Father and the Son, as Bro. Moses Nye now sees it.

We have not advocated the Raines Liquor law of New York state, or any other liquor law, as a whole, which is of the nature of license for the utterly unworthy and harmless traffic. This law has any prohibitive virtue, just so far we rejoice in its efficiency. A report from Middletown, N. Y., says: "There is general dissatisfaction among the liquor dealers over the Raines law amendment. Not more than half of dealers will renew their licenses on May 1st. This statement is made as a sort of complaint, and the refusal of liquor dealers to renew their licenses is a threat of retaliation by stopping so much of revenue. Now nothing could suit the better class of citizens more than to have half of the liquor dealers refuse to renew, unless it were that the other half refused also. That is what the law seeks to accomplish, a reduction of the traffic. But if it can compel one-half to abandon the wicked and destructive business, why not amend the law still more, until it will drive the other half from the field? We shall rejoice to have the traffic reduced one-half even, but we fear the law is too defective still to do that. Mr. Raines should draw the reins still more taut if he desires to annull the traffic."

A TRIAL BY JURY.

One of the intended guarantees of justice in our country is the right of every man, who is charged with having committed a crime, to a trial by the presence of twelve of his fellow-men, who are sworn to render an impartial verdict of guilty or not guilty, according to the evidence adduced. In the adoption of this plan it was thought that the chances for fairness, in all parties concerned and justice to the accused, would be greater than if the decision of the case were left to one or more judges. But the practical working of the jury system has been found to be so very defective that it is one of the marvels of our times that a better system has not been put in operation. A case illustrative of the liability of failure, in securing justice by a jury, has recently come to our knowledge. Some of the parties interested are well-known to the readers of the Sabbath Recorder. A person was arrested on one of the grossest of crimes. The facts in the case were so generally known in the city where the crime was committed that it was found impracticable to form a jury of twelve men, who had not heard of it, and had not formed opinions. Hence the jury was drawn from miners in the county, who had not read about it. These miners were acknowledged to be of a low order of intelligence and morals. They listened to the trial, which presented overwhelming evidence of the guilt of the prisoner. But to the astonishment of the judge and many citizens, and to the shame of the jury, a verdict of "not guilty" was promptly rendered. This is only one of the many cases constantly occurring, which clearly show that the system of trial by jury is often only a travesty on justice. The law is supposed to be competent to weigh evidence, and possessing a sense of justice, honor, and the good of society, would, unquestionably, have rendered a very different verdict. As long as the present system stands, there is more encouragement for criminals than for those against whom their crimes are perpetrated.

SABBATH RECORDER.

Among the novel methods of spreading the gospel is the plan adopted by our brethren in Holland, which is shown on the first page. We glean the facts concerning its work from a communication from our young brother, Peter Velthuysen, so well known in Alfred and vicinity. He says: The Gospel Cart is a successful means used by the Holland brethren to spread these truths: "Jesus Christ is the Son of God, only Saviour of Mankind;" "By Grace we are Saved;" "The Law is Holy;" "Only Believers Should be Baptized (impressed);" "Temperance vs. the Use of Alcoholic Drinks;" and the Dooh and the Bible Sabbath. The brethren represented with the cart are three members of the Haarlem church, brethren Schouten and Casander, the regular workers employed to go out with the Gospel Cart, and Rev. G. Velthuysen, their pastor, who, trusting in God, takes the responsibility of the work upon himself. The pastor sometimes goes with them, but seldom has time that he can spare for that work. The two brethren always go together. The picture shows the second cart which has been in use for some time, and it is strong enough, and after several months' use in the streets of Rotterdam it broke down, quite to the merriment of lookers on who seemed to rejoice at the downfall of the "Sabbath Cart." But as soon as the brethren heard of that failure, they at once provided a second and better one at a cost of $64. This truth-bearing vehicle is painted white bearing blue inscriptions, mostly short Scripture passages. It contains drawers in which the literature and some other necessary things are put. The new cart came into use in November, 1895. The two brethren are very enthusiastic in this work and seem especially adapted to it.

At the front of the cart (near brother Scou- ten in the cut) are the words, "God is love," and below it the text, John 3: 16. These brethren have already worked in the following cities: Rotterdam, Amsterdam, The Hague, Utrecht, Arnhem, Leiden, Weesp, Zaandam, and Alkmaar, besides the villages near these cities. Their plan is to go to every house. They meet all classes of people, being either some and others. They sell some of the literature, give away some, and talk with the people as they have opportunity. The cart itself with its inscriptions proceeds as it goes. They travel in all seasons and all week days, unless too stormy, and then take occasion to do personal work indoors. Their receipts from sales meet only part of their expenses, the brethren at Haarlem making up the balance. Their smallest receipts any one week were $5.69 and their largest $15.40. Their literature is not soon worn out but given away, and they have thus distributed 17,000 copies of Boodschappers (Brother Velthuysen's paper) 5,000 temperance papers, and 30,000 tracts. Thus faithful young colporteurs are sowing gospel seed throughout Holland. What a worthy example this is small, but consecrated church, in Holland, setting for our church-building needed example of disciples would be as active and self-sacrificing in maintaining mission and colporteur work as these brethren have been, much good might be done. Multitudes of nominally Christian people seem to be satisfied if they barely maintain their church. But the young church, "out of the world," was not said of dull, inactive, sleeping Christians, but of those who are wide awake and who keep their lamps trimmed and burning.
announced the successful to G.W.

The present Speaker of the Japanese Parliament, Katsumoto Hayotanu, is a graduate from Yale University, class of '78.

The Rev. Dr. J. H. Mellville, of the Presbyterian church, New York, has announced his decision to leave that body and enter the Protestant Episcopal church.

A COMMUNISTIC society called the Adonai Shone, in Petershorne, Mus., said to have been of Adventist origin, has passed out of existence and its property has been sold. It has been in existence about 35 years.

George L., King of Greece, came to the throne in 1863, at the age of 18 years. Hence he is now 52. He was married at St. Petersburg to Princess Olga, October 27, 1867, the princess then being 16 and the king 22.

The danger from the overflow of the Mississippi River is not yet past. The wall of water at Memphis last week was twenty feet above low water mark, and people at New Orleans and elsewhere were nearly panic-stricken.

The Hartford Theological Seminary is suffering from severe financial embarrassments. This worthy school is in excellent condition as to its work, but greatly in need of endowment. Its friends should rally to its rescue and maintenance.

The amended Ruines liquor tax law has been signed by Governor Black, of New York, and goes into effect immediately. The clubs and saloon-hotels that wrung in under the last year's law are now barred out. That much is gained for sobriety.

The government of Japan is said to have ordered two war ships to Haiti, and has stopped all emigration thither. Japanese papers are urging the government to take a firm stand in opposition to any alliance between the United States and Haiti.

There seems to be no doubt now that the Czar of Russia is in a very bad condition mentally, and incompetent to perform the usual duties of his position. He remains shut in his bed-room most of the time, and refuses to converse more than to make known his wants.

Reports from Greece are of a turbulent nature. Great indignation is expressed by the people at Athens, over the retreat of the Greek troops from Larissa. An intense feeling exists against King George, and men are loudly clamoring for a republic. The king is liable to be deposed or assassinated at any time. The Powers may be asked to mediate, and so put an end to the reign of terror.

THE SABBATH RECORDER.

Larissa was abandoned early last week and the Greek troops fell back to Pharsalos. Now the "Powers" are again becoming actively interested in restoring peace. We hope they will be wiser in this effort than they were in their former attempts to preserve peace.

