphere he will not be able to see the world at all, and may entertain a feeling of pity for the poor deluded mortals who prefer their position of safety on solid ground, that has never yet failed them to the very uncertain and dangerous flight of mere worldliness and imbecility aspirations. It is freely granted, that, to the latter, there may be certain views and experiences that will be denied those who never go above their earthly limitations; but do these visions and experiences pay for the risk to life, the dangers encountered? Is the flighty man (theologically), with his bonsted "breath and liberality," a happier, more charitable, more contented and useful man, than he who remains a firm believer in the Bible and its cardinal doctrines? Are critics, and skeptics, necessarily better scholars and men of broader culture, than those who have had exceptionally favorable opportunities for research and critical study, and still adhere to the Scriptures?

We sometimes tire of the rather stale boast of "breath and liberality" on the part of those who choose to be counted out of the ranks of the orthodox faith. One is tempted to reply that breath is not always an indication of depth. Indeed, it is often quite the reverse. Rivers are deepest in their narrowest channels and as they broaden they become shallower.

OUR GENERAL CONFERENCE.

Only about one month remains before the time set for the opening of our General Conference, at Alfred, N. Y. These annual gatherings of our people are cumulative in interest and importance. Those who habitually attend, and participate in planning and to the present time. Does it appear that the mere pecuniary cost is one of the smallest considerations. The value of the soul and its interests should never be measured by money.

"For what shall it profit a man if he shall gain the whole world and lose his own soul? Shall he gain the world and suffer the loss of his soul?" This is only another and powerful way of putting the general truth that the worth of spiritual interests must be infinitely greater than material values. Now if it can be shown that the spiritual interests of our people are as necessary to the maintaining and upbuilding of our Conference, then it will follow that the mere question of cost in dollars and cents is an inferior and unworthy consideration.

It would be as well to argue that our nation could exist as well without its Congress, or the states without their legislatures, or the public schools without the general convocations of regents and educators, as to suppose a denomination could exist and prosper without frequent representative assemblies. It is the universal experience that demands this order of things. This representative body, by whatever name it is known, is in most cases the legislative body for that denomination. Our General Conference is much more than a legislative body, though its legislation is not authoritative, only advisory.

On a year our leading brethren, both clerical and laymen, give and receive knowledge, inspiration, courage, for the hard work of the year before them. Once a year there is increase in unity of effort which is so essential to the greatest success in work.

These gatherings are safeguards against apostasy and disintegration. They cultivate acquaintance and create aspirations for holiness and Christian labor. They often result in conversions, broaden our conceptions of Christian doctrines and duty, and in many ways are worth vastly more than their cost. Does it pay for the farmer to lay out money to purchase seed and scatter it broadcast in the ground? Wait until the harvest time for the answer. Does it pay to expend money to educate your children? Wait a few years and see the well-disciplined and the expert in spiritual being, the eminently useful man or woman, and then see how quickly a few hundred or thousand dollars of cost will fade out of sight in comparison with the value of true, eminently useful man or woman, and then see how quickly a few hundred or thousand dollars of cost will fade out of sight in comparison with the value of true, enduring principles.
Let us be real, and never attempt to appear to be what we are not. Let us be true to ourselves, and then we cannot be false to others.

2. We should drop all worry. Who could enjoy the duties here of friendship and affection? So with us; we can hope to make little of life if we always turn from the bright side, and look only for the troubles that may come. Do not destroy the equipoise of the soul; only the serene are self-centered and strong.

3. We must avoid unrest. The needle of a compass must settle on its point to be of any use. A soul, to have true life, must not be continually vibrating with discontent. Only that soul is strong that has some difficulties to overcome. There are many things in our lives that we can change, many opportunities we may have to hold his commodity, labor, temporarily from the market, and thus wait for better conditions and higher wages.

4. We must abandon selfishness. Have you ever seen anyone happy who lived for himself alone? Greed is the thing that grinds to death brotherly love, kindness, charity and home and loved ones. Most of us are fettered in eternity, no "mine" and "thine" there. The richest blesses come to him, who, forgetful of self, strives to be of some service to the world and spends his life in sowing good seeds.

In this life we are before us. What next? A life to live. Life would lose much of its sweetness were it not for the sweetness were it not for the keen desire to do good and well.

We must keep firm the common duties of life. When we launch out into life we should not look for the easy way out. Every soul has a special work to do. To do that well should make it be the most of our position in the world, then there can be no room for the spirit of unrest.

5. We must abandon a falsehood. Have you ever seen anyone happy who lived for himself alone? Greed is the thing that grinds to death brotherly love, kindness, charity and home and loved ones. Most of us are fettered in eternity, no "mine" and "thine" there. The richest blesses come to him, who, forgetful of self, strives to be of some service to the world and spends his life in sowing good seeds.

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CONTRIBUTED EDITORIALS.

Principles, Not Personalities.

The country is to be congratulated that there is a clear-cut political issue before it this fall, and that the campaign promises to be one of principles rather than of personalities. The platforms of the two leading parties are, in the main, direct and unambiguous. There is no mistaking their meaning. The integrity of the Presidential aspirants is not to be questioned. We have already spoken of Mr. McKinley. Almost the same words might be applied to Mr. Bryan. Whatever may be thought of his statesmanship, there can be no doubt of his sincerity and earnestness. Personally he is a splendid specimen of American manhood. His record of achievement in the sphere of the pulpit, and the religious fringes, their men, without regard to party, ought to raise out of the dingy soil, unsullied and pressed. gled wildwood, precipice and TIlountain-side, proprietary, them, when even a selected on their own merits as men and treasures.

It is humiliating that there should be even them and prepare to meet them. They are thy considerations are allowed to name a the dry land appear, and it

One party has caught the lion in an attempt to destroy American industries by breaking down our protective tariff. Another has driven the monster to cover in its scheme to foist the gold standard upon us. President Cleveland outside of both camps has won favor by bearding the lion in his South American den. Without passing on the righteousness of any or all of these causes, we sometimes think that the poor lion is overworked. We Americans like to take to a hobby, and may be said to have a habit of it. One man can trace all our trouble to the Roman Catholic church; another to the capitalists; another to the unrest and unreasonableness of labor; while some of the watchmen on the turret looking for boggaboos, the British lion fills the whole horizon. No one evil unless it be the devil can be held responsible for all our troubles. We need to be brought back frequently to face the fact that our worst enemy is not a country beyond the sea, not the bond holder, not the walking delegate, not the priest, but ourselves. We are the chief conspirators against our own happiness. Our drunkenness, our immorality, our gambling fever, our extravagance, our disregard of God and his law—all of the perils which fill the hearts of thoughtful men with apprehension. It is not so easy to win tumultuous applause with the presentation of these uncomplimentary facts. They will not make the eagle scream. But we have need to reflect upon them and prepare to meet them. They are the sober undertone of all our national songs.

Money and the Vice-Presidency.

The Vice-Presidency of the United States ought not to be for sale. It would seem that the bid is the demonstration need no demonstration. It is humiliating that there should be even need of stating it. It is one of our national scandals that senatorial seats have been awarded to men whose chief recommendation appeared to be their wealth and consequent usefulness in bearing campaign expenses. It is more to be deplored when the same unworthy considerations are allowed to name a candidate for the second highest office in the gift of the people, an office which is only a step below the Presidency itself. There is assuredly nothing wrong about putting forward rich men for public office when they are selected on their own merits as men and statesmen; but when the "barrel" becomes one of the prime considerations, patriotic men, without regard to party, ought to raise their voice in protest. It then comes under the sphere of the pulpit and the religious press.

Let no professional politician take these words and use them for the advantage of his own camp. Neither of the two leading parties need the help of the money of dirty money. While the immediate occasion of this article is the recent convention at Chicago, the moral is not limited in its application. We are not prepared to assert that money was one of the essential factors in the selection of a nominee for second place on the Chicago ticket, but the party owes it to itself to deny and refute the charge which lies against it in the public mind.

The British Lion Our National Scarecrow.

It would be a sad blow to the stump speaker should the British lion meet an untimely death, or even be bereft of the much-abused caudal appendage. It is a little risky to attract the notice of people and institutions. That method is likely to lose votes as well as to gain them, and your practical politician is shy of two-edged swords. But the British lion is always there with his tail projecting invitingly out.

