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THE SONG OF A SUMMER STREAM.



FEW months ago

I was singing through the snow!

But now the blessed sunshine is filling all the land,

And the memories are lost

Of the winter fog and frost,

In the presence of the summer with her full and glowing hand.

Now the wood lark comes to drink

At my cool and pearly brink,

And the lady fern is bending to kiss my rainbow foam;

And the wild rose buds entwine

With the dark-leaved bramble vine,

And the centuried oak is green around the bright-eyed
squirrel's home.

O, the full and glad content

That my little song is blent

With the all-melodious mingling of the choristers around!

I no longer sing alone,

Through a chill, pervading moan,

For the very air is trembling with its wealth of summer
sound.

Though the hope seem long deferred

Ere the south wind's whisper heard,

Gave a promise of the passing of the weary winter days,

Yet the blessing was secure,

For the summer time was sure,

When the lonely songs are gathered in a mighty choir of
praise.

—Frances Ridley Havergal.

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A LITERARY CURIOSITY.

The following lines were sent us by a friend, for reproduction in the SABBATH RECORDER, in which paper they were printed many years ago. The arrangement is very ingenious. The initial capitals read "My boast is the glorious cause of Christ." The words in italics when read on the left side, from top to bottom, and on the right side from bottom to top, form the Lord's Prayer complete:

Make known the Gospel truth, *our* Father King,
Yield up thy grace, dear *Father* from above,
Bless us with hearts *which* feelingly can sing,
"Our life thou *art*, for ever, God of love."
Assuage our grief *in* love for Christ we pray,
Since the Prince of *Heaven* and *glory* died,
Took all our sins and *hallowed* the display,
Infant *be*-ing first, a man, *and* then was crucified.
Stupendous God! *thy* grace and *power* make known;
In Jesus' *name* let all the world rejoice,
Now labor in *thy* heavenly *kingdom*, own,
That blessed *kingdom*, for thy saints *the* choice.
How vile to *come* to thee *is* all our cry;
Enemies to *thy* self and all that's *thine*;
Graceless our *will*, we live for vanity;
Loathing the very *be*-ing, *evil* in design.
O God, thy *will* be *done* from earth to heaven;
Reclining *on* the Gospel, let us live,
In *earth* from sin, *beli*-ver-ed and forgiven,
Oh! *as* thyself *but* teach us to forgive,
Unless *its* power *temptation* doth destroy,
Sure *is* our fall *into* the depths of woe,
Carnal *in* mind, we've *not* a glimpse of joy
Raised against *heaven*; in *us* no hope we know.
O *give* us grace and *lead* us on thy way;
Shine *on* us with thy love *and* give us peace.
Self and *this* sin that rise *against* us slay.
Oh! grant each *day* our *trespass*-es may cease;
Forgive *our* evil deeds *that* off we do;
Convince us *daily* of *them* to our shame;
Help us with heavenly *bread*, forgive us, too,
Recurrent lusts, *and* we'll adorn thy name.
In thy *forgi*-ven-ness we *as* saints can die.
Since for *us* and our *trespasses* so high,
Thy Son, *our* Saviour, died on Calvary.

The word "temperance" is often defined as meaning the moderate use of anything and not its excessive use. So men say temperance means moderation, therefore I am a temperance man though I drink intoxicants occasionally, but not to excess. But the correct definition as used and intended is, "moderation in the use of everything helpful, and total abstinence from everything harmful."

Doing something for Christ is often a simpler thing than many imagine. He who follows Christ himself is sure to lead some other person. The power of example is greater than we are apt to realize. But this fact is equally true in matters of wrong doing. Bad examples will find more willing followers because of man's perverted nature. It seems to be easier with such perverted natures to do wrong than to do right. Hence all who desire to lead mankind upward to better living, should be very sure they are going that way themselves.

MANY people lament their toils and sorrows, and vainly wish this life were free from care. But our burdens are often our greatest blessings. The diver needs to be held down by heavy weights while searching for pearls or lost treasures. Our burdens, if rightly interpreted and used, will help us to find pearls of truth and spiritual comforts which, otherwise, we should never discover. Patient, cheerful, contented acceptance of severe trials will

sweeten the spirit, radiate a holy influence and fill the soul with inexpressible joy and peace.

SINCE this week's paper goes to press before the report from the South-Eastern Association reaches us, our readers may expect it in the next issue. For economy's sake the editor will not attend the Associations, excepting the Eastern, but will depend upon Dr. Lewis for an editorial synopsis of the general proceedings of the other Associations. These we shall hope to publish consecutively, beginning with the South-Eastern in the RECORDER of June 1. Secretary Whitford will keep an eye open for everything especially appropriate to the Missionary page; so that those who cannot attend these gatherings may be able to catch much of their spirit and purpose from the RECORDER sketches.

It has often been said that worry kills more people than work. Men ought to work. That is their normal condition. It is their heaven-ordained inheritance. It is promotive of health and happiness. But undue and unnecessary worrying promotes neither health nor happiness. It indicates a lack of faith in God, and an unwillingness to leave things that are beyond our control to the Allwise Ruler. Our Saviour advised against over anxiety, for no good could come of it. He also said that by swearing one could not make one hair white or black. But if anyone is anxious to change the hair from black to white, and to destroy his own happiness and make others uncomfortable, keep right on worrying.

How many times, when our friends are coming to see us, we meet them at some point. It may be we live near some large city. Our friends can easily take the train to the city, but what are they to do when they arrive? All is confusion, hackmen are noisily soliciting their patronage; runners for hotels; street cars waiting; mischievous persons ready to give wrong information, and all tends to confusion. Knowing all this, you go and meet your friends. They come as far as they know the way and how glad they are to see your familiar face. How easily you pilot them. Christ does just that for all who are seeking heaven. When they go as far as they know the way, they will be sure to find him waiting to pilot them through. His Word is the chart, the time table. Do just what that points out, and Jesus will enlighten you and lead you safely the rest of the way.

A WELL written letter from a brother in Palmetto, La., has been sent us by Bro. G. W. Lewis, of Hammond, from which we make the following extracts:

"Will you be so kind as to inform me what are the doctrines that are held and taught by your church? How many churches have the Seventh-day Baptists in Louisiana, and where are they situated? Have you any literature which treats of the Sabbath question, showing that the seventh and not the first day is the Sabbath?"

I am an ordained minister of the Missionary Baptist church, but have not been preaching for some time on account of entertaining some doubt concerning one doctrine advocated by that church, viz: that the first day of the week or Sunday is the Christian Sabbath. I would be very glad to read some literature advocating the seventh day

as the Sabbath. I am inclined to that belief from the study which I have made of the subject, but there are certain books which I desire to purchase, when I can, that I may be enabled to obtain more knowledge and light upon the question."

This letter is a fair sample of others frequently coming to hand showing the state of unrest and inquiry, far more wide-spread than is generally suspected. In this case, as in many others, it is not outside influence, but the simple reading of the Word of God that awakens this inquiry concerning the discrepancy between the teaching of the Bible and the practice of those who profess to take the Bible as their guide in religious truth.

Another regular Baptist minister in Pennsylvania has recently been in correspondence with us on the same subject and has announced himself fully converted to the doctrine and is keeping the Sabbath.

These calls for light are increasing almost daily. Shall we slacken our efforts to publish and spread abroad the truth?

THE ALFRED ALUMNI ASSOCIATION of New York and vicinity was invited to hold its reunion in the Seventh-day Baptist church of Plainfield, the evening of May 18. This being the first time this reunion has been held outside of New York City, it gave an opportunity for quite a number of former Alfred students who have not attended any of the previous meetings to be present. There were about 125 persons present. The Sabbath-school rooms and parlors were neatly decorated with palms, ferns and flowers, while the banquet lamps were provided with the regulation shades of purple and gold. By eight o'clock the rooms were well filled, and a happier or a chattier set of people is seldom seen. Many seemed surprised that such a goodly number of Alfred Alumni and former students could be found in this vicinity. But they were not all from this immediate vicinity, for there were also loyal and enthusiastic representatives from other localities, from Alfred and Leonardsville, N. Y., Westerly, R. I., Mystic, Conn. Those present from what is called "New York and vicinity" included New York City, Brooklyn, Staten Island, and Pompton, Plainfield, Dunellen, New Market, and New Brunswick, N. J.

At 9 o'clock refreshments were served, and following this a ladies' chorus sang "The Primrose Flower." Then the President of the Association, Dr. A. H. Lewis, made brief introductory remarks, and calling Vice-President D. E. Titsworth to act as toast master, the usual after-dinner service of speeches was fairly inaugurated and carried on with much enthusiasm until nearly 12 o'clock.

Without going into details or attempting to give a synopsis of the remarks of each speaker, it may be of interest to know that there was an earnest spirit of loyalty to our *Alma Mater*, and of good cheer and hopefulness over her past record and future prospects. Tender words were spoken in memory of the noble, self-sacrificing founders and perpetuators of this eminently useful school. Intimations were given of plans and purposes for the enlargement of its usefulness, which are in progress and soon to be realized. Other colleges were also represented, Milton, Amherst and Rutgers, as well as the public schools of Plainfield, Brooklyn and Staten Island, and the Collegiate Preparatory at Pompton, N. J.

NEWS AND COMMENTS.

RUMORS of nihilistic troubles during the coronation week for the Czar were current. His life is in perpetual danger.

LARGE tracts of land in New England have been burned over by recent fires. Woodlands are greatly damaged, and some dwellings have been burned.

Two new Bishops were elected at the Methodist General Conference, Dr. C. C. McCabe and Dr. Earl Cranston, the former on the seventeenth and the latter on the eighteenth ballot.

WHILE the drouth has been severe in several of the Eastern states, damaging the prospects for grass and other crops, in the West and some parts of the South there has been a superabundance of rain, also causing much damage.

MORE deadly tornadoes were reported in Kansas, May 17. Houses were swept away and whole families killed. Seneca, Sabetha, Frankfort, were villages that suffered most. Also on the same day, portions of Missouri and Illinois suffered from the same visitation.

A RACE war is in progress at Tampa, Florida, according to recent reports. The negroes have been warned to leave the country. Many of their cabins have been burned. These violent acts are the natural outgrowth of legal discriminations and a deep-seated prejudice.

At the recent Methodist General Conference the report of a committee recommending the retirement of Bishop Bowman, seventy-nine years old, and Bishop Foster, seventy-six, was adopted by a large majority. These venerable Bishops are therefore relieved of much of their heavy duties and responsibilities.

THE Prohibition Party Convention is to be held in Pittsburg, commencing Wednesday, the 27th. The *Voice* says, "Delegates to Pittsburg will need to take all their available stock of sweetness with them." Rather lively times are looked for growing out of the different views on the "Broad Gage," or "Single Issue" questions.

WHAT is called "Civil Service Reform," or making personal qualifications and fitness for office the standard instead of political influence, has indeed made good progress within the past decade. There are now more than 85,000 persons who are appointed or promoted upon the required examination. This rule should be extended still further.

REPORTS of the awful tornado in Texas, May 16, state that not less than two hundred people were killed, and many more were seriously, if not fatally, injured. The track of the tornado was a hundred miles in length and about one hundred and fifty yards in width. Whole families were destroyed. It was one of the most fearfully destructive cyclones on record.

A NATIONAL bankruptcy bill has been passed by the House of Representatives which seems to have some excellent features. It seeks to make a better protection for both creditors and the debtor. For the debtor it aims to

relieve him from the entailed disability of old laws which prevent him from future successful work in retrieving lost fortunes. It gives all creditors an equal chance.

THE preparation for the coronation of the Czar of Russia are on a large and extravagant scale. They involve expenditures of not less than \$50,000,000. Almost every country in the world is to be represented by delegations. The coronation exercises are to take place, as now arranged, Tuesday, May 26, at Moscow; but the preliminary arrivals and ceremonies have been going on since the 18th.

"CATHODE" is defined as the negative pole or electrode of a galvanic battery as opposed to anode. It is quite common to speak of the X-rays and Cathode rays as synonymous. Prof. Lodge in the *Electrician*, London, says, "The X-rays do not start from the Cathode or from anything attached to the Cathode, but do start from a surface upon which the Cathode rays strike." Scientists use the terms "anode rays" or anti-cathode, though it is deemed better to use Roentgen's term, "X-rays."

WE mentioned last week the fact that Barnard College (Woman's Annex of Columbia University, New York City) had an unknown benefactor who had promised conditionally to give \$100,000. It now turns out that this person is Mrs. Van Wyke Brinkerhoff, of Hastings, Westchester Co., N. Y. Her generous benefaction is a memorial to her late husband and to her father. The condition was that \$100,000 more be raised by the treasurer. The condition was satisfied, and thus Barnard realizes a lift of \$200,000.

THE great educator, Dr. John C. Gilman, President of Johns Hopkins University, was announced last Wednesday morning as a candidate for the superintendency of the Public schools of New York City. Great interest was awakened among leading men and women throughout the city at the mention of the possibility of obtaining such an educator as President Gilman. Many were surprised and incredulous, thinking there must be some mistake about the rumor, and doubting that he would leave his present position. The present incumbent, Superintendent Jasper, has many friends. The adjourned meeting, when it is thought final action will be taken, will occur Thursday, May 28.

WHAT is called a "great discovery," was announced in the Boston *Sunday Herald*, of May 10. It is a process for obtaining electrical energy direct from coal in at least ten times the quantity now obtained under present methods. This new discovery, by the noted electrician and chemist, Dr. W. W. Jacques, of Boston, has been patented and receives the confidence and endorsement of some of the most eminent scientists of our times, among whom are Professor Charles R. Cross, professor of physics in the Massachusetts Institute of Technology, and Professor Henry A. Rowland of the chair of physics in Johns Hopkins University. This new process does away with much of the ponderous and expensive machinery, dynamos, etc. The world will be sure to hear more about this discovery in the near future.

CONTRIBUTED EDITORIALS.

Humanity in the Original.

Teaching the children is studying humanity in the original. Kindergartners have the world in miniature, and understand some social facts and forces, I ween, better than those who live in the adult world where action is masked and motive is hidden.

"Our class," said one of them to me the other day, "have training in two very different kinds of kindergartens; the one at the university settlement and those on the boulevards where the children of the rich and aristocratic are sent. The girls are unanimous in preferring to teach at the settlement rather than at the kindergartens of the wealthy."

"Why?"

"Well, the work is harder, but there is much more to show for it. Those poor children are so grateful for what you do. They do not take it all as a matter of course. They are very responsive to love and training. Then they take a greater interest in one another. There is the true spirit of democracy. The wealthy children are used to having things done for them. It is no novelty. They accept it as their due. They seem to be more selfish and care less for one another. They like to boast of how many things they have and what they can do. Aristocracy has already left its mark upon them. The lines of social caste are forming with almost incredible swiftness, and the hearts which are encompassed by them are much harder to touch."

And I thought—what a side-light that throws on the social and industrial problems which vex us. The hard-hearted manufacturer who grinds the faces of his employes, the corporation president who juggles the public out of its rights and then, intrenched behind skillfully-manipulated ordinances, asks: "What are you going to do about it?"—these had their beginnings of training while they were still in knickerbockers. They were privileged characters, forsooth, made of better clay than others. Others should toil for their comfort. It was the place of servants to serve and wait. It was their place to be served. The divine right of kings is not a doctrine of princes only. It lies latent in the blood ready to be developed on occasion. The divine right of wealth, brains and breeding is a doctrine almost as pestiferous. When these boys become, as children of a larger growth, captains of industry, we need not be surprised to find them regarding those under their charge purely from the mechanical side—as so many agents of production. And when outraged justice cries out for any kind of a fair hearing, they will, of course, have "nothing to arbitrate." Their right to pile up money is supreme over every right of humanity.

