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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 tassel-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.

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Sabbath Recorder.

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NOTHING, resting in its own completeness,
Can have worth of beauty; but alone
Because it leads and tends to further sweetness,
Fuller, higher, deeper, than its own.
Life is only bright when it proceedeth
Toward a truer, deeper life above.
Human love is sweetest when it leadeth
To a more divine and perfect love.
—Adelaide Proctor

BECAUSE of ill-health, Dr. C. O. Swinney, of Smyrna, Del., sailed last week on the "Anchor line" for Glasgow, Scotland. His daughter, Miss Eva F. Swinney, accompanies him. They intend to visit Scotland, England, Ireland and France, returning home in the early autumn.

THE true Christian has at least one great advantage over those who have no well-grounded hope in Christ. The eye of faith enables him to see, even in the densest darkness. 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, faith in Christ on 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 some people do not seem to know the difference between being whitewashed and washed white. But there is a vast difference, and until that difference is known and appreciated there is little ground to believe that the one thus uninformed has experienced the true change and been washed white.

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 "breadth and liberality." To these "liberal-minded" men, it appears that there is very little real scholarship, broad minded, progressive development, or 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 an aerial voyage in a balloon the earth appears to recede until it becomes quite an inferior object in its details; or, if the voyager, who enjoys the "breadth and liberality" of his vision in the air, chances to become enveloped in the clouds and mists of his situation he may 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 flights of their aerial friend of more lofty 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 boasted "breadth 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, and infidels 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 "breadth 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 breadth 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 shallow.

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 executing the work constantly crowding upon us, usually believe in the necessity and priceless value of the Conference. But there are others who are in the habit of estimating the value of such religious gatherings by their cost, and in the inverse order, that is, the greater the cost the less the value. Scarcely a year passes in which you may not hear people deprecating the great outlay of money for the Conference, and suggesting that the same amount of money expended directly for missions would result in vastly greater good.

It must be admitted that the cost of every year's session of the Conference is no small sum. It is well to look upon both sides of the question and carefully weigh the arguments pro and con. It must be admitted that there are many thousands of dollars expended in railroad fares, and in the entertainment of the guests. The cost of getting ready to attend and getting ready to entertain is no inconsiderable sum. That the Conference is a heavy burden upon the church and society where its sessions are held, cannot be denied. The amount of gratuitous work done by committees on entertainment previous to the assembling of the people is great. Usually this work falls on business men whose time is valuable, and who would not do that amount of labor both mental and physical in cases in which they were not socially and religiously inter-

ested without a large compensation. Many times by exposure in travel and change of climate, water and diet, the health is seriously impaired, and extra bills for medical attendance add materially to the cost. Another element of cost is found in the loss of time from labor and business on the part of the masses who attend. Putting all these things together, it is not so much occasion for wonder that people who think on this side chiefly are impressed with the magnitude of the cost, and are in doubt about the weight of the reasons in favor of the Conference when placed in the opposite balance. The question will arise, therefore, does it pay?

In attempting to answer this question, in the light of the stubborn facts of cost mentioned, it is well to note, first, that in estimating the value of religious developments 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? Or what shall a man give in exchange for 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 greatly enhanced by the annual assembling 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. Once a year our leading brethren and sisters sit in council concerning our educational, evangelical, missionary, publishing and reformatory operations. Once 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 broad-cast 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 mind, the expanded and devout 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, ennobled manhood. Give the Conference your support, your presence, your sympathies and be blessed thereby.

COMMENCEMENT WEEK—MILTON COLLEGE.

(Concluded.)

"Shall Our Legal Tender Notes Be Retired?" was the question asked by William Burdick Wells, of Milton, in his oration. Briefly he answered and spoke as follows:

The efforts of a century to produce sound currency have largely been failures. Six systems have at times proved unsatisfactory. In February, 1895, the gold reserve stood at 8 per cent of the legal tender paper outlay. The ability of the government to favor its legal tenders which are supposed to be redeemable in gold, is largely dependent upon metropolitan banks. They can deprive the treasury of gold by giving out paper money, also can draw through its instrumentality all the gold desired for export. The remedy for this will be found in the retirement of greenbacks and Sherman notes. All prominent European powers have abandoned this scheme as soon as possible. Every one supposed our own paper would be retired after the war. To-day, thirty years thereafter, it is in use as a legal tender. We have redeemed bonds before they were due and paid debts faster than any other nation and still permitted this dangerous element to remain in our financial system. The gold reserve could be applied toward this debt and still \$246,000,000 would remain. Three per cent bonds would be sufficient to retire this. As long as the greenbacks remain, the government must furnish the gold for export. When the balance of trade is unfavorable, they will serve as an endless chain for drawing gold from our treasury. The place of these can be amply filled by non-legal tender national bank-papers. Accordingly, our currency would not suffer contraction.

Rev. George Bly Shaw, of Nile, N. Y., then delivered the Master's Oration, taking for his subject, "Zion Redeemed," as presented in the closing chapters of the Prophecy of Isaiah. It was a very able and forcible presentation.

"The advantages of the Organization of Labor," was the subject of an oration by Alfred Edward Whitford, of Milton. His oration in brief was as follows:

Unorganized labor suffers many disadvantages at the hands of employers. Employers determine in a large measure the wages of employees. Employers also exercise great control over the health and expenditures of workingmen. The blacklist is a "boycott" against labor. Trades unions are designed to protect and advance the interest of the great mass of the working class. Labor organizations enable the laborer to withhold his commodity, labor, temporarily from the market, and thus wait for better conditions and higher wages. This is usually accomplished by means of the strike. John Stuart Mill says, "A strike is wrong when it is foolish." All strikes are not foolish. All strikes taken together have, by no means, been a failure. Laboring men are often guilty of violence, but we must not look for the cause in the trades union or its methods, but rather in the lack of discipline and culture which long continued membership will bring. The organization of labor has made arbitration possible. Capital is organized, and labor must be organized to meet it on an equal footing. The educational value of labor organizations is great. Discussions are held at their regular meetings which increase their knowledge on a multitude of subjects, and develop their powers of speaking. Labor organizations are a great power-making for temperance in this country. Trades unions are a vast army under the restraints of discipline, so that a great power is brought to bear on them to urge them to temperance in all things. The history of progress for the last 1,000 years has been the history of uplifting and betterment of labor. The trades union is but a link in the evolution of labor to something higher and better. Labor unions are with us to stay, and are to be important factors in the solution of social problems.

Miss Mary Whitford, of Westerly, R. I., the valedictorian of the class, chose for her subject, "After Graduation; What Next?" and spoke as follows:

To-day some of us step out of the hard work and pleasant associations of our college days. What of the life before us? What next? A life to live! How deep, how broad, how high, how great its issues! In this life before us we ask, What is vital? What is essential? What are the things we should let go? What should we hold to with a firm hand?

1. We must drop sham. True life has no use for pretense. Neither has eternity. In the clear light of both

it will be shown what we really are. Then 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 distant beautiful landscape with a glass out of focus? 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 overtake us. Worry destroys 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 can become strong that has some difficulties to overcome. There are many things in our lives that we can change, many opportunities we may better improve. Let us strive to make a grand life out of whatever God has chosen to set before us, make the most of our position in the world, then there can be no room for the spirit of unrest.

4. We must abandon selfishness. Have you ever seen anyone happy who lived for himself alone? Greed is the mill that grinds to death brotherly love, kindness, charity and the golden rule. There is no such passion in eternity, no "mine" and "thine" there. The richest blessings come to him, who, forgetful of self, strives to be of some service to the world and spends his life in loving deeds.

In this life which is before us we should let go of sham, worry, unrest and selfishness. What shall we lay hold of, keep and use?

1. We should make a wise use of time. It is the purchaser of every good thing which life has for us. He who is regardless of its flight is a most reckless spendthrift. Only by the wise use of it do we fit ourselves for eternity. A day lost is lost forever. How grand the results would be if we only wisely improve every moment.

2. We must lay hold of hard work. No life can be happily spent in idleness. Work keeps the mind healthy, the body strong, the soul satisfied and contented. Work wears, while idleness rusts. Hard work often wins where brilliant talents fail. Each one of us has a special work to do. To do that well should be our high aim, and it gives its own blessed reward.

3. We must keep loyal hold upon the common duties of life. When we launch out into life we should not look so high for a career as to neglect the every-day duties. Life would lose much of its sweetness were it not for the lovely yet ennobling influences which bind us closer to our home and loved ones. Most of us are fettered with loving cares and responsibilities which we must heed and obey. It is better that we fill the simple duties of life lovingly, than that we should attain a brilliant career unloved.

4. Above everything else, let us hold on to faith. It is the sheet-anchor of all success. We must have faith in ourselves to do anything worth while in the world. We must have faith in men to do them any good. We must have faith in God to have any solid rock to stand upon in this life or for the life to come. We must have faith in Christ to have any real life, true inspiration and endeavor, and to crown our days with the laurels of eternity.

This practical, thoughtful, finely expressed and well-delivered oration was supplemented with a very appropriate and tender valedictory addressed to her class-mates, the President and faculty, the trustees and the friends of the college.