One party has caught the lion in an attempt to destroy American industries by breaking down our protective tariff. Another has driven the monster to cover in its scheme to foist the gold standard upon us. President Cleveland outside of both camps has won favor by bearding the lion in his South American den. Without passing on the righteousness of any or all of these causes, we sometimes think that the poor lion is overworked. We Americans like to take to a hobby, and may be said to have a habit of it. One man can trace all our trouble to the Roman Catholic church; another to the capitalists; another to the unrest and unreasonableness of labor; while some of the watchmen on the turret looking for boggaboos, the British lion fills the whole horizon. No one evil unless it be the devil—can be held responsible for all our troubles. We need to be brought back frequently to face the fact that our worst enemy is not a country beyond the sea, not the bond holder, not the walking delegate, not the priest, but ourselves. We are the chief conspirators against our own happiness. Our drunkenness, our immorality, our gambling fever, our extravagance, our disregard of God and his law—all of the perils which fill the hearts of thoughtful men with apprehension. It is not so easy to win tumultuous applause with the presentation of these uncomplimentary facts. They will not make the eagle scream. But we have need to reflect upon them and prepare to meet them. They are the sober undertone of all our national songs.

FLOWERS.

By E. C. WILLIAMS LIVERMORE.

"God said, Let the waters, under the heaven be gathered together, unto one place, and let the dry land appear, and it was so, and God called the dry land Earth." And on the third day, when her fostering bosom was laid bare, and before the sun, moon or stars, or even man and woman were created, the Almighty's voice summoned into bloom, the floral treasures.

Not from a heated conservatory, but he scattered them, freely, to the dry land appear, and it was so, and God called the dry land Earth. And on the third day, when her fostering bosom was laid bare, and before the sun, moon or stars, or even man and woman were created, the Almighty's voice summoned into bloom, the floral treasures.

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death. And even we crown the lute with flowers and string them in the way, to honor the approach of some dignitary, and yet our lavish hand does not implicate Flora.

"Ere the flowering season fades and dies, nature designs the blooming wonders of the next, for land and placid lake, and when sweet springs, the water-lily leafy canvas will be tossing to and fro, with long, brown, cable-stem and root its anchor.

"From tiny green buds, Wrasped fold upon fold, The loveliest garland.

And, with mossy hedges and uncurling fern, the blue-bells will tremble, by forest-ways, and the "hem of earth's garment" be embroidered with flowers and gentle breezes fan our cheek with "orderings, wings," and

"Violets, sweet tenants of the shade, simplest pride adored.

Some peeping forth, tempting the artist in vain, to "match the Maker's skill."

"The garden flowers are rare by few, And many whereof are dear by land but, flowers that spring by vale or stream, beth only this own.

"But 'tis, and ever was, my wish and way To see all flowers freely, and all free Where the prancing sea-seal depart Among their kinds—in their native place. I never pluck the rose—"the violet's head Hath shrunk away, the lily's neck the bank, And not reproached me; the ever sacred cup, of my penning hands, Felt, unsolved, nor lost one grain of gold."

Not a flower, But show some touch, in freckle, streak or stain, Of its unrivaled pencil. He inspires Their lovely hues, they shone, and dance and bathe their eyes with nectar, and includes in their sweet gossamer, side-sweet sides, The forms, with which he sprinkles all the earth.

Have other planets flowers? Or, are they given to earth alone?

Nature, in many of her attitudes, hts to be viewed through a magnifying-glass, in order to be discerned, and may it not be true that there are species as mine? Why can't, when the gentle breeze rocks the lily-bell, that it does not ring out sweet melody to its neighboring blossom? Our ears fail to catch the low, melodious notes, but mayhap the angels hear them.

"God hath made the earth bring forth enough, for great and small. The earth is the Lord's, and the fulness thereof. Without a flower at all. It might have made enough—enough For the wants of our kind."

For luxury, medicine and toll, And, in a separate stock. Our outward life requires them not, then, wherefore have they birth? To minister delight to man, To beautify the earth. To whisper hope, to comfort man, Whom'er his faith is dim, For whom careeth for the flowers, Will care much more for him."

TWO BIRTHDAYS—THE NATION AND THE WORLD.

By A. P. BARKER.

There is tumult and confusion on this sacred Sabbath day. But like gentle dews of heaven in the quiet of my heart.

Fails a glorious benediction giving me a joyful part in true notes of adoration for rich blessings this day received.

The birthday of this nation with soul freedom dearly bought. And the history of Creation spoken grandly forth from naught.

The glorious consummation which our mighty Savior began. In humanity's redemption as with majesty he walked in triumph from the tomb, when for six he had atoned, Freed from the yoke under which creation groaned.

Sublime! Great! Heartening! Let the freud in each note till the night of earth's and wailings turns to day of endless light.

Nowra, N. Y., July 4, 1896.

WHAT THE WORK OF SEVENTH-DAY BAPTISTS NOW INVOLVES.

By W. H. H. MEAD.

The fundamental issues in all great reforms lie deeper than the average observer thinks. In all transition periods and epoch-making changes, new phases develop almost before the closest observer is aware. These two propositions are applicable to the Seventh-day Baptists and their work just now. Whatever the Sabbath question may have been in the past, it is no longer a denominational peculiarly, nor a denominational issue. The main issues is no longer between the Sabbath and the Sun, but between two days. Among the deeper issues, and the far-reaching ones, which are now directly involved in the work of the Seventh-day Baptists, is the supremacy of the Bible as the final arbiter in religious questions. Protestantism has no warranty for its revolt against Romanism and no guarantee for future existence. If it be the final arbiter on the Sabbath question as one which is fundamentally and supremely religious, Protestantism demands the restoration of the Sabbath as Christ kept it, and as it was before the development of No-lawism which was the historical and logical starting point of the doctrine of church authority, and is the central idea on which Roman Catholicism rests. All this the Catholics recognize and assert. On the other hand, the majority of Protestants, being wedded to the unscriptural doctrine of an abolished Decalogue of an abrogated Sabbath and substituted Sunday, still attempt to justify their rejection of the Sabbath, and their revolt from Romanism.

This inconsistency and double-dealing cannot always continue. And one prominent part of the work of Seventh-day Baptists in the immediate future, will be to exalt the authority of the Bible as the final arbiter in religious questions. Protestantism attempts to justify their rejection of the Sabbath, and their revolt from Romanism.

There is a good deal of drinking among church members. Some time ago when I was there I was invited to a late supper at the house of a Christian man in London. I was going to meet some Sabbath-school friends, and I expected a real religious time. To my amazement they had seven kinds of liquor, and they drank until I should call them drunk, but they would have considered it a great insult if I had said so. There was a lady sitting next to me who kept refusing, and the daemon kept urging it upon her until her cheeks became quite red.

I finally said that they would have to excuse me. I left the table, and the host followed me upstairs. He wanted to know the trouble. I said:

"There is too much drinking; I can't stand it."

He said, "You are not a gentleman."

I went out of the house and the next time I went to London I heard of a man who was doing what an ungentlemanly thing I had done. But I tell you, when I had an opportunity of speaking in London I thundered against that thing until they put it away—when I was about, at least.

The Bible tells us to lead a separate life. You may lose influence, but you will gain it at the same time. I suppose Daniel was the most unpopular man in Babylon at a certain time, but thank God, he has outlived all the other men of his time. Who were the chief men of Babylon? When God wanted any work done in Babylon he knew where to find some one to do it.

You can be in the world, but not of it. Christ didn't take his disciples out of the world, but he prayed that they might be kept from evil. A ship in the water is all right, but when the water gets into the ship, then you look out. The world in a Christian is just like a wrecked vessel at sea.—D. L. Moody.

The man who feels himself ignorant, should, at least be modest.—Johnson.

Bemusive is nothing but reason well-dressed and argument put in order.—Jeremy Collier.

Hearts may be attratced by assumed qualities, but the affections are only to be fixed by those which are real.—DeMars.
The crops in the North-west are fine. In Minnesota, the Dakotas, Iowa, Nebraska, Kansas and Wisconsin there are good prospects of abundant harvests. Do not know when we have seen better growth of corn, potatoes, and grass, than we have in Southern Wisconsin. The farmers will have large quantities of produce to sell next fall, and if they could only have good prices for it, they would find a cure for the blues, with which they have been afflicted for some time.