Steam, petroleum, electricity and compressed air are four of the most popular in locomotion. Petroleum, in some respects, is still ahead and would be most acceptable, were it not for its unpleasant odor. It is cheapest of all. Horseless carriages are steadily gaining in popularity and successful use. They need not make a hundred miles an hour on smooth roads, at a cost for running of one-fourth of a cent per mile.

The Illustrated Missionary News is a name of an interesting missionary paper published at 18 Patentner Row, 21 Furlin Street, and 118 Fleet Street, London, Eng. The April 15th number has good cuts of persons, homes, and places, comprehending Alaska, India, South America and other countries, and contains articles on "The Outgoing Missionary," "British and Foreign Sailors' Society," "Day-break in South America," "Moravian Mission Work Among the Egyptians of Alaska," "Mission to Lepers in India and the East" and other good contributions.

One of the most important contributions to the study of the New Testament is soon to be issued by the publishers, Charles Scribner's Sons, 153-157 Fifth Avenue, New York. It is a "Concordance of the Greek Testament, According to the Texts of Westcott and Hart, Tischendorf, and the English Revisers; Edited by Rev. W. F. Moulton, M. A., D. D., and Rev. A. S. Geden, M. A." This enterprise has the warmest commendations of such scholars as Prof. J. Henry Thayer, D. D., of Harvard University; George T. Purves, D. D., Professor of New Testament Literature and Exegesis in Prince T Theological Seminary; Marvin R. Vincent, D. D., Professor of Biblical Literature, Union Theological Seminary, New York, and others. To all who read the New Testament in the Greek, this book will be invaluable.

The great event of the past week was the dedication of the General Grant monumental tomb in New York, together with the immense parade and imposing ceremonies of the occasion. With a procession of upwards of 50,000, consisting of soldiers of the regular army, veterans of the rebellion, sailors and marines, cadets and civilians, passing the grand stand on which were President McKinley and many men of note, it may be imagined that many of the old soldiers were strongly reminded of the grand review in Washington at the close of the war, 32 years ago. The day was clear, cool and breezy. The military and naval displays were on a large scale and well performed. The occasion and of the great General and President whom Americans delight to honor. Readers of the Exponent will be able to glean from other papers the details of this event more fully than we have space to publish, and therefore we give only this brief mention.

The Greeks have been unable to hold some of their strong positions against the vastly superior numbers of the Turks in Thessaly.

THE SABBATH RECORDER.

BREVITIES.

THE BROTHERHOOD.

Dear Brethren,—Since none but Bro. Wheeler has ventured to give an outline of their temperance sermons, preached on the first Sabbath of March, or later, and since my own is quite different in many respects, I desire to offer it as my May contribution to the Brotherhood column.

G. W. Lewis.

OUTLINE OF TEMPERANCE SERMON.

Text.—2 Peter 1: 6, (first clause) "And to knowledge, temperance." 1 Cor. 9: 25, (second clause) "And every man that striveth for the mastery is temperate in all things.

I. The Relation of Knowledge to Temperance. Must precede. The man who thinks as well as the thought, a matter of inspiration.

II. Definition of Temperance from a Bible View, viz.: Moderate use of all things beneficial or necessary, and total abstinence of all things harmful or unnecessary.

III. The scope of temperance viewed from this definition.

IV. Applications of Temperance:

1. All fermented liquors as a beverage, (and if some one should add, "or for sacramental and medicinal purposes," it would not offend us). (a) They're not a drink, but a speck. (b) They inflame, weaken and destroy body, soul and spirit. (c) They break homes and hearts. (d) They lead to other crimes. (e) Their use is a violation of Scripture.

2. All Narcotics, e. g.: Tobacco, opium, morphine, snuff, etc. (a) Like liquor, they weaken and delirie. (b) They favor disease. (c) Tend to liquor. (d) Not necessary or needed example. But they touch them, why not men, especially a Christian man?

3. Our Food and Drink. Either in kind or quantity. (a) Requirements of the body: simple, nutritious, regular. (b) Abuses of the body: overloading, irregularity, over use of fatty substance, strong tea and coffee, etc. You see, our uses are small. Jesus said, "He that is faithful in that which is least, is faithful in much." These may become as great intemperance to us, as Christians, as liquor is for a worldly man. We yield to one; he to the other.

4. In our Clothing. Either unnecessarily costly or over-showy—objects, things which are corrupting to the soul; an embarrassment to the poor, and a misuse of God's possessions, besides violating the Scriptures. See 1 Tim. 2: 9, 10, 1 Peter 3: 4, 5. In our Language. Not only in profanity and swearing, but jesting and foolish talking. See Col. 5: 3, 4. Language should be simple, clean and to the point. "Yea, yea," and "nay, nay," is Jesus' law. "He that spareth his words is wise." "For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

5. In our Amusements. (a) Our nature demands them. (b) Questionable amusements. (c) Proper amusements. When in doubt, ask if Jesus would do this or that.

6. The Remedy. (a) Early training of the young. (b) Moral suasion, and in some cases legal suasion. (c) Strive for the mastery. (d) Christ in the soul is best of all.

The New Testament the "fruits" do not signify the number of books; these names of churches may be able to report, though that is the common signification of the figure in or-
AN INTERESTING LETTER.

Newark, Ohio, April 5, 1897.

W. Lewis, Hammond, La.

Having received a paper from Arkansas, called the Sabbath Outpost, and seeing your name and your letter therein, let me tell you a fact which may result in good. Did you and your people (Gentiles) ever try to hold up Jesus and the Sabbath to the Jewish people? You talk Jesus and the commandments to the Hebrews, but how do you hold him up that he is to be known, and up to keep the commandments of God, to the last day; to the end of the Gentiles. We Jews had to be used as a stumbling-block to provoke the Gentiles to jealousy, to worship the one only living God, which is the Lord God Jehovah; and cause the Gentiles to turn away from their hand-made gods. For this reason God held the Jewish people in darkness. The plan of God was to give one more chance to the Gentiles. The Gentiles displeased God and the flood took them all away except Noah and his family. Next we see the displeasure of God on the people of Sodom and Gomorrah, who were also Gentiles. God raised up Abraham out of the Gentiles, and with Abraham he made a new covenant. Circumcision of the flesh was used as a sign. Next God gave to Moses the ten commandments. The plan of God appeared in one Jesus, a Jew in the flesh. God loved the house of Jacob, and I am one of them. We are at a time that all Gentiles should bear in mind that we are at the end of the dispensation. The prophet of God tells us that it shall be in the days that are not looked for. The writer lived a Jew for fifty years, and God made me see Jesus as the Christ; as the Son of God. Ever since I have seen the great mistake which Jews are making by not reading the New Testament, and by not hearing Jesus and him crucified, preached from the Word. I used to think I would lose the love I had for God if I should accept the doctrine of the Lord God Jehovah more and better than I ever did. I have learned to love Father, Son and Holy Ghost; the Three are One. I have learned to obey the commandments of God. Not as a form, nor as a machine-made thing, but in the spirit which is abiding in me. The Holy Ghost teaches us the seventh day is the Sabbath of our God. The Sunday is the Sabbath of the king of this world, which was and is Satat; he has been and is still a sly deceiver. He would deceive the very elect if it were not that the Holy Spirit dwells in them. I praise God that the end of the Christian dispensation is near. We shall soon learn that the six thousand years allotted to Satan to deceive the nations will be ended. We shall soon learn that the hundred and forty and four thousand are chosen and are ready to go at a moments notice. God and his Son Christ Jesus have not been asleep while Satan has been at work. The day and the hour knoweth no man when the Son of God will appear again in person to gather his elect. May the Lord direct your people to work for the conversion of the Jews. This is my prayer.