After music by the Imperial Quartet, came the conferring of degrees and presenting of diplomas by the President of the College to the following graduates:

Scientific Course—Belno Addison Brown, M. D., Milwaukee; Susan Frances Chase, Madison; Helen Adelaide Davis, Janesville; Hylon Theron Plumb, Milton.

Classical Course—Channing Alonzo Richardson, Milton; William Burdick Wells, Milton; Alfred Edward Whitford, Milton; Mary Whitford, Westerly, R. I.

Honorary Degrees—Master of Science: Nellie May Brown, Milton; Prof. Merwin Henry Jackson, Columbus. Master of Philosophy: Prof. George Clinton Shutts, Whitewater State Normal School. Master of Arts: Rev. George Bly Shaw, Nile, N. Y. Doctor of Divinity: Rev. William Clifton Daland, A. M., London, Eng.

After the conferring of degrees, benediction was pronounced by Rev. L. A. Platts, of Alfred, N. Y., and the class of '96 was a thing

of the past, save as it may appear in the annual of class history.

At 2.30 the annual meeting of the Alumni Association was held. After prayer by Rev. T. J. Van Horn, of Stone Fort, Ill., addresses were made by the President, John Barlass, of Rock Prairie; the Vice-President, Miss Nellie M. Brown, of Milton College; and by Hon. Pliny Norcross, of Janesville; Dr. Belno A. Brown, of Milwaukee; Rev. O. U. Whitford, D. D., of Westerly, R. I.; and Rev. L. A. Platts, D. D., of Alfred, N. Y. Very enjoyable music was furnished by the Old College Glee Club.

The following were elected officers of the Association for the ensuing year: President, Rev. L. A. Platts; Vice-President, Alfred E. Whitford; Secretary and Treasurer, Mrs. John Wheeler.

Besides the alumni mentioned above, the following may be named as present at this meeting: Prof. A. J. Steele, President of the La Moyne Normal School, Memphis, Tenn; Prof. and Mrs. J. N. Humphrey, of the Whitewater State Normal School; Prof. S. L. Maxson, of Milton; Willis P. Clarke, Esq., Milton; Miss Lura Dow, of Palmira; Miss Lottie E. Davis, of Walworth; Mrs. Arthur A. Miller, of Crookston, Minn.; Mrs. Eveleen Whitaker Wentworth, of Edgerton; Prof. James B. Borden, of Milton Junction; Dr. Fred L. Glenn, of Chicago, Ill.; Miss Gertrude C. Crumb, M. D., of Berlin; Miss Vina Hemphill, of East Hebron, Pa.; Rev. and Mrs. W. D. Burdick, of Jackson Center, Ohio; Rev. and Mrs. Geo. B. Shaw, of Nile, N. Y.; Dr. A. L. Burdick, of Coloma Station; Dr. E. E. Campbell, of Walworth; Prof. Dighton W. Shaw, of New Auburn, Minn.; Ray W. Taylor, County Superintendent of Walworth County; Mrs. Mary John Larse, of South Wayne; Prof. Henry C. Curtiss, of Waupun; Prof. Jonathan D. Bond, of St. Paul, Minn.; Rev. A. W. Depew, of Boscobel; Rev. F. C. Richardson, of Genoa Junction; Prof. and Mrs. P. L. Clarke, of Milton; Miss Grace E. Miller, of Janesville; Mrs. C. E. Crandall, of Chicago, Ill.; W. D. Tickner, of Milton Junction; Mrs. Jane C. Bond Morton, of Milton; J. Dwight Clark, of Milton; Miss Angie M. Langworthy, of Albion; Prof. and Mrs. A. R. Crandall, of Milton; Mr. and Mrs. T. A. Saunders, of Milton; Prof. and Mrs. W. D. Thomas, of Milton; Prof. Edwin Shaw, of Milton; and Prof. Ludwig Kumlien, of Milton.

At 4 o'clock occurred the Class Day Exercises, with the following program:

- Salutatory, President Mary Whitford.
- Class History, Alfred E. Whitford.
- Poem, "The Green and the White," Dr. Belno A. Brown.
- Prophecy, Wm. B. Wells.
- Treasurer's Report, C. A. Richardson.
- Class Will, Helen A. Davis.
- Pipe of Peace, H. T. Plumb.
- Words from Other Classes.

Music was furnished by the old College Glee Club.

Wednesday evening the Senior Concert, the closing event of the college year, took place. The Imperial Quartet of Chicago, with Mrs. Margaret Hayman as an impersonator, furnished the entertainment, which was a decided success.—*Largely from the Milton Telephone.*

TRUE modesty is a discerning grace, and only blushes in the proper place, but counterfeit is blind, and skulks through fear, where 'tis a shame to be ashamed to appear; humility the parent of the first; the last by vanity produced and nursed.—*Cowper.*

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—from a poor boy to the highest honor in the gift of his party at the age of thirty-six—is one that Americans will take a natural pride in without regard to political affiliations.

The Theme, the Occasion and the Man.

It has been thought that the days of convention oratory were past, but it is doubtful whether any previous national political assemblage can furnish an example of effective speech parallel to that of the eloquent Nebraskan before the Democratic convention at Chicago. In twenty minutes he lifted that great throng to the highest pitch of enthusiasm, marked himself as the destined leader of the great movement, and stamped the impress of his individuality upon contemporaneous history. Political opponents have, of course, submitted the speech to vivisection and then to chemical analysis. The reports that come from these partisan laboratories abound in such phrases as "juvenile rhetoric" and "hypnotizing a convention." Pending the arrival of the day when sneers shall be recognized as arguments, we would advise all those whose mental soil is not mortgaged beyond redemption, to read the speech and analyze it for themselves.

Money and the Vice-Presidency.

The Vice-Presidency of the United States ought not to be for sale. It would seem that this proposition needed 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 from 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 have a monopoly of the use 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 man 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 Scapegoat.

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 attack our own 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 lay the world under tribute to 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 to some of the watchmen on the turret looking for bugaboos, 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—these are 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 called them to "come forth," rainbow hued, out of the dingy soil, unsullied and beautiful, and festooned the vine from branch to twig, fringing, with fern, "the meadow and deep tangled wildwood," precipice and mountain-side, more beautiful than the robe of a princess.

He scattered them, freely, over forest, hill and dale, and planted them where man's foot never trod. They are found on the wild prairie, in the sandy desert, under the briny ocean; and even amid the icy region of the North pole, the scarlet lily lifts its ruby face. Flowers are earth-stars, sprinkled here and

there in floral constellation. "From earliest times, they have formed a favorite ornamentation and symbol, expressive of hopes, fears, desires, joys, sorrows and all the emotions which sway and agitate the soul of man," and have appropriate expression, in these mute and eloquent letters of the "blooming alphabet of creation."

They harmonize with the feelings of all ages. The babe with daisy-chain and winsome knots of violets blue, laughs aloud for glee. The maiden, shy, replies to lover's pleading, with blushing bud, while rustic bride twines the silvery, green, elastic spray, with snowy blossoms, in her raven locks, to add another charm for nuptial hour. Physicians seek the medicinal heart of the helpless flower, which blooms to cheer their patient. Students "tear the close-shut leaves apart," "revealing the calyxes of gold." The aged twirl a flower in withered fingers, reminder of the unspoken past. Artists strive to duplicate their multiplicity of form and color. Temples and shrines of worship enhance their beauty by floral adornment.

In China, flowers have had the emblem of power and dominion, for centuries. In Paris, the store-house for painter and decorative artist is to be found, mainly, in the kingdom of flowers.

"In Eastern lands they talk in flowers.
They tell, in a garland, their loves and cares.
Each blossom that blooms in their garden,
On its leaves its magic language wears."

In France, the iris, or fleur-de-lis, adorn the sword, sceptre and shield. In Sweden, the lily and violet have historic relations.

The five-petalled rose of York and Lancaster now blossoms in the British coat-of-arms. The thistle and shamrock are acknowledged with affectionate remembrance. With the Greeks, flowers had an undying significance. They are the ornaments of their gods. Youth and beauty were adorned with them at their fetes. The priests wove them into their religious service, and they were also emblems of rejoicing at their festive board.

Floral crowns were wrought for poets, philosophers and heroes. Flowers were also present at birth, they were introduced in profusion at marriage ceremonies, and while they accompanied every occasion of mirth and happiness, through life, they were brought in the saddest hour, as fitting emblems to adorn the tomb.

Babylon boasted of her hanging gardens. The Arab searches the desert, for the water-filled pitcher-plant.

John Alden and Percilla were said to have named the Mayflower for our well-known May-flower, trailing arbutus. The daughter's hand culls them from the stony vase of nature, to gladden her rural home. The warrior drops them on a comrade's grave, telling "What words can ne'er express, so well."

One author tells us, "they are relics of Eden's bowers, bathed with soft air and fed with dew," and dew is said to be Eve's tears repentant. Certainly, they are the variegated beauty of nature's vocabulary. We can appropriate them, when even a "tuneful voice would grate harshly on the ear," and can be soothed only by unbroken silence.