There is occasion, however, for all to rejoice and praise God. He is good and his mercy endures forever. The riches of his grace never diminish or fail. Salvation through Jesus Christ is ever full and free. Jesus saves and is saving. He turns no real seeker away. His precious blood is able to cleanse us from all sin, and nothing else can do it. In him we are freed from all condemnation, find pardon, peace and joy. He will help us carry our burdens, yes, if we will let him, he will relieve us of the load and carry them for us. Come ye burdened ones, weighed down with earth sorrows, with the cares, ills and disappointments I have pressed law, but through the power of this marvelous change, through the Spirit. This love of Christ constrains one to be very much devoted to the new-found salvation. He is well spoken of by people where he has lived and resided, never diminish or fail. Salvation does not have the support it should have, nor the support it could have, if all the people were as resolute in this matter as they might be. This general interest in spiritual affairs is good, and we are hoping for further increase in our membership when I visit the place this month. The attendance upon services and the spiritual condition is good.

I have not been permitted to visit the church at Darwin this quarter, but in talking with some of the members over the preaching and enforcing of the Sabbath, I feel that they are making to secure a pastor, and I trust they will be successful. The opportunities for enlarging our numbers, by conversions to the Sabbath, near where our three churches now exist, are very limited, since people living in these localities are prejudiced against Sabbath truth. Such enlargement must be looked for upon the field at large, if at all, and we are thankful that we can report progress in this direction. One reason for our portion of the field is, the little chubby one Seventh-day Baptists has been, quite largely, looking after our scattered interests and trying to establish truth in these places. This work has sprang up. What is before us the future, I am sure I cannot tell, but I trust that during the upcoming year our work will develop as it has never yet done in our state. During the quarter I have preached 10 sermons, attended 25 prayer meetings, made 55 visits, and distributed 2,471 pages of tracts. Pray earnestly for the work in Iowa, that it may go on unto triumph, and that your mission may have grace and wisdom to give proper direction.

The time for my quarterly report is again at hand, and as I look over the labor of the quarter just closed, I am impressed with the small amount of visible results upon my field. Yet a general survey of the field is very encouraging to the one who has persevered and labored with faith and prayer. The prospects are quite good and the possibilities of future enlargement are favorable.

The church at Welton is in a good spiritual condition. Sabbath services are well attended, and church prayer-meeting, but the church prayer-meeting does not have the support it should have, nor the support it could have, if all the people were as resolute in this matter as they might be. The general interest in spiritual affairs is good, and we are hoping for further increase in our membership when I visit the place this month.

At Grand Junction, our numbers have so increased that the school-house, where we hold services, will scarcely accommodate our people, and at evening meetings, when many of our First-day friends attend, the house is too small for all, and several additional meetings in our membership when I visit the place this month.

This salvation means more than escape from eternal death. It gives us eternal life now. Life to the soul! A life to grow us into better men, to be very much devoted to the new-found salvation.

O you worldly-minded Christians! Why do you starve your soul on the husks of worldly seeking and gain? Why do you fret and worry from early morn till dewy eve over getting on in this world’s goods? Why so graspful and so keen about knowing? Do you not know such a life is defacing the image of Jesus Christ in you, and if continually pursued, may entirely blot it out? Come, love the world less and less, and Jesus more and more. It will not do for you to sell the comfort, joy, peace, and the blessed presence of Christ, soul-life and growth for this life and the life to come, for a mess of earthly pottage. What are acres, houses, merchandise, gold and silver, to Jesus, eternal life, and heaven? Quit your worldliness and become spiritually minded. What shall it profit a man to gain the whole world and lose his own soul?

“Nothing is so trustworthy as love.”

FROM E. H. SOCWELL.

GOING AND GIVING.

Those who scripturally give, are really “go” as those who ride ocean waves to carry the gospel message of life to heathen shores. The body of our church is now stopped with the weight of years that there is scarcely working room between it and her. She needs a pin-chusion and her new life is to be worked out. She is looking after her scattered interests and trying to establish truth in those places. I am also acquainted with one Seventh-day Baptist who has been, quite largely, looking after our scattered interests and trying to establish truth in these places. This work has sprang up.

It is not always easy to secure for me a place upon their programme for the coming year, and if he is successful I shall esteem it a great pleasure to accept the position. I hope to see him during this month and make further arrangements regarding the matter. I have furnished tracts to each of these interested ones and caused the Evangel and Sabbath Outlook to be sent to each of them.

Altogether, our cause on the Iowa field looks hopeful. I said that, with proper care and unblunted seed sowing, Iowa will yet yield a rich harvest for God and his church. The attendances upon the services and encouraging lone Seventh-day Baptists in the places noted above, I have, during the quarter, visited such persons at Des Moines and Knoxville. These seven churches have been, quite largely, looking after our scattered interests and trying to establish truth in their places. This work has sprang up.
and they always call up the image of the Lord's sight.

The story of the widow's mite had taught this lesson good:

Each is a mite that their Lord's sight
When we have done what we could.

"Next Sabbath-day," said the little child, "I've brought two more for you." "Two more!" the teacher said and smiled. "What with them can I do?"

"I've brought my own two mice," she said. "My affection, how you said, you know, that with two mice the Lord says it isn't plowed!-

Hushed was the winning merriment,
The two mice soon were sold;
Freezy for the rich ones spent Their silver and their gold.

Ah, how they raised and raised the price All for the mission store!
So big a price for two small mice Was never paid before!

There was a certain tinge of guilt was blessed-
The giver's heart made glad.
And so grew more than all the rest The poor child's "all she had!" —Selected.

What of our vacation days or weeks? Are you planning to do anything for the Master? May these happy days be full of restfulness and of bright thoughts and plans for greater, nobler work. For those who must stay at home, doing the common duties of every day-life, we wish a double blessing from the Master.

"Have faith in God." Without this faith, how perplexing, how mysterious, our lives become. As Christians, we have placed our life in God's hands. Can we say with the poet:

"I know not what awaits me,
God kindly veils my eyes,
And over each step of my onward way,
He makes new scenes aries.

So as I go, not knowing; I'd rather walk in the dark with God,
Than go alone by sight.

"MUST JESUS BEAR THE CROSS ALONE?"

Not long since I read of a Christian woman who gave all of her treasury the price of the new gown she had proposed to buy, made over an old one and went with a happy heart to the missionary meeting, being no donut brought into sweet fellowship with Christ by her genuine sacrifice. But the story seemed to me marred by the closing words, "Best of all, nobody knew it was made over."

The words keep echoing in my ears and they always call up the image of a little, bowed, old Bulgarian woman who, though blind in one eye, learned to read when she was past seventy, is found standing in God's work for the truth for which she had long hungered. This was years ago when persecution was more bitter and determined than ever now. One means employed to humiliate the Protocats was the ejection of their children from the schools, so that it happened that the grandchildren of "Mama Fone," as she was affectionately called by the missionaries, were deprived of their schooling. Their mother was a priest's daughter and was irritated by what seemed to her the fanaticism of her mother-in-law and its unwelcome results.

After several months of reproaches patiently borne, Mama Fone took her staff one morning and quietly wended her way to the house of the Archemandrite (an ecclesiastic a grade lower than the metropolis). When ushered into his august presence, she was greeted with, "Well, grandmother, I know all about you; you have started off on a path that not even a donkey would walk in."

"But I find by the study of your highness, it has brought peace to my soul."

"Yes, those Americans have deceived you well, but I wonder that one of your years and experience could be so fooled."

"Ah, but I am not fooled. I have lived a year in one of their families and I know they are true, good people. I learned more from them about the way of salvation in six months than I had learned in seventy years in the Pravo Slav church."

Further conversation followed when at last the old lady said, "But I came to beg you to receive the children back to school. Whatever I am surely they are not to blame for it."

"All right," was the reply, "go to church and we will receive the children. You can go in the morning and cross yourself, then when you go home read your Bible and pray all day after your fashion, only be quiet about it."

"But, your highness, when Christ was crucified they led him up on a hill and lifted him up and crucified, and can I hide his truth away in my heart? Impossible!"

How many a Christian would have accepted the compromise as the tempter whispered that it would be "for the good of the children" by hiding the heart that chose fellowship with Christ in his sufferings. The Archemandrite had been pacing up and down the room as he talked, excitedly stroking his long gray beard, and now after a few turns the stately figure paused before the low, bent form on the divan as he said, "The truth is with you, grandmother, the missionaries are not deceivers, but we must guard the unity of our nation—however you may send the children to school." And so the trembling saint withdrew, having "witnessed a good confession" and gained her reward.