Moses Nye,
(The Converted Jew.)

WHAT LIQUOR COSTS IN CHICAGO.

There are, in round numbers, seven thousand licensed saloons in Chicago. Estimating the average income at $30 a day (a low estimate), it would be $7,287,750 a year. This money, if turned into channels of usefulness, says the Chicago Record, could be made to produce the following results:

Employ 10,000 men cleaning streets and other public improvements, at $1.50 per day, $4,865,000.

Employ 2,000 teams and men, cleaning alleys and streets, at $4 per day, $2,504,000.

Say there are 60,000 poor families in Chicago, could give each family $1 per day, $18,700.

Pay the cur-fare for 250,000 working people to and from work, $7,825,000.

Pay for lunch of 250,000 working people, at twenty cents each, $16,475,000.

Buy one $50 suit of clothes for each of the 250,000 working people, $5,000,000.

Buy one $4 pair of shoes for each of the 250,000 working people, $1,000,000.

Buy one $25 suit of clothes for the father of each poor family, $1,500,000.

Buy one $10 dress for the mother of each poor family, $600,000.

Buy one pair of shoes for the mother of each poor family, $180,000.

Buy two tons of coal for each poor family, at $6.50 per ton, $750,000.

Buy one barrel of flour for each poor family, $1,200,000.

Buy one $4 suit of clothes for every boy or girl in the public schools (180,891, enrolled April 30, 1894), $723,504.

Build one free library and museum in each division of the city, at $1,000,000 each, $3,000,000.

Build thirty new school-houses, at $100,000 each, $3,000,000.

Build thirty-six new churches, at $50,000 each, $1,800,000.

Have a balance to begin the new year with, $10,186.

THE MEASURING ROD.

Let us measure our duty in giving. What shall be the measuring rod? The competency. "She hath done what she could."

2. Opportunity. "As ye have opportunity do good unto all men."

3. Your convictions. "That servant which knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many scourgings."

4. The necessities of others. "If a brother or sister be naked, or destitute of daily food,"

5. The providence of God. "Let every man lay by him in store as God hath prospered him."

6. Symbol of character. "Abound in this grace also."

7. Your own happiness. "It is more blessed to give than to receive."

Tract Society Work.

By A. H. Lewis, Cor. Secretary, Plainfield, N. J.

The Sunday-law bill in the legislature of California has been amended so as to make it agreement with the proposition which requires each employer to grant one day in each week as a day of rest. This is along the line of a bill before the Massachusetts legislature, of which we have already told our readers. These are both in the nature of a "new departure" in Sunday matters, and the result will awaken considerable interest.

AFTER THE GENESEE CONVENTION.

Undoubtedly a crowning work of the Sabbath Reform Convention, at Little Genesee, the corresponding Secretary spent some days in the Western Association.

INDEPENDENCE.

Independence has been blessed with a precious season of revival during the past winter. Pastor Shaw, of Nile, aided Pastor W. L. Burdick, and we record, as we read the number, were added to the church. As is likely to be the case, some local interest was manifested in the church question by this work, the consideration of which adds weight to the important relation which the Sabbath occupies in the church. The independence of the church, and the one at Shingle House, which has long been along with Sabbath Reform work and the new movement were discussed. On Sabbath morning the Secretary sought to arouse, cheer and strengthen the church in its local duties, and in denominational work. In the evening many were present who were not Seventh-Day Baptists, to listen for an hour to the discussion of Sabbath Reform as related to the Bible, to Protestantism and to Roman Catholicism. Before the Secretary left, pressed thankfulness for the messages God had sent, and declared themselves much strengthened for future duties. Bro. Byron Flase, former pastor, resides at Richburg and, unofficially, will labor to strengthen the church, until a new pastor is called. When the three services at Richburg were over, the Secretary found the weariness of the hour tempered with the satisfaction of having been led to help a church which, by the changes that came with the "oil excitement," and other influences, has not been wholly free from discouraging circumstances.

MAIN SETTLEMENT.

(Now called Main.)

On First-day, April 25, came a long and dusty ride, which was relieved by the company of a devoted brother in the little church at Main. The house of worship is about halfway between Genesee and Portville. The afternoon and evening were stormy, but in spite of mud and darkness a good congregation came to hear, and to enter into, plans for local Sabbath Reform work. Pastor George Kenyon has lately resigned the charge of this church. Arrangements for the House, Pa. Negotiations have been entered upon with Pastor Crofoot, at New Auburn, Minn. Meanwhile, Sabbath services go on as usual, and Prof. Babcock, principal of the graded school at Portville, is a valuable aid in the public service. Sabbath-keepers have been in this section since early in the century, and their influence has not been lost. We trust that the new movement will find a hearty response in this church, which is a sort of "picket post" along the south-western line of the Western Association.

HORNELLSVILLE.

The church at Hornellsville is, we believe, the youngest church in the Western Association. It is also one of the most vigorous. Its history and life prove that responsibility and the necessity of being "strong in the Lord," because he demands much at our hands, are among the great blessings which the name of Christ and the work of the Secretary closed with a service at Hornellsville. In spite of an unpleasant evening, the church was well represented at the service, and several thoughtful people, not Seventh-Day Baptists, were also among the listeners. The Secretary urged the church to believe that it had not, and could not, labor in vain, and that in all things pertaining to our work as Sabbath Reformers, the signs of deepening thought and increasing agitation are in the righteous side. Hornellsville is strong in its young people. They will undertake the work of spreading literature in the town and thus help to inaugurate the new movement there. Many expressions of thankfulness for the visit and words of the Secretary were made. We trust that the cooperation now promised in the churches of the Western Association will secure such a careful and thorough work of Sabbath Reform by the circulation of literature in Western New York as will mark the beginning of a new era in Seventh-Day Baptist history in that section. We append the resolutions passed at the Genesee Convention, for which there was not space last week. The Committee on Resolutions reported as follows:

1. Through a letter from Bro. Ordway, of Chicago, the attention of your Committee has been called to the action of the Sabbath Reform Convention at Milton, for recommending to the Genesee Sabbath Reform work to be undertaken by the Tract and Missionary Societies during the autumn of this year. Having considered this communication, your Committee offers the following:

Resolved, That this Convention commends to the favorable consideration of the Tract and Missionary Societies the suggestion of the Convention at Milton, for a concentrated and continued evangelistic and Sabbath Reform campaign.

2. Resolved, That the providence of God, as shown in increased interest and in the important issues connected with the work of Sabbath Reform, calls upon us for a great increase of efforts to spread the truth concerning the Sabbath, and to increase the influence of Sabbath Reform work in doing, and in contributing money for this purpose.

3. Resolved, That we deem it of the greatest importance that we endeavor to stir up a deeper interest in Bible study, generally, among our people, as a means to Christian growth, and to give to us the highest success in the extension of our cause. To this end we would favor the publication and circulation of a book of Bible Readings, embodying the doctrines of the Bible that we are called upon to defend.

4. Resolved, That we, the members of this Convention, hereby express our hope that this church for the kind entertainment they have given us during this Convention.