The poor Hindoo girl, launches, on the river Ganges, an earthen dish wreathed in flowers, in the dusk of evening, containing a lighted lamp, which, if it continues burning, to her means the safe return of some absent one, and if it flickers and goes out, it means

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

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

"From tiny green buds,
Wrapped fold upon fold,
The loveliest garland
Will then be unrolled."

And, with mossy hedges and uncrumpling 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 "orderous wings," and

"Violets, sweet tenants of the shade,
In purple's richest pride arrayed,"

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

"The garden flowers are reared by few,
And to that few belong, alone,
But, flowers that spring by vale or stream,
Each one may claim them for his own."

"But 'tis, and ever was, my wish and way
To let all flowers live freely, and all die
Where'er their genius bids their souls depart
Among their kindred—in their native place.
I never pluck the rose,—the violet's head
Hath shaken, with my breath upon its bank,
And not reproached me; the ever sacred cup,
Of the pure lily, hath, between my hands,
Felt safe, unsoiled, nor lost one grain of gold."

Not a flower,
But shows some touch, in freckle, streak or stain,
Of his unrivaled pencil. He inspires
Their balmy odors, and imparts their hues,
And bathes their eyes with nectar, and includes
In grains, as countless as the sea-side sands,
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, has to be viewed through a magnifying-glass, in order to be discerned, and may it not be true that there are sounds as subtle? Who can say, 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 might have made the earth bring forth
Enough, for great and small,
The oak-tree and the cedar-tree,
Without a flower at all.
He might have made enough—enough
For every want of ours,
For luxury, medicine and toil,
And yet, have made no flowers.

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,
Whene'er his faith is dim.
For, whoso careth for the flowers,
Will care much more for him."

TWO BIRTHDAYS—THE NATION AND THE WORLD.

BY A. F. BARBER.

There is tumult and confusion on this sacred Sabbath morn,
But like gentle dews of heaven in the quiet of my heart,
Falls a glorious benediction giving me a joyful part
In true notes of adoration for rich blessings this day born.

'Tis the birthday of this nation with soul freedom dearly bought,
And the birthday of Creation spoken grandly forth from naught;
More—the glorious consummation which our mighty Saviour wrought
In humanity's redemption as with majesty he walked

In triumph from the tomb, when for sin he had atoned,
Freeing from its condemnation under which creation groaned.
Sublime trio of thanksgivings! Let the freed in each unite,
Till the night of earth's sad wallings turns to day of endless light.

Norwich, N. Y., July 4, 1896.

WHAT THE WORK OF SEVENTH-DAY BAPTISTS NOW INVOLVES.

BY A. H. LEWIS, D. D.

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 peculiarly 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 peculiarity, nor a denominational issue. The main issue is no longer between the Sabbath and the Sunday as "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. This involves the authority of the Decalogue as against the doctrine of "No-law," and the resulting doctrine of "Church authority;" while these questions directly involve the fundamental issue between Roman Catholicism and Protestantism. If the Bible is not the supreme and final authority in matters religious, Protestantism has no warrant 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 a 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 and the true doctrines of Protestantism. Logically and historically, the Seventh-day Baptists have never "come out from Romanism," as the Protestant bodies have. The germ of the Seventh-day Baptist church was planted in Christian history when the Sabbath-keeping Son of God was baptized in the sacred Jordan. Though the history of Sabbath-keeping Christianity is more or less obscured by the gathered rubbish of the Middle Ages, the logical and actual line remains, and is represented in the Seventh-day Baptists of this time. They have been preserved to bear testimony at such a time as this: a time when error and false doctrines concerning the law of God and the Sabbath of God have borne abundant harvest of self-destructive fruit; a time when the friends of Sunday are looking in vain to new theories and new experiments for that restoration of Sabbath-observance in connection with Sunday which is impossible because of the errors which underlie the popular theories. Only one way of escape opens out of the chaos of these years and the ruin which false theories have wrought; that escape is by way of the ten commandments of God—Sinai with its rules of life, and Calvary with its redeeming love.

Such a mission as God now calls Seventh-

day Baptists to perform is glorious as to privilege, abundant as to honor, and certain as to final success. Careless men are unfit for such a mission, indifferent men are unworthy of it, fearful men cannot be trusted with it. The Seventh-day Baptist who is fit for these years is consecrated and brave, strong of faith, clear-eyed as to hope, and unfaltering as to purpose. Whoever does not rise to these will not be found worthy of these times, duties and privileges.

JULY 13, 1896.

A SEPARATED LIFE.

I believe that a Christian man should lead a separated life. The line between the church and the world is almost obliterated to-day. I have no sympathy with the idea that you must hunt up the old musty church record in order to find out whether a man is a member of the church or not. A man ought to live so that everybody will know that he is a Christian. If there are certain things in your university which are detrimental to your Christian profession, you say, "No, sir."

In London they used to have 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 prominent in the Sabbath-school. 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 deacon 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 up-stairs. 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 it whispered around 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 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.

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

HEARTS may be attracted by assumed qualities, but the affections are only to be fixed by those which are real.—DeMoy.

Missions.

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, oats, barley and grass, than we saw 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 endureth 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, yea, 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 of life, come to Jesus and find rest, comfort and strength to your souls. Come, yesinners, poor and needy, and realize the glories and riches of his salvation.

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 the image of Jesus Christ. What a soul likeness! A life to give us the fruits of the spirit. Just as the life principle in the peach tree will develop the peach and none other, and produce the luscious peaches, so this spiritual life through Jesus Christ will not only develop in us a noble, sweet and pure character, but the blessed fruits of grace. Salvation in Christ not only frees us from the penalty of transgressed law, but brings us back to harmony with God and his government, and into loving obedience to his holy law. The love of Christ in us melts and molds us and makes this marvelous change, through the power of the Holy Spirit. This love of Christ constrains and restrains us. It leads us to be gentle, kind, sweet, pure and helpful. It holds us back from saying unkind and severe words and doing wrong acts. Will you not come, sinner, and know the power and glory of this wonderful salvation?

O YOU worldly-minded Christian! 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 overgetting on in this world's goods? Why so grasping, always keeping and never giving? 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.

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, since the spiritual interest is 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, also the C. E. 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 hopeful for the future.

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 thronged. We expect several additions 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 Garwin this quarter, but in talking with some of the members, I learn of the earnest endeavor 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 are located, seem to be very much 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. On a recent trip over a portion of the field I found several who had recently embraced the Sabbath and classed themselves among our people. Among this number, three reside in Carroll, Mr. C. F. Secord and wife and Mrs. James Glass. Bro. Secord has been sent out as an evangelist by the Baptist church of Carroll, of which he and his wife are members, and seems to have had success in his work. He is well spoken of by people where he has labored. Mrs. Glass has observed the Sabbath for some time entirely alone, and is a very devoted Christian.

Still others in the city are exercised over the Sabbath question, and among them is the pastor of the Baptist church. I had a very pleasant visit with this brother and found him deeply interested in the question of the Sabbath and very much unsettled regarding Sunday-observance. At his request, I furnished him with Sabbath literature, and left him studying the question carefully. I have, since then, received a very courteous letter from him in which he speaks of his continued study.

At Dow City I had a very cordial reception at the hands of the Baptist pastor, Rev. J. L. Whirry, remaining over night in his home. He too is observing the Sabbath and seems to be very much devoted to the new-found truth. He had not notified his church, in public, of his change in faith and practice, but had told several of them in private conversation. I trust he will be faithful, and doubt not but he will, and I also look forward with interest to the final results of this change on the part of this pastor. Near Dow City, I visited a lone Seventh-day Baptist, Mrs. J. V. Mc Henry, who, all alone, clings to the Bible Sabbath with fervor and devotion. I also learned of others near town who have some anxiety over the question of the Sabbath. At Perry, I learned of two ladies who had recently embraced the Sabbath, and enjoyed a short, but very satisfactory, visit

with each of them. I also learned from them of still others in the city who are exercised over the question and are giving it careful study. While in Perry I also visited a faithful Seventh-day Baptist, Mrs. Henry Draper, upon whom I have frequently called in the past and whom I am always glad to meet.

At Arian, I called upon a family who were formerly Seventh-day Baptists, but have abandoned Sabbath-observance since their removal to Iowa, and tried to encourage them and renew their interest in the truth they were ignoring. Just how much I succeeded, I do not know, and perhaps never will know.

I am also acquainted with a clergyman in Des Moines, a pastor of one of the city churches, who is unsettled regarding Sunday-observance and who is anxious for me to present the Sabbath question before the Des Moines Ministerial Association, of which he is a member. He is making the effort 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 am convinced that, with proper care and unabated seed sowing, Iowa will yet yield a rich harvest for God and his rejected truth. Besides visiting and encouraging lone Seventh-day Baptists in the places noted above, I have, during the quarter, visited such persons at Des Moines and Knoxville. The work of the quarter has been, quite largely, looking after our scattered interests and trying to establish truth in new places where special interest has sprung up. What is before us for the future, I am sure I cannot tell, but I trust that during the oncoming months the work will develop as it has never yet done in our state. During the quarter I have preached 10 sermons, attended 15 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 missionary may have grace and wisdom to give proper direction.