Do we not need like her to bring our sacrifices to the touchstone of the cross? So long as we can deny ourselves and be "re­spectable," we are willing or even glad to do so, but when it comes to being "lifted up on a cross in sight of all the people," do we not straightway begin to make excuse? Suppose the made-over gown looks a little shabby and gives the wearer a sense of mortification. Suppose the furniture is quite worn compared with our neighbors', but when it comes to the risk of being thought narrow or stingy, we suppose, too.

"What gift is blessed in the dear Lord's sight this lesson is learned.
And now well, but shall we not be repaid by his smile upon us? "For it is given you in behalf of Christ, not only to believe on him, but also to suffer for his sake.

M. B. H.

W O M A N ' S  B O A R D .

June Receipts.

Kittle Blitc, Milton, Wis., Boys' school........ 25

Women's Society for the Miss., Pleasant Hill, N. J., Boys' School........ 10

Miss E. N. Noble, Kingston, Wis., Boys' school........ 1.00

Mrs. J. H. Noble,........ 1.00

Col. at S. E., Association, Waterford, Wis., Boys' school........ 20

Woman's Benevolent Society, Milton, Wis., Tract Society........ 678

Ashaway women, Ashaway, R. I., Susie Bardick, $8 75

W aterford, Boys' School, $1 42, Susie Bardick, $6 63

Col. at E. Association, Weston, R. I., Boys' school........ 8 25

Photograph sold of boys' school,........ 4 50

Women's Missionary Society, North Loop, Neb.,........ 5 00

Women's Missionary Society, Lost Creek, W. Va., Boys' school, $5, Board Ext. $d, 10 00

Mrs. N. R. Randall, Bigburg, N. Y.,........ 5 00

Maurice Coats,........ 5 00

William Ind. Miss.,........ 5 00

E. E. Fink,........ 2 50

Ladies Evangelical Society, Watertown, N. Y., Miss. Society........ 673

Subiah-school, Watertown, N. Y., Boys' school........ 4 00

Ladies Aid Society, Dodge Center, Minn., Miss. Society........ 5 00

Women's Missionary and Benevolent Society, Nor­

The CROSS ALONE?"

THE CROSS ALONE?

THE SABBATH RECORDER.

June Receipts.

Susie Bardick, $6 85

at N. W. Asso­

Children's col. at N. W. Asso­

Children's Boys' col. Milton, Wis., Boys' school........ 6 51

M. A. Society, Albion........ 6 51

Mrs. Sarah Bardick,........ 5 00

Col. Central Association, DeRuyter, N. Y., Boys' school........ 7 00

Women's Missionary Society, Brookfield, N. Y.,........ 3 00

Eagle Lake church, Boys' school........ 6 65

Mrs. Ross Slaggle, Hoos, Mrs. boys' school........ 2 00

Poke church........ 1 00

Mrs. N. L. Wilson, Eagle Lake........ 2 50

Mrs. J. S. Abbey, 224 and Wayne St., Erie, Penn., A. H. Lewis, $2, Boys' school........ 12 00

Ladies Missionary and Aid Society, Hammond, La., Tract Society........ 8 11

Friends of Christ's Church, New York,........ 7 50

S. H. Drambold, Milton, Wis., Boys' school........ 4 50

Women's Missionary Aid Society, Brookfield, N. Y., Tract Society, $10, A. H. Lewis, Boys' school, $6, Missionary Society, $10........ 20 00

Women's Auxiliary Society, N. D. B. church, N. Y. City, Susie Bardick........ 20 00

Women and friends of N. Y. City Church for Boys, Mission school,........ 10 00

Henrietta V. P. Babcock........ 5 60

Anna L. Longworth........ 1 00

L. Addie Rogers........ 1 50

J. M. H. Amber........ 1 00

Hannah A. Babcock........ 2 00

Fannie Babcock, Albion, Wis.,........ 1 50

J. A. Bradlee........ 5 00

Mrs. A. D. Dealng........ 1 00

Mr. and Mrs. Kenyon........ 5 00

Mrs. R. Grace D. Lindsay........ 10 00

Medical Mission,........ 40 00

P. J. B. Waite, M. D......... 5 00

L. Addie Rogers........ 3 00

Henrietta V. P. Babcock........ 1 00

Anna L. Longworth........ 1 00

Annie G. Treasme,........ 1 00

Rev. C. G. Boyd,....... 1 00

A. E. Dealng........ 1 00

Phoebe A. Shimmel........ 1 00

J. A. Bradlee........ 1 00

Elsie Bagnay........ 2 00

S. M. Lewis........ 1 00

Flora F. Chiasson........ 1 00

Hannah A. Babcock........ 2 00

Mary E. Rogers........ 2 00

Society, North Loup, Neb.,........ 5 00

Mrs. B. D. Rogers, Plainfield, N. J., Boys' school........ 4 50

Mrs. A. F. Rose........ 5 00

Charles Poter........ 5 00

Wm. A. Rogers........ 5 00

Mrs. E. Hendricks, Hilgard Union Co., Oregon, Boys' school........ 5 00

Patricia Bond, Aberdeen, W. Va., Boys' school........ 1 00

Total........ 359 00

Milton, Wis., July 8, 1896.

He who brings ridicule to bear against truth finds in his hand a blade without a hilt.
A SERMON.—OUR NATIONAL BIRTHDAY.
BY REV. J. L. GAMBLE.


One hundred and twenty years ago to-day this nation was born. As we observe the anniversaries of our own birth, so it is also proper for us to observe our National Anniversary, which, for this year, coincides with God's Memorial Day, the memorial of his creation.

In the very nature of things, anniversaries never change—cannot be changed; the day of our national birth is a fixed fact; the day on which God rested from his creative work, and which he sanctified and set apart for man's perpetual observance, can no more be changed than can our personal or national birth-day. It is as wise to expect that day the Sabbath comes, as to ask on what day the Fourth of July comes.

God's Memorial Day comes around every week; our National Memorial Day comes around every year. As the forefathers of our country looked back to the time when this earth was called into being, and made its observance a proof of our loyalty to the Creator—so the latter affords us fitting opportunity to consider the origin of our nation, the men who wisely framed it, the obligations which it imposes upon us, the benefits we receive from it, and the privileges we enjoy under its beneficent sway; while its appropriate observance is a mark of our loyalty and allegiance to the principles for which it stands.

1. Each rising generation should learn and remember the causes which gave birth to this, in many respects, the best nation in the world; the oppression of a foreign foe from which our forefathers revolted, and the principles on which they fought through eight long years; nor should any forget what Abraham Lincoln called its "new birth to freedom" through the terrible birth pangs of '61-'65.

2. Then again, there are names inseparably associated with our nation's beginning—names that are synonyms of wisdom and statesmanship and patriotism, and the most unselfish devotion to the true interests of the nation's birth; names which such names as Adams and Jefferson and Franklin, together with that of Washington and others, shine out as brightest examples of purest patriotism.

3. With such contemplation, we cannot escape upon the question thus imposed upon us a citizen of this great republic. As the son is under obligations to maintain the honor of the family name, and wisely care for the ancestral estates which have been handed down to him, so is every American citizen bound to protect and preserve intact the free institutions bequeathed to him by a noble ancestry, and defend to the last the sound principles upon which our national life is founded.

4. It is also well on this anniversary day, as an inspiration to thankfulness to God and fidelity to our country, to recall the fact that we in this land enjoy greater benefits and privileges than any other people under the sun. How many nations of the earth are yet under oppressive government—that of the poor Armenians especially, calling for our deepest sympathies and demanding prompt and rigorous intervention of all Christian nations; and oppressed Cuba stretching out her bleeding hands for deliverance. But, among the best, which enjoys the civil and religious liberties for which it stands, and the people for whom it stands, is none, I think, that of which the following is a true and just picture.

The vessel of God's redemption has been built, and consecrated, and launched. The waters of Providence and justice have surrounded it, and any attempt to cast it upon foreign shores, for some of the miserable doings which such names as St. John's penknife, would cut the sacred parchments in pieces and then cast the fragments in the fire. I have no fear for God's Word; it will stand and come out pure gold. The Bible has often been upset; but, the cube, it is right side up. But I do fear for the result of the so-called learned-critics which tend to destroy the confidence of the common people in the integrity and authority of those Scriptures on which our priceless constitution is based. The critics may have sense and reverence enough left to hold on to the Bible; but, the faith of the masses once shaken as to the inspired integrity of that Book, and Anarchy will assume the throne of Liberty.