5. Resolved, That the churches of the Western Association, in a Sabbath Reform Convention, at Little Genesee, N. Y., express to the Tract Society their appreciation of the help rendered and inspiration given to them by its representative, Dr. A. H. Lewis.

GOSPEL IN THE OLD TESTAMENT.

The Jewish Messenger, April 9, commenting on some unchristian strictures in a "Christian" newspaper, utters some very Christian-like words, as follows:

The true beauty of the Old Testament is being vitiated, and the wondrous nature of the law, its merciful provisions, its humanity and tenderness, the breadth and spirit of the Old, find scant attention among our Christian brethren. But old prejudices die hard. Traditional interpretations and misinterpretations cannot be easily debunked. This book of life, with the columns of a cultured and progressive contemporary is not surprising.

Now, why should not the book of Jonah be in the line of our study? Why must Jonah's exclusiveness be accepted upon? Where is the Jew told to hate his enemy? "If thy enemy hunger, give him food" is Old Testament doctrine. "Thus shalt thou do unto them in thine enemy" is Old Testament doctrine. "Man liveth not by bread alone" is Old Testament doctrine. "Proclaim liberty throughout all the land" is Old Testament doctrine. "Even as a father pitieth his children" is Old Testament doctrine. "Thou openest thy hand and satisfiest the desire of every living thing" is Old Testament doctrine. "If any man shall rescind his per­ sons, slay to anger, and of great mercy is Old Testament doctrine. "Such sentences are not isolated; they form the very root and source of Old Testament doctrine."
Missions.
By O. U. WHITFORD, Cor. Secretary, Westerly, R. I.

SAVATION AND THE LAW.
(From the Evangel and Sabbath Outlook.)

Salvation and the law of God have a close and vital relation to each other. Divine law is the expression of the holiness and justice of God, as the heirs of his own nature and being. Salvation is the work of saving men from the ruin and death of sin. Sin is the transgression of the law. Where there is no law there is no sin. Where there is no sin, there is no salvation, no Saviour and salvation, for there are no sinners to save. But all have sinned and come short of the glory of God. There is none righteous, no, not one. All need a Saviour and salvation. There is necessity of teaching and preaching the law of God that men may know the cause and nature of sin, and the fearful penalty which comes to the transgressor of God's holy, pure and just law.

Paul says, in Gal. 3: 24, that the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. Immediately after our first parents sinned, the Messiah was promised. In fulness of time he came as the Saviour of men. Thou shalt call his name Jesus; for he shall save his people from their sins. It was transgressed law that brought the only-begotten Son of God to the earth he should die. It was sin, the transgression of the law, that led him to live a life of sacrifice and supreme poverty for thirty-three years on this sin-cursed earth. It was sin and the penalty of sin that made the cup of sorrow and sacrifice so hard to drink. It was sin that opened the door for the great drops of blood in the Garden of Gethsemane. It was the burden of sin, and not the heavy cross that pressed him to the ground. He tasted the awful death on the cross, the penalty of transgressed law that the sinner might be saved from that penalty, through repentance and acceptance of the Great Atoner of sin. The incarnation, the sacrificial life and death of the only Son of God was all because of the violated law of God. We are living in times of no-lawism. But no-lawism is virtually a repetition of sin, of the Saviour's work of salvation.

For what did Christ suffer and die? For what is salvation? To simply save man from the ruin and death of sin? Yes, it is that, but infinitely more. It is to give man spiritual life in the place of spiritual death, purity for impurity, righteousness for unrighteousness, right doing instead of wrong doing, growth in grace for growth in sin, Christian character for sinful character, Christian likeness for the likeness of Satan, likeness and sin. Heaven for hell. Is that all? No. It is to bring him back to the love of God, to fellowship and communion with his heavenly Father. It is to restore him to citizenship under the government of God and to loyal allegiance to the Sovereign of the universe. Parolised of past transgression, he is restored to a loving obedience to the law of God, and the love of Christ who has saved him from the penalty of sin, enables him to fulfill the law. With gratitude to the divine lawgiver and love for his Saviour, he now, restored and redeemed, loyal and obedient. Do faith and grace go away with the law? Nay verily. They magnify, exalt and establish the law. The coming in the flesh, the life, sacrifice and death of the Son of God show with great power how God regards his law and his government. Evangelism means then not only salvation from sin, but obedience to divine law; not to escape from the law, but to be the fabric of divine government, and leave nothing but confusion and anarchy. Divine law is as enduring as is the divine government. The true coming to Christ is a coming not only to pardon, peace and joy in him, but to coming to an obedience to the whole law of God.

What is the rule of a right action and conduct? How shall we know our duty and obligation to our fellowmen and to God? Must we depend upon human ethics and our conscience? No, God has given us his law. Some one has said that relation was the mother of law. When God made man then began relation of man to God, and God to man, and at that time sin began. When God made the second man (in the generic sense), then began relation of man to man. The first table of the Decalogue has regard to the relation, duty and obligation of man to God. The second table of the law shows the relation, duty and obligation of man to man. Divine law is the foundation and interpreter of human rights, the basis of all true civil government, the regulator of society, the principle upon which to conduct business, the rule of all human action and conduct. The pen of the great lawgiver (with his law).
The evidence of love to man is true regard for his rights. When the no-lawist ignores law, does away with law, he leaves man without a rule of life. With no restraint, with no punishment for wrong doing, opens the door for unbridled license, anarchy, communism, socialism and more ills to society and the world at large than were ever in or let out of Pandora's box. The no-lawist, if he could carry out the logical effect of his position, would destroy all human society and government, make void all covenant and law, and even a way away with the divine lawgiver and the divine government. But his theory is false, his arm puny. God lives, the earth is full and the bowels of the same.

From Geo. W. Lewis

The quarter just ended has been one of no special interest, save that several of the friends from the North have been with us and given us not a little pleasure and encouragement.

On Sabbath-day, Feb. 6, our good brother and friend, Rev. H. H. Hinman, who has spent several weeks among the Irish families in Alabama, laboring among the colored people, was present with us, and preached a very interesting and instructive sermon on the theme, "God's children as witnesses for Christ and Bible truth." The sermon was all the more attractive and helpful as the brother, in a parabiblical way, held so closely in his reasoning to civil courts, with their subjects on trial, the witnesses, the testimony, the attorneys and the judges or jury's decision, about which we are all so familiar. He started with the thought that Christianity is now on trial. This was followed by:

1. All Christians are witnesses of some sort.
2. The danger of false witnessing.
3. Some of the common ways.
4. True testimony implies: (a) Telling only what we know in Christianity, no less than in civil courts. (b) Consistency of testi­mony. (c) Uniformity of testimony, all witnessing to the same things. (d) Testimony not dependent on earthly wisdom of the witness. (e) Testi­mony must sustain the attorney's (pastor's) plea.

All of which, with its natural development, was indeed intensely practical, and long to be remembered. On March 27, he was with us again and preached on, "Abiding with God, and what that implies." This also, was a very practical and helpful sermon. Although we change to us, and the good people of Hammond have become much attached to our venerable brother, and wish him much comfort in his declining years. His second visit here was of a business character. He is now with his family in Oberlin, Ohio.

Nortonville, Kansas, has also had its repre­sentatives here for several weeks, in the per­sons of Mr. and Mrs. Oliver Davis and Ed­ward Hum Mell, brother of our esteemed member, C. H. Hum Mell, who came from Nor­tonville some two years ago. Another brother (Frank Hum Mell, of Philadelphia, Pa.), has recently moved here. He is, and is now engaged in business with our worthy townsman, O. J. Muncy. These visi­tations and additions all serve to encourage us and make life happy and profitable.