WELTON, Iowa, July 6, 1896.

GOING AND GIVING.

Those who scripturally give, as really "go" as those who ride ocean waves to carry the gospel message of life to heathen shores. The old grandmother, whose body is so stooped with the weight of years that there is scarcely working room between it and her rheumatic knees, who makes a pin-cushion and invests the proceeds in gospel work in China, obeys the command "go." So does the little chubby hand, prompted by a loving heart, that puts a dime into the Lord's treasury. Our Lord's servants in heathen lands are great people. They "go." They obey our Lord. They are no greater, however, than those who "go" by supporting them to the extent of ability, though they remain at home.

It has been said that no one who has "come" is exempt from the command "go." It is even so. The rule is divine. "As God has prospered" is the word. The Lord asks no advance from any. He wants no credit. He gives prosperity and says, according to what I have done for you, do you for me. He asks no one to "go" beyond the ability he has given. Could there ever be a fairer, easier proposition? It is as if one would say to his child, "Son, I want you to give me one hundred dollars, and here is the amount that will enable you to do it, and have left for your own use nine times as much as you give me." Has the world ever known such a Father as our Lord is? He gives us the ability to do his will, and pays us for doing it. "Great is the Lord, and greatly to be praised."—J. B. Gambrell, D. D.

A SERMON.—OUR NATIONAL BIRTHDAY.

BY REV. J. L. GAMBLE.

Text: Rom. 13: 1-7; 1 Tim. 2: 1-8.

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 and fitting 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 birth is a fixed fact; the day of our nation's 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 inquire on what 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 once a year. As the former calls upon us to look back to the time when this earth was called into being, and make 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 noble 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 of liberty and equal rights for 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 which are synonyms of wisdom and statesmanship and patriotism, and the most unselfish devotion to the true interests of their own and succeeding generations. At least once a year we should read over the names of the signers of the Declaration of Independence, among 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 some reflection upon the obligations thus imposed upon us as citizens 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 liberty, which is our precious heritage? How thankful we ought to be for an open Bible, the charter of our liberties, and for the inexpressible benefits of enlightenment and progress which have flowed therefrom. In what land are religion and its handmaid, culture, so protected, so encouraged? True, sadly true, it is that we are not a Christlike nation; but neither are we a godless nation. Though not in the Constitution, as some would have it, yet in our courts, in all business transactions, in all civil life, God and Christ are recognized. Though not Christlike as we should be, we are nevertheless a Christian nation. We should rejoice to-day, and thank God for the blessings and privileges which we as a Nation enjoy.

5. There is another thought whose consideration seems to me appropriate, important, and highly practical at this time. While far from being a pessimist or an alarmist, it seems to me eminently wise for Christian American citizens to look squarely at the dangers which threaten our national and religious life. I may not name them all, I may not present them in the best order, but will suggest some as I see them:

The very first I would name is that of Romanism, a most insidious foe, and the most determined enemy of all free institutions. Quietly, almost unobserved, yet steadily it has been seeking to get its hand upon the throat of our civil and religious liberties; if it ever succeeds, we shall be thrown back into the Middle Ages. I am satisfied that the American people do not begin to realize the danger of this sworn foe of all free government. Let us not forget that eternal vigilance is still and ever the price of liberty.

Next, I mention the dangers from emigration. I would not close our doors against all who come from foreign shores, for some of our noblest patriots and most worthy citizens have come to us from across the oceans; but there is loud call for wise regulation and discrimination in our emigration laws. We must keep out such creatures as are pictured in the telling cartoon of the *Ram's Horn*, for April 25, 1896.

There is another danger which at the bottom no doubt has the cunning of Romanism, while supported by many Protestants who, though honest and sincere, are ignorantly striking at the foundation of their own liberties,—I refer to attempts to bring about a union of church and state in this country; for this is the meaning of all efforts at Sunday legislation, and all attempts to have God recognized by name in the Constitution of the United States. We should watch all such movements with eagle eyes, and persistently resist them. As Seventh-day Baptists, we owe this much to ourselves, to our children, to our country.

Somewhere in this discussion, it is well to call attention to the danger from political corruption. Politics, a word referring simply to citizenship, should be as pure and sacred as religion. But if the seeds of corruption, already rapidly growing, should be permitted to ripen, our country will fall to pieces as does a putrefying carcass. The manifesta-

tions of this danger are seen in the selfish ends which politicians often have in view, in the great rush after the spoils of office, and in that degeneration of true American life which makes it possible to buy votes and bribe justice. Against this we have need to watch and lift up our voice and cry aloud.

A seriously threatening danger is seen in the unnatural conflict between Capital and Labor. On the one hand there is the spirit of greed, and on the other the spirit of lawlessness. There should be, there is, no real and reasonable conflict between Labor and Capital; they stand or fall together. The antagonism grows solely out of the two spirits named. But their existence causes a serious menace to our liberties. We were startled not many months ago to see what proportions this conflict could assume in a very short time, tying up the great arteries of trade and throttling the industries of the land. What a better organization of the forces of labor might have brought upon us, we shrink from contemplating. Here is a threatening danger which calls for the thought and action of every American Christian and patriot.

There is an attitude toward the Bible—growing, I fear—which should give us concern; we may call it "Destructive Criticism," which, like Jehoiakim with his pen-knife, 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 the fire and come out pure gold. The Bible has often been upset; but, like the cube, it is always right side up. But I do fear for the result of the so-called learned-criticisms which tend to destroy the confidence of the common people in the integrity and authority of those Scriptures on which our priceless liberties are established. 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 were investing Fredericksburg, 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 countermining 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 work of a corrupt press. I do not 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 indolence 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 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

expends not less than \$900,000,000 every year for strong drink, which does not build up but tears down. Here is cause enough for "Hard Times" without looking farther. A poor man's pass-book, recently picked up in Toledo, Ohio, showed for a period of two weeks expenditures amounting to \$10.69, of which \$4.35 were for strong drinks. Out of sixty-nine entries, thirty-two were for liquor; while but \$3.26 were paid for flour, and thirty-seven cents' worth of herring constituted the meat bill. If the money spent in this country for strong drink was paid out only for food, clothing, homes and other useful things, manufactories would not be standing still, willing workers would not be idle, and the cry of "over production" would never be heard in the land.

A recent newspaper article, speaking of six hundred immigrants from Ireland to America who were aided by the government to leave the old country, says: "On the voyage over it was stated that these six hundred poverty-stricken immigrants drank five thousand bottles of ale." How many times they have multiplied this quantity since landing in "free America" we are not informed; but how many thousands of "poverty-stricken" American citizens are not only drinking themselves poorer every day, but are drinking the country into bankruptcy and lunacy by the aid of a legalized liquor-traffic!

2. And what appalling proportions the danger assumes when we consider that about half as much more money is expended in this country yearly for another article which is not bread, but poison—Tobacco! What can be said for it? It enslaves the will, befouls the body, wastes money, causes disease, creates unnatural thirst, taints offspring. I have seen Satan pictured as a mighty hunter holding by chains the two hounds with which he seeks to capture and destroy souls—one hound, *Rum*; the other, *Tobacco*. The facts of history not only show that this weed utterly destroys the land on which it is persistently grown, but that it is a strong weapon for the deterioration and destruction of nations. Let those who are familiar with history pause a moment and compare the old Castilian with the Spaniard of to-day; the old Saracen with the modern Turk; the ancient Dutch with the Hollander of the present. Why has this degeneration come about since the American weed was introduced among these nations? What is the cause—at least a chief cause—of so great deterioration in those lands? The answer is, They have become simply vast tobacco-shops. As an index of their enslavement to this destructive habit, it is said that in Holland they measure distances by the pipe. From Rotterdam to Delft is four pipes; or if the traveler goes on to the Hague it is seven pipes. "The Dutch were once among the most enterprising people in the world; their fleets swept the seas; they were lovers of liberty, literature and religion. At present we hear little of their enterprise, and their religion is largely a form." Let the lover of his country ponder the inquiry, Why is this? Does not "the pipe" at least help to answer the question? What shall we do to stay the evil and avert disaster?

3. There are other prevalent vices which work destruction to individual life—and, ultimately, the national life; but I will now take the time to speak of but one more,

namely, the spirit of godlessness which has been greatly on the increase since the last war. This spirit is manifest in many ways—in irreverence for sacred things, especially on the part of the young; in indifference toward the worship of God and attendance upon his house, insomuch that the great question among the churches is, How to reach the masses. It is a solemn fact that "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 sport for us. It is a terrible menace 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; but, 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 Sabbathlessness which betokens evil to our 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 vaunted claims are disregarded, if not altogether ignored, by those who in theory defend it. The result of trying to supersede God's holy Sabbath with a day of man's own substitution, is to drive men from regarding any day as sacred—and when God's Memorial Day of his creative work is banished from the minds of the people, and the integrity of the Decalogue is thus invaded, we as a Christian nation are already in a decline—steep and rapid in its descent, and awful in its result, unless speedily arrested. What call then is there for concern on the part of every true and loyal Christian citizen? And what energetic action is called for on our part, as those who are the repository of God's Sabbath truth?