Now don't ask us why some of the men who were themselves brought up in unpretentious homes become the hardest of employers. That is a conundrum which has bothered us before. Many different principles may enter into its explanation. Often men who have won power are puffed up with its possession and exhibit a strange unworthiness to use it. Poverty is no guaranty of freedom from greed. Selfish egotism may be taught in bare homes, although luxurious surroundings are most favorable to its development. And

if a man has risen from the bottom, it would be strange if he were not powerfully affected by the example of the company that he finds at the top. He would like to take the same fast pace and act as if he had always belonged there.

But whatever explanation may be offered for the sad fact just mentioned, our impartial observer, the kindergartner, has given us something to think about. She is supreme in her realm, and her words come with the authority of earnest conviction. God bless the hearth-stones which are cemented with labor, self-sacrifice and an ingrained love for the equal rights of mankind. It is from them that the men have come who are to-day shouldering the burdens of social progress.

"The Pride of Life."

That look. It is with me yet. He is what they call successful—is making a name for himself, ploughing new ground and winning recognition and friends. He is rising toward the top of his profession. But his heart is too great to be filled with these things, and his nature is too frank to conceal it. It is some time since I saw him last, but I have often thought of the yearning look in his honest eyes. He dresses better than he used to, but the best part of him is going to seed. He is losing ground spiritually and he knows it. He thinks he is surrounded by a network of circumstances beyond his control. He does not see his way out. Pray for him. See if you cannot help him. He lives next door to you. He was at your house to-night. You talked politics and decided that McKinley would be nominated on the first ballot. He was half hoping that you would open the conversation in the direction of the craving of his soul, but he went away disappointed. Will not you who are his friends join around him in a circle of prayer that the love of the world "the lust of the flesh, the lust of the eyes, the pride of life" may sink out of sight in the great "love of the Father?" Then he will come to see his way clear and his life will be turned into channels deep, broad and satisfying.

Intellectual Honesty.

Men succeed in making themselves believe pretty much what they want to when there is enough in it and they try long enough. And then they call that intellectual honesty. Some people have their consciences trained to tell them nothing except what they want to hear. You will have to surrender before you can know the truth. Let the voice of God hush the conflicting tempests of your heart and in the calm that follows you will hear his voice and know his will.

IS AMERICA MENTIONED IN THE BIBLE.

BY W. H. WALLICK.

Mr. Talmage, in a sermon entitled, "A Timely Sermon," from the text Revelation 13: 11, asks the question, "Is America mentioned in the Bible?" and then proceeds as follows:

"Learned and consecrated men who have studied the inspired books of Daniel and Revelation more than I have, and understand them better, agree in saying that the leopard mentioned in the Bible meant Grecia, and the bear meant Medo-Persia, and the lion meant Babylon, and the beast of the text, coming up out of the earth, with two horns like a lamb, and the voice of a dragon, means our country, because, among other reasons, it seemed to come up out of the earth when Columbus discovered it, and it has been for the most part at peace like a lamb, unless assaulted by foreign

foe, in which case it has two horns, strong and sharp, and the voice of a dragon loud enough to make all nations hear the roar of its indignation."

In the first place, it is to be deplored that Mr. Talmage does not study the "inspired books" more and history and politics less. It should be expected of the "world's greatest preacher" that he would allow none to excel him in the study of the inspired books, or to understand them better.

Again, there is a strange omission in making the application of the beasts, Daniel's fourth beast being left out. Was it an oversight that Rome was not mentioned? We think not.

If Mr. Talmage would study the inspired books he ought to know that "beast" in the Bible means a government that is opposed to God's government.

The three governments mentioned by Mr. Talmage and the one not mentioned opposed and destroyed God's government, or theocracy, in the world. Then, after agreeing that America is the "beast" referred to in the text, Mr. Talmage says, "Am I too confident in saying, America for God?"

Again, if Mr. Talmage would study the inspired books more he should know that "horns" in the Bible means powers, either civil or ecclesiastic, and that the "two horns" of his text are ecclesiastical horns.

Daniel's fourth beast, Rome, had ten civil horns and one "little horn," the papacy, which is an ecclesiastical horn, and this horn had eyes like the "eyes of a man"—taking man's view rather than the inspired books, by "policy he causes craft to prosper," policy is the method of the ecclesiastical horns—"and a mouth speaking great things."

Now, if the United States is referred to in the text, it is referred to as a *beast*, and the "image of the beast," the Roman beast. Here is John's description of the beast: "And I stood upon the sand of the sea, and saw a beast rise up out of the sea (Dan. 7: 3), having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion (so that all nations can hear the "roar of his indignation," I suppose), and the dragon (see Rev. 12: 9) gave him his power and his seat and great authority." Rev. 13: 1, 2. John describes this beast as possessing the characteristics of the three first beasts. See also Dan. 7: 7, 8.

Now hear the text: "And I beheld another beast coming up out of the earth; and he had two horns like a lamb and he spake as a dragon,"—but that is not all he does—"and he exerciseth all the power of the first beast before him." And yet Mr. Talmage lauds such a beast and thinks he is not too confident in saying he can capture it for God. By the mention of "mouth," I suppose both Daniel and John had reference to *mouth-piece*. Daniel said he had a "mouth speaking great things." And John said: "his mouth as the mouth of a lion;" the lion roars and can be heard a long distance, perhaps by all "nations."

"And he spake as a dragon." Now how did the dragon speak—that is, by his agent, the beast, or Roman Empire? What was his first ecclesiastical utterance? It was a *Sunday edict*, in A. D. 321.

Has there been, and is there being said, any "great things" in favor of Sunday? I think "the Preacher" must have had this in mind when he said: "Of making many books there is no end; and much study (or reading of the books) is a weariness of the flesh. Let us hear the conclusion of the whole matter: *Fear God and keep his commandments, for this is the whole duty of man.*" Eccl. 12: 12, 13, etc.

Mr. Talmage has added to the list of "great things" spoken in favor of Sunday. In his sermon entitled, "A tribute to statesmen," he makes the following notable utterance: "It is coming—the Armageddon! Either the American Sabbath will perish and this nation be handed over to Herod's, etc., . . . or our Sabbaths will take on more sanctity"—referring, of course, to the Sunday Sabbath. And after making this notable utterance, which by his system of "Sermonic communication can be heard in every town and village in America,"—and almost the entire world—he eulogizes the present Congress as follows: "Never nobler group of men sat in the Senate or House of Representatives than sat there yesterday and will sit there to-morrow" (taffy!). Thus is this "American beast" being influenced to "speak" in favor of the Sunday Sabbath, and when it does thus speak, it "speaks as a dragon." But we have not to wait for this "beast" yet to speak. It has already spoken, in a Sunday "edict" Sunday-closing at the World's Fair, and hereby it became a copy, likeness, or "image," to the first beast.

Mr. Talmage should know that the *beast* is not a *lamb*, but only has two horns like a lamb. It is the "horns" that have the appearance of innocence, and not the beast. Mr. Talmage describes the horns as "strong and sharp." A lamb's horns are neither strong nor sharp, but harmless in appearance. This is why John describes the two branches of ecclesiasticism—Romanism and Protestantism—by the symbol of a lamb's horns, because they appear harmless. It is not recognized that their position is on the head of a beast, whose voice betrays the dragon nature.

Mgr. Satolli and Mr. Talmage, representative men of these two branches of ecclesiasticism, the one Rome's representative, the other Protestants' representative—and Rome's tool, unwittingly, of course (?)—are not occupying their present position by accident.

The inference is clear, and the outcome is that "he" (the American beast) causeth the earth, and them that dwell therein, to worship the first beast. "And I beheld another beast (America) coming up out of the earth, and he had two horns (Roman and Protestant) like a lamb, and he spake as a dragon. And he (America) exerciseth all the power of the first beast before him (Rome), and causeth the earth and them which dwell therein to worship the first beast (Rome) whose deadly wound was healed." Rev. 13: 11, 12.

This is, indeed, a "timely" subject, but as to the sermons—well, I suppose they were timely, too. Congress was soon to give a hearing to the "God-in-the-Constitution" amendment bill, and the bill to "protect the first day of the week, commonly called Sunday," so, of course, it was "timely" to intimate to this "noble group" their duty in this matter.

These "bills" secured, then, of course, "America is captured for God!" Then this nation is no longer a "godless nation," but a "Christian nation." Then will "Christ reign over this nation, either in a person or by agency, so glorious that the whole country will be one clear, resounding echo of heaven." Then we will have a government of a state by the immediate direction of God, in "a person"—the pope (?)—or "agency"—the U. S. Congress. Then the beast that had the "deadly wound by a sword and did live," will be revived, and *then* all who will not obey the Sunday behests of the "image" shall be killed.

It is coming, not the Armageddon, for that is past, but "the battle of that great day of God Almighty (Armageddon means "the scene of some great spiritual contest," contest for religious honors, and all religions of the world participated in this contest, at "The World's Congress of Religions," Rome carrying off the honors).

The "battle" is for a *day*. It is the "seventh day" against the "first day of the week, commonly called *Sunday*" (we are sorry that even the first day must be thus slandered). The Sunday banner was lifted up over the nations at the World's Fair, and this is the cause of God's "jealousy." See Zeph. 3: 8.

God says, "Lift ye up a *banner*," dating from "the noise of a multitude in the mountains (religion piled high at the World's Congress of Religions), and a tumultuous noise of the kingdoms of nations gathered together"—at Chicago. See Isaiah 13: 2, 4.

"The Lord of hosts mustereth the host of the battle." He says he will "lift up an ensign *to the nations*." Isaiah 5: 26. "And in that day there shall be a root out of Jesse which shall stand for (in support of) an ensign for the people (God's Seventh-day Sabbath) and to it shall the Gentiles seek. Isa. 11: 10. Then the "man of sin"—the Sunday Sabbath supporter—will even "stand up against the Prince of Princes," in support of the Sunday banner, as against Christ, the supporter of the Seventh-day banner, and in this becomes the Anti-Christ. See Daniel 8: 25, also 2 Thess. 2: 1-10.

"All ye inhabitants of the world and dwellers on the earth, see ye when he lifteth up an ensign on the mountains (religious) and when he bloweth a trumpet, hear ye. Isaiah 18: 3. May God's trumpet have a hearing co-extensive with the "roar" of the beast, and this is the blast of the trumpet: The *seventh* day is the Sabbath—not of the Jews, nor of Christians, nor of Americans, but—of the *Lord thy God*." Some, even of Sabbath-keepers, may have need to "anoint their eyes with eye-salve," that is, by study of the "inspired books," gain a knowledge of the prophetic symbols, in order to see these things, and this is the admonition of the "faithful and true witness" to the Laodicean, or last stage of the church. Revelation 3: 14-18. "Anoint thine eyes with eye-salve *that thou mayest see*."

We learn from the *Independent* that the little band of 218 Quapaws in the northeastern corner of the Indian Territory have taken it upon themselves to allot their own lands in their own way, and have made so good a job of it that Congress at its last session ratified their action, subject to the approval of the Secretary of the Interior. The other Indians of that territory would do well to follow their example, so far as it is possible.

PASSING AWAY.

BY ABRAM L. COTTON.

"Heaven and earth shall pass away,
But my words shall not pass away."

Mark 13: 31.

Since at creation's earliest dawn,
God's fiat went forth
To chaos for aye;
Principalities, peoples and powers, have drawn
Brief measures of splendor,
And then passed away.

The mandate was given this memory to cherish,
Of the heavens and earth
That would pass in a day;
But his Word, no jot nor tittle shall perish
Though all things else
Are passing away.

Passing away are all of earth's creatures,
Down the dark River
To that shoreless Sea;
Waiting for nothing, time and his measures,
For time grown hoary
Is passing away.

Passing away with gentle subduing,
Time kisses the morning
And speeds on his way;
Leaving behind in trackless pursuing,
Farewells, for the morning
That is passing away.

Passing away, all but the glory
Of God and his love,
In realms of day;
All things mortal, man, matter and story,
To that endless forever
Are passing away.

Passing away! the tireless reaper
Will sullenly yield
His merciless sway;
The heavens, the earth, time and his creatures,
All, but God and his Word,
Are passing away.

COUDERSPORT, Pa., May 3, 1896.

"THE WAY OF GOD MORE PERFECTLY."

From the Clarksburg (W. Va.) *Telegram*.

The newspapers of our county had announced a speaker from Philadelphia, the city of brotherly love, to be heard in Clarksburg, April 19, 1896. We came thirteen miles, and were in time to behold the many bright, happy faces of the Baptist Sunday-school. We were kindly welcomed by Superintendent, pastor and others. The hour for the address found us among the attentive hearers, and surely we heard things both old and new to us. We thought of Aquila and Priscilla taking the eloquent Apollos and "expounding unto him the way of God more perfectly." Why tell of Nehemiah's threat and not remember that he was defending the whole Decalogue as God's immutable moral law. When the Psalmist says, "Our fathers trusted in thee and thou didst deliver them," why should it be made to mean that our fathers, the English puritans, might so *distrust* God as to submit to the violation of his moral law and put the command of the Roman emperor even Constantine, in the place of God's command. Should not Baptists especially remember that these same Puritan fathers cast Roger Williams out, and he became the first prominent pillar of their Baptist church in this country? The speaker labored with earnest eloquence to convince his audience that this is a Christian nation, but it is written, "If any man hath not the spirit of Christ he is none of his." Can you apply a different rule to a nation? It is, also, by statistics of last year, shown that only one-third of the population of our nation makes any record of themselves in the churches, and when we face the sad fact that but few of our church members have the real spirit of Christ, the real faith that works by love, it must take great skill of argument and eloquence to convince men that this is really a Christian nation. Christ said: "Put up the sword," but he had used a whip to drive thieves out of the temple. Let civil

law take care of criminals against its civil code, protecting the citizen in lawful Christian liberty, and let all Christians strive for consistency and clean conscience, but there must be great care that we do not commit ourselves to a fatal course of legislation. About six years ago, the Catholic power got its first legal victory over the Bible in our public schools when the Supreme Court of Wisconsin rendered its famous decision. Since then several other state courts have done likewise, and now Protestant churches will blindly put their heads with that same power to bind on a yoke "our fathers" would not bear, for if you can violate the United States Constitution in this step, how long before another prop to religious form will be required? "Congress shall make no law *respecting* the establishing of a religion," (United States Constitution). Catholic power secured the decision in our state courts, that it is sectarianism to read the St. James version of the Bible in the schools. Is it not with stronger reason that we should protest against legislation which violates both our National Constitution and the Decalogue as God gave it and as Jesus and his apostles lived it? Again, the speaker said, that virtually each house of Congress is a Christian church with pastor paid by the nation. Considering the power of the mighty dollar down there, the Lord should come in with his whip of small cords and drive the rascals out. But the human race believed in God long before the Christian church, and had its forms of oath and calling God to witness. Is the order of Masonry a *Christian* church because it recognizes that there is a God, yet says nothing of Christ in its ritual? A church of such loose principles has not much of the "rock" for a foundation. The old Prophet hit the right note for the Christian church when he said: "Not by might nor by power but by my spirit, saith the Lord of hosts." Whoever would follow Christ and the apostles on the question of rest and worship, see the following: Ex. 20: 8-11; Mark 2: 27; Luke 4: 16, 31; Matt. 24: 20; Acts 18: 4; Rom. 3: 31; Matt. 16: 24; Matt. 15: 9; 2 Tim. 3: 16, 17; John 21: 22. M. G. STILLMAN.