When the Union forces are investing Freeland, and the same was true at Vicksburg, they worked diligently to undermine the fortifications which they sought to capture. Do you think this was a matter of small concern to those who held the fortifications? Nay; but they sought by counter-mining and in every other way possible to them to thwart the purpose of their besiegers. There is a secret mining operation going on in this country which, if not met and stopped in some way, will some day result in a terrific explosion. I refer to the press as a whole, as you will presently see; but the country is flooded with publications which incite and foster vice, breed corruption, destroy faith, make light of the Scriptures, poison and vitiate the minds of the young, and sow the seeds of impudence and impurity and anarchy broadcast. All this is going on constantly, undermining the very life of our Nation, and yet many are unaware of it, or, worse still, unconcerned about it.

Let me name one more source of danger, a multiple source—not least because it was mentioned last: I refer to the prevailing vices of the American people.

1. First among them is Intemperance. Is there not great danger and cause for concern, if not alarm, when a nation like ours...
The spirit of Godlessness which has been greatly on the increase since the last war. This spirit is manifest in many ways—in irreverence toward the part of the young; in indifference toward the worship of God and attendance upon his house, inasmuch that the great question among the churches is, How to reach the masses? The desire of trying the masses do not attend divine worship; if the church will resolve itself into a "Bureau of Amusements" and make "fun" for them, they will patronize her thus far. The great cry of the day is, Bring out Samson that he may make the “lights" to shine upon you. It is his way to assert to our liberties that there should be such a growing indifference to divine worship, such a widening of the breach between the church and the masses of the people. Many noble efforts are being made to remedy this. And so long as statistics show that not more than five young men out of every one hundred are members of churches, there is cause for great alarm.

But the spirit of Godlessness to which I have referred manifests itself in a growing want of respect for Sabbath observance within our country. That this is not restricted to religious life as a nation. The friends of Sunday are greatly alarmed; they see how this day fails utterly to command the respect of men, while its venerated claims are disregarded, if not altogether ignored, by those who in theory declare for “Hard Times." It is a solemn fact to our liberties that there should be such a growing indifference to divine worship, such a widening of the breach between the church and the masses of the people. Many noble efforts are being made to remedy this. And so long as statistics show that not more than five young men out of every one hundred are members of churches, there is cause for great alarm.

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Young People's Work

WHAT GOD HATH JOINED TOGETHER.


May be allowed
Christian
union, convention, or committee; all
in deeds.
Society which has
ual
spiritual character .of the
languag'es, and at least fifteen
Magna
in part, at least, by the
have come into the evangelical churches con-
by some one else. In comparison with such his
will may be done, on earth

If I do not state our platform correctly, I
do not ask you to stand upon it.

But if I can read our history aright, these
are its chief planks:

First. Our Covenant Prayer-meeting pledge,—the
Magna
of Christian Endeavor.
Second. Our Consecration Meeting,—guaranteeing
the spiritual character of the Society.
Third. Our Committees,—giving to each active mem-
some specific and definite work "for Christ and the
Church."
Fourth. Our Interdenominational and International
Fellowship, based upon our denominational and
national loyalty.
Fifth. Our individual Independence and Self-govern-
ment, free from control of United Society, State or local
union, convention, or committee; all of which exist for
fellowship and inspiration, not for legislation.
Sixth. Our individual Subordination as societies to
our own churches, of which we claim to be an integral,
organic, inseparable, part.
Seventh. Our Brotherhood, Citizenship plank,—Our
Country
for Christ, but, as a Society, not entangling political
alliances. Our missionary plank,—Christ for the world.
Eighth. Our ultimate Purpose,—to deepen the spiritual
life and raise the religious standards of young people
the world over.

For fifteen years Christian Endeavor has
built upon this platform. The history of the
Society which has wrought out in practice these
principles may be briefly summarized, so
far as words and figures can summarize a
movement, as follows:

Forty-six thousand societies have been formed.
Five million of Endeavorers have been enrolled, of whom more than two millions
seven hundred thousand are to-day members.
Two million of others, Endeavorers in all
but name, have probably been enrolled in
depurely denominational societies.
Ten million Endeavor meetings have been held.
Fifteen million copies of the constitution have
undoubtedly been printed, in forty different
languages, and at least fifteen million copies of
the pledge.

Over one million of our associate members
have come into the evangelical churches con-
ected with fifty denominations, influenced
in part, at least, by the Christian Endeavor
Society; and it is certain that over two mil-
ions of dollars have been given in benevolence
through denominational and church channels.

"The past at least is secure," we say. But
ah! Is it? Not unless we secure the future by
learning to climb the past. The future
stretches before us,—ten times fifteen years of
Christian Endeavor, please God, and ten
times that. We stand yet at the beginnings,
our Endeavorers. The stream is yet near
its source. Our concern should be not to de-
fect it into a torrent, but to climb the peaks
of the mountain. Let God choose its way and direct
its course, as he has done these fifteen years,
and then the future, too, is secure. "We
have but one lamp by which our feet are
guided, and that is the lamp of experience." By
the past what does God teach us for
this future?

Let me try, as best I may, to draw out the
lessons. Christian Endeavor, as our plat-
form shows, is a practical paradox, a recon-
dering of ideals, a marvel of self-surrender.
It has brought into an harmonious
family ideas which have been thought to
be mutually exclusive. I am tempted to
consider this the most important work of
Christian Endeavor, in the future as in the past.

Our platform specifies some of the
banns that have been proclaimed by Christian
Endeavor.

First. It has married the ideas of denomi-
national fidelity and fellowship between de-
ominations over the domain of the world,
that of the home thus formed: "Fidelity
and fellowship, one and inseparable."
These ideas have been thought by many to
be inconsistent, if not hostile, one to the other.
Hence, many ecclesiastics are to-day afraid of
Christian Endeavor. They believe that it
will weaken our fidelity. Christian Endeavor,
or sooner or later, will show them the
groundlessness of their fears.

By combining these disassociated ideas,
Christian Endeavor has created a new idea,
which has required a new word—a word
which is found only in the very latest diction-
ary,—the word "interdenominational;" a
denominationalism which is not sectarianism
on the one side or care-nothing-ism on the
other. Find your prefixes, Christian Endeav-
ors; not "un," nor "non," but "inter."

Closely linked with this idea of Interdeno-
national Fellowship is that other great idea
of International Fellowship. Look at these
intertwined flags! They tell their own story. They
tell of our intense love for our own flag,—
the Stars and Stripes. "Old Glory," if we
live in the United States; the Union Jack,
if we live in Canada or Great Britain. Inter-
linked as they are, they tell of our world-
wide brotherhood. Our Society is an arbi-
tration meeting which never adjourns, a peace-with-power convention that is always
in session. On these banners is written:
"Loyalty and Brotherhood, one and insepara-
able!"

Second. Again, if our platform is correct,
Christian Endeavor stands for a self-governed
society that is yet wholly governed by its
own church. It is spreading responsibility except by bearing responsibil-
ity. That man and that society will always
be a dwarf and weakening that is ever managed
by some one else. In comparison with such
a man, Mr. Cudde behind the bed-curtain
will be independent and self-respecting. It plun-
d its own campaigns. But it is always subor-
dinate to its own church, and seeks to find
out and obey the wishes of its own church
and pastor.

Let me here take occasion to pledge myself
in the Christian public, if I may be allowed
to speak in any sense as a representative of
Christian Endeavor. No United Society and
no convention, no union, and no committee
of evangelism, good citizenship, or missions,
shall legislate for, or seek to control, any society in the world.

More and more strongly every year is this
principle of Christian Endeavor established,
which indeed has been fundamental from the
beginning—that each society owes allegiance
to its own church. It has taken advantage of this principle of subordi-
nation to compel their Christian Endeavor
Societies to commit suicide, to go out of ex-
istence, or to label themselves with a local or
sectarian name. Is this entirely fair? I
appeal confidently to the Christian public of
the future, to the sense of justice in the
church at large, for my answer.