Our village school has just closed with an interesting program. The graduating class consists of two fine young ladies, two of whom belong to our church—the Misses Alice and Anna Muncy. Our village election took place this week, giving us a good and substantial Law and Order Board for 1897. The crop prospect is not up to the usual in this year, but having enough of corn, hay, wheat, beans, and the common ways. Not only this, but the cold of the North has kept the prices down also. The health of the community is usually good, save that of our senior deacon, Bro. E. W. Irish, who is in a critical condition with cancer of the bowels.

As to church work and spiritual health, we may say that we have pretty much passed through the usual and natural reaction following our extremely interesting revival meeting, under the direction of Bro. Saunders, and while, as usual, some have lost their high tension and great zeal, so manifest in the re­vival services, yet, on the whole, we are attending to the various departments of Christ's kingdom with unabating zeal and a reasonable degree of success. Many of us still feel the inspiration of our association and re­vival series, and the Lord of the harvest keep us in this good way.

Our trip to Beauregard, early in the quar­ter found the church work somewhat broken up by sickness, and a heavy storm forbade our holding our usual Sunday service, which
is generally largest of all. But the good people seemed to appreciate our visit and words of counsel, even under these unfavorable environments.

Brethren, pray for them and for us that we may not weary in well-doing.

Hammon, Ia., April 9, 1897.

FROM S. R. WHEELER.

Another quarter has passed in quiet, regular church-work. As in other parts we have been free from the severe sickness in our city. Measles, mealeases, was the cry in all quarters. The school-rooms of the lower grades could hardly be kept running. More than 50 per cent were out. Among our own people, one sister, aged 71 years, and two brethren past middle age, heads of families, took the measles and were seriously sick for a time. Several of our young people and nearly, if not quite, all of our children, had them with more or less severity. Also, we have had the "la grippe." This has made close times for some of our families who depend on heavy team-work for a living. Altogether, our congregations have been unusually small a portion of the time.

Our quarterly church meeting occurred on Friday and we were quite encouraged on account of the very good attendance and the interest taken in church matters. By the grace of God we expect to become stronger and more efficient.

At the last meeting of the Boulder Minister's Union looking to appointment, I read a paper concerning the Sabbath. This paper showed that Biblical scholars agree that the Seventh-day Sabbath was the Sabbath in the New Testament times, observed by Christ, than by the Pharisees, and that the Sabbath had no binding force on us now. It is a pleasure to meet with these brethren in this minister's meeting. They are good, charitable, sympathetic brethren. The Lord hasten the day when all his watchmen "shall see eye to eye."

During the quarter I made a visit to Denver, Ogden by train and three days. It kept me busy to get around and see all who regard themselves somewhat under our watchcare, and enjoy these pastoral visits. I very much wanted more time with one person, but so much time was consumed in finding him, that we had less than a half hour for conversation, and he in the midst of work requiring steady attention.

It is a pleasure to do this work for God, even though the greatness of the work and the discouragements and anxieties accompanying it are sometimes felt with overwhelming force. But we find "God is our refuge and strength, a very present help in trouble." Also, we take much comfort in the words of the inspired Psalmist: "The angel of the Lord encampeth round about them that fear him, and delivereth them." Also, it is a privilege to pray in the words of the poet:

"Jesus, Saviour, pilot me. Guide me on the tempestuous sea. Unknown waves before me roll. Help me with unceasing prayer. Master of my soul. Guide me to the haven of my rest. Teach me to love and fear thee, Jesus, Saviour, pilot me.

Boelher, Col., April 1, 1897.

FROM LEON. D. BURDICK.

The past three months have brought to us very changeable weather, but the spiritual atmosphere of our church and people has not been thus, but now, five months after the glorious work of God. The Sabbath, now a spiritual thermometer has at last time registered near zero. There is a general feeling of brotherly love and a great desire on the part of nearly all for not only spiritual growth, but the extension of God's truth and the up-building of his temples. We have had our share of la grippe and hard colds, but no serious cases among our people. The attendance, especially upon Sabbath-day, has been excellent, considering the sickness and bad roads and weather.

We greatly miss from our midst Bro. Irvine Davis and family, who moved to Milton last fall, but we are rejoicing in the return of Bro. Smith Van Horn and wife and W. L. Van Horn and family, who have moved here from Grand Junction. They are zealous Christian workers and are a great help to us.

Our Sabbath-school is doing excellent work, especially among the children, of whom there are fifty in the Sabbath-keeping families.

We have a strong Y. P. S. C. E., which has been doing excellent work in holding prayer and conference meetings every Sabbath P. M., and these have been enthusiastic meetings. They have held several socials, of a purely religious tone. The last Sabbath in the quarter they prepared a literary programme, on the subject of modern ethics; another programme on Missions is under preparation for Sabbath P. M., April 24.

The people here have been very kind and helpful, both in temporal and spiritual things. In weakness, we have tried to preach the Gospel of Jesus Christ, and the brethren and sisters by their prayers and interest have done much to hold up their pastor's hands and have lightened many burdens. Our church prayer-meetings on the evening after Sixth-day are spiritual Bethels, and we hope the spring openings will be well attended. Pray for us that our labors together in the Lord may be greatly blest in the building up of this church and people in self-denying Christian activity and Godly piety.

Gladwin, Ia., April 15, 1897.

MISSIONARY BOARD MEETING.

A regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in Westerly, R. I., April 21, 1897.


The Corresponding Secretary reported having edited the Missionary Page in the San cuary Recorder, of importance to the duties of Associate Editor of the Evangel and Sabbath Outlook since March 1, 1897; preached 15 sermons and given three addresses; received 305 communications and sent out 448; in connection with the Corresponding Secretary of the Truth Society, issued a circular letter of appeal for funds in behalf of the two Societies; and served on several committees.

The Evangelistic Committee reported 20 weeks of labor performed, 162 sermons and addresses presented to congregations of from 8 to 300; 70 prayer-meetings; 244 visits and calls; 9 baptized and 4 added to the churches by letter.

The receipts on the field have been $142 93, expenditures $476 73.

Orders were granted for all bills where regular and systematic canvass has been done, and the Treasurer was authorized to pay all others, when the proper reports were received.

The Treasurer reported receipts for the quarter to be:

Balance from last quarter..........$ 314 52
Receipt in January..................701 82
February............................451 19
March...................................525 10
Loans...................................7,000 00

Total receipts........................$3,470 91
Expenditures including payment of loans..........9,229 54

Balance in treasury March 31..............241 87

The Committee to whom was referred letters from our missionaries in China, concerning a gift of land from Mrs. Ng, reported recommending the acceptance of the gift; that if the Board should think it wise to receive some part of our mission to Li ei-loo, 00, and of the opinion of the Committee that it should be the medical department; that in view of the present depressed condition of our finances they did not think it wise to increase expenses on the China field at present.

Geo. J. Cran dall, Sec.

THE RELIGIOUS PAPER.

How any well-regulated family can get along without it, is perfectly astounding. As regularly as the head of a house lays in his winter's supply of coal or wood or potatoes, he should subscribe for a pure, sweet, sound and vigorous religious weekly.* It will provide him a nice variety for his Sabbath reading. It will keep him posted on what the world is doing. If large at which to large he belongs is doing. It will enlist his interest and zeal in home and foreign missions, in works of benevolence and charity, in all manner of religious enterprises in which he can take an honor to have a hand. It will keep his eye on the Spiritual thermometer; and he can see with half a glance the doings on the spiritual side of the world. As the eye to eye it advocates, and be trained to efficiency in working for it.