LOST CREEK, April 23, 1896.

SENSATIONAL CASE.

Reported to the State Department at Washington from
• Berlin.

A profound sensation has been caused among medical men of Germany and France through the fatal effects attending the administration of the famous anti-diphtheritic serum in the case of a child of an eminent Berlin physician. A servant in the physician's household showing signs of diphtheria, the doctor, to prevent his child from contracting the disease, administered an injection of the serum, and the child died in a few minutes. United States Commercial Agent Moore at Weymar has made the incident the subject of a special report to the State Department, in which, after telling of the various theories put forth by the medical authorities to account for the fatal action of the serum, he declares the child died from nervous shock, although it has been concluded that the injection of the serum into a healthy person for prevention is a dangerous practice.—*Syracuse Post*, May 19, 1896.

HAPPINESS is the wind of heaven, softly breathing on our souls.

Missions.

IN Syracuse, N. Y., there are six Seventh-day Baptist families, in whole or in part, who meet on the Sabbath as a Bible-class. This class is conducted by Dr. E. S. Maxson with ability and interest. It was our pleasure to be with them the second Sabbath of this month, and after the study of the lesson to present to them our missionary interests and needs. At Sherman Park, where most of our people live, there is held an interesting union service Sunday nights. Bro. L. R. Swinney, of DeRuyter, comes out and preaches to them fortnightly. He gathered this congregation together, first holding services in a tent, but the people have built a neat little chapel with which they are greatly pleased, and it is well filled at their services. It was a pleasure to speak to a very attentive congregation Sunday afternoon on World-wide Evangelization. A collection was taken of their own accord and given to the speaker for the cause. Quite an evangelistic spirit prevails in this community, and Bro. Swinney has a very strong hold upon the people. We learned that several of the young people, among them some of our own, desire to be Christians, and two or three were ready to put on Christ by baptism. May God greatly bless this little mission in Syracuse and Bro. Swinney in his labors there.

THERE are living in the city of Utica, N. Y., nine Seventh-day Baptist families and parts of families. They hold a preaching service the last Sabbath in each month at the residence of Dr. S. C. Maxson, 22 Grant St. Bro. Martin Sindall, pastor of the First and Second Verona churches, preaches to them and furnishes them a written sermon to be read to the congregation the second Sabbath in the month. They have also a Bible class every Sabbath, lead by Dr. Maxson. Such a course pursued by our people living in a city isolated or separated from the old mother church should be commended by all. It keeps up spiritual life and a denominational spirit, and helps also to scatter the truth. On Sabbath afternoon, May 16, we met about twenty of our people at the house of Dr. Maxson, and preached to them a missionary sermon. Never had better listeners. The sermon was followed by a very interesting study of the Sabbath-school lesson. May this gathering of our people in Utica every Sabbath be greatly blessed by a gracious outpouring of the Holy Spirit upon them.

WOMEN and their work have become a great and important factor in both home and foreign missions. The four denominations: Presbyterian, Congregational, Methodist and Baptist, sustain 850 women in the foreign field, of whom 53 are trained physicians. The Methodist women (North) own \$433,660 of real estate in the foreign field, including 11 orphanages with 450 inmates, and 13 hospitals and dispensaries which minister to 60,000 women each year. The 440 schools have 14,000 pupils, while the teachers, assistants and Bible readers number 750. The receipts last year were \$289,227. On the home field the various denominations have missionaries on the frontier who are sustained by women missionary organizations. Sunday morning, May 17, we had the pleasure of hearing a grand missionary sermon by Rev.

A. B. Simpson at the Gospel Tabernacle church, 8th Ave., and 44th St., New York. His theme was: "Paul as a missionary." He forcibly and eloquently presented the following points: (1.) Paul from his own statements was born for a missionary, converted to be a missionary to the Gentiles, and was consecrated by the Lord to that work. (2.) The love of souls which abounded in his heart. (3.) His devotion to that work. (4.) His sacrifices for it. (5.) What he accomplished. Wonderful things are being done by the Gospel Tabernacle people in sending out missionaries. They sent out fifteen young people to some foreign field last week, and ten more sail this week for Africa. There are to be held several missionary meetings during the week, one a farewell meeting for those who go to Africa. We never saw such a missionary spirit and enthusiasm and so large a sending forth of missionaries as is now seen in the Gospel Tabernacle church.

WHAT a power the pastors of our churches can be to beget and increase the missionary spirit and liberal giving for missions in their congregations. The reflex influence of such an effort in their churches would be great on their own hearts and lives and on their preaching. Says the Rev. R. Wardlaw Thompson, Secretary of the London Missionary Society: "I do not think that ministers generally are so backward in missionary interest, but they are so immersed in the multifarious and minute duties attaching to the pastoral office that neither time nor strength is left for missionary effort. They ought, as leaders in the work of the church, to hand over the small matters to others, keeping themselves fresh and strong for the greater matters; and this missionary question is certainly one of the great matters that ought to be attended to. People may differ about many aspects of missionary work, but the thought that it is possible for the men of this generation to make Christ known to all the world at present ignorant of him, ought to kindle enthusiasm in the most sluggish heart. If that thought were to get into the hearts and minds of all ministers of the gospel, the life and zeal of the churches would be mightily quickened. The more spiritual propulsion we put into our efforts the further they will go, and the more effectually they will accomplish the desired ends. Ministers can best discharge their responsibility in this matter by constantly keeping the subject before the people. That would involve much new study and research, but the reflex influence on their own life and preaching would be wonderful, not to speak of the direct effects on the congregations. It would be the grandest thing that ministers could do if they would undertake the study required for preaching twenty missionary sermons a year to their own people."

MISSIONARY DEBTS.

Debt is an ugly, inconvenient thing. No sane man covets it; he may long for death, but he never courts debt. It hangs to one persistently, like an Old-Man-of-the-Sea; it is a crushing burden, like a world on the shoulders of an Atlas; it is difficult to move, like the stone that Sisyphus tried to get to the top of the hill. Prudent men try to keep clear of it.

Missionary debts are the worst kind of debts. They affect many of the choicest men and women; they touch precious interests in

many lands; they hinder the cause of God, which is the greatest cause known to men. They are due to a kind of default. The promise to pay is not made good by the churches, and the societies have to borrow money to make up the deficiency. Interest has to be paid on these loans, and this is money wasted. It is thrown away absolutely; not a dollar of it goes to the support of any mission or missionary. It all goes to the money lender, and has to be taken out of the sums given directly for missionary work. It is robbing Peter, not to pay Paul, but those, excellent men though they may be, who are not reckoned with apostles at all.

Money ministers to life; but debts to death. What is more discouraging than trying to pay the bills of the dead past? The men who manage the affairs of missionary boards are worried, harassed, perplexed, disheartened by these missionary debts. Their duties are made ten fold harder. They have to send cruel messages to the brave, hard-working, self-denying missionaries in the field, and they are at their wits' ends so to conduct the finances as to avoid bankruptcy.

What's the use of bringing so much trouble upon the missionaries and missionary societies? Their burdens are heavy enough, in all conscience. And what is gained, except bitter experience? Who is benefited? Where is the compensation for the hand? We do not find it.

The churches do not say, Withdraw. They do not say, Recall the missionaries, and close up the missions. They still regard the great command, "Go disciple all nations" as binding; but missionaries cannot go on a debt. Debts carry nothing; they drag down. Debts cannot evangelize the world.

Away with these monstrous hindrances! They are affecting a dozen or more of our home and foreign societies. They amount altogether to \$1,500,000 or more. The Methodist Missionary Society is \$239,000 in arrears; the Presbyterian Home Mission Board is burdened by a sum almost as great; the American Baptist Missionary Union owes \$190,000; the Presbyterian Foreign Board, \$175,000; the American Board, \$115,000; the Baptist Home Missionary Society, \$102,000; the Methodist Episcopal Church, South, \$109,000. Away with these debts! The American Board has just freed itself by a mighty effort. Let the other societies do likewise.

In the name of humanity, for the love of God and his cause, for the sake of the kingdom of Christ, take these crushing debts off the shoulders of the societies, and from the hearts of directors, treasurers and missionaries.—*The Independent*.

A LITTLE girl had been rummaging in her mother's trunk. There she found a "church letter" which her mother had neglected to present to the church into whose neighborhood she had moved. The little explorer rushed into her mother's presence, shouting, "Oh, mamma, I have found your religion in your trunk!" There is a needle-like point in that story for a great many people. With far too many the neglected church letter comes to be about the only part of the old church life remaining. But surely a trunk is a poor, dark, mothly place for one's religion.—*The London Baptist*.

Woman's Work.

A HIGH-CASTE Hindu woman had been instructed for some months by a lady missionary. When she saw that Jesus was her Saviour she gave her heart to him and commenced serving him instead of idols. Her husband tried to compel her to give up the new faith, and shut her up in a dark room, and starved her for days. One morning she escaped and came to the missionary, and said, "I have forsaken idols and given my heart to Christ, and now I wish to be baptized." The missionary sent for the husband and elder brother, and told them what the woman wanted. The husband tried to dissuade her from her purpose, offering her beautiful silk clothing and expensive jewels if she would give up being a Christian and go home with him. She said, "I will go with you and be a true wife to you if you will let me serve Jesus in my home." He said, "No, you have disgraced me, I will kill you," and taking up a cane he tried to beat her, but was prevented by the missionary. She boldly told him that she must be true to Jesus, who had given his life for her. He then compelled her to take off all her Jewels. One by one she laid them at his feet. Then he commanded her to remove her outside garments. She laid them at his feet, and then offered him her dearest treasure—her baby. Sneeringly he turned away, saying, "No, keep that; it is only a girl. I do not want it! Turning to the missionary, she said, "Will you baptize me now?" He then, in the presence of her husband and brother and some missionary friends, baptized her. She was then taken to a zenana mission home, where she daily prayed for her husband, brother, and the women of her own land.—*World-Wide Mission.*

X-RAYS.

BY LODUSKA BURDICK STILLMAN.

Of all the wonderful developments of electric science at the present time the most wonderful is that of the X-rays, of such penetrating power as to pass through and render transparent many substances formerly considered opaque. A few years ago the statements now made by Mr. Edison, and other scientists, would have been thought wholly improbable and seemingly impossible. Each new discovery since electricity became the servant of human genius has greatly exceeded any previous conception of its power, and has been more exciting to inventive minds as to the possibilities to be reached; and now that it has been proved by successful experiments that it can be so used as to expose the structure and organs of the physical body revealing to the naked eye what before has been hidden, we can but wonder and speculate as to its next disclosures.

But this is not the page for the consideration of what the science of electricity has brought, or may bring, to the human race; yet the thoughts suggested by its achievements may be appropriate. God is the source of light and power, the creator of every element of force, spiritual or material, latent or developed, and, as in the material universe, he has put this element, called electricity, from which can be obtained such powerful, penetrating and far-reaching rays, so in the spiritual realm he has placed that more subtle, more penetrating and revealing power, the light of truth. That truth as dwelling in

God's Word and invested in the person of his Son is the search-light by which the spiritual being, the inner man of every intelligent responsible individual is investigated and all dark things therein brought to light. God's revealed Word has ever been "a lamp to the feet and a light to the path" of those who could discern the rays of truth; but when the power of truth was more fully revealed in the "Word-made flesh," when the true "Light that lighteth every man" was manifested, the rays became concentrated and soul-piercing, revealing the very thoughts and intents of the heart. An illustration of its exceeding brilliancy and revealing power is given in the conversion of Saul of Tarsus, which, as the Apostle Paul testifies, was above the brightness of the noon-day sun. In this light Saul saw himself to be a great sinner, full of darkness, while before he had thought he was doing God service. Perceiving its divine power he asks, "Who art thou, Lord?" The answer came, "I am Jesus of Nazareth whom thou persecutest."

The practical thought adduced from these reflections is this, we, as individuals, especially as professed Christians, stand before this most powerful light, the light of the truth as it is in Christ Jesus, with God's eye at the screen. What does he see? Is there within us any substance detrimental to pure, healthy, spiritual life? If he test the head, does his eye detect there the dark spot of self-will or the still darker one of self-conceit? If we are lifted up in our minds by the position we occupy, or by the defense given us for our talent in some line of work; if we think ourselves wiser than the wisdom of God as possessed by his inspired prophets and apostles; if, because of our knowledge and acquirements, we set ourselves above those less highly endowed, his sentence will be that we are sick and need the bitter pill of humiliation, for the light of truth tells us that humbleness of mind is indicative of spiritual health. Testing the heart, does he find in it that fibrous growth, love of the world with love of display, both fed by the false tissues of pride and vanity? Are the valves which regulate the flow of the lifeblood, becoming contracted by self-gratification and by seeking the approbation of men rather than the approval of the righteous One? Does he see any dark spot of sin growing there? If so, he will condemn that heart as impure and in need of an immediate application of the cleansing blood of Christ, or death will be the result. If the test be applied to the digestive organs, will he discover there a greater relish for the good things of the earth than for the bread which came down from heaven? Will he find the system filled with trashy delicacies and such food as stimulates and nourishes the baser faculties? If he so find us will he not pronounce us unfit to be guests at his table until, by change of diet, we come to that healthy condition when we shall hunger and thirst after righteousness?

A physician is of no use unless we realize that we are sick and in need of his services; so, though the Great Physician, the healer of all maladies of the soul, is abundantly able and ready to restore us to spiritual health if need be, yet we must not only appreciate our condition, but place ourselves in his care and submit to his direction. Here, too, in this deeper sense are the wonderful, searching rays of divine truth displayed in that if we place

ourselves before them, we can in a measure see ourselves as God sees us; as one holding his own hand before the rays can perceive the bones or a foreign substance if there, so may we by careful examination see in our inner selves that which is injurious and hinders our Christian growth; so seeing we may sincerely pray, "Create in me a clean heart, oh God, and renew a right spirit within me," or, not clearly seeing, cry, "Search me, oh God, and know my heart; try me and know my thoughts and see if there be any wicked way in me, and lead me in the way everlasting," and the divine hand will lead us to that Blood which cleanseth from all sin.

WOMAN'S BOARD.

April Receipts.

Ladies' Benevolent Society, Welton, Ia., Tract Society	\$ 4 50
Ladies' Aid Society, Adams, N. Y., Tract Society	32 00
Mrs. Wm. A. Rogers, Waterville, Me., Susie Burdick	10 00
Mrs. Mary S. Stillman, Plainfield, N. J., Tract Society	5 00
Ladies' Aid Society, Independence, N. Y., Boys' School	2 50
Mrs. Abby Berry, Independence, N. Y., Boys' School	1 00
Mrs. Abby Berry, Independence, N. Y.; A. H. Lewis	1 00
Woman's Society for Christian Work, Plainfield, N. J., A. H. Lewis	25 00
Woman's Evangelical Society, Alfred Station, N. Y., Tract Society, \$3; Missionary Soc., \$3	6 00
Young Ladies' Mission Band, Walworth, Wis., Boys' School, \$10; Susie Burdick, \$10	20 00
Ladies' Benevolent Society, Walworth, Wis., Tract Society, \$2; Home Missions, \$2; Woman's Board Expense Fund, 80 cts.	4 80
Ladies' Missionary Aid Society, Hammond, La., Tract Society	3 00
Woman's Auxiliary Board, Little Gemese, N. Y., Helpers' Fund	4 94
Mrs. Jonathan Maxson, Westerly, R. I., Boys' School	5 00
Ladies' Benevolent Society, Milton, Wis., Susie Burdick	5 65
Mrs. Eliza Saunders, Grand Junction, Ia., Boys' School	4 00
Miss Phebe S. Coon, Walworth, Wis., Boys' School	50
Photograph of Boys' School	40
Total	\$135 29

Quarterly Report

Receipts for Tract Society	\$67 79
" A. H. Lewis labors	41 00
" Boys' School	47 00
" Home Missions	25 54
" Susie Burdick	84 39
" Helpers' Fund	6 21
" Board Expense Fund	2 12
" Missionary Society	3 00
" Photographs	1 15
" Hospital B. Fund	1 00
Total	\$279 20

MRS. GEO. R. BOSS.