Nevertheless, and in spite of the advantage
sometimes taken of this principle, Christian
Endeavor has proclaimed the banns once
and for all of these various dissimilar
ideas—Self-government and Subordination.
It has married these disassociated thoughts,
each of which is incomplete without the other;
each of which is puny and weak with-
out the other; each of which is complemented
and supplemented. It has mar-
ried them, and has written on the label of
their door: "Obedience and Independence,
one and inseparable."

Third. Again, our platform embraces Pa-
triotism and Humanity. Patriotism is a
name that is used to cover a multitude of
sins. "It is the last resort of designing
knaves," said Johnson. It has been made
to stand for partisanship and to mask hideous
corruption. It needs to be married to
another idea,—the idea of humanity. This
Christian Endeavor has attempted to do.

Our patriotic fervor was born at the same
time as our missionary fervor. Good citi-
zenship and missions have gone hand in
hand. "America for Christ." had not ceased
to echo before we took up the cry "Christ
for the world." Good citizenship has too often
been set over against patriotism. "The
land's banquet," "Old Glory," "America's
pride, glory, and independence," "America
for the Americas," "Canada for the Canadians," "Great Britain
for the British," "Japan for the Japanese."

Christian citizenship means something more
than this. It means our country for Christ,
and Christ for the world. It means good
rulers and good laws. It means the aboli-
tion of the saloon. It means prohibition
everywhere where we can get it. It means Sabbath-
observance. It means inflexible opposition
to all unrighteousness—not simply that
America may have a hand on which
the sun rises, not simply that Britain's drum
beat may be heard around the world, but
above all, that "His kingdom may come,
and his will may be done, on earth as it is in
heaven."

By Christian Endeavor, then, we marry the
too often disassociated ideas, patriotism
and humanity. Christian Citizenship and
Christian Missions, one and inseparable.

Fourth. Our Christian Endeavor platform,
our platform, stands for Organization. It stands
for Spiritual Power. These two great ideas,
also! have too often been set against
one another. They have been divorced and
sundered far. Come, Christian Endeavor,
thou white-robed peacemaker, and pronounce
The banns which shall make organization and spiritual power for ever one! Two wings are essential to the bird that would unfurl its sun. Organization without one wing, spirituality is another. A poor, broken-winged eagle is that church or society that fails to use both wings. Organization without spiritual power is the performance of standing upon the truck with no fire under the boiler, no steam in the pipes. It is a dumb, dead, impotent thing. 

Spirituality without organization is the fire upon the prairie, kindling a blaze, but driving no wheels, turning no turbines, energizing no works that figitously shuttles the eagle, too, is an impotent, evanescent thing. But spirituality and organization may move the world.

We have the organization practically complete,—our covenant pledge, our constitution, our annual meeting, our committees, our unions. Our future conquest is a question of spiritual power, and that, O Christian Endeavorors, you must furnish. Spiritual power abides not in the machinery of itself, but it may be had by the asking. Listen to the prompting of the Christian Endeavorer: "Ask and ye shall receive; seek and ye shall find." Spiritual power is as free as the sunlight, as mighty as the tides. It is as abundant as electricity, but, like electricity, it must be generated. It is as omnipotent as God, but it must be applied.

The Christian Endeavor history of this past year is the story of this power. Its dominant note has been "Evangelism." "Saved to serve" has been its motto. The "new Endeavor" may be summarized as the evangelistic Endeavor, and wise evangelism is spiritual power applied.

O Endeavorers, this is your supreme mission. Be the conductors of this spiritual electricity. Be the willing wires, the live wires, along which may run the power of God to every part of our organization. This is the one, the only, secret of true success,—"Not by might, nor by power," not by organization or by perfection of machinery, not by any methods, the Sun, the Holy Spirit, saith the Lord," working through committees and methods and organization. Oh that some word of burning eloquence I might lay this thought on the heart of every Endeavorer throughout the world! This word is not mine to speak. It is not any man's to utter. Come, Holy Spirit, Heavenly Comforter, speak thou the word that makes our organization live.

But I can, I do, urge you to make this the Christian Endeavor watchword of the coming year. Each year of the fifteen years has been a step forward on our course step. Each convention has been signalized by some great thought. "Citizenship," "Missions," "Fellowship," have been our watchwords at conventions past, and they are our watchwords still; for a step once gained we will not lose. And here is the greatest word of all—Spiritual Power. "Washington 96" —may it live in history as the Convention of God's power! 1896-7, the year of God's energizing might in Christian Endeavor!

"The alchemical, rebounds, and unmeltable metals, are welded together by the mighty, subtle power of electricity in a union so complete that no human eye can find the seam, so, by the fusing might of God's spirit in Christian Endeavor, will be welded together fidelity that is true and fellowship that is large-hearted, responsibility that makes strong and loyalty that makes humble and gentle, patriotism and humanity, organization and spiritual power, now and forever, one and inseparable. And "What God hath joined together, let not man put asunder."

LONDON CORRESPONDENCE.

To the Editor of THE SABBATH RECORDER.

Dear Brother,—Another month has gone by and you will be, perhaps, not unwilling to hear again from the world's metropolis. We are on the edge of it, so to speak, for we are about as far north as one can well be and be counted in London. We have found in this pleasant suburb what we hope soon to make a comfortable home for our sojourn in Britain.

We have had good congregations at chapel every Sabbath. Last Sabbath there were sixteen present, and Bro. Vane was with us from Kent and preached to us in words calculated to rouse us to a sense of our duty in respect of the Sabbath and the gospel toward those about us. The next day we held a church service at our home of Rev. Guinibert. We elected Major Richardson church secretary and Mr. Thomas Guinibert church treasurer. It was voted to send notices to the members asking for pledges and contributions to the Missionary Society. The section was formed, and the incorporation of the church, that it may legally hold and recover property. Delegates were appointed to the General Baptist Assembly, with which the church is connected and of which the pastor is a member ex-officio. The pastor was also appointed to prepare letters to the Assembly and to the General Conference in America. A committee was appointed to see if a tent could be secured for evangelistic work in the country, or, perhaps, later in London. The brethren in America may wonder what we have to do with the General Baptists. Well, really, strictly speaking, we ought not to have anything to do with them. There are in England General Baptists and Particular Baptists. These terms are theological, and they are to-day. We were not originally, I fancy, the Arminian Baptists hold that the atonement is "particular," and that Christ died for all men. The Arminian Baptists hold that the atonement is "general," and that Christ died for all men. The distinction is, I fancy, not quite so marked as in the days when these controversies were more heated than they are to-day. We were not originally, I suppose, connected with either branch of the Baptist body, but through the influence of men of like views we have been brought into relations with the General Baptists. This was enumerated as among the General Baptist churches of England. So now our status in the eyes of the Court of Chancery and of the people generally is that of a General Baptist church, and the name is used to designate that we observe the Sabbath. Our connection with the General Baptists is unnecessary and in general unavailing, it would seem; but now that we are so connected, to sever our connection would be to lose our status with the Court. So, as there is a bare chance of our ultimately obtaining a grant from the Trustees of the Davis Charity for a place of worship, it is considered by the members of the church well to let this alliance remain in status quo. But the General Baptists are really very lax and hardly would be considered Baptists in America. Baptism is not a prerequisite to membership with them, although they are in a denomination whose views are not such as would commend them to all our people. As pastor of the Mill Yard church, your correspondent is a General Baptist minister. So I intend going to the Association and hope in time to find out what I am! It is queer to find one's self involuntarily a member of another denomination.