6. I wish now to turn from threatening dangers, and consider some encouraging prospects before us as a people.

1. First to be mentioned is the remnant of conscience in the mass of the people. I believe there is in most men, if not in all, more or less of conscience; and this gives us hope and encouragement for the future—though in very many, conscience is far from being what it ought to be. But where there is a remnant of conscience, there is a foundation to work upon, a basis for hope. But, however it may be with the mass of men, we are especially encouraged by the knowledge that throughout the length and breadth of our land there are so many good solid Christian people who do fear God, respect his Word, love righteousness, and hate iniquity. These are indeed the salt of the earth; they are as truly the preserving element in our national life, as that ten righteous men, could they have been found, would have saved Sodom and its sister cities.

2. Another hopeful indication is the growing spirit of international arbitration. Savage nations love war; as they approach toward the Bible ideal, and partake more and more of the spirit of Christ, they lose the spirit of strife. A native heathen of Africa was very much distressed because his dog had eaten a few leaves of the New Testament; he had observed that when his neighbors imbibed

New Testament doctrine they lost their warlike disposition. Hence I take it as a cheering indication, that the general sentiment of our people is in favor of the peaceful settlement of international disagreements by arbitration.

3. Again, I think we may be encouraged by reflecting upon the innate love of liberty in the true American heart; the inhabitants of the hills have always been lovers of liberty; and, under gospel light, lovers of religious liberty. I would fain believe that this sentiment is so strong as to counteract, or assist in counteracting, evils which tend to national overthrow.

4. Referring to the threatening evil of intemperance, we are reassured by the wonderful growth of total abstinence principles within the life-time of men still living. Dram-drinking, instead of being the almost universal custom as it was fifty years ago, even among church members, is now under the ban of almost universal condemnation by Christian people. In this respect sentiment and practice have suffered a complete revolution within a comparatively short period. The radical change is evidenced by the fact that many eminent physicians will not now use alcoholic preparations in their practice; whereas this was once a chief reliance in medicine. And so firm and strong and growing is the antagonism to King Alcohol in this country that, notwithstanding his great strength and power over very many, if the question could be separated from political entanglements, I believe the American people would rise up and sweep away the drink traffic as with a cyclone. While, then, the damage of this curse is immense and the danger extreme, I take hope from the facts I have mentioned.

5. Referring again to the warning I have tried to sound as to the dangers arising from a corrupt press, I am encouraged by the great good which is being done by a pure press—whose work for the enlightenment and elevation of mankind is beyond estimate. And then with its Argus eyes it scans our political and religious horizon, and is the first to warn us of dangers. We should heed its warnings and warmly encourage its labors.

6. But, to mention only one more encouraging outlook, I would emphasize that which is afforded by our schools. We must not forget that our schools are the outgrowth of the gospel of Christ; such schools as ours are not found where the gospel has not gone before and cleared the way. As ignorance is the mother of superstition and superstition is always the foe of civil and religious liberty, we must realize the immense importance and benefit of our school system and appreciate the necessity of encouraging and perpetuating Christian education. I know there may be teaching which does not lead up to God, and there may be teachers who do not fear God, but I also know that all true teaching and unfolding of the wonderful secrets of nature lead to adoration of nature's God; and it is a great joy, as well as encouragement, to recognize the fact that the great body of our teachers are noble Christian men and women—the aim of whose lives and the result of whose labors and influence are for purity and patriotism and piety.

And when I turn to such institutions of learning as Alfred University, devoted not

Young People's Work

WHAT GOD HATH JOINED TOGETHER.

Annual Address of Rev. Francis E. Clark, President of the United Society of Christian Endeavor, at the Fifteenth Annual Convention of the Young People's Societies of Christian Endeavor, Washington, D. C., July 9, 1896.

Fellow Christian Endeavorers:

This is a good year to build platforms. Several have been constructed already. From the great metropolis of the West we can almost hear the resounding blows of hammer and chisel, as, in another platform, plank is fitted to plank.

Our Christian Endeavor platform was built for us at the beginning by Providence. Its strength has been revealed by our history.

My task is an easy one, for I only need write in words what I believe God has written in deeds.

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 Charta of Christian Endeavor.

Second. Our Consecration Meeting,—guaranteeing the spiritual character of the Society.

Third. Our Committees,—giving to each active member 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-government, 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 Christian Citizenship plank,—Our Country for Christ, but, as a Society, no 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 millions of others, Endeavorers in all but name, have probably been enrolled in purely denominational societies.

Ten million Endeavor meetings have been held.

Five 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 connected with fifty denominations, influenced in part, at least, by the Christian Endeavor Society; and it is certain that over two millions 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 the lessons of 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, fellow Endeavorers. The stream is yet near

its source. Our concern should be not to deflect it into any channels of our own choosing. 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 the future?

Let me try, as best I may, to draw out the lessons. Christian Endeavor, as our platform shows, is a practical paradox, a reconciler of irreconcilables. It has married opposites. 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 banners that have been proclaimed by Christian Endeavor.

First. It has married the ideas of denominational fidelity and fellowship between denominations, and has written on the doorposts 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 our fellowship because they believe it will weaken our fidelity. Christian Endeavor, 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 dictionary,—the word "interdenominational;" a denominationalism which is not sectarianism on the one side or care-nothing-ism on the other. Find your prefixes, Christian Endeavorers; not "un," nor "non," but "inter."

Closely linked with this idea of Interdenominational 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. Interlinked as they are, they tell of our world-wide brotherhood. Our Society is an arbitration meeting which never adjourns, a peace-with-honor convention that is always in session. On these banners is written: "Loyalty and Brotherhood, one and inseparable!"

Second. Again, if our platform is correct, Christian Endeavor stands for a self-governed society that is yet wholly governed by its own church. I know of no way of developing responsibility except by bearing responsibility. That man and that society will always be a dwarf and weakling that is ever managed by some one else. In comparison with such a man, Mr. Caudle behind the bed-curtain will be independent and self-respecting.

Each Society of Christian Endeavor is in a sense independent. It works out its own problems. It is responsible for its own success or failure. It lives or dies according to its own inherent worth. It manages its own matters. It elects its own officers. It plans its own campaigns. But it is always subordinate 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 to 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 wide 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. Some churches have taken advantage of this principle of subordination to compel their Christian Endeavor Societies to commit suicide, to go out of existence, 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 banners once more over these two apparently 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 without the other; each of which is complemented and supplemented by the other. It has married them, and has written on the label of their door: "Obedience and Independence, one and inseparable."

Third. Again, our platform embraces Patriotism 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 citizenship 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 meant in the lands where its slogan has been sounded, "America for the Americans," "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 abolition of the saloon. It means prohibition wherever we can get it. It means Sabbath-observance. It means inflexible opposition to all unrighteousness—not simply that America may be the greatest nation 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, once more, stands for Organization, it stands for Spiritual Power. These two great ideas, alas! have too often been set over 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 soar toward the sun. Organization is 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 perfect engine standing upon the track 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 whirring looms or flying shuttles. This, too, is an impotent, evanescent thing. But spirituality and organization may move the world.

We have the organization practically complete,—our covenant pledge, our consecration meeting, our committees, our unions. Our future conquest is a question of spiritual power, and that, O Christian Endeavorers, you must furnish. Spiritual power abides not in the machinery of itself, but it may be had for the asking. Listen to the promise, 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 committees, not by methods, "but by my Spirit, saith the Lord," working through committees and methods and organization.

Oh that by 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 noted for some advance 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, and best 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!

Then, as steel and copper, hitherto unweldable 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

loyalty 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.

1, MARYLAND ROAD, Wood Green, }
London, N., 1st July, 1896. }

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 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 meeting at the home of Bro. 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. Action was also taken looking toward 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 and secretary were 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 refer to the extent of the atonement, the Calvinistic Baptists holding that the atonement is *particular*, and that Christ died for the elect only. 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 the later pastors of the church, our church 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 with the peculiarity that we observe the Sabbath. Our connection with the General Baptists is unnecessary and in general inadvisable, 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 statu 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 usual; and in other respects their 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 Assembly 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, at the head of which is the Very Rev. W. H. Freemantle, Dean of Ripon, a very Broad Churchman. He has in this body 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 and dinner at a hotel. I did not go to 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. It was a pleasure to be present and hear these Englishmen talk about our relations with each other. The most friendly feelings were expressed, although some sharp feelings were said, both on the general subject of warfare and the attainment of peace between nations and in regard to the two nations in question.

Between sessions I met a number of ministers and others, and in the evening remained to hear nearly all that was done. The subject then was, "The Positive Value of Undenominational Religious Education." This was aent 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 backward step as to pass a bill like that. The fight is, however, by no means over yet. Well, those who spoke in the conference were for the most part, as might have been expected from the composition of the meeting, affirming the positive value of undenominational religious teaching, and holding that 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 will be destructive of the end 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 radicals and Non-conformists, so that from the simply taught Bible they now have, which is satisfactory to nearly all except extremists like secularists and High Churchmen, they will come at last to the condition you have in America, with no religion at all in the schools. It will be the case of the dog with his meat coveting its reflection in the water; in trying to secure everything, they will lose what they have.