In a word, it will come as a welcome weekly visitor whose silent ministry of good in every home cannot be over-estimated, but whose potent influence in arousing to unceasing activity in the work of God will be manifest to all. Indeed, how any enterprising family can manage to keep house without it, is beyond my comprehension.

As the prayer paper, it will also have a high moral character; it only costs 2 cents a year; it only costs 2 cents a year; it only costs 2 cents a year; it only costs 2 cents a year; it only costs 2 cents a year; it only costs 2 cents a year;

*W. L. Clarke, Pres.

GEO. J. CRANDALL, Sec.
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Woman's Work.
By Mrs. H. P. Boker, Watervliet, Main.

Some one has said, "The promises of God are the moulds into which we pour our prayers." How true it is that we can only lift up our eyes in faith to God, when our feet stand upon his promises. In the marvelous deliverance of Peter from prison and from the hands of the cruel Herod, we have a wonderful illustration of the power and efficacy of united prayer. Does it indicate a lack of faith in God's power and willingness to hear and answer our petitions if, when the answer comes, we manifest surprise? Let us learn a lesson of faith and trust in our loving heavenly Father from the life of Peter which we have just been studying. When Dr. Judson was dying, he said: "I never prayed sincerely and earnestly for anything but it came, in some shape; probably the last I should have devised, but it came."

The Primary Union.

By Mrs. J. P. Normer.

The Primary Union is an organization composed of the superintendents and teachers of the primary department of the Sabbath and Sunday-schools of the different denominations. There are sixteen different churches represented in the Union at Plainfield, N. J. The object of the Union is to introduce the best methods of presenting the lessons to children, to receive and give advice and sympathy, and to discuss topics of general interest relating to the work.

The conception of a Union is not a new idea, as the Union at Elizabeth, N. J., celebrated its twentieth anniversary during 1896. All Unions are auxiliary to the State Primary Council, which is made up of the State Secretaries of Sunday-school work, embracing one representative from each Local Union, and others prominent in Primary work. The meetings of the Unions are held, the sessions lasting but one hour. The programs are arranged for the full quarter, and are furnished to the members in printed form, thus giving each teacher ample time to prepare for the teaching of the lesson or topic assigned her.

Each session is opened with devotional exercises, conducted by one of the members, which are followed by the presentation of the lesson. The teacher assumes that the members present are her little boys and girls in her own school. She is supposed to use what she considers the best method of presenting the lesson to make it the most impressive, calling to her aid the sand-map, black-board, symbols, objects, scisor-work, and building-blocks, any or all, according to her best judgment, but always presenting the lesson in the form of a story.

After the close of the lesson the membership enters into a general discussion of some topic connected with primary work. Such lines as Responsibility, Discipline, Teaching, Prayer, How to gain attention, Can too much object be placed on the pupils' work, etc., are freely discussed, and a score or more of others, all of great interest and value to the Primary teacher, are thoroughly discussed, and the best results retained and carried to the children.

At times, in place of discussion, a course of reading, bearing on the work is "taken up," such as Teaching and Teachers. A Study of Child Nature, The Point of Contact, etc.

Once during the year the Union plans for and holds an Institute, seeking a full attendance by inviting members from other Unions. At such times we listen with the deepest interest to such teachers as Miss Annie Harlow, of John Wannamaker's renowned Sunday-school, who holds the attention of nearly two hundred little people to the lesson story; or to Mrs. Clarke, the pioneer in black-board work, as she tells with what trepidation she made her first drawing before the school; while Mrs. J. W. Barres, of the Interdenominational Institute, illustrates an improved method of teaching the children to sing.

Many other enthusiastic and consecrated workers, who are full of the knowledge and love for the children, inspire us to attempt greater things for the culture of the little ones.

This studying of the children's needs from week to week, causes one to feel the importance of beginning right in the training of the spiritual life of children. It enables one to tell more simply that sweet old story; it brings before us our own responsibility, and we are made to feel that it is all-important how we attempt to teach His truths.

We are made to realize more our personal influence, not only for the one hour on the Sabbath, but at all times, remembering that seeds are being sown that will bear fruit in the coming years of God's children.

It is through the Union that we learn about the Summer School of Methods. Last summer there were three of these schools held in the state of New Jersey, running one week, and being conducted by the most capable and experienced Primary workers. I wish all teachers in our Sabbath-schools could receive the impulse and strength which come from thus mingling together; this heart to heart sympathy.

It is priceless in building up and enlarging the Christian character.

Plainfield, N. J.

-A PEA FOR JUNIOR SOCIETIES.

I want to put in a plea for the boys and girls of the Junior Societies, that the parents will interest themselves in the study of their Topics and so supplement the work of the Superintendents. I would like to suggest that the mothers meet at some hour convenient for all, perhaps at the same hours of the Junior meetings, and study the topic one week ahead. Give it a thorough study, looking up all the Bible references and following out the different lines of thought from the topic, so as to get a full understanding of the subject. The meeting with a prayer service in which fervent prayers are offered for the parents, the superintendent and for the children, all that may have a clear idea of the meaning of the sacred Word and a willingness to follow its teaching. Then let each mother devote some part of every day to helping her child in the Bible reading and study, in developing thought upon the subject and in learning to frame petitions from the heart.

A little boy after reading "Bunyan's Pilgrim's Progress," said his favorite character was the characters he liked best. She replied, "Christian, of course, he is the hero of the story.

The dear child responded, "Mother, I like Christiana best, because, when Christian set out on his pilgrimage he went alone; but when Christians started, she took the children with her."

Dear Christian mothers, take the children with you! Leave nothing undone that you can do to instill into their young minds the beautiful truths of our blessed religion. Better give them plain food and fewer pretty clothes that you may have time to search the Word and gather the thought of God and the loving expression of it, so that you can put it into words easily understood by the little ones.

E. A. Ashaway, R. I.

"WHAT SHE COULD.

(From the following article for the "Shut-ins") was designed for the paper of April 12, but was inadvertently omitted.

An invalid, who had long desired to become a missionary, asked her Heavenly Father to send in her place some one she dearly loved, so that she might constantly hear upon the heart, making her joys and sorrows her own. She felt that they could be laborers together, and also reap and rejoice together.

When Miss Susie Burdick was in the home land, she encouraged one of our "Shut-Ins," by kindly saying that she might, perhaps, help in the China Mission, by her prayers as much as she could by personal labor, and I have thought that this is the best way for feeble persons, and those of little means, to encourage our noble workers, but do not forget to aid the work with pennies, if you can.

"When thou lookest on the woes of man, Be not disheartened, and say 'Not worth the effort,' Or ask, 'How, Lord, can I do ought to aid'? Offer thy little and God shall multiply To thee and them the gift of ready love."

I think that every "Shut-In" longs to be a help and comfort to some one. We may not be able to do what we would like to do, but we can do something. "Not what she could not do, not what she thought might be done, not what she would like to do, not what she would like to do if she had more time, not what somebody else thought she ought to do, but what she could." - Alba.

Benevolent Society of Shiloh, N. J.

The Secretary of the Eastern Association has asked us to furnish an article for the Record, as to what we are doing, etc.