On Monday of last week, I had the pleasure of attending a meeting of what is known as a "Christian Conference," an informal organization of people of all sects and sorts. They meet in a common fraternity and discuss topics of the day connected with religion and the world's progress toward better things with the utmost freedom. A nominal fee is charged annually and meetings are held several times a year at Sion College. Three sessions are held in a day, tea being served at the College at a hotel I think. The last meeting of the morning session, when the subject was some phase of Christian unity. In the afternoon the topic was International Arbitration between Great Britain and the United States. The most grateful pleasure it is to hear these Englishmen talk about our relations with each other. The most friendly feelings were expressed, although some sharp things were said, both on the general subject of warfare and the attainment of peace between nations and in regard to the two nations in history of this. Between sessions I met a number of ministers and others, and in the evening remained and heard several of the sessions. The subject then was, "The Positive Value of Undenominational Religious Education." This was the "Education Bill," which has made such a stir here and which met its death in Parliament on that very day. This bill was an attempt on the part of High Churchmen and Tories to render the education in the Board Schools denominational, and that means that the Church of England should dominate. It is needless to say that the English people are too sensible to take such a step. The vote was 411 to 194. The fight is, however, by no means over yet. Well, those who spoke in the conference were for the most part, I think, expected from the composition of the meeting, affirming the positive value of undenominational religious teaching. Many of these men held the Bible, simply explained, is all that ought to be allowed in the schools. Others held that such teaching has no value at all. They wanted the dogmas of religion taught, and it was plain that the dogmas they desired were those of the Church with a big "C." To an outsider like myself it seems that for the Church party to try to force their catechism and doctrinal teaching into the common schools they will be defeated. I suppose they claim to seek; for I firmly believe that if such an attempt ever carries, the end will be that there will be an uprising of the Conformists, so that from the simply taught Bible they now have, which is satisfactory to most people, to the complicated version of the High Churchmen, they will come at last to the condition you have in America, with no religion at all in the schools. The case of the dog with his meat coveting its reflection in the water; in trying to secure everything, they will lose both.

We congratulate you all on your excellent Associational meetings, and pray for a glorious Conference. We shall be with you inour anxious dequestions.

Fraternally yours,

William C. Daland.
Children's Page.

LUCY'S "APPLE RUG." BY SOPHIE MAY.

Lucy Lockwood was eight years old; and I suppose you never saw a little girl who could skip a rope or run a race any faster than she could, or one who could learn her lessons any better—when she tried. There was the trouble with her, Lucy thought, that she had a bad habit of "thinking of something else" at exactly the wrong time.

It was so in church. She meant to listen to the sermon, but her mind was apt to stray away; and at the last instant she asked herself, after she had met the preacher, "What is the sense in such talk?" and she didn't like the sermon much; but that settled that.

"And wasn't it very rude of him to ask, "Does mamma know about this candle," and I didn't like the sermon much; but that settled that.

"Yes, I can wait for me to go up stairs; but I am very busy just now." "Can't you trust me to go my own self, mamma? Oh, if you knew, but Jane will light me a candle." "Will you be very sure not to carry the candle into the closet?" "Oh, no, indeed! Oh, yes, indeed! I mean; and I'll be—oh, so careful!"

"Well, if you will remember to set the candle down by the closet door, I think there will be no danger." "Yes, I will," said Lucy, and danced away joyfully. She held the candle aloft, and peered very cautiously about the pink chamber. "Alas! There is nothing here! Among the fan she found no lost valuable, but Mamma talks to me about lamps and things just as if I was a baby, but I guess she'll find out I know as much as Jack! I can 'take care,' of course! I can mind! I mind everything. I am a little girl, and I mean to mind everything."

"Oh, I know, mamma," said Lucy, feeling almost touched, "I'll take care of the pippins! I'll mind everything."

"Then if you don't hear with your elbows! What is the sense in such a text as that?"

"I don't know; I thought it was funny, and I didn't like the sermon much; but that was just the very thing he said," persisted Lucy, ready to cry. "He said that it was very minute."

Jack laughed very loud.

"One day, if you don't hear with your elbows! What is the sense in such a text as that?"

"I don't know; I thought it was funny, and I didn't like the sermon much; but that was just the very thing he said," persisted Lucy, ready to cry. "He said that it was very minute."

"Yes, indeed," Lucy was sure she could remember "common sense," and so indeed she did; the word she forgot was "boots." When she reached the store, she looked up in the merchant's face and asked, in her quick way, "Have you any common sense, sir?" which was certainly a strange query from a pleasant, polite little girl, to a man about five times her own age, let her think what she might of his brains; and it was hardly strange that Mr. Mead laughed, although Lucy thought it very unkind.

She hastened then to add "boots," but by that time she had forgotten the number. She thought it was eight, but Mr. Mead advised her to run home and inquire.

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Her aunt sent her once for a brush of cam­ela's hair to paint with; and when Lucy reached the art store, she called breathlessly for a "hair-brush," adding, as an afterthought, "A camel's hair-brush, I mean." Why was it that the clerk looked so amused? And wasn't it very rude of him to ask, "Does your father keep wild animals, little miss?"

But she made a mistake once, at which nobody laughed—a mistake which came near proving very serious indeed. One autumn evening a large black cat ran past the place where Lucy was gone, and she was feeling rather lone­some, it suddenly occurred to her that she wanted an apple, and must have one that very minute.

"Very well," said her mother, '"there are plenty in the pantry." "Oh, but, mamma, it is a golden pippin I want! one of those golden pippins that you told Tom to put in the pink chamber closet." Mrs. Lockwood looked up from her sowing in some surprise. How happened Lucy to know about this candle, not for anything! She told me to set it down by the closet door."

Lucy reached the store, she called breathlessly and she was, feeling rather lonely, proving very serious indeed.

"If you want to be afraid of here!"

Mrs. Lockwood looked up from her sowing and peered rather closely at the prettier red work in the closet. "Yes, if you want to be afraid of here!"

"Oh, I know, mamma," said Lucy, feeling almost touched, "I'll take care of the pippins! I'll mind everything."

"Well, if you will remember to set the candle down by the closet door, I think there will be no danger." "Yes, I will," said Lucy, and danced away joyfully. She held the candle aloft, and peered very cautiously about the pink chamber. "Alas! There is nothing here! Among the fan she found no lost valuable, but Mamma talks to me about lamps and things just as if I was a baby, but I guess she'll find out I know as much as Jack! I can 'take care,' of course! I can mind! I mind everything. I am a little girl, and I mean to mind everything."

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simply to culture, but to Christian culture, and from whose sacred halls have gone out and are still going out, so many noble men and women—equipped not only with the best mental culture, but also with hearts full of love to God and human kind, taking high places in every line of social and intellectual life. The Church is a school of influence for Christianity and culture and Christian citizenship, teaching heart and hope for our beloved land.

7. And now we may not profitably consider some of our duties as Christian citizens of this great Republic. To be a Roman citizen, is to pray in every place (for these objects), lifting up holy hands, without wrath and disputing.

This spirit and practice of prayer for our rulers will banish from us the spirit of abuse which we as a nation are too apt to indulge toward those who differ from us in political faith.

3. A third duty of Christian citizenship is stated in Romans 13:1-7. "Let every soul be in subjection to the higher powers. And he adds, " Ye must needs be in subjection, not only because of the wrath, but also for conscience' sake." The Christian is to submit to the laws of his land without resistance: "He that resiteth the power withstandeth the ordinance of God." No ordinance is to be resisted, except be it in a lawful way; and if the law be oppressive, the Christian citizen is to be true to God and his Word, and the consequences, as did Paul and hosts of faithful martyrs. The Word in Romans goes on to say, "For this cause ye pay tribute also. Render to them that render to you tribute, for the things that are of God. The Christian is not to enjoy the blessings of his citizenship while he refuses to support it by paying taxes on his property—even though it be bought with pension money.

4. A fourth duty is to seek in every way possible to be in the officers of good of the government under which we live. God said to his exiled people, "Seek the peace of the city whither I have caused you to be carried away captive, and pray unto the Lord for it; for in the peace thereof shall ye have peace." Jer. 29:7. This was good enough reason to do so. We have another reason have we to seek the peace of this land which the Lord our God has given us, for our own sake, for the sake of our children, for the sake of our fellow-men.

We may seek the peace of our country by resisting the public evil of immoral corruption. The spirit of self-seeking and the love of prof. eminence have always been in the world; but, referring to the last verse of the 13th chapter of Romans, we find the Spirit says: "Put not your heart to the higher powers. "Thou shalt not be entangled with the higher powers. Whatever will be the greatest, let him be the greatest servant. "They will soon put down political corruption. The Christian should rebe and refuse to endorse or encourage this spirit in whatever way it may appear.

At present, we are the guardians of our land by keeping ourselves clean from national vices, and by refusing to have any fellowship with them; and also by allying in every way to free our fellow-citizens from their destructive power.

We may aid in securing the best good for our country by voting for pure and patriotic men—men of clean lives and habits. It is important that men should hold correct political principles; but it is far more important that our rulers and pubic men should be men of pure morning and God, hating iniquity and lies, and loving righteousness. Every lover of his country should seek to place such men in office.