We congratulate you all on your excellent Associational meetings, and pray for a glorious Conference. We shall be with you in spirit, but cannot as we now see send a delegate this year.

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 Lucy; she did not always try. She had a sad 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 if any of the family asked her afterward for the text, it was a strange medley they heard from little Lucy. For example, Dr. Palmer preached one morning from the words: "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea."

"Did you listen to the sermon this morning?" asked Jack after dinner.

"Of course I did."

"Do you know the text?"

"Of course I do," answered Lucy, feeling unusually well prepared. "You must put a millstone round your neck, and jump into the water."

Jack laughed very loud.

"Well, 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 *almost* just the very thing he said," persisted Lucy, ready to cry. "He said that it was what you must do if you wanted to be good."

One day Mrs. Lockwood, who was not well, dispatched little Lucy to a shoe store to ask the merchant if he would kindly send her a pair of boots to try on. "Common-sense boots, number four. Do you think you can remember, dear?"

"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.

Her aunt sent her once for a brush of camel'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 when her play-fellow, brother Jack, 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 the golden pippins?

"May I have one, mamma?"

"Yes, if you 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? Not with a lamp, you know, 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 chamber door, I think there will be no danger."

"Yes'm, I will," said Lucy, and danced away joyfully. She held the candle aloft, and peered rather cautiously about the pink chamber. "Nothing to be afraid of here! 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! I mind all she says, I mind beautifully. Now I wouldn't forget what she told me about this candle, not for anything! She told me to set it down by the closet door."

Ah, Lucy, a mistake already! She told you the *chamber* door!

"I remember a great deal better than Jack does; Jack can't remember eight times nine to save his life—I wonder if Tom covered up the apples with that great big apple-rug? I think he did."

She opened the closet door, the candle still in her hand. What a delicious odor from the golden pippins! Certainly there never were any other apples half so nice? Yes they *were* covered up with the rug. Then what did she do with her candlestick? She set it down and knelt right in front of it, the bottom almost touching the skirt of her frock! But as she thrust her hand eagerly into the basket under the rug, she forgot there was anything in the world but apples. That candlestick, with the candle in it, was as far away from her thoughts, to say the least, as the moon in the sky. But the candle did not forget. It is the duty of a lighted candle to set fire to anything that is put in its way; and presently, when Lucy by a quick movement thrust her skirt right into the flame of the candle, what could you expect but a blaze?

Before Lucy had selected her apples, a work of time, the blaze was creeping up the back of her dress. She knew nothing about it till the smell of burning woolen reached her nostrils, and at the same instant she felt a dreadful sensation of heat, and knew that she was on fire!

She screamed with all her might, "Mamma! Mamma! Fire! Fire!"

Oh, how far it was down stairs to the parlor! Could mamma hear?

No, if she had been in the parlor she could not have heard; and then what might have happened I dare not so much as fancy. But Mrs. Lockwood had not felt quite safe about Lucy, and had followed her upstairs some time ago. She was on the upper landing when the child called; she heard her first cry, and flew at once to her aid. I rejoice to say

that the flames had not reached Lucy's hair. Her mother wrapped her in the "apple rug," which was quite ruined by the means, as well as the pretty red frock; but the dear child herself was unharmed.

"O mamma," she afterward said with a shudder, "I don't wonder you call me a careless girl, and won't let me touch lamps! I should think you'd tie my feet and hands with a rope: yes, I should!"

"Too bad I burnt up that pretty 'apple-rug;' but then, oh dear, mamma, just think, you know—if there hadn't *been* any 'apple-rug!'"—*Congregationalist*.

THE POWER OF A GOOD NAME.

BY MARY E. VANDYNE.

Here is a story for you, boys—one that will show you the mighty influence of a good character, such as any one of you can build up by habits of gentleness, honesty and fair dealing. It is entirely true—the hour, the day, the place and the names of the actors being all given so that the facts can be proven at any time.

Among the prisoners at the great State Prison at Trenton, N. J., there was a man named James Driscoll. He bore a very bad character, having been already confined for one term in the prison on Blackwell's Island, and for ten years at Sing Sing for stealing, and shooting a police officer. Soon after leaving Sing Sing he was again arrested for stealing, and sentenced to spend two years at Trenton.

One day, instead of going quietly to work, Driscoll took up his place at the end of a long corridor, and there, armed with a chisel and a long needle such as is used in brush-making, he defied the keepers to come near him, or attempt to control him. In these great prisons where the men may rebel against the authorities at any time the keepers always carry heavy pistols. Two of the officers ran after Driscoll, and told him that if he did not surrender they would be compelled to shoot. He replied that he did not care; they might shoot him if they liked, but he would have one life anyway. The first keeper then said to him, "Driscoll, if you don't lay those things down at the end of five minutes, I shall fire." He took out his watch and began to count.

"One, two, three, four"—

Just then a voice cried out, "Don't shoot." It was Prison Inspector Cartwright. He went up to Driscoll and said very kindly, "Look here, young man, you are only throwing your life away. Think the matter over. Don't you know me?"

Driscoll looked at him in his usual surly manner and answered, "No! I don't know you, and I don't want to know you."

Mr. Cartwright then appealed to him again, and said, "I am the inspector of this prison, and it is my duty to protect you. My name is Cartwright."

At this, Driscoll looked him steadily in the face.

"Your name is Cartwright? Well, you have a good name in this prison. If you'll send these men away I'll go anywhere with you."

He laid his weapons down and allowed Mr. Cartwright to take him by the hand. The inspector led him into a private room in the prison and there explained to him that he had been guilty of a grave offense and must be punished. He then promised the poor man to befriend him as far as possible, and the result was that Driscoll only suffered a few days' confinement in a dark cell with bread and water for his food.

There, boys! Was not that a victory worth winning? Only think of it. The poor convict did not know the inspector, but only that people said he was a good man. See what can be done simply by behaving so that others shall speak well of you.—*Congregationalist*.

A Sermon.—Our National Birthday.
Continued from page 457.

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 place in other schools of learning, filling responsible positions in our courts of law, prominent in our legislative halls, becoming eminent in professions and in all honorable business occupations, always and everywhere powerful centers of influence for Christianity and culture and Christian citizenship—I take heart and have hope for our beloved land.

7. And now may we not profitably consider some of our duties as Christian citizens of this great republic?

1. It is our first duty rightly and fully to estimate the honor and privilege of such citizenship. The Roman chief captain appreciated the fact that he had paid a great price for the honor and benefit of Roman citizenship; but Paul rejoiced in the fact that he was born a Roman citizen. To be a Roman citizen was esteemed above kingship. Is it a less privilege and honor to be a citizen of this great Republic?

2. A second duty is that of prayer for our country and for our chosen rulers. Through Paul the Holy Spirit says: "I exhort, therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all, that are in high places." And he goes on to state that this is good and acceptable in the sight of God our Saviour, in order that we may lead a tranquil and quiet life in all godliness, and also that the end of the gospel may be secured in the salvation of all men. And he closes the exhortation by saying: "I desire, therefore, that men 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 resisteth the power withstandeth the ordinance of God." No ordinance is to be resisted, except it be in a lawful way; and if the law is oppressive, the Christian citizen is to be true to God and his Word, and meekly suffer 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 all their dues: tribute to whom tribute is due; custom to whom custom." 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 the peace and highest 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 captives, and pray unto the Lord for it; for in the peace thereof shall ye have peace."

Jer. 29: 7. This was good enough reason for so doing. What still greater reason have we to seek the peace of this good 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 growth of political corruption. The spirit of self-seeking and the love of pre-eminence have always been in the world; but, referring to it, the Saviour said to his disciples, "It shall not be so with you. Whoever will be the greatest, let him be the greatest servant." This spirit would soon put down political corruption. The Christian should rebuke and refuse to endorse or encourage this spirit in whatever way it may appear.

Again, we may seek the peace of our land by keeping ourselves clean from national vices, and by refusing to have any fellowship with them; and also by aiding 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 public men should be men of pure moral character, fearing God, hating iniquity and lies, and loving righteousness. Every lover of his country should seek to place such men in office.

We may advance the peace and prosperity of our land by aiding all true moral reforms; and especially would I emphasize our own particular, God-given work of Sabbath Reform. We can see as no others, how Sabbathlessness 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 Christianity: Dr. Lewis has clearly shown in tract number one, on "The Sabbath Question," that the "only road back to higher spiritual life, to firm and abiding 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 authority of the Sabbath and the authority of the Bible are inseparable. We see this; we understand how it is. Hence, it seems clear to me, as Seventh-day Baptists we are bound by the principles of pure patriotism, as well as by our Christianity, to the heartiest support of our Tract Society in its work of Sabbath Reform. The more I think about it, the more I realize the magnitude and importance of this Christian and patriotic work. It seems to me we ought to be at the white heat of enthusiasm in the determined purpose 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 temporary earthly citizenship in this good land of gospel light and liberty; and should manifest our gratitude for the privileges we enjoy, and our thankfulness for the noble men who, under God, bequeathed to us these inestimable blessings, by being so far mindful of the obligations which they impose upon us as to seek most earnestly to maintain and transmit the same priceless heritage to those who shall come after us.