MILTON, Wis., May 12, 1896.

LITTLE HELPERS.

"LITTLE HELPERS" OF THE SABBATH-SCHOOL IN PORTVILLE, NEW YORK.

Arthur Allen, Martin Burdick, Ashley Packard, Dorothy Packard, Irwin Place, Merton Place, Floyd Maxson, Katie Maxson, Hattie Gross, Mina Evans, Edna Hornblower, Corinne Langworthy.

"LITTLE FRIENDS OF MISSIONS" IN MILTON, WISCONSIN.

Joseph Kenneth Boss,* aged two weeks; Lela Aurilla Boss,* 5 years, 8 months; L. B. Carr Kumlien, 2 years, 4 months; Lawrence Lorraine Kumlien, 11 weeks; Justin Hugh Burdick, 6 years; Clifford Leslie Burdick, 2 years, 1 month; Mina Castle Babcock, 5 years, 10 months; Howard Victor Fox, 2 years, 6 months; Goldie Cole, 8 years; Kittie Mary Cole, 5 years; Marian Corinne Crandall, 2 years, 6 months; Margaret Dunn, 17 months; Charles Ellis Dunn, 3 years, 6 months; Francis Marian Ingham, 3 years; Marguerite Ingham, 5 years; Harvey Pratt Ingham, 7 years; Leman H. Miller, 6 years, 8 months; Sadie Leonard, 8 years; Virgil Arthur Leonard, 5 years; Leta Leonard, 3 years; Maude Reed Whitford, 5 years, 1 month; Jesse Barnhart Saunders, 3 years, 6 months; Gladys Emily Saunders, 7 months; Ethel Mildred Saunders, 5 years, 6 months; Alice Crandall, 5 years, 9 months; Willie Greene Crandall, 4 years; Nellie Evangel Hull, 3 years;

*Only children of Treasurer of Woman's Board.

Hazel Margaret Hull, 5 years; Lura Grace Serl, 6 months; George Earl Wetmore, 2 years.

This year their gifts will help the fund for the Boys' School in China.

When the churches observe "Children's Day," let them remember to ask a collection for the Boys' School.

REV. LANSON P. NORCROSS.

BY REV. S. R. WHEELER.

This old-time Milton student, kindly-remembered friend, and school associate passed away in Denver, Colo., May 7, 1896, at the age of fifty-eight years. Twenty years ago Rev. Norcross supplied the Congregational church here in Boulder for one year. Chas. Caverno, D. D., has been the pastor of this same church for the past eight years. Thirty years ago these two brethren studied theology together in Chicago and were roommates. Friend Norcross was never married, and it was both pleasant and convenient for him to spend weeks at a time in the home of Dr. Caverno, where he was always welcome. It was, therefore, very appropriate to have a memorial service for our departed brother in the Boulder Congregational church. This occurred on Sunday night, May 10, three days after his death. Both Dr. Caverno and myself being so intimately acquainted with him, we were glad to speak of his virtues and express our brotherly feelings toward him.

What was the cause of his death? Dr. Caverno answered this question in this way: Friend Norcross was never physically strong. Some eight years ago he turned to Christian science with the view of getting rid of all his life-time aches, pains and feebleness. He accepted the notion that if he thought himself well and strong he would be well and strong. He also accepted the notion that if he thought himself warm on a cold day without an overcoat and wrappings he would be warm. These notions were fatal to him. Nature stood the strain for a few years and then he sank down and died, an old man at fifty-eight years, worn out with this forced manner of work and living. He was not sick but exhausted. He laid down to rest and in half an hour thereafter his sister found him resting in death.

As a Christian scientist he stood at the front. He was the head preacher in Boston for some years under the lead of Mrs. Eddy, the originator of the Christian science movement in this country. About three years ago he came to Denver as pastor of the "Church of Christ Scientist," which position he held at the time of his death. It was here we met for the first time since the old times in Milton, a third of a century ago. We readily recognized each other and face to face had a fine visit, recounting by-gone days and memorable events. On Sunday I heard him preach to that large congregation. It was easy to see that he had brought over into his new way of thinking all the good he had ever learned or experienced. I recognized some teachings and sayings that we had learned in common while at Milton, in the chapel talks, in the class room, in the lyceum and in the student's prayer-meetings. Our friend Norcross was a good man, living an exemplary life down to the day of his death. Most sincerely we mourn the mistake of his life and his untimely departure.

Neither the vague notions, nor the studious opinions of men can change the laws of God. His omnipotent ways will prevail in time and eternity.

BOULDER, Colo., May 13, 1896.

WORDS THAT BROUGHT COMFORT.

BY MARYL.

Weary, half-sick and discouraged was I,
Seeing the days pass so rapidly by;
Each filled with duties, but duties so small,
All seemed as naught when reviewed at nightfall.

Weak and disheartened and burdened with care,
Standing well-nigh on the brink of despair,
Sung by a friend came the words sweet and true,
"You have a work that no other can do."

Only a line and the singing did cease,
But it had brought to me comfort and peace.
If he appointed it who rules over all,
Surely no duty can ever be small.

And since my toil still must little things be,
Sweet is the thought 'tis the Lord's work for me.
Weak am I still, but not now in despair,
While from my heart there arises this prayer:

Still give me, Father, my work day by day,
And with each duty, thine aid that I may
"Do it so bravely, so kindly, so well,
Angels will hasten the story to tell."

WHY I AM NOT AN AGNOSTIC.

BY W. D. TICKNER.

Naturally I am very incredulous. In early life this incredulity gave me much trouble by causing me to doubt the existence of God.

I said to myself, "The heathen are just as firm in the worship of idols as is the Christian in the worship of the one God. How, after all, do we know that there is a God?" My incredulity allowed me no chance to believe in the gods which are the work of men's hands, nor in any god that could be seen; and but a halting faith (if a belief so filled with doubt could be called faith) in the existence of a Supreme Ruler of the Universe.

Doubt ran its course, limited by what, to some, may seem to be a peculiar course of reasoning, but which to me was inevitable.

If I doubted the existence of God, I must accept the denial of his existence as more probably true. Here was a dilemma. If it was difficult to believe in the existence of the eternal God, I found it much more difficult to believe that he did not exist. I finally awoke to the fact that to be an atheist required more faith than I could muster. It required me to assent to theories which were altogether too fanciful and unreasonable for my poor mind to conceive as possible. Atheism scouts the idea of the personality of the Creator of all things, but is willing to believe that all things were brought to their present condition by laws inherent in matter. They deny the personality of the eternal, all-wise and omniscient God, and make a god for themselves by deifying the laws of matter. Their God must, of necessity, be eternal, unerring and possessed of power to create and control all things, visible and invisible, while he himself is a nonentity.

Here I halted. It was easy to doubt the existence of God, but not so easy to believe in his non-existence, for it involved too much that was irrational, contradictory and meaningless. My credulity was taxed to the utmost and finally gave way. I could not believe that an inanimate, incorporate nonentity could originate and control an animate, incorporate, entity. I therefore could not be an atheist. I was too incredulous.

Between atheism and deism there is only a very narrow margin, just wide enough to erect the boundary fence. Upon this fence sits the poor agnostic, unwilling to concede the claims of the deist, nor daring openly to accept the belief of the atheist, but in his heart he keeps saying "There is no God." "There is no God." My incredulity allowed me not the shadow of a belief in atheism. It was so utterly inconsistent and required of me the

exercise of more faith than I could possibly exercise, hence I repudiated it as false and therefore could not sit upon the fence with the agnostic and mournfully wail, "I do not know;" but I was perfectly willing to agree with the Psalmist when he said, "The fool hath said in his heart, There is no God." Every blade of grass, every tree or shrub that lifts itself above the surface of the earth in opposition to the laws of gravitation, says to the agnostic, "Thou fool." The unerring precision with which plants, growing side by side in the same soil, choose the proper elements by which they preserve their peculiarities of structure and hue, says to the agnostic, "Thou fool."

The wonderful complexity and adjustability of the several members of his own anatomy say again to the agnostic, "Thou fool." Everywhere and all the time nature declares "There is a God and the agnostic is a fool."

CHRISTIAN COURTESY.

The bluff, abrupt, and outspoken may be honest, but they are not agreeable. They may be in the right at times, but they have an uncomfortable way of showing it. They may pride themselves on speaking the plain truth, but they forget, as an apostle recommends, to speak it "in love." They may take satisfaction in hitting the nail on the head, but they do it in the hardest and bluntest way. They may think that they are doing God a service in rebuking error and wrong, but they fail to render it with kindness and consideration which their Lord enjoins. They may be patterns of fidelity, but they are far from being examples of prudence and gentleness.

In the church, as well as in society, are found many who have their good traits, but who spoil their goodness by quickness of temper, unfeeling remarks, biting sarcasm, stinging reprimands, hasty retorts, and inconsiderate words. They do not take time to think about the effect of what they say, and rather relish giving people "a piece of their mind." They have little or no regard to place, person, or circumstance. They do not weigh their words. Some of them may not mean to be unkind and ungenerous, or to hurt another's feelings; but they are so accustomed to say just what comes first to the surface, and to freely air their opinions, that they, without intending to be rude or impolite, lay themselves open to the charge of discourtesy, and make it hard for even their friends to apologize for them. Oftentimes they alienate and offend, and when the fact is brought to their notice they seem surprised at the result. In some cases they express regret for the offense given, and make due amends; but oftener they console themselves with the reflection that they are not Janus-faced, and only declare what they think.

But of all persons none should be so prompt in extending and exhibiting proper courtesy as brethren in Christ Jesus. It may be necessary sometimes to rebuke what we see to be wrong, but we must be sure that we are not mistaken in our judgment, and must exercise due charity. Our words must be "seasoned with grace" and dictated by wisdom and kindness. We must show consideration for others' feelings, and not give occasion for misunderstandings. We must be polite in the Christian sense of the term. One may not know all the rules that obtain in refined society; he may not be able to speak and act as a Lord Chesterfield; but he can and should understand and observe those interchanges of social and brotherly courtesies which the Bible enjoins. It calls for a charitable, gentle, forbearing, and loving temper and speech. It prescribes maxims and principles which, if carried out, would sweeten intercourse, endear brethren to one another, and brighten and gladden all life's relations. We are told to walk "with all lowliness and meekness, with long-suffering,

forebearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." We are directed not to "be desirous of vain glory, provoking one another, envying one another." We are urged not to "bite and devour one another," but to "be kindly affectioned one to another with brotherly love; in honor preferring one another."

These are but samples of the rules laid down by infallible authority for the government of our spirit, conversation, and conduct. Christianity is pre-eminently a kind, gently, sweetening, loving, and mollifying factor. When it has full sway it renews the nature, brings Christ into the heart and life, inspires the most generous sentiments, holds in check the fiery steed of passion, and palsies the imprudent, vengeful, and angry utterance.

The discourtesies so often witnessed among church members are greatly to be regretted. They not only serve to keep those apart who should be the warmest and most confiding of friends, but they are an occasion of reproach among those who are without. They cause enemies to say that if this is the way in which Christians speak and act toward one another, and if the church cannot develop a better, a happier, a more peaceful, and a more charitable intercourse, they want none of it. Christ is thus not only wounded in the house of his friends, but misrepresented before his foes. This is a practical matter, and it becomes Christians to lay it much to heart. It will not only be to their credit, but to their comfort, to be courteous to one another and to all with whom they come in contact in all life's relations and conditions.—*Presbyterian*.

CORNS AND BUNIONS.

A chiropodist says:

"One of the most popular corn plasters is made in Baltimore, but not long ago the manufacturer brought his wife over to me to be treated for corns. I asked him why he did not cure her himself. He told me that his plasters were very good things to sell to druggists, but that they did not seem to benefit his wife in the slightest. It is my experience that at least eighty per cent of people suffer more or less from corns. Washington is one of the worst cities in the country in this line. It is on account of the asphalt streets, I think. At any rate, people who come from other cities often develop some form of foot trouble after they have been here a while."

"Who are your best customers?"

"Women always. They will persist in wearing high heels and shoes that are too short for them. Now, a short shoe is much worse than a shoe that is too narrow, for, as the average person is not blessed with high insteps, the toes are forced down against the end of the shoes, and either corns or deformities of the joints result. In my opinion Southern people have the best feet. The reason of it is that they are such great horseback riders. Holding one's feet in the stirrups results in making high insteps, and high insteps prevent the feet from being forced down into the end of the shoes. It is true that Southern women like to wear high heels and tight shoes, but the effect is not nearly as bad on them as it is on Northern women with their flatter insteps.

"Yes, bicycling is just about as good for the feet as is horseback-riding. The foot gets freer play than it does in walking, and if the shoes are well-made and properly fitted, it has a tendency to make the feet arched and graceful. I firmly believe that the fact that so many small children are riding the wheel is certain to result in better-shaped and healthier feet in the coming generation. Parents really ought to pay more attention to the condition of their children's feet. They ought to take more care about their shoes, seeing that they fit properly and do not rub, or are not too loose. That parents do not, as a rule, exercise such care, is shown by the number of children from two to five years of age who are brought to me to be treated for corns and bunions."—*Washington Star*.

Home News.

Rhode Island.

FIRST HOPKINTON.—Several weeks ago we enjoyed a visit from the Rev. A. H. Lewis, D. D., who came in the interest of the American Sabbath Tract Society. On Sabbath morning he preached an earnest sermon to a good and appreciative audience, and in the evening he held a conversational meeting, in which all were requested to express freely their opinions in regard to the work of the Society, and to suggest ways by which its work might be improved.

Questions were asked by different members of the congregation, and plans were quite freely discussed.

It was thought by some, that if, for our own people, the matter printed in the *Evangel and Sabbath Outlook* could be published in the SABBATH RECORDER, and a Sabbath Reform department be fully maintained in it, it would be an improvement on the present plan. This would save the printing of so large an edition of the *Evangel and Sabbath Outlook*, and those that were printed need only be circulated among people outside our own denomination. If I may be allowed to express a personal opinion here, it is this, that we are not making the effort for Sabbath Reform that we ought. I believe that every missionary and every evangelist should make the Sabbath Law as much a means of producing conviction for sin in every congregation to which he preaches, as he does any other commandment of the Decalogue, and to do less than this, is to make an unjustifiable distinction between God's commands. The fact is, the most of the people outside our own denomination do think they can break the fourth commandment and not sin, and I am afraid there are many of those who are members of our own churches think so, too. So, I think the reform should begin in our own churches, and in the hearts and practices of our own ministers.

We also enjoyed a visit from Sister Susie Burdick, from Shanghai, China. She clearly and forcibly set forth the needs of our China mission. It seemed to me that it would be very difficult for any one to listen to her and not be fully convinced that it is our duty, as set forth in God's Word, to faithfully, unitedly, and enthusiastically support that mission in all its departments. I do pray that we may become a fully consecrated people, consecrated to Christ.

We all feel that our missionaries should be consecrated men and women, but why they more than we? G. J. C.

Nebraska.

NORTH LOUP.—It has long been the custom of the North Loup church to hold "choir practice" on Thursday evening of each week.