We may aid in the peace and prosperity of our land by all true moral reforms; and especially would I emphasize our own peculiar responsibility in the Sabbath Re- form. We can see as no others, how Sabbath­ lessness and lawlessness go hand in hand. We know that the peace and well-being if not the very existence of our government, depend upon the maintenance of spiritual Chris­ tianity. David was in tract number one, on "The Sabbath Question," that "the only road back to higher spiritual life, to finer and more divine conscience, and to the long train of blessings" is through Sabbath Reform. We also know that the peace and well-being of our land are assured only so long as we cling to the Bible and maintain its authority over our lives as a people and nation. Dr. Lewis has again shown in tract number two, that the au­ thority of the Sabbath and the authority of the Bible are inseparable. We see this; we understand this; but it seems clear to me, as Seventh-Day Baptists we are bound by the principles of pure patriotism, and so well heartily support of our Sabbach Society in its work of Sabbath Reform. The more I think about it, the more I see the magnitude and impor­ tance of this Christian patriotic work. It seems to me we ought to be at the white heat of enthusiasm in the determined pur­ pose to put Dr. Lewis in the field for life, and in scattering these twelve Sabbath tracts broadcast over the whole land.

And so, while realizing fully that we have here no abiding city, and that our citizenship is in heaven, we should appreciate our tem­ porary earthly citizenship in this good provid­ ential government, and let it be our part, ourSELVES, to rebuke and refuse to endorse or encourage this spirit in whatever way it may appear.

5. To this great work, the very existence of our government, depend. The Christian should re­ be and refuse to endorse or encourage this spirit in whatever way it may appear.

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A Railroad in The Ocean.

Mr. Magnus Volk conceived the idea that for a pleasure trip a railroad ride in the ocean would be something novel, and would please him. He therefore chose Brighton, a noted bathing place, about fifty miles from London, England, for his experiment. He laid a sub­merged railway track from Brighton along the coast in front of Kemptown, a distance of three miles, and operated his car by electricity. A company now has been formed, and at a heavy cost has extended it three miles further, to the flourishing village of Rotting­dean; here they have constructed an iron pier to receive the cars. The road is made a bottom of the ocean, and the pressure is more than doubled. The first cost of those pipes may be enhanced somewhat, but the immunity from danger and delays, and the expense attending repairs, will, I am sure, more than balance the outlay.

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Fourth Quarterly Report.

J. F. Hubbard, Treasurer,

To the President and Board of Directors of the American Sabbath Tract Society.

We have the honor to present herewith a statement of the condition of the Society for the quarter ending June 30, 1896.

Receipts and Expenditures.

Balance on hand May 1, 1896 $2,211.47

Receipts during the Quarter

Sales of Tracts

$205.12

Postage and Expense

190.00

Total Receipts

$395.12

Expenses

Cash paid as follows:

Total

$395.12

Taxes

$395.12

Bank Deposit

$395.12

Total

$395.12

Balance June 30, 1896 $2,211.47

Additional Information.

1. We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall’s Catarrh Cure.

2. We, the undersigned, have known P. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out the proposition made by him. We offer $400 as security.

3. West & Tanen, Wholesale Druggists, Toledo, O., will supply, at cost price, any medicines, or will compound any prescription.

4. Hall’s Catarrh Cure is taken internally, acting directly on the blood and the nervous system.

5. We, the undersigned, have known Alfred Williams, since 1821, and know him perfectly honest and reputable.


7. The next Session of the Seventh-day Baptist General Conference will be held in the First Church, Alfred, N. Y., August 19-24, 1896.

8. All persons contributing funds to the Minipah Mission, New York, will please send the same to the Treasurer, New York, Emma Kenyon, 240 West 56th Street.

9. The First Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between Washington and Walbach avenues, at 2 o’clock P. M. Stranger are most cordially welcomed. Pastor’s address, Rev. L. C. Randolph, 4124 Whaton Avenue.

10. The Seventh-day Baptist Church of Hornsallville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Orange streets, at 10 A.M. Sabbath-school service.

11. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath.

12. 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 Station. Services at 10 A.M. and 7 P.M. Pastor, Rev. William C. Dandel, address, 1 Maryland Road, Wood Green, London, England, Sabbath-keepers and others visiting London will be cordially welcomed.

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A KIND THOUGHT.
Long years ago, when I was a girl at boarding-school, a silver-haired old lady was in the habit of coming into my advanced French class now and then. We girls fell in love with Madame Closson's kind face and gentle, placid manners, and used to think it a great privilege to sit by her. I did so, and she, and help her with her wraps after class was over.

One day when it was my good fortune to hold the place of honor beside her, the last one to recite was Miss Parks. She was a day pupil, and her French was very, very dull. It was evident from her first sentence that she did not know the lesson, but Madame, so naturally and patient, she passed over her through, apparently desiring to see if there was anything in it she did know.

When we had been dismissed, and I took up Madame Closson's shawl to lay it over her shoulders, I was thinking, "What a dreadfully lonely, stupid girl Miss Parks is! Could the dear old lady have read my thoughts? I think she had a soul too innocent for that, but this remark she made my mind, that she was a kind-hearted, sweet-tempered disposition Miss Parks seems to have!"

The thought went through me like an electric shock. For the first time I realized how selfish I was, and saw that it contrasted with the goodness of heart which could see only goodness in others. Alroyge, my old school friend, had written me: "I have just been convinced of the truth of Christianity. I have found out that Jesus Christ died on the cross for me. I have given myself to him, and now I am going to invite him to my heart."

While I offered my first family prayer you can remain if you will. I am ready to go.

The lawyers all declared they would be glad to remain, and they did so, while their host conducted his devotions. Noble was the example he set them there and then, and his act contains a lesson for every one. Whoever or whatever you have with you, give Christ the best room.

The woman whom the story is told was Judge McLean, of Ohio, afterward Chief Justice of the Supreme Court of the United States.—Selected.

THE PARADOXES OF SCIENCE.

The water which flows us, a fluent stream, can be walked upon as ice. The bullet which, when thrown at a human being, carries death, will be harmless if ground to dust before being fired. The old sapling which in youth carves down the roses, so graceful in its fragrance—a solid at ordinary temperatures, though readily volatile—is a compound substance, containing exactly the same elements, and in exactly the same proportion, as the gas which we light our streets. The tea which we daily drink with benefit and pleasure produces convulsions, nervous trembling, and even paralysis, if taken in excess; yet the same organic chemical tieutin, to which tea owes its qualities, may be taken by itself (as tea, not tea), without any appreciable effect.

The water which will allay our burning thirst augments it when thrown into snow, so led me to think of the analogy that sometimes human industry to remove it by eating snow."

If the snow be melted it becomes drinkable water. Nevertheless, although if melted before entering the mouth it assuages thirst, or other water, when melted in the mouth it has the opposite effect. To him who kept on eating snow, I am striking, we have only to remember that ice, which melts slower than the snow, is very effi­ cient in allaying thirst.—Blackwood's Magazine.

LOVE MUST SHOW ITSELF.

Love is by its very nature active. It must be outgoing and outward, seeking and finding expression. If from any reason its consecration be a duty, the heart is lower by its passive and inaction. Left to its own choice, love never shuts itself up in a house, but goes out and penetrates and outreach. God is love, and God shows his love continually. Love is of God, and, like God, love itself to its object, you love your child, your child will know it. If you love wife, or husband, or brother, or friend, or neighbor, you will not be satisfied without giving expression to your love for that dear one, any more than that dear one would be satisfied with your love without expression. Unexpressed love is love wronged and love stifled. If you have love for any one, give it expression, and you will be a gainer while being a giver.

BLINDNESS TO PERIL NOT TRUE BRAVERY.

Recognizing danger is not ti­ nier. Courage does not lie in peril, but faces it. He who is truly brave is neither careless nor insensible. It is the duty of a physician to see the worst possi­ bilities in the case of a patient, in order that he may guard against them; but that should not make a physician lose hope. A patient ought to recognize the possibility of the child's being led astray, and be on the lookout to guide and guard him aight. Yet that is not suspicion or doubt of the child. Fearlessness is not shown in shutting one's eyes to possibilities, but in having faith in the love of peace, which is true saying "Peace, peace, there is no peace," but in seeing the worst and striving after the best. "Let him who thinketh he standeth take heed lest he fall," and let him that taketh heed of his danger have a persistent purpose of standing in spite of his peril.

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