May God bless our noble land, and make it more and more a shining light to the nations of the earth—that from us may go forth that gospel which has made us what we are, and which alone will bring to other lands the blessings we enjoy. May his hand avert disaster from us, and aid us as a people to put away all that is pernicious in principle and tendency; and may his love and wisdom guide in all that will be for the perpetuity of all that is blessed in our national life—so that we may long be known as that people whose God is the Lord.

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 IV.—GOD'S PROMISE TO DAVID.

For Sabbath-day, July 25, 1896.

LESSON TEXT.—2 Sam. 7: 4-16.

GOLDEN TEXT.—In thee, O Lord, do I put my trust. Psa. 71: 1.

INTRODUCTORY.

REVIEW.—The ceremony with which the ark was brought to Zion was most impressive. Sacrifices of oxen and fatlings were offered; the singers and the Levites that bear the ark contributed their portion to the joy of the occasion, and David, discarding his kingly apparel, sang and danced before the Lord, together with his people. Michal, however, proud of her royal lineage and jealous for her husband's dignity, with no real appreciation of his worshipful service, despised and upbraided him. He kindly reproved her, but God visited her with the greatest sorrow possible to an Oriental woman. At just what time in David's reign the incident of our present lesson occurred we are not told, but there are reasons for believing it to have been very soon after our last lesson.

EXPLANATORY.

v. 4. "That night." After the conversation between David and Nathan. He has spoken hastily. God hastens to correct him. "Nathan." His was the erroneous advice—his the privilege of correcting it.

v. 5. "My servant David." A title applied to but few, as Moses, Joshua, and particularly Christ. "Shalt thou build." Simply implying a negative answer. Probably no contrast was intended between the "thou" and "me." See 1 Chron. 22: 8; 28: 3, for a reason why he should not.

v. 6. "Not . . . house . . . but . . . tent." Suitable for journeying with an unsettled people. It had been sufficient.

v. 7. "Spake I a word?" Have I ever complained or asked for anything better?

v. 8. "I took thee." God had led him, not he, God. "Ruler." Shepherd. From caring for sheep to caring for men.

v. 9. "I was with thee." In the battle with Goliath, in the court of Saul, in the care of Jehovah. Success comes from God. "Great name." Never before had great kings like Hiram sought allegiance with Israel.

v. 10. The verbs of this sentence are generally believed to be better translated as past tenses—have appointed, have planted. The kingdom is established. Men may attack, but cannot overcome. "As before time." As in Egypt. "As since . . . judges." As in more recent times, under the judges. "An house." Not only shall the kingdom continue, but David's name shall be attached to it in a royal line.

v. 12. "Thy seed after thee." Particularly referring now to Solomon, then on through others to Christ.

v. 13. "My name." Signifying God himself.

v. 14. "Chasten him with the rod of men." Becoming my son brings obligations to be punished as a father punishes.

v. 15. "Mercy shall not depart. . . . Saul." Saul lost all, even the kingdom, through sin. David may suffer loss, but the kingdom shall be saved to him.

v. 16. "Forever." This fulfillment is reached in the "Son of David," of "the increase of whose government and peace there shall be no end, upon the throne of David."

AN Englishman and his son were on a railroad journey together. While the little fellow was gazing out of the open window, his father slipped the hat off the boy's head in such a way as to make his son believe that it had fallen out of the window. The boy was very much upset by his supposed loss, when his father consoled him by saying that he would "whistle it back." A little later he whistled, and the hat reappeared. Not long after the little lad seized upon his father's hat, and flinging it out of the window, shouted, "Now, Papa, whistle your hat back again!"—*Harper's*.

Popular Science.

Steam Pipes.

A new and improved method of making steam-pipes to withstand great pressure, has lately been devised. It consists in making the pipe in the usual way, and then for all pipes over three or more inches in diameter, to wind them closely and firmly with copper or steel wire of about three-sixteenths of an inch diameter. Then have all the interstices between the pipe and wires themselves filled solid with copper by electro-deposits. By this arrangement the thickness of the pipe may be greatly reduced, and yet the bursting pressure 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 over-balance the outlay.

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.

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 Kempton, a distance of three miles, and operated his car by electricity, which proved to be a success.

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 considerable distance from the shore, giving a fine view of the rocky coast and elegant residences on the plateau for nearly the whole distance. An ocean voyage of six miles by rail appears to create more fun and give more pleasure than any other device ever put in operation, not excepting the ride over the Switchback in Pennsylvania, or the Ferris Wheel at Chicago.

The rails are firmly imbedded in the rocky bottom of the ocean, and the water above them at high tide is fifteen feet deep; the car for the passengers is still nine feet higher, carrying them twenty-four feet above the bottom of the ocean. The car is fifty feet long and twenty-two feet wide, and has an elevated saloon in the center. This saloon is truly elegant, having glass windows and ottomans, and other furniture upholstered in satins of varied hues.

The car was built by the Gloucester Railway Carriage Co., superintended by Mr. Volk and Mr. George Moore, and will accommodate from one hundred to one hundred and twenty-five persons. The company employed the very best scientific engineers and have spared no pains to secure a safe and pleasurable ocean voyage, free from any disturbance or annoyance by that old trident chap, Neptune.

H. H. B.

THE brother who preaches the most against doctrinal preaching, is usually the one that does the most of it. The point to remember is—What doctrine shall we preach? Doctrine covers all truth; affirmative and negative; practical and spiritual; dogmatic and loving; winning and repelling; positive and antagonistic. Sometimes a minister, in preaching against doctrinal preaching, may be more invidious and quarrelsome than a dogmatic preacher. Get the spirit of Jesus.—*Herald of Gospel Liberty.*

FOURTH QUARTERLY REPORT.

J. F. HUBBARD, *Treasurer,*
in account with
THE AMERICAN SABBATH TRACT SOCIETY.
GENERAL FUND.

Dr.

Balance from last Quarterly Report	\$ 205 12
Cash received since as follows:	
Receipts in April, as published	\$ 526 91
" May	985 25
" June	1,380 33
Publishing House	2,892 49
	1,113 86
Total	\$4,211 47

Cr.

Cash paid as follows:	
Rev. G. Veithuysen, Holland, \$50; \$50; \$50	150 00
Exchange	1 65
L. C. Randolph, Editorials, \$20; \$12.50; \$10	42 50
A. H. Lewis, Traveling Expenses, \$6.07, \$25, \$100	131 07
J. D. Spicer, Supplies, Plainfield Church, \$100	200 00
W. C. Daland, Editor, Postage and Expenses	10 36
Corliss F. Randolph, Express on Books and Papers	7 95
Publishing House:	
Pay Roll, \$289.93; \$307.01; \$271.33; \$281.73; \$282.88; \$275.25; \$278.52	1,986 65
Expenses, \$22.61; \$35.41; \$25.50; \$53.20; \$27.21; \$19.57; \$16.85	200 32
Repairs to Machinery, \$2.75; \$1.03	3 78
Rent, \$50; \$50; \$50	150 00
Light and Power, \$13.24; \$11.70; \$11.30	36 24
Linde Paper Co., Paper, \$8.71; \$2.59; \$6.65; \$9.57	27 52
Molleson Bros., Paper, \$8.82; \$1.80; \$8.33	18 95
Alling & Cory, Paper for RECORDER	201 03
Courier Co., Paper for <i>Evangel and Sabbath Outlook</i>	48 35
T. N. Brice & Co., Paper	1 50
Damon & Peets Co., Binding Staples	22 58
O. J. Maigne, Casting Rollers, \$3.65, \$17.50	21 15
Eclipse Printing Ink Co., Ink	7 50
Expense, Postage, RECORDER, <i>Evangel and Sabbath Outlook</i> , and <i>Peculiar People</i>	13 89
Electro Light Engraving Co., Three Half Tone Engravings	9 00
Electro Light Engraving Co., One Half Tone Engraving	3 00
Postage and Expense, Treasurer	3 59
Transfer to Publishing House Machinery and Fixture Account	588 67
Paid Loan of March 9, 1896, \$250, and Interest \$4.96	254 96
	\$4,142 13
Balance, Cash on hand	69 34
Total	\$4,211 47

PUBLISHING HOUSE, MACHINERY AND FIXTURE ACCOUNT.

Dr.

Transferred from General Fund	\$ 588 67
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Cr.

Paid balance due on Note of \$1,500.00	\$ 500 00
Interest on same	88 67
Total	\$ 588 67

INDEBTEDNESS.

Loan of October 7, 1895	\$1,000 00
December 2, "	150 00
" 9, "	500 00
" May 18, 1896	500 00
Total	\$2,150 00

E. & O. E. J. F. HUBBARD, *Treasurer.*
PLAINFIELD, N. J., July 1, 1896.
We have examined the above account and compared it with the vouchers and find it correct.
J. A. HUBBARD, } *Auditors.*
J. M. TITSWORTH, }
JULY 12, 1896.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, July 12, 1896, at 2.15 P. M., President Charles Potter in the chair.