It has also been a pleasure to the present pastor to attend these meetings. So, as usual, on Thursday evening, May 14, 1896, just before the ringing of the second bell, the pastor and his family started to the church to enjoy the choir drill.

On nearing the church we were a little surprised to see some of the older members of the church, who seldom meet to practice with the singers, coming that way. Entering the church, we found that several of the older people were already there; and they continued to come until about two hundred were present.

Our chorister and organist, who are always on time, were late. After some delay, instead of the chorister taking his place as usual, Dr. F. O. Burdick called to order.

The pastor and wife were very kindly informed that this was their 20th wedding anniversary, and were invited to take some seats in the front of the church. After singing by the congregation and prayer by the Rev. O. Babcock, a short program was given, consisting of solos and recitations.

After the program, Dr. Burdick, in his pleasant manner, presented the pastor and wife each with a handsome rocker; one a fine plush upholstered, the other a willow rocker. Also a fine quilt to Mrs. Hurley from the Ladies' Missionary Society, and other gifts.

After the presentations we were asked to stand and reaffirm the vows taken twenty years ago. Then came the congratulations from the company present.

We tried in a few words to express our thanks to the people who so kindly and firmly stand by us in our work on this field. While the North Loup people are not rich in this world's goods, yet they are rich in their words of cheer and the hearty support they give their pastor.

Since coming to North Loup we have learned to love her people because of their unselfish spirit. They are willing for their pastor to spend his time in preaching the gospel to those in the neglected districts instead of visiting his own people.

And then to receive so many substantial tokens of their appreciation, so unexpectedly to us, is a source of great pleasure.

Just a short time ago we became the happy possessors of a Standard Dictionary, a present from our people. Such experiences bring sunshine to the soul of the pastor and family. May God bless the people of North Loup.

Two others have turned to keep the Sabbath since our meetings closed. I think still others will embrace the Sabbath.

J. H. HURLEY.

NORTH LOUP, Neb., May 15, 1896.

California.

LAKE VIEW.—Since our last writing, another family has joined the colony. Bro. S. L. R. Main, who formerly has lived about Albion, Wis., but who for some years has lived in California, has moved his family into the neighborhood and is now erecting a house. The company have their engine on the ground and are awaiting the pump. We hope soon to have water flowing freely over a portion of our lands. The extreme cold and dry spring has been a hindrance to the barley and wheat crops, as well as a damage in some localities to fruit. Our people are enjoying good health and are looking forward hopefully to the placing of water on our lands. Deacon J. G. Babcock expects to start East next week to spend the summer. Our church and society appointments are well attended, and interest good. It was our privilege to spend last Sabbath with the friends at Tustin. Attended church with our Adventist friends in the morning; and held service in the afternoon at the house of Bro. E. S. Beebe, at Santa Anna. Our visit was pleasant, and, we trust, not without profit. Hoping there are those who remember us on this great and needy field, we struggle on.

J. T. DAVIS.

MAY 13, 1896.

Young People's Work

THE list of readers announced for the Chautauqua Assembly of 1896 is unusually attractive. It already includes the names of Mr. George Riddle, Mr. Leland Powers, Mr. Hannibal A. Williams, Miss Ida Benfey and Mr. S. H. Clark.

THE subject of Municipal Reform will receive attention in connection with the Chautauqua lectures next summer. A course of five lectures will be given by Dr. Amos Parker Wilder, editor of the *Wisconsin State Journal*, and discussions will follow in which able speakers prominent in municipal reform will take part.

THE practical results of six years of Christian Endeavor in an individual church are witnessed in the Grace Lutheran church, of Springfield, Ill. From the society one missionary has gone to India, two young men are preparing for the ministry, and one has just assumed his first pastorate. This is in addition to generous missionary gifts and home labors.

WRITING upon the subject of the various forms of work possible to a Christian Endeavor union, President Clarke uses these words: "Whatever work you undertake as unions, for missions, citizenship, evangelism, or anything else, always and everywhere seek the approval of your churches. In ninety-nine cases out of a hundred it will be given, and in the hundredth case, do not do it."

PRESIDENT'S LETTER.

Dear Young People:

As some at the Black Lick church had been awaiting baptism on invitation of Elder Martin, who lives there, we adjourned our Sabbath-day meetings to that church. Many of the people from here, Middle Island, went with me over the hill three miles, where two very profitable meetings were held. At ten o'clock the Sabbath-school convened. This was well-attended and interesting. After the sermon at eleven, many took part in the after-meeting and two candidates offered themselves for baptism. We then adjourned to the water in front of the church only a few rods, where a large congregation joined in the service of song and witnessed the ceremony.

Many of the visiting friends from Greenbrier and here remained for dinner and attended a meeting held at half-past three o'clock to consider the question of organizing a Christian Endeavor Society. This meeting was well attended and a good interest shown. Many from other societies told what the Endeavor work and society had done for them. An expression was taken and many voted in favor of organizing and no one against. A committee of three were then appointed to circulate the pledge for signers and to nominate officers for a society. Officers were elected, constitution of the United Society read. This was referred to the committee for any changes needed; also referred to them the further circulation of pledge for obtaining charter members, and the nomination of committees.

This church building is a union house, built by our people and First-day Baptists. They have had no young people's society, and a union C. E. will be most suitable until their numbers increase, at least. The meeting was finally adjourned to meet two weeks from

Sunday night to complete the organization. Twenty names were obtained for membership and no doubt many more will join. I only have, of the officers elected, the name of the secretary, Miss Addie Cottrell, of Long Run, W. Va.

This Christian Endeavor Society will need our prayers, for no society which I ever helped to organize ever had greater opportunity for doing a work for the Master.

Yours in Endeavor,
E. B. SAUNDERS.

MIDDLE ISLAND, W. Va.

LETTER FROM N. I. DEW TO THE BIBLE-SCHOOL COMMITTEE.

My Dear Friends:—It is more than likely that but few of you chanced to read, in a certain excellent paper of recent date, about a plan by which the superintendent of a Sabbath-school succeeded in arousing a greater interest in his school. The plan was his, and was carried out by him, but I suggest that you try the same plan in your church. Now, I have often heard the members of your committee say that you would be glad to do something, if you only knew what. You have had meetings and made out lists of names of those who ought to go to Sabbath-school. These people have been invited repeatedly to come. Then you have printed cards containing invitations, and have distributed them freely throughout the community. What more can you do? Here is the plan I spoke of a moment ago: Get up a supper for the officers and teachers, nothing costly or elaborate, a simple supper, closing with a programme of "toasts" by the guests. You get up the supper, and have the officers and teachers furnish the programme. Make the superintendent toast-master, and with his help arrange a number, not too many, of speeches on topics of living interest to the school. Remember, you are to be the entertainers, but perhaps the rest of the society can help. If you cannot get the provisions contributed by the people, then take up a collection. I think the society will stand by you, even if there should be a small expense connected with the supper. Here is a sample program:

1. What our School has Done, what victories it has won, Mr. A. B. C.
2. Our Unconverted Members, what more can we do? Mrs. D. E. F.
3. Our Music. May it ever be sweet, strong, and full of melody, Miss G. H. I.
4. Our Opening Exercises. May they never be disturbed by later comers, Mr. J. K. L.
5. Our Lessons. How make them more impressive, Dea. M. N. O.
6. Our Reviews. Let them be seen, sharp and short, Mr. P. Q. R.
7. Our Entertainers and their Society. God bless them, Mrs. S. T. U.
8. Our Future, what we can do for it, Mr. V. W. X.

EXTRACTS FROM A PROVISIONAL PROGRAM OF THE WASHINGTON C. E. CONVENTION.

Your attention is called to the provisional program of the Fifteenth International Christian Endeavor Convention, to be held in Washington, D. C., July 8-13. The practical character of the topics to be discussed, the eloquent speakers, and the throng of delegates who will be present, promise to make this the greatest convention of Christian workers ever convened in America.

Is your society planning to be represented? Why not send your pastor and his wife? Why not spend your vacation in this way?

WEDNESDAY NIGHT, JULY 8.

"Deepening the Spiritual Life," is the topic for the opening meetings in twenty of the churches of Washington. Thus at the very beginning it is hoped to set the standard for the entire Convention. Carefully has the entire program been constructed, but to no part of it has more thought or time been given than to these Wednesday night meetings. In each church will be two speakers, each speaking thirty minutes.

Mr. Ira D. Sankey will be present and assist in making the meetings seasons of spiritual power.

THURSDAY MORNING, JULY 9.

Promptly at ten o'clock President Clark will "officially" call the Convention to order in Tent Washington, which will be known as "official" headquarters throughout the Convention. Upon the platform of Tent Washington will be the desk of President Clark.

Secretary Baer, chairman of the Convention's "business" committee, and to whom matters of business, resolutions, etc., will be referred, will make his headquarters at Tent Washington, and will be found at his desk upon the platform, during the sessions of the Convention.

We shall first be greeted by the three large choirs, each of not less than one thousand voices. The first familiar face and figure to direct your attention and afterwards your singing will be Mr. Percy S. Foster, who for three years has led our Convention choruses. The other two leaders of the large choirs are Mr. Peter Bilhorn and Mr. E. O. Excell. These two consecrated singers raise their batons for the first time at an International Christian Endeavor Convention.

THURSDAY AFTERNOON, JULY 9.

The denominational rallies will be held on Thursday afternoon in the churches of Washington. The chairmen are all representative men in their denominations, and they will have the heartiest support of every Christian Endeavorer.

THURSDAY NIGHT, JULY 9.

President Clarke, Postmaster-General W. L. Wilson, and Hon. John Wanamaker will be the presiding officers in the three tents. The general topic for these meetings, and also meetings in Central Hall and five churches, will be Christian Citizenship.

FRIDAY MORNING, JULY 10.

"Saved to serve," will be the general topic for the entire day. Each year the Christian Endeavor societies are becoming more and more an evangelistic force, and our Conventions are therefore, under God's guidance, great energizing dynamos. The meetings will be held in the three tents.

In the Calvary Baptist church from 9.30 until noon will be held a platform meeting devoted entirely to methods of work for the Juniors. There will be brief practical papers upon the various branches of work for the boys and girls, to be followed with informal discussions and open parliaments. The Intermediate Society will also receive merited attention in this meeting of practical workers. The program is being carefully prepared, and will be made public later. Secretary Baer will preside, and have charge of this Junior workers' meeting.

FRIDAY AFTERNOON, JULY 10.

Note-books will be in demand throughout the Convention, but never more so than upon

Friday afternoon. Christian Endeavor stands for service, and through the work assigned the various committees it strives to be of the best possible service to the churches and communities. "The school of methods," and committee conferences, will be held in churches, and nothing else is planned to interfere with their success.

FRIDAY NIGHT, JULY 10.

That the citizens of Washington may have an opportunity to hear some of the Convention speakers, Tent Washington, upon Friday night, will be reserved for them. President Clarke will preside, and Rev. J. L. Withrow, D. D., Chicago, will speak; his topic is, "Meatness for the Master's use." Rev. Dr. Wayland Hoyt's address is entitled, "Christian Endeavor an Evangelistic Force."

There are eight large meetings planned for Endeavorers.

SABBATH MORNING, JULY 11.

"North America for Christ," will be the central thought for the day, the exercises being held outdoors during the day. At 9 A. M., there will be a patriotic open-air praise service, held at the Washington monument. At 9.30 a march is planned through Pennsylvania Avenue to the Capitol, where brief addresses will be made. This is the first time anything of the kind has ever been planned, and we believe the Endeavorers will be glad to march up the principle avenue of our nation's Capital, to the step of "Onward Christian Soldiers."

SABBATH AFTERNOON, JULY 11.

The annual Junior rally will be held at 2.30 in Tent Washington. The program is far from complete, but the main feature, an exercise by the boys and girls, is all prepared, and the Washington Juniors are hard at work now upon it. The exercise is entitled, "The Juniors' love of Country," by Mrs. James L. Hill, Salem, Mass.

At 5.30 P. M., under the leadership of Mr. Percy S. Foster, the combined choirs, numbering about four thousand voices, will give a grand patriotic vesper service upon the "White Lot," near the White House. It is hoped that the chorus will be assisted by the celebrated Marine Band.

At 8 o'clock will be the opening time for the state and provincial receptions in the thirty-three churches used as "headquarters." These gatherings are entirely under the direction of the presidents of state and territorial unions.

SUNDAY MORNING, JULY 12.

The regular church services of the morning will be attended; Sunday-schools at 9 and preaching services at 10.30. A committee, under the leadership of Rev. Teunis S. Hamlin, D. D., Washington, D. C., will arrange for the pulpit supply of all the evangelical churches of Washington, both morning and evening, and in the delegates' program we hope to give a complete and accurate list.

MONDAY MORNING, JULY 13.

The closing day of the feast will stand for "World-Wide Endeavor." In Tent Endeavor will be held a meeting in the interests of the suffering Armenians. It is hoped Hon. John W. Foster will preside. The speakers already engaged for this meeting are Miss Rebecca Krikorian, Miss Margaret W. Leitch, Jaffna, Ceylon, and Rev. B. Fay Mills.

In Tents Williston and Washington the meetings will be under the auspices of the World's Christian Endeavor Union. Presi-

dent Clark will preside in one tent, and Treasurer Shaw in the other.

MONDAY AFTERNOON, JULY 13.

Monday afternoon is left "open," so that the delegates may have time to visit the points of interest without sacrificing any of the sessions of the Convention.

About 4.30 the officers and trustees will give an informal reception to the officers of local, district and state unions. Full details and plans for this social time will be announced later.

MONDAY NIGHT, JULY 13.

The closing sessions of the Convention will be held in the three tents, Central Hall and five large churches. In each place our marching orders will be suggested by a sermon, and that to be followed by consecration meetings. President Clark, Secretary Baer, Treasurer Shaw will preside in the tents.

THERE will be held an early morning prayer meeting at 6.30 o'clock, Friday, Sabbath, Sunday and Monday mornings, in each one of the churches used as "headquarters," thirty-three each morning. The final program will give the names of the leaders and topics for each morning.

A NEW feature for an International Convention will be one hour every morning from 8.30 to 9.30 devoted to Bible-readings. We are glad to announce that Rev. George S. Burroughs, D. D., Crawfordsville, Ind., President of Wabash College, has consented to give a daily morning Bible-reading at the New York Avenue Presbyterian church.

FIVE or six hundred seats on each platform in each of the three tents will be especially reserved for pastors and the speakers at the Convention. A ticket admitting pastors to the platform can be had now, or any time, by writing to Secretary Baer, 646 Washington Street, Boston, Mass.

THIRD QUARTERLY REPORT.

W. H. GREENMAN, TREASURER Y. P. S. C. E.

From Feb. 1, 1896, to May 1, 1896.

RECEIPTS.

Albion, Wis., Direction Board.....	\$ 1 90
Farina, Ill., Dr. Palmborg's salary.....	2 21
Evangelistic.....	1 00
Tract.....	1 00
Salem, W. Va., Dr. Palmborg.....	1 25
Hebron, Pa. ".....	1 37
Welton, Iowa, ".....	1 25
Tract.....	1 25
Missionary.....	1 25
Grand Junction, Iowa, Tract.....	70
Evangelistic.....	75
Dr. Palmborg.....	1 20
Other Foreign Missions.....	35
Milton, Wis., Dr. Palmborg.....	20 00
Nile, N. Y., Direction Board.....	20 00
Leonardsville, N. Y., Tract.....	6 92
Evangelistic.....	5 76
Dr. Palmborg.....	3 81
Missionary.....	39
Salem, W. Va., Dr. Palmborg.....	10 00
Hammond, La., Tract.....	2 38
Evangelistic.....	1 11
Home Missions.....	96
Dr. Palmborg.....	80
Other Foreign Missions.....	77
Waterford, Conn., Dr. Palmborg.....	1 75
Westerly, R. I., Missionary.....	18 75
Walworth, Wis., Tract.....	1 95
Evangelistic.....	5 85
Dr. Palmborg.....	60
Home Missions.....	35
Juniors, Plainfield, N. J., Dr. Palmborg.....	3 00
Alfred Station, N. Y., Tract.....	70
Evangelistic.....	55
Dr. Palmborg.....	1 76
Home Missions.....	1 00
Plainfield, N. J., Tract.....	35 00
Missionary.....	15 00
Dr. Palmborg.....	20 00
Boulder, Colo., Dr. Palmborg.....	2 50
Salem, W. Va., ".....	1 25
Total.....	\$198 39

SUMMARY.