I should like, first, to say something as to what has been done. In looking over the old book, I find the Society was organized in 1860. They sewed for the members in the Society and out of it, helped the China Mission, sent boxes and barrels of clothing to many different places, furnished cushions, carpet, etc., for our church improvements, and even taxed themselves, when funds were low. Believe the beginning of the ten-cent suppers was in September, 1875, when the preacher, in company with two ladies, met to stay at the close of their meeting, and pay ten cents. They did what they could.

We held our meetings once a month, from house to house, going early in the afternoon, and have our business hour at 4 o'clock.

We piece and put together quilts, and often quilt them, though we find a more ready sale without quilting; make sunbonnets and darning-bags; also, sew for any one who wishes us, for so much an hour, or for carpenters, per pound. Last year, five members in alphabetical order furnished a ten-cent suppersuppers.

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once a month, through the year, usually taking in from five to ten dollars, according to the time of year, and if evening is nice. Our Fourth of July supper, with ice cream, is a monthly banquet brought home to us.

We are doing what we can for the different denominational works, endeavoring to help all we can, and so help along the cause of Christ, believing that in so doing we are pleasing him, and, in a small measure, helping to bear the burdens.

SECRETARY.
April 10, 1897.

ABOUT THE BOYS' SCHOOL.

None of the Woman's Board being privileged to attend our last Conference, a letter was sent to the Secretary of the Missionary Society, inquiring about the outlook for the Boys' School, and whether we should continue work for it during this Conference year. The Secretary, being on a tour among the churches, did not get a reply to us until October, and thinking it not advisable to delay our work, the usual apportionment was sent to our auxiliary societies. The Secretary wrote, that, no doubt, the first effort of the Missionary Board to secure a teacher for the Boys' School this fall, if possible, or as soon as possible, and urged us not to relax our interest as a Board, or work, for the Boys' School; also suggesting the raising of five hundred dollars for it, as last year. Word was immediately sent to our societies that their apportionment would not be increased, but urging them to share their gifts with the Boys' School. On this plan they have been working this year and it is to be hoped that we shall be able to report the full five hundred dollars raised by the close of the year.

MRS. ALBERT WHITFORD, Cor. Sec.

SHOULD MINISTERS HAVE A COLLEGE EDUCATION?

Bishop John H. Vincent of the Methodist Episcopal church, founder and sustainer of the Chautauqua schools, is urging now, with characteristic zeal, a scheme for "A Non-Resident School of Theology." In The Methodist Review (March-April) he presents a four-year curriculum for such a school, and follows it with a vigorous plea for an educated ministry. The bishop pleads for a thoroughgoing, vigorous language about uneducated pulpits and vulgar lay officials which he has before used in addresses before conferences, and which has at times aroused intense indignation. He begins his plea by claiming that the early apostles were trained from boyhood in the best literature of the world—that of the Old Testament. They had a special course of training under the greatest of all teachers—Christ. They had "the highest result of a thorough education," and, unlike the rabbis, had "the vital knowledge of Old Testament history."

The early Methodist preachers "were not unlike the early apostles in their preparation, their power, and their effectiveness." They "did not gain their power by being students, but because of power they became students." The bishop claims that, as the early Methodist increased, so, has the Bishop thinks, been perverted.

He says:

There are young men in the ministry of the church who have come from farms and shop with little or no knowledge of college work, and yet are as to some things, as well-informed as some of the elders, as to its value as a vehicle of thought, and the enlarging and refining contents of its literature. Such men are neither readers nor thinkers. Under the pressure of a "revival," through an ambition to be ministers, and to be at once in the field 'serving souls,' they drop plow or plane and seek, by the shortest possible route, professional recognition. . . . Once in the annual conference they are in the saddle of death—by the day of death something toward personal sanctification, to be called grace, but often too much in view of what they are, and of what they do, and of what they have failed to do. This low standard is held in the conferences by the presence of "pastors" of official boards with men of their own comparatively low type, who, as stewards, class-leaders, and tracturers, are often lacking in tact, unwise ideals, narrow prejudices, and parsonishous spirit. We cannot expect cultured men and women, nor do we, for the day, to be interested in a church where books are permitted to preach and where such laymen as we have indicated have official places and are allowed to speak. We are as destitute of the right to fill up and build up the church; where wantonly is spoken of a very weak sort is substituted for spirituality; and where ecclesiastical authority becomes a humbling tyranny.

Bishop Vincent does not, by any means, assert that men can be educated only through the seminary or the college, but he dwells upon the advantages of the college course for all ministers, whether they enjoy seminary advantages or not. His considerations urged by him are these: the college man commands the increasing respect of society; every minister should, know, through college training; just what science does and does not teach; the college man can inspire the youth of his congregations to pursue an educational course. He continues as follows:

There is also a type of manhood fostered by college training which the ministry needs for the sake of its largest social influence. Why is it that so many university students in the theological department are looked down upon, sometimes with ill-concealed contempt, by the church? Why do all desire for the p r jects which spring from what is called "the natural heart" against the spiritual kingdom and its objects? There is often something characteristic in the typical minister and in the "theology" which repels strong, stalwart, genuine men in college and in society. The teacher is a professional man, dependent, educated by charity. This self is not at all ground for his disparagement; but there are a few ministers who were once theological students supported in this way, by individuals or societies who up to this day have never paid even the interest on the loan by which they were able to take their theological course. What is still worse, they have not paid that. They marry, they have children, they buy books, they ride bicycles, they take summer vacations, but seem to have no money to carry them through the rest of the year. There is often something of the funds by which they were educated for their profession. There is among a certain class of ministers and of candidates for the ministry a tone of servility which perhaps these processes of professional education produce; a readiness to accept gifts of money; the habit of soliciting discounts because of their office; and consequently the cultivation of the transpiring and habit among men whose office of the highest, most independent, most manly type of manhood. Life in the college sheds color on this false and unfortunate estimate of the ministry.

The theological student who has never taken a college course is always at a disadvantage. The foundation of all his culture is in all the world, in danger of building on the sand. He is doubly in danger of two-emphasizing certain branches or departments of the work, in other words, making the college man of the most equal, in greatest danger of being a crank and hobbyist. He sees in part the world of learning. He studies a little New Testament Greek, but he knows nothing about Greek as Greek. He studies Hebrew a little, but he knows nothing about the Semitic languages as Semitic. He knows nothing of the underlying forces in the Semitic civilization which have affected the historic development of the world at large. Men thus hurried into the ministry too often marry in haste. They may spend their money. Their wives, their children. They see the world; they do not pick it up in the immature years, as in many cases unqualified to fill the pastorage and help the pastor.

What is the effect of the training of the men who are to represent the Christian Church in this enlightened age, and who are to impress society with the nobility of Christian manhood? Let men wait before entering the ministry. There is plenty of time. Jesus at twelve years of age astonished the leaders in the temple.

In our time, if we could, we would have made him a "boy preacher" and sent him through the land as a flaming herald. He, with divine wisdom, retired to Nazareth and remained in it for eight years; the "subject" to his parents, a student of nature and of the Holy Scriptures; and waiting for the ripening of character. At thirty three of age he goth on his mission. The ministry of the age may learn wisdom from his example.

The Bishop then proceeds to speak appreciatively of the many advantages of non-resident theological students, such as the Itinerants' Club and summer schools of theology, and expresses the hope that the church colleges may institute a sort of university-extension plan for the especial benefit of young ministers.—Literary Digest.

THE SUPREME QUESTION.

By D. C. W. Xyterence.