Members present: C. Potter, I. D. Titworth, D. E. Titworth, J. F. Hubbard, F. E. Peterson, J. A. Hubbard, E. R. Pope, L. E. Livermore, J. D. Spicer, J. M. Titworth, C. C. Chipman, A. H. Lewis, H. V. Dunham, A. L. Titworth.

Visitors: M. B. Kelly, Jr., H. H. Baker, T. B. Titworth, J. P. Mosher.

Prayer was offered by Rev. M. B. Kelly, Jr. Minutes of last meeting were read.

A. H. Lewis presented a general statement in regard to his visits to the Associations in the interest of the Society, stating that the interest in the work of the Board seemed earnest and good throughout the denomination.

Correspondence was received from W. C. Daland.

The Treasurer presented his fourth quar-

terly report which, on motion, was adopted. He also presented statement of bills due, which were ordered paid.

The following preamble and resolution were presented:

WHEREAS, Bro. J. F. Hubbard, who has so faithfully served this Society as its Treasurer for fifteen years, has stated that he must decline a re-election to that office; therefore,

Resolved, That we place upon record our high appreciation of his faithful and efficient service, and that while we would not wish to unduly burden him, we do express the hope that he will continue to serve the Society still further in this position.

Resolution unanimously adopted.
Minutes read and approved.
Board adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec.*

How's This.

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

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

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligation made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O.
WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c per bottle. Sold by all Druggists. Testimonials free.

Hall's family Pills are the best.

Special Notices.

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

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

THE 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.

THE Quarterly Meeting composed of the churches at Otselec, Lincklaen, DeRuyter, Cuyler Hill and Scott will be held with the church at Scott, N. Y., commencing Sixth-day evening, July 24, 1896.

Sixth-day evening, prayer and conference meeting. Sabbath-morning, at 10.30 o'clock, sermon by Perie R. Burdick, followed by Sabbath-school. Evening, sermon, L. M. Cottrell. First-day morning, sermon, O. S. Mills. Evening, sermon, L. R. Swinney.

B. F. ROGERS.

WANTED.

By the Tract Board's Committee on Distribution of Literature, to complete files of Seventh-day Baptist periodical publications, the following:

The S. D. B. *Missionary Magazine* Aug. 1821 to Sept. 7, 1825.

Protestant Sentinel, April 14, 1830 to Dec. 19, 1837, and May 3, 1838, to May 21, 1839.

S. D. B. Memorial, three volumes, entire.

S. D. B. Register, March 10, 1840, to Feb. 1844.

SABBATH RECORDER, June 13, 1844, to Jan. 1, 1890.

Those having the above mentioned publications, 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.

Great Kills, P. O., Staten Island, N. Y.

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 our advanced French class now and then. We girls fell in love with Madame Closson, for her kind face and gentle, placid manners, and used to think it a great privilege to sit by her, and find the place for her, 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, a plain, awkward girl, and very dull. It was evident from her first sentence that she did not know the lesson, but mademoiselle patiently heard 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 homely, 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 dear, what a sweet-tempered disposition Miss Parks seems to have!"

The words went through me like an electric shock. For the first time I realized my selfishness, and saw that it contrasted with the goodness of heart which could see only goodness in others. My eyes filled with tears, and with a sudden impulse I kissed the hand she gave me as she said good-by.

Again and again since that day, when some unkind thought has come into my mind, the memory of dear Madame Closson's kind face and sweet words have come to help me; and if I have learned to see more of God's image in those I meet than I did in my girlhood, I owe it in a great measure to the dear old lady's kind thought.—*Advance*.

INVITING CHRIST INTO THE KITCHEN.

It is noticeable that when ripe-minded, eminent men become Christians they show a simplicity and sincerity perfectly childlike; and there is no fearlessness like that of a child in matters of the heart.

An eminent legal gentleman who had been skeptical until middle life was so impressed by a sermon preached in his hearing that he was led earnestly to examine the truths of religion, and finally to embrace them. Strong in his new life and happy with this sense

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.

45 Pages. 1 Copy 15 Cents. 8 Copies \$1.

Address, G. H. LYON, Sistersville, W. Va.

Or, American Sabbath Tract Society, Plainfield, N. J.

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

Royal Baking Powder
ABSOLUTELY PURE

of pardoned sin, as soon as he reached home on the evening of his conversion he surprised his wife by saying: "I have found Christ, and I must set up my family altar. Let us go into the drawing room and pray together.

His wife was a Christian woman, and might have been expected to assent at once; but it happened that the drawing room was occupied, and the guests not being Christians, she felt that their presence might interfere with devotion. "There are four lawyers in there, husband," she said. "Hadn't we better go and have prayers in the kitchen?"

"Wife," said he, "this is the first time I ever invited Jesus Christ to my house, and I am not going to invite him into the kitchen."

He went directly to the drawing room, greeted the lawyers, and said to them: "My friends, 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 house. While I offer my first family prayer you can remain if you will. I leave it to your choice."

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 man of whom this 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 drowns us, a fluent stream, can be walked upon as ice. The bullet which, when fired from a musket, carries death, will be harmless if ground to dust before being fired. The crystallized part of the oil of 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 proportions, as the gas with which we light our streets. The tea which we daily drink with benefit and pleasure produces palpitations, nervous tremblings, and even paralysis, if taken in excess; yet the peculiar organic agent called theine, to which tea owes its qualities, may be taken by itself (as theine, not tea,) without any appreciable effect.

The water which will allay our burning thirst augments it when congealed into snow, so that it is stated by explorers of the Arctic regions that the natives "prefer enduring the utmost extremity of thirst rather than attempt to remove it by eating snow." Yet

if the snow be melted it becomes drinkable water. Nevertheless, although if melted before entering the mouth, it assuages thirst like other water, when melted in the mouth it has the opposite effect. To render this paradox more striking, we have only to remember that ice, which melts more slowly in the mouth, is very efficient in allaying thirst.—*Blackwood's Magazine*.

LOVE MUST SHOW ITSELF.

Love is by its very nature active. It must be outgoing and outgoing, seeking and finding expression. If from any reason its concealment be a duty, the heart is a loser by its passivity and inaction. Left to its own choice, love never shuts itself up within itself. It joys in overflow and outreach. God is love, and God shows his love continually. Love is of God, and, like God, love shows itself to its object. If 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 its expression. Unexpressed love is love wronged and love stifled. If you have love for any human being, give it expression, and you will be a gainer while being a giver.

BLINDNESS TO PERIL NOT TRUE BRAVERY.

Recognizing danger is not timidity. Courage does not ignore 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 possibilities in the case of a patient, in order that he may guard against them; but that should not make a physician lose hope. A parent ought to recognize the possibility of the child's being led astray, and be on the lookout to guide and guard him aright. Yet that is not suspicion or doubt of the child. Fearlessness is not shown in shutting one's eyes to present or to possible perils. This is as true of one's own condition as of one's attitude toward others. A love of peace is not shown in saying "Peace, peace, when there is no peace," but in seeing the worst and striving after the best. "Let him that 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.

FOR SALE!

A GOOD HOME at Alfred, N. Y.

Conveniently situated for families wishing to educate their children, or for business.

TERMS EASY.

Inquire of L. E. LIVERMORE, Plainfield, N. J.

SEED SOWN ON THE WATERS.

BY THE REV. J. J. TAYLOR.

[Missionary to Brazil.]

For those interested in China missions, the following should have value, as showing that their work is not in vain in the Lord:

The writer had observed many times a Chinese coffee seller at a little station on the railroad to one of his appointments. One day "John" embarked on the train and could find no seat. I motioned to him to sit down by me, when I began to ask him in Portuguese something about his country, how long he had been away from there, what was his religion, etc. To the latter he responded, "I am a Christian." Not understanding well his broken Portuguese, I asked him to explain. His abrupt answer was, "Did you never hear of Jesus Christ?"

"Yes," I replied; "but where did you hear of him?"

"In China, in a city not far from Canton."

"Who told you about him?"

"I was a servant to some English soldiers, and they told me, and now I am a Christian."

"How long ago was that?"

"Some fifteen years."

"Did you learn to speak some English while with them?"

"Yes" (in English).

Then we talked in English, during which time he related that he had come over to North America, had lived in Chinatown in California, had heard Dr. J. B. Hartwell (lately returned to China under the Foreign Missionary Board of the Southern Baptist Convention) preach many times in Chinese—and much more that was to me very interesting.

Another fact that should encourage the China workers: As early as 1861, a "coolie" went from Canton, China, to Demarara, in South America, near the capital of British Guiana. He did all he could while serving as a coolie, when, after a while, some Christian friends bought out his time, so that he might devote all his time to Christian work among the Chinese emigrants there.

Their statistics in 1878 were 156 members, and since then many others. They raised among themselves \$400, which they invested in some paying business that yielded fifteen to thirty per cent profit, and this amount they annually sent back to assist in the evangelization of their home land. Who will dare say that missions do not always have a multiplied reflex influence for good?—*The Independent*.

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