Evangelistic Work.....	\$15 02
Dr. Palmborg's Salary.....	72 75
Missionary Society.....	35 39
Tract.....	49 90
Home Missions.....	2 31
Other Foreign Missions.....	1 12
Direction Board.....	21 90

Total.....\$198 39

EXPENDITURES.

J. F. Hubbard, Tract Society.....	\$28 05
George H. Utter:	
Evangelistic, per Direction Board, balance	
from last year.....	21 30
Evangelistic, per Direction Board.....	21 31
Evangelistic.....	35 27
Dr. Palmborg.....	59 41
Missionary Society.....	24 55
Foreign Missions.....	5 50

Total.....\$195 39

THE DIFFERENCE.

Two little girls were sitting near a brook in the woods.

"Listen to that noisy brook," said one; "it scolds and scolds. I wish it would keep quiet."

"Why, sister, it is not scolding, it is singing," said the other.

"The leaves are falling from the trees. How bare and ugly they look," cried the first speaker.

"Oh, but it is so pleasant to gather the leaves," was the reply; "then we see more of the blue sky, and the sun shines on us better."

The other frowned angrily and said, "Your ears and eyes must be made different from mine."

Ah, children, the difference was not in the ears and eyes, but in the heart. If the heart is right, the brook will sing, not scold; the sky will look blue, and through the bare branches God's love will shine.—*Selected.*

OUR MIRROR.

THE Attalla society reports their membership somewhat decreased, but the remaining few are faithfully working. This society on the Southern field has enthusiastic Mission workers.

THE little village of Strong, Me., makes the greater part of the toothpicks used in the United States. That is the way for a town or a man to become "strong"—do one thing and do it well.—*Golden Rule.*

THE Smyth society are financially aiding in the support of district and state work. Four families recently moved from their midst, thus lessening their membership. This increased the work and responsibilities of those remaining, but they manifest a good supply of Western enthusiasm.

THE last local union (Peoria Ill.) was an especially successful one. The flavor of the District Convention, which was to be held May 1-3, pervaded the sessions. One of the leading addresses discussed, "The Evangelistic Features of Christian Endeavor Conventions." Articles concerning their approaching convention were sent to every newspaper in the five counties of the district. An example to be imitated.—*Ex.*

As a result of Eld. Hill's and the Boulder workers' united efforts, quite a number of new members were added to that society and some names transferred from the associate to the active roll. The pledge was also adopted. A Junior society is in process of organization, with Ray Clarke as Superintendent, and Irene Van Horn as assistant. On May 1, Treasurer Shaw of Boston gave an address in the new Presbyterian church. This was the first service held in the building.

Children's Page.

MEMORIAL DAY.

BY N. A. M. ROE.

Grandma Biggin was lost!

That any member of the family should be lost was, to say the least, very strange, but that one so old and feeble as Grandma Biggin should have so utterly disappeared was the strangest of all.

John Biggin, the elder son, came home from the war to die. His grave was in the village cemetery, and every year the whole family had driven down to the place, seen the Grand Army boys lay their wreaths, and heard the solemn dirges of the band. Then they went into the town hall to hear a speech by as great a man as could be secured, and thence home again to talk over at the tea table the doings of the day, which to them was as sacred as Sabbath, because of its memories, and Thomas Biggin's boys were brought up to feel that they had a part in the war because Uncle John gave his health, and finally his life for the country.

But this year grandma had grown older, and so feeble that both her son and his wife Sarah said it would be too much for her to undertake the trip to the village. Sarah said, "Why, mother, you know you ain't been upstairs for weeks an' weeks. It's kind of a long ride, an' you'll be all tired out. I'll stay with ye an' kind o' keep ye comp'ny."

"Now, Sary, the' ain't the least mite o' need for ye tew. I shall be jes' as well off alone. I ain't er goin' ter let ye stay, an' besides, I want ye ter tell me about it. Thomas ain't no hand ter remember none er the doin's. Oh, ye must go!" and Sarah, who would really have made a great sacrifice by staying, gave it up and went with the rest.

The open wagon, drawn by a stout farm horse, and occupied by Thomas Biggin, his wife Sarah, and the two boys, Ezra and Hiram, both of whom wanted to sit on the front seat with father, and so had to take turns, one riding in the honored place going down and the other coming back, rolled away toward the village, and grandma turned into the house and shut the door. That was the last they saw of her, and Sarah had described it over and over, just how she looked, and how she thought perhaps the old lady wouldn't be here many years longer.

The speech at the village was good, as it always was; and the band played well, as it always did, the wreaths and bouquets were fresh, and the little flags, one of which was planted on the grave of every fallen soldier, looked much as they had done every year. They had gathered the gossip of the town, and with Hiram on the front, and Ezra on the back seat, wishing he hadn't rode front going down, they started home, thinking to see grandma open the door for them, eager to hear all about the doings of the afternoon. But no; the house was very still, and no sign of life about it. The side door was locked, and the shed door was also locked, and though they knocked and even pounded, no grandma came to admit them.

They went around through the barn and the long shed, hoping to find the door leading into the kitchen open, but that, too, was secure. "I ken open this door," said Hiram. "You jes' take this little piece of tin and slip it under that way an' it lifts the hook as

easy as nothin'"—suiting the action to the word.

All trooped into the house, and the first place to visit was grandma's room. Did they hope to find her calmly taking a nap? Then disappointment met them, for the bed was as smooth as if spread with extra care for the President to occupy. Grandma's chair stood close by the little stand, and on the stand was an old work-box open, and full of the treasures grandma most prized. There were letters from grandpa, letters from Uncle John, and a bunch of roses dried, yet still exhaling a faint odor, sweet as the old memories they brought back to grandma. Thomas remembered well how they had all stood together under the porch where the blossoming rose bush swung its clusters so low that they touched grandma's thick, wavy hair, and how John had picked the saucy spray and given it into her hands with a last kiss, and turning, strode away down the path as if to escape his feelings, while grandma, after she had waved her hand as long as he could be seen, when the last corner had been rounded, turned into the house and went up to her room, and no one saw her again that day. After that, all went as usual, and then, when John came home from the hospital—how all these things passed through Thomas' mind!

Could grandma have gone crazy while looking over those relics and gone away? Where could she go? She was not able to walk a long distance. Perhaps she had gone over to Mr. Jackson's.

"Ezra, you run down ter Mr. Jackson's an' see if grandma's been there; and Hiram, you go ter Smith's an' see if she's there; an' Sary, you look all over the house an' down suller, an' then I don't know what we'll do. P'raps she's fallen somewheres and fainted."

The search resulted in nothing. Wheels were heard and Mr. Jackson and his family drove into the yard, saying they had just come from town and thought they'd "drive right over they were so anxious." When Hiram came home Mr. Smith came with him, and a search party was quickly organized, and they started to scour the big woods that covered the hills to the left of the valley. Every road was to be examined, and they would meet at the foot of the hills and go in sections. Then, if nothing could be found, they would go to the village and get a large party, and perhaps search the river, though it did not seem possible that she could have walked so far.

Meanwhile Mrs. Jackson was doing her best to comfort Sarah, and think of some place where the missing woman might be.

"She couldn't have got shet into the closet, I s'pose?" Mrs. Jackson said doubtfully.

"Wal, we didn't look in the big clothes closet in her room, but I don't b'lieve its any use. I'd oughter hev stayed ter home an' then 'twouldn't hev happened. Thomas don't say nothin', but I feel ter blame myself."

The two women started to cross the kitchen, but before they had advanced three steps, the door of the sitting-room opened and grandma appeared on the threshold, her eyes a little red, but otherwise looking just as they had seen her last.

Sarah rushed at her and threw both arms around the old lady, crying and laughing in

one breath, "Oh, mother! mother! Oh, I am so glad! I felt's if I lost ye!"

Mrs. Jackson ejaculated, "For the land's sake, where hev you ben?" and then, rushing to the shelf by the kitchen stove, she snatched the great dinner bell and, hurring to the door, rang it and rang it and rang it, while grandma, dazed and bewildered, tried to ask what the matter was, but at every word she uttered Sarah hugged her afresh, and, between them all, there was quite an exciting time, and the excitement did not abate when the men and boys came rushing in.

Finally, grandma was seated in a chair, and when she had been asked, individually and collectively, where she had been, she managed to gasp out that she "jest went up garret to look at John's big soldier coat, and she sat down to rest on the featherbed, bundled up in the corner, an' s'posed she went ter sleep, cos she didn't know nothin' more, an' she didn't see as she was likely ter find out anything as 'twas."

Then all talked together, and grandma had to explain it again and again, and the men told how they hunted everywhere, and what they thought, and Sarah described her feelings over and over, and Mrs. Jackson gave her opinion twice when nobody heard her, and so had to repeat it a third time.

Ezra privately confided to his grandmother that he wished she'd do it again, for it was lots of fun, but Sarah said she "didn't want no more sech times."—*The Examiner.*

WHAT EVERYBODY SHOULD KNOW.

Don't be satisfied until you are sure you can:

- Write a good, legible hand.
- Spell all the words you know how to use.
- Speak and write good English.
- Write a good social letter.
- Write a good business letter.
- Add a column of figures rapidly.
- Make out an ordinary account.
- Deduct 16 1.3 per cent from the face of it.
- Receipt it when paid.
- Write an advertisement for the paper.
- Write a notice or a report of a public meeting.
- Write an ordinary promisory note.
- Reckon the interest or discount on it for days, months or years.
- Draw an ordinary bank check.
- Take it to the proper place in the bank to get the cash.
- Make neat and correct entries in the day-book and the ledger.
- Tell the number of yards of carpet required for your parlor.
- Measure the pile of lumber in your shed.
- Tell the number of bushels of wheat in your largest bin, and its value at current rates.
- Tell something about the great authors and statesmen of the present day.

If you can do all this and more, it is likely you have sufficient education to enable you to make your own way in the world. If you have more money and time to spend, all well and good; take either English literature, science, and the various branches of a liberal or a technical education.—*School Supplement.*

A TEACHER spent a long time in making one of his boys understand a very simple matter, and then to relieve his mind said: "If it was't for me you would be the biggest dunce in town."

Sabbath School.

INTERNATIONAL LESSONS, 1896.

SECOND QUARTER.

April 4. Warning Against Sin.....	Luke 13: 22-30
April 11. Parable of the Great Supper.....	Luke 14: 15-24
April 18. The Lost Found.....	Luke 15: 11-24
April 25. The Rich Man and Lazarus.....	Luke 16: 19-31
May 2. Faith.....	Luke 17: 5-19
May 9. Lessons on Prayer.....	Luke 18: 9-17
May 16. Parable of the Pounds.....	Luke 19: 11-27
May 23. Jesus Teaching in the Temple.....	Luke 20: 9-19
May 30. Destruction of Jerusalem Foretold.....	Luke 21: 20-36
June 6. Warning to the Disciples.....	Luke 22: 24-37
June 13. Jesus Crucified.....	Luke 23: 33-46
June 20. The Risen Lord.....	Luke 24: 36-53
June 27. Review	

LESSON IX.—DESTRUCTION OF JERUSALEM FORETOLD.

For Sabbath-day, May 30, 1896.

LESSON TEXT.—Luke 21: 20-36.

GOLDEN TEXT.—Heaven and earth shall pass away, but my word shall not pass away. Luke 21: 33.

INTRODUCTORY.

Our Lord has just concluded his denunciation of the Pharisees. It is growing late on one of the busiest days of his life. Each of the four evangelists recorded several of the many events that occurred on this day. Now Jesus leaves the temple no more to enter it, and with a few of the disciples climbs the Mount of Olives. In a sheltered spot they seat themselves, and Christ tells them how they must avoid the dire calamities that are coming upon the city at their feet, and upon all that dwell in it. In the same discourse are mingled also prophetic utterances concerning the end of the world. The Jews were terribly punished by the Roman authorities for the useless rebellions which they started under the leadership of the numerous false Messiahs. But most of the Christians, by heeding the wise counsel of this lesson, escaped from the city.

EXPLANATORY.

v. 20. "Jerusalem compassed with armies." The Roman army under Cestus Gallus invested Jerusalem in the year 66 and took a portion of the city, but for some reason withdrew. This gave the Christians an opportunity to escape. In 68 it was closely invested by Vespasian and captured later by Titus and totally destroyed.

v. 21. "Them which are in Judea." In the country or towns of Judea. "Mountain." The mountainous regions and highlands which abounded in caves and other secure hiding places. Some of the Christians fled to Pella, beyond Jordan, and so escaped when Jerusalem was destroyed.

v. 22. "Days of vengeance." Josephus gives heart-rending accounts of the suffering of the Jews at the destruction of the city. "All things which are written." This refers to the prophetic condemnations written by Moses and to the messages of God's faithful servants.

v. 23. "Woe unto them." An exclamation of pity for mothers, whose sufferings would be great. "Distress in the land and wrath." The destruction of Jerusalem is a signal instance of divine wrath in human history. Titus, the Roman Emperor, said that he was only an instrument in God's hands to punish this stiff-necked people.

v. 24. "Shall fall by the sword." Josephus gives the number slain one million, one hundred thousand, and ninety-seven thousand were enslaved. "Trodden down of the Gentiles." About 135 A. D., Jerusalem was again captured on account of an insurrection, and terrible suffering was wrought upon the people, and the Jews were entirely driven out from the land of their fathers. The city has repeatedly changed possessors—Roman, Saracen, Norman, Turk—but has never been repossessed by the Jews. The distress of the Jews still continues, and Jerusalem is still trodden under foot of the Gentiles. "Until the times of the Gentiles be fulfilled." Until the period during which the Gentiles shall possess be completed.

v. 25. "Signs." These may be taken figuratively to refer to great calamities and revolutions among the nations of the earth, after the manner of Hebrew prophecies. Isaiah 13: 10, Ezekiel 37: 7, Joel 3: 15. Or, they may be taken literally, and then we would say the meaning is that there shall occur terrible phenomena and changes in nature immediately after the Jewish people shall have endured their full measure of suffering. There shall be such darkness as occurred at the time of the crucifixion and during the plagues in Egypt. Ex. 10: 22, 23. There shall be the appearance of falling stars and meteors, and the heavens shall be shaken, that is, agitated and convulsed like the waves of the sea. Hebrews 12: 26. "Distress of nations." These are figures to set forth great commotions affecting great

masses of men. These signs refer immediately to the destruction of Jerusalem and ultimately are connected with Christ's final coming. Whether they are to be taken literally will be determined by the event itself, and probably not before. It is useless to attempt to fix a meaning to each detail of the picture.

v. 28. "See the Son of man." He perhaps came in a figurative manner at the destruction of Jerusalem, but these words also refer to his final coming, when he will appear actually and visibly to all. 1 Thess. 4: 16, 2 Thess. 1: 8, 2 Peter 3: 10-12. "In a cloud." Even as he ascended. See Acts 1: 9-11. "With power." With the actual possession of it. "Great glory." A visible display of his power and majesty. Psalm 68: 17.

v. 29. "Begin to come to pass." At the beginning of these events that terrify others. "Look up." Be encouraged. "Your redemption." Complete deliverance is just at hand.

v. 30. "Parable." Learn the lesson that the fig-tree affords. It is late spring when the fig tree gives forth its leaves, for even the early fruit appears first. Therefore, a person may be sure when he beholds the fig leaves that the summer is at hand.

v. 31. "The kingdom of God is nigh." The events just mentioned immediately precede the winding up of the earth's history, in the establishment of the glorious kingdom of God.

v. 32. "This generation shall not pass." Referring to that present generation and to all the events connected with the destruction of Jerusalem.

v. 33. "Heaven and earth shall pass away." Science is fully in accord with this statement. The visible universe was once very different from the present, and sometime it will be changed. "My words." What I have spoken in general, and this time in particular. "Shall not pass." Cannot at any time prove to be false, or fail of their accomplishment.

v. 34. "Surfeiting." Avoid gluttony, which tends to stupefy the soul. "Drunkenness" is still more deadening. "Cares of this life." Anxious, unrelaxing attention to secular business is also a hindrance to safety.

v. 35. "The face of the whole earth." All shall share the dreadful results of judgment. Only those who are in Christ will be saved from ruin.

v. 36. "Watch ye." Be prepared, be in constant readiness. "Pray always." Prayer should be a habit. Watchfulness without prayer is not sufficient. Neh. 4: 9. "Accounted worthy." Not be worthy, but reckoned worthy. "Stand before the Son of man." Abide in his presence, and receive marks of his approval.

DR. CUYLER'S MINISTRY.

In response to an interviewer, Dr. T. L. Cuyler recently gave the following summary of his fifty years' ministry:

What has been the net outcome of my fifty years' ministry, even with all its imperfections on its head? As far as I can tabulate it in cold figures, the record is as follows:

I have preached about five thousand sermons and made pastoral visits innumerable. I have delivered a vast number of public addresses in behalf of missions, and Sabbath-schools, and Young Men's Christian Associations, and Negro emancipation, and total abstinence, and the suppression of the iniquitous drink traffic, and various other moral reforms.

During the forty-three years spent in the pastorate I received two thousand four hundred and twenty persons into church membership on confession of their faith in Christ.

Seventy-four tracts from my pen have been issued by the American Tract Society, the National Temperance Society, and other boards of publication.

I have written fifteen books, of which six are translated into the Swedish and two into the Dutch language.

As far as spiritual results are concerned, I reckon my widest work has been the publication of about four thousand articles for the religious newspapers, which have taken the wings of the morning and flown to the uttermost parts of the earth. It would be within bounds to say that these articles have reached the circulation of over two hundred millions of copies.

By careful husbandry of such physical strength as God has given me, I have never spent one of these more than twenty-five hundred Sabbaths on a bed of sickness; and as the great clock of time booms out to-day the last note of fifty years, I am not too deaf to hear the solemn and the not unwelcome sound.—*The Advance*.

Popular Science.

Atmospheric Air.

How many of us are actually acquainted with the remarkable fluid called "air," in which we "live, move, and have our being?" This fluid is essential to all animal and vegetable life. Chemical science shows that air is composed of 21 parts of oxygen and 79 of nitrogen, and that these gases are mechanically mixed, and can be readily separated. The oxygen portion furnishes the basis of all light and heat, and in common life is the sole supporter of combustion. It surrounds the globe, and moves with it, and at the level of the sea has a specific gravity or weight of about fifteen pounds to the square inch, or 100 cubic inches at a mean temperature will weigh 30½ grains. We find it is invisible, odorless, colorless, and elastic, and is the medium of sound. Its weight, when compared with water, is as 1 to 773. When inhaled into the lungs, the oxygen is separated from the nitrogen, and uniting with the carbon in the blood, serves to purify it, and to furnish the body with heat.

The movements of the atmosphere constitute the winds, and in it vapor is condensed, producing clouds, rain, and snow. In the vicinity of large cities, it is found to contain impurities, such as sulphuric and hydrochloric acids, and in which also are found floating many germs of disease.

The weight of the atmosphere, to the square inch, is employed as a unit for pressures, such as liquids, steam, etc.; thus we say of steam "a pressure of 4 atmospheres," meaning 60 pounds to the square inch.

Electricity.

Mr. Editor, you will please excuse me for so soon referring to a valuable scientific experiment. There came to me, the past week, a report from the State University Electrical Laboratory, at Columbia, Missouri, that in testing the effect of Roengen rays upon diphtheria bacilli, they have established the fact that the bacilli can thus be destroyed, without endangering life.

Two guinea pigs were equally inoculated with the culture of diphtheria bacilli. One of the pigs was then exposed to the X-rays for four hours only. The other pig, not exposed, died inside of twenty-eight hours after inoculation. A *post mortem* showed clearly that its death was caused by the bacilli. At the end of seventy-two hours, the pig who took the rays, was as well and lively as ever, and showed not the least sign of diphtheria whatever. Wonderful.

About four years ago the State of New York, by legislative enactment, experimented quite largely with these wonderful electric rays, having in view the extermination of bacilli. The results, so far, seem to have been very satisfactory.

Now, since it is found that those rays may be subdivided, and bacilli can be reached and destroyed wherever found, why would it not be wisdom for every state, by legislative enactment, to take measures to protect its inhabitants from every kind of bacilli that is now destroying human life?

Science long since established the fact, by the microscope, that many, if not most of these, fatal results were produced by living organisms, and although for ages on ages the lightning has flashed and thunder rolled, yet it is only of late that the Creator of all power has revealed a few of the methods by which we get a glimpse of the social and commercial value of this wonderful agent, while the power itself is still held from us a secret by the divine will.

H. H. B.

HE PROVED HIS BIRTHPLACE.

Of course you have read Hawthorne's "Wonder Book." Perhaps you have read all about Nathaniel Hawthorne in the *St. Nicholas*, but here is a new story about him from a Western paper. One day, while he was Consul at Liverpool, a boy who had left America to seek his fortune in London came to his office and asked for him. The boy was homesick and discouraged, and almost penniless, and he wanted help to return to America. The clerk who saw him thought that he was not an American, but the boy was so persistent that at last the clerk went to Mr. Hawthorne and told him that there was a boy outside who insisted on seeing him, and who said he was an American. Mr. Hawthorne came out to see the boy, and this is the conversation that took place:

"You want a passage to America?"

"Yes, sir."

"And you say you're an American?"

"Yes, sir."

"From what part of America?"

"United States, sir."

"What State?"

"New Hampshire, sir."

"Town?"

"Exeter, Sir."

Hawthorne looked at him for a minute before asking him the next question.

"Who sold the best apples in your town?"

"Skim-milk Folsom, sir," said the boy, with glistening eyes, as the old familiar by-word brought up the dear old scenes of home.

"It's all right, sir," said Hawthorne to the clerk; "give him a passage."

TELEPHONING A DOG.—Jack is a coach dog that found his master by telephone. In some way Jack got lost, and fortunately was found by one of his master's friends, who went to his office and asked by telephone if the gentleman had lost his dog.

"Yes; where is he?" was the reply.

"He is here. Suppose you call him through the telephone?"

The dog's ear was placed over the earpiece, and the master said:

"Jack, Jack! How are you, Jack?"

Jack instantly recognized the voice, and began to yelp. He licked the telephone fondly, seeming to think that his master was inside the machine. At the other end of the line the gentleman recognized the familiar barks, and shortly afterwards he reached his friend's office to claim his property.

STATE OF OHIO, CITY OF TOLEDO, }
LUCAS COUNTY. }

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.
FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

 A. W. GLEASON,
Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucus surfaces of the system. Send for testimonials, free.

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

Sold by Druggists, 75c.
Hall's Family Pills are the best.

Special Notices.

ASSOCIATIONS.

EASTERN, May 28-31, Westerly, R. I.

CENTRAL, June 4-7, DeRuyter, N. Y.

WESTERN, June 11-14, Little Genesee, N. Y.

NORTH WESTERN, June 18-21, Albion, Wis.

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

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

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

DERUYTER is now on the Lehigh Valley R. R. system and the late time table is as follows:

Trains leave Cortland for DeRuyter, at 7:25 and 9:48 A. M., and 6:21 P. M.

Leave Canastota, on the N. Y. Central, for DeRuyter, at 7:05 A. M., 12 M. and 5:49 P. M.

Running time from Cortland or Canastota to DeRuyter about an hour.
L. R. SWINNEY.

THE next Semi-annual Meeting of the churches of Minnesota will be held with the church at Trenton, beginning Sixth-day before the second Sabbath in June. Rev. W. H. Ernst to preach the introductory sermon, Rev. A. G. Crowfoot alternate. Mrs. Carrie Green of Trenton, Mr. Delano Coon of New Auburn, and Mrs. Lottie Langworthy are requested to present essays, essayists to choose their own subjects.
R. H. BABCOCK, Cor. Sec.

THE First Seventh-day Baptist Church of New York City holds regular Sabbath services in the Boys' Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building; corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, New Mizpah, 509 Hudson St.

ALL who purpose attending the Association at Albion, June 18-21, are requested to send their names to the undersigned, that we may not only arrange for stopping places during the Association, but may also know how many teams to send to the depot. Please notice that Edgerton (our station) is on the C. M. & St. Paul R. R. Those coming by way of Chicago will find their trains to leave at 11:30 A. M. and 10:30 P. M., also one at 3 P. M. These trains arrive at Edgerton, 3:10 A. M., 5:30 and 7:45 P. M. Any coming by the North-Western lines will have to lie over at Milton Junction, Madison, or Janesville, from three to six hours to get a train to Edgerton.
E. A. WITTER, Pastor.

ALBION, Wis.

THE Ministerial Conference of the Southern Wisconsin and Chicago Seventh-day Baptist churches will convene with the Walworth church on Sixth-day, May 29, 1896, at 10.30 A. M. The following is the program:

1. How can we make the church prayer-meeting more interesting and helpful? E. A. Witter.
2. Would it be proper for a person, after conversion, to partake of the Lord's Supper before baptism? D. K. Davis.
3. What is Mormonism, and wherein does that church differ in faith and practice from the teaching of the Scriptures? W. C. Whitford.
4. How can a greater interest in our denominational enterprises be awakened? S. H. Babcock.
5. What are the principles of hermeneutics which determine what portions of the Bible are to be interpreted literally and what figuratively? S. L. Maxson.
6. The Song of Solomon. E. B. Shaw.
7. What is the Unity spoken of in John 17: 21? Are present religious conditions indicative of such unity? Geo. W. Burdick.

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.

EASTERN ASSOCIATION.

Westerly, R. I., May 28-31, 1896.

THURSDAY.

- 10.30. Devotional Exercises.
- 10.45. Introductory sermon, Rev. J. G. Burdick.
- 11.30. Witness Meeting, Rev. F. E. Peterson, leader.
- 11.55. Appointment of Committees.
- 12.00. Adjournment.
- 2.00. Devotional Exercises.
- 2.15. Communications from Churches and Associations, Reports of Delegates, Executive Committee and Treasurer.
- 3.30. Sermon, Rev. W. D. Burdick.
- 4.00. Business.
- 4.30. Adjournment.
- 7.30. Praise Service, Rev. J. G. Burdick, leader.
- 7.50. Sermon, Rev. L. D. Seager.
- 8.30. Testimony Meeting.

FRIDAY.

- 9.30. Devotionals.
- 9.45. Business.
- 10.15. Sermon, Rev. Geo. Seeley.
- 11.00. Educational Hour.
- 12.00. Adjournment.
- 2.00. Devotionals.
- 2.15. Missionary Society's Hour.
- 4.00. Business.
- 4.30. Adjournment.
- 7.30. Prayer and Conference, Rev. A. J. Potter, leader.

SABBATH-DAY.

- 10.30. Sermon, Rev. J. A. Platts.
- 2.30. Sabbath-school, Superintendent Pawcatuck School.
- 3.30. Y. P. S. C. E. Prayer-meeting.
- 7.30. Young People's Hour, E. G. Carpenter, leader.

SUNDAY.

- 9.30. Devotionals.
- 9.45. Business.
- 10.15. Woman's Hour.
- 11.15. Sermon, Rev. W. C. Whitford.
- 12.00. Adjournment.
- 2.00. Devotionals.
- 2.15. Tract Society's Hour.
- 3.45. Business.
- 4.30. Adjournment.
- 7.30. Song Service, Mrs. C. A. Main, leader.
- 8.00. Sermon, Rev. B. C. Davis.
- Adjournment.

HARRIETT W. CARPENTER, Cor. Sec.

CENTRAL ASSOCIATION.

Programme of the Sixty-first Annual Session, held at DeRuyter, N. Y., June 4-7, 1896.

FIFTH-DAY MORNING.

Devotionals, Sermon, U. M. Babcock, Report of Programme Committee, Communications.

AFTERNOON.

Communications, Appointment of Standing Committees, Annual Reports, Conference and Prayer, Subject: "Hearers and Doers."

EVENING.

Sermon, Delegate from the South-Eastern Association.

SIXTH-DAY MORNING.

Report of Standing Committees, Miscellaneous Business, Essay—Miss Viola Davis; Discussion.

AFTERNOON.

Missionary Hour, Sermon, Delegate from the North-Western Association.

EVENING.

Prayer and Conference; Leader, J. A. Platts.

SABBATH-DAY MORNING.

Sermon, Dr. A. H. Lewis.

AFTERNOON.

Address, Miss Susie M. Burdick; Sermon, Rev. P. R. Burdick.

EVENING.

Young People's Hour.

FIRST-DAY MORNING.

Business, Tract Society's Hour, Sermon, Delegate from the Western Association.

AFTERNOON.

Business, Woman's Hour, Sermon, Rev. L. E. Livermore.

EVENING.

Praise and Prayer; Sermon, Dr. A. H. Lewis.

MARRIAGES.

FRANK-SOULE.—In DeRuyter, Madison Co., N. Y., May 9, 1896, by Rev. L. M. Cottrell, Mr. Wm. J. Fraiss and Miss Addie E. Soule, both of Georgetown, N. Y.

REYNOLDS-DAWLEY.—In Hebron, Pa., May 13, 1896, at the home of the bride's parents, Dea. J. C. Burdick, by Eld. G. P. Kenyon, Mr. Charles L. Reynolds and Mrs. Mettie A. Dawley, both of Hebron.

CRANE-ATWOOD.—At the parsonage in Milton Junction, Wis., May 13, 1896, by Rev. Geo. W. Burdick, Mr. Clifford Crane and Miss Frances Leone Atwood, both of Albion, Wis.

CLEMENT-HOSHAU.—In the town of North Loup, on March 25, 1896, by pastor J. H. Hurley, Mr. Carl C. Clement and Mrs. Hattie Hoshaw, both of North Loup, Neb.

SMITH-THOMAS.—At the home of the bride's mother, at Tustin, Orange Co., Cal., March 10, 1896, by Eld. J. T. Davis, Mr. H. R. Smith and Miss Flora J. Thomas, all of Tustin.

SEARS-MISENSOL.—At the residence of the bride's uncle, James Arnold, New Auburn, Minn., May 14, 1896, by Rev. A. G. Crofoot, Mr. William E. Sears and Miss Maggie E. Misensol.

DEATHS.

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

TITSWORTH.—At Newark, N. J., Dec. 4, 1895, Fanny C., widow of the late C. S. Titsworth.

CAMPBELL.—A. Lillie Babcock, wife of John G. Campbell, was born in Hopkinton, R. I., April 4, 1856, and died April 26, 1896, aged 40 years.

Sister Campbell was a kind, quiet and loving Christian woman, making her home bright with the light of a Christian life. She was baptized into the First Hopkinton Seventh-day Baptist church Oct. 25, 1873, and since then has been one of its earnest and faithful members. She died with implicit trust in the blessed Saviour.

G. J. C.

MAXSON.—At his home near Newville, Wis., April 28, 1896, Mr. Peleg H. Maxson.

Mr. Maxson was the son of Peleg and Clara Maxson. He was born in the town of Hopkinton, R. I., March 14, 1818, was married in Waterford, Conn., to Miss Lydia M. Rogers, daughter of Jonathan and Lucy Rogers, in the year 1839. To them were born two sons, Alva R., who died June 25, 1875, and Perry C., who with his mother are left to mourn their loss. Mr. Maxson united with the Hopkinton Seventh-day Baptist church in 1834, from which he never moved his membership. Funeral services were held in the Rock River Seventh-day Baptist church, conducted by the writer. Text, Rev. 2: 7. E. A. W.

LANDPHERE.—At the home of her son, Mr. A. B. Landphere, of Hammond, La., May 4, 1896, of paralysis and old age, Mrs. Amanda M. Landphere, in her 76th year.

Sister Landphere was born in New York, remaining there until middle life when with her family she moved to Dane Co., Wis., where she resided until last fall, when she decided to spend her remaining days in the sunny South. But her stay was exceedingly brief, so soon passing as we believe to a sunnier clime in the realm above. This sister has been a zealous worker for the church and humanly ever since her conversion at the age of sixteen years. Her husband preceded her to the spirit world some twenty years ago. One son and one daughter, with their many friends and relatives, remain to mourn her departure. Funeral services were held at the Seventh-day Baptist church. Sermon by the Rev. H. B. Lewis, of Brookfield, N. Y., assisted by the pastor, Rev. G. W. Lewis. G. W. L.

ROSS.—At Bound Brook, N. J., May 8, 1896, Carolina Howland Willis, wife of Richard A. Ross, passed into the heavenly rest, in the 53d year of her age.

In early life she united with the Second Baptist church of Plainfield, N. J. A few years later, embracing the Sabbath, she became a member of the Seventh-day Baptist church at New Market, N. J., and in April, 1894, together with her husband and their only daughter, she became a member of the Seventh-day Baptist church at Plainfield, N. J. Her last illness was long-continued and attended with much discomfort and suffering, a complication of diseases terminating in dropsy. She bore it all with great patience and moral bravery. Her faith was unshaken, and though the end came suddenly, we have full assurance that she entered into the heavenly rest, just after the commencement of Sabbath, May 9. Strengthened in resignation to God's will, through suffering, she exemplified the power of trust in Christ, and the glory of that rest and peace which come only to those who find shelter in sustaining grace and redeeming love. She had learned, with the Great Apostle, that though the "outward" tabernacle may slowly crumble, yet the "inward man" sustained by an unflinching trust finds constant renewal. Those who wait their home-going, shadowed by the sorrow of her loss, are made stronger by the memory of her abiding in him "who is the resurrection and the life."

A. H. L.

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

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Literary Notes.

SECRETARIES OLNEY AND CARLISLE recently consented, for the first time since they held office, to be photographed seated at their desks. The pictures were taken at the request of *The Ladies' Home Journal*, and will be used to illustrate ex-President Harrison's article describing the workings of the State Department in the July number of that magazine.

BRET HARTE'S new story and Jerome K. Jerome's latest piece of fiction have both been secured for *The Ladies' Home Journal* for immediate publication. Jerome's story is called "Reginald Blake: Financier and Cad," and sketches an incident in fashionable London society. Bret Harte calls his story "The Indiscretion of Elsbeth," and pictures the romance of a young American who falls in love with a German princess, masquerading as a dairy maid.

THAT New York City consumes nine hundred and sixty million eggs in one year; nearly three hundred thousand pounds of butter every day; and as many gallons of milk; that it eats three hundred and five million pounds of beef in a year seems astounding. And yet these figures are, in reality, very moderate calculations which Mr. John Gilmore Speed has reached upon exhaustive investigation, and embodied in an article on "Feeding a City Like New York," which he has written for *The Ladies' Home Journal*.

THE June number of *Harper's Magazine* opens with, "A Visit to Athens," a vivid descriptive sketch by the Rt. Rev. William Crowell Doane. The illustrations, by Guy Rose, indicate picturesquely the antique setting in which the modern city reposes. John Kendrick Bangs is the author of "A Rebellious Heroine," a short serial with a new and characteristically humorous theme, the first part of which is given in this number, with illustrations by W. T. Smedley. "The Greatest Painter of Modern Germany" is the title of a paper on Adolf Menzel by Dr. Charles Waldstein, illustrated with examples of the artist's work, several of which have not been reproduced hitherto.

THE current number of *Harper's Bazar* contains several features of unusual interest. Under the head of "Women's College Alumnae Associations," Miss Carolyn Halsted describes the objects and aims of the alumnae of Smith, Vassar, Wellesley, Bryn Mawr, and other colleges for women, showing how unselfish is their ambition, and how generously they plan for educational and philanthropic progress. The article is enriched by a number of portraits. Mrs. Annie Nathan Meyer tells the story of Barnard College from its inception to the present moment. A fine portrait of Dean Smith is given in connection with this paper. A short story of homely feeling, brilliantly told, is "Lizzie Lee's Separation," by Lilian Bell.

CAN INFIDELS BE REACHED?

Many people tell us that infidels and skeptics are so hardened that they are beyond the reach of argument. This may be true, if people have no arguments to offer; but there are probably hundreds of ministers preaching the gospel to-day who once were skeptics; and it is not a strange thing for infidels to be converted to God.

C. J. Whitmore, in speaking of "Pioneer work in the Great City," states that during thirty years of his life as a Christian worker and minister in London, he had come in contact with twenty of

the leading lecturers on the side of unbelief. Some of them had been infidel lecturers in London, some of them editors of or writers for infidel papers, others secretaries of infidel societies. Of these, at the time of his writing, Oct. 1885, only four remained,—three of whom had been engaged in speaking and writing accusations against each other; the fourth holding a doubtful position. One of these, the ablest infidel in England, is since dead. Leaving these four, sixteen were to be accounted for, and of these he says, "They have all left their infidelity, have turned to Christianity, and openly professed their belief in its faith and teachings."

The editor of this paper while in England became personally acquainted with more than one of these converted infidels. Mr. Whitmore gives their initials. We give the names. Thomas Cooper, Joseph Barker, C. Southwell, J. H. Gordon, J. B. Babington, Dr. Sexton, H. Fulton, D. K. Fraser, E. Earwaker, G. Bishop, R. Couch, F. M. Emis, J. Start, W. Bendall, J. Horn, J. King.

Here were sixteen persons, speakers, leaders, and workers on the side of infidelity, being three-fourths of the infidel leaders with which Mr. Whitmore had been acquainted in thirty years in London, and every one of them had embraced Christianity. Seven of these became ministers, two of them became editors of religious publications, another wrote and published tracts, and most of the others were active workers, building the faith they once destroyed.

These men presumably were honest men. They had not understood Christianity. They did not know the evidences of it. They had read infidel statements and believed them; but when further light came, they embraced the gospel, and came back to the fold from which they had gone astray like lost sheep. And yet these were active, earnest, prominent infidels, some of them vile blasphemers, others able speakers, or pointed writers, who were devoting their energies to the diffusion of infidelity.

Are not such facts as these sufficient to encourage Christians to do their utmost to spread Christian and anti-infidel literature, and convert these men from the error of their ways? One sinner destroyeth much good. If you allow men to go on in infidelity, they may mislead others. They may beguile your own children into doubt and uncertainty. Let us then for our own protection, and for the salvation of others, boldly assail the infidelity that prevails, and so inherit that promise, "They that be wise shall shine as the brightness of the firmament, and they that

turn many to righteousness, as the stars forever and ever."—*The Christian*.

"JINGOISM" AND PATRIOTISM.

Hardly any word in common use among politicians and political newspapers is more commonly misused than the word "jingoism." Its origin was in a bit of doggerel sung in London music halls during the Russo-Turkish war of 1877-78. The singer was supposed to express a patriotic resolve that the Russians must not go too far.

We don't want to fight, but, by jingo, if we do,
We've got the ships, we've got the men,
We've got the money, too.

So it implied a threat of intervention in a matter which concerned, primarily, two independent, warring nations.

"Jingoism" was easily coined from the passage quoted, to signify reckless, irresponsible patriotism of a fustian sort. It is a "taking" word, and like all happily conceived phrases, has obtained excessive currency. One likes to put down a political opponent by applying to him a term which sounds like a term of reproach.

So already in this country every one is called a "jingo," by men of the opposing party, who takes a spirited attitude in favor of the United States, on any subject of controversy with a foreign government, whatever.

It may not be easy to draw a line which will separate the real "jingo" from those who merely advocate a patriotic American policy; but let us try to do it. The traditional policy of our country—not always, but almost always, followed—is to avoid intervention in quarrels between other nations, and never to be aggressive, or arrogant, or over-sensitive in our relations with, or our feelings toward, any sister government.—*Youth's Companion*.

EXPLAINED.—An old Scotch lady who had no relish for modern church music was expressing her dislike to the singing of an anthem in her own church one day, when a neighbor said:

"Why that is a very old anthem! David sang that anthem to Saul."

"Weel, weel! I noo for the first time understand why Saul threw his javelin at David when the lad sang for him."

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CENTRAL RAILROAD OF NEW JERSEY Anthracite Coal Used Exclusively, Insuring Cleanliness and Comfort. Station in New York, foot of Liberty Street. Time Table in Effect March 15, 1896.

PLAINFIELD AND NEW YORK. Leave Plainfield 2 14, 3 37, 5 38, 6 04, 6 29, 6 59, 7 26, 7 30, 7 50, 7 58, 8 00, 8 13, 8 30, 8 33, 8 48, 9 37, 10 04, 10 27, 11 12 a. m.; 12 10, 1 16, 2 07, 2 30, 3 12, 3 51, 4 48, 5 32, 5 54, 6 30, 7 03, 8 30, 9 06, 9 23, 10 17, 11 28 p. m. Sunday, 2 14, 3 37, 6 04, 8 01, 8 52, 10 08, 10 59, 11 16 a. m.; 12 33, 1 45, 3 30, 5 36, 7 01, 8 23, 8 32, 10 17 p. m. Leave New York, foot of Liberty street, at 4 30, 6 00, 7 15, 8 00, 8 40, 9 10, 10 00, 11 45, a. m.; 1 10, 1 30, 2 30, 3 30, 4 45, 4 00, 4 30, 5 00, 5 15, 5 30, 5 45, 6 00, 6 15, 6 30, 7 00, 7 30, 8 00, 8 30, 9 15, 10 00, 10 15, 11 30 p. m. 12 15, 1 00, night. Sunday, 4 30, 7 15, 9 00, 9 15, a. m.; 12 m; 1 00, 1 30, 2 30, 4 00, 5 30, 7 00, 9 00, 10 00 p. m.; 12 15, night, 1 00 a. m.

PLAINFIELD AND NEWARK. Leave Plainfield at 5 38, 6 29, 6 59, 7 50, 8 00, 8 33, 8 48, 9 37, 10 04, 10 27, 11 12, a. m.; 12 10, 1 16, 2 07, 2 30, 3 12, 3 51, 4 48, 5 32, 5 54, 6 40, 7 03, 9 06, 10 17, 11 28, p. m. Sunday 8 01, 8 52, 10 08, 11 16 a. m.; 12 33, 1 45, 3 17, 3 30, 5 36, 7 01, 8 23, 8 32, 10 17 p. m. Leave Newark at 6 15, 7 18, 7 55, 8 42, 9 03, 10 05, 11 35 a. m.; 1 15, 1 35, 2 35, 3 35, 4 05, 4 40, 5 04, 5 25, 5 45, 6 20, 7 15, 7 35, 8 40, 10 05, 11 25 p. m. Sunday 7 30, 9 05, 9 30, 11 35 a. m.; 1 10, 1 35, 2 50, 4 05, 5 40, 7 20, 9 25, 10 20.

Passengers for Newark please change cars at Elizabeth. PUBLISHED MONTHLY. Leave Plainfield 5 45, 7 10, 8 16, 9 54, 11 a. m.; 12 46, 2 11, 2 32, 3 35, 4 36, 5 03, 5 15, 5 34, 6 04, 6 19, 6 38, 7 12, 7 34, 8 21, 10 26, 11 23 p. m.; 12 38 night. Sunday 5 45, 8 28, 9 55, a. m.; 2 03, 3 43, 5 14, 6 35, 10 15, 11 14 p. m. Leave Somerville at 6 00, 6 30, 7 00, 7 30, 7 35, 7 45, 8 19, 9 10, 9 48, 11 45 a. m. 12 50, 1 48, 2 05, 3 25, 4 25, 5 28, 6 08, 8 07, 8 45, 11 05 p. m. Sunday 8 25, 9 45, 10 45 a. m.; 12 08, 1 20, 5 10, 6 35, 8 03, 8 05, 9 40 p. m.

PLAINFIELD AND EASTON. Leave Plainfield at 5 45, 8 16, 9 54 a. m.; 12 46, 2 11, 4 58, 6 38, 8 21 p. m. Sunday at 5 45, 8 28 a. m.; 2 03, 6 35 p. m. Leave Easton at 6 05, 7 00, 8 54 a. m.; 12 32, 4 04, 7 00 p. m. Sunday at 7 15, 10 52 a. m.; 6 40, 7 30 p. m.

ROYAL BLUE LINE. Leave Plainfield for Philadelphia, 5 17, 5 45, 8 44, 9 46, 10 44 a. m.; 2 17, 6 48, 8 21, 10 53, 1 17 night. Sundays—5 17, 5 45, 9 55, 10 44 a. m.; 2 25, 4 55, 6 48 p. m. 1 17 night. For Trenton, 5 17, 5 45, 8 44, 9 46 a. m.; 12 46, 2 17, 5 34, 6 38, 8 21, 9 37, 10 53 p. m. 1 17 night. Sunday, 5 17, 5 45, 9 55 a. m.; 2 25, 4 55, 5 14, 6 35 p. m. 1 17 night. For Baltimore and Washington at 5 17, 8 44, 10 44 a. m.; 5 34, 6 48 p. m.; 1 17 night. Sunday, 5 17, 10 44 a. m.; 5 14, 6 48 p. m.; 1 17 night. For Buffalo, Chicago and all points West, week-days at 9 54 a. m., 8 21 p. m. Sunday, 6 35 p. m. Plainfield passengers by trains marked (*) change cars at Bound Brook. Through tickets to all points at lowest rates may be had on application in advance to the ticket agent at the station. J. H. OLHAUSEN, General Superintendent. H. P. BALDWIN, General Passenger Agent.

AN American lady was traveling in Europe. She stopped at a French inn in Normandy, and being the best French scholar in the party, she was deputed by the others to arrange for lodgings, etc. In vain she aired her best linguistic attainments. Not a word could the clerk understand; and for aught she knew, his replies were in "heathen Chinese." In desperation, she said, with great distinctness, "Do—you—speak—English?" He brightened at once, and said, "Land sakes! I guess I do. I was brought up ten miles from Bangor, Maine."—Ex.

WHEN the clouds hang thick and heavy, it is hard to believe that the sun shines just the same, even though we may not see it.

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