The supreme question, which should be presented to and urged upon every unawed man and woman, is, "Where will you spend eternity?" You will spend it somewhere. You cannot snuff out your life when you die. You cannot reduce your soul to nothingness, at least not in the future by any effort or series of efforts which you can make. You must continue to forever exist in some place and in some state. What will be your state after you shall leave this world, and what sort of a world will it be? Is it for you to God, and what world wants you to accept at last decide at some time. Why not decide now that your place after leaving this world shall be in heaven and your eternity shall be there? Rev. Dr. B. H. Carroll, in a sermon, earnestly says:

"Brother, is your name written? Are you a son of the Kingdom? Will you have a place in that unbroken time? Will you be of the number that shall pluck the fruit of the tree of life that stands by the sparkling stream of the water of life? Will you be of the number that shall cast their crown at the nail-pierced feet of the Redeemer and say, 'Not unto us, O Lord, but unto thy name be the honor, and glory, and power and dominion forever'? It is a question of supreme moment as to whether you will enter heaven, and the question gathers new importance and weight with every year in the neglected thought, that, if not there, then where? Where? There are but two places. You will be up there, or down yonder.

THE FIRST RAILROAD IN AMERICA.

Gridley Bryant, a civil engineer, in 1826, projected the first railroad in the United States. It was built for the purpose of carrying granite from the quarries of Quincy, Massachusetts, to the nearest tidewater. Its length was four miles, including branches, and its first cost $50,000. The sleepers were of stone, and were laid across the track eight feet apart. Upon rails of wood, six inches wide and an inch and a half thick, and a quarter of an inch thick, were spiked. At the crossings stone rails were used, and as the rails of wood in thirty years' time were replaced by others of stone.—May Ladies' Home Journal.

The tobacco habit is one of the most conspicuous blunders upon our modern civilization. No apology can be offered for it which would excuse it. The habit is of itself; the opium habit, the cocaine habit, or the rauwolfia habit. It is to be hoped that the government will consider it, as the social men as a class will set their faces earnestly against poison habits of every description. Then, and not until then, can we hope for the beginning of a general reformation on the part of the nation.—Bacteriological World.
Young People's Work

By Edwin Shaw, Milton, Wis.,

OPTIMISM.

Turn the leaves of your memory volume
Each day that you live;
Treasure up in mind the precious thoughts
Inspiration should give.

The smile that shone o'er your cradle
Was sent you for good,
And in long after days of heart-hunger
Will furnish you food.

The love that illuminated your spirit
Once in your youth stole in,
Was meant to distil a sweet fragrance
That blossoms day by day.

The doubts that shadow your pathway,
Through maturity's hour,
Are given to prove beyond question
Your weakness of power.

The long days of waiting for heart's ease
Have a purpose to fulfill,
And through patience and perseverance,
In comforting end.

Every lesson the Infinite sends us
Be a precious one,
Though seen through a glass now but datly,
Revelation will come.

DETROIT, Mich.

WORTH READING TWICE.

If a man is a Christian, he had better be one right through, and in all companies. If he is a minister, he had better be a minister, and not try to be a man of the world (in the average sense), but rather walk hand-in-hand with everybody. If he is a man, this will all appear in good season from under any cloth, and in long run the advantages of being a minister are greater than the advantages of being a little of everything else.

TRYING TO CARRY OUR FAITH JUXTIALLY, CATERING TO SOME WORLDLY PERSON BY BEING FLIPPANT ABOUT SOME SACRED THING, OR JOSTING OVER SOMETHING OF MATTER, OR DISCOURAGING DECORUM AND REVERENCE JUST TO SHOW THE WORLD HOW MUCH WE CAN BE LIKE IT AND YET BE CHRISTIANS, IS ONE OF THE MOST SICKENING THINGS IN THE WORLD TO THE UNBELIEVING ONLOOKER. IN HIS HEART HE DESPISES US.

THERE IS A GREAT DANGER THAT THE MAN WHO BELIEVES THE LEAST SHALL COME TO BE CONSIDERED OF THE MOST PLEASANT LIFE, WE OFTEN THINK WHICH THE WORLD, SPITE OF ALL ITS FAULT-FINDING WITH OUR GLOW, YET EXPECTS US TO MAINTAIN, AND EVEN HOPE WE WILL MAINTAIN.—Sunday School Times.

PRETTY IDIocy.

Every now and then a conscience among the men and women who live easy, thoughtless lives is stirred, and some one looks up anxiously, holding up some one of the pretty idiosyncracies in which such people spend their days and nights, and says, "Is this wrong? Is it wicked to do this? And when they get their answer, "No, it is not wicked," then they go back and give their whole lives up to doing their innocent little piece of uselessness again. Ah! the question is not whether that is wicked, whether God will punish you for doing that. The question is whether that thing is keeping other better things away from you; whether behind its little bulk the vast privilege and dignity of duty is hid from you; whether it stands between God and your soul. If it does, then it is an offense to you, and though it be your right hand or your left eye, cut it off, and lose it, and cast it from you. The advantage and joy will be lost in its absence, for you will miss it very sorely, but in what its loss reveals, in the new life which lies beyond it, which you will see stretching out and tempting you as soon as it is gone.—Phillips Brooks.

MAKE A SCRUB-MOON AND KEEP ALL THE MATERIAL YOU COLLECT UPON SABBATH-OBSESSANCE AND KINDRED TOPICS.

KEEP YOUR LOCAL PAPERS SUPPLIED WITH ALL THE LATEST NEWS AND PERSONALS OF GENERAL INTEREST CONCERNING SABBATH REFORM.

THE FOLLOWING IS THE BICYCLE PLEDGE WHICH IS RECOMMENDED BY THE SABBATH REFORM BUREAU: "I promise that I will not use the bicycle on the Lord's day to attend meetings, runs or races; not for mere pleasure riding, not in such a way as to interfere with public quiet, personal rest, and divine worship. There is no self-respecting young man who cannot take this pledge, and its wide circulation would do much to stem the tide of a very prevalent and dangerous form of Sabbath-desecration. It does not interfere with the use of the bicycle as an agent in religious service or church attendance on the Sabbath.

—Pacific Coast Endeavor.

Dr. King, the professor of Hebrew at Aberdeen, once had a book presented to him on some abstruse subject. He read it patiently for a long time, but could make neither head nor tail to it. "But I," he used to say, when he told the story, "I was a match for that fellow. I sent him in return a copy of my work on the Trinity."—Christian Life.

In the Boulder Society sickness has somewhat interfered with the attendance, but they are not discouraging; the work will be made more enjoyable in the future. On March 20 and 21, a heavy fall of snow rendered teaming in the mountains impossible for a time. Once in January and once in February the Society held successful socials, dividing the proceeds for the Ladies' Aid Society, who assisted them.

Evangelist E. B. Saunders, assisted by C. S. Sayres, has been holding evangelistic services at Walworth during the past few weeks. Good interest prevailed; seven went forward in baptism, four of these Juniors. God bless our Juniors! There is always a feeling of gratitude when a person verging toward age turns to Christ as his refuge, and how much greater is the joy when young persons, with all their lives before them, accept Christ's love and guidance. This love turns them around and shows them upon what dangerous ground they were standing.

A NUMBER OF THE SOCIETIES HAVE NOT YET REPORTED THE AMOUNT OF THEIR PLEDGES FOR 1897. THIS INFORMATION IS DESIRED, ALSO THAT THEY MAY BE ABLE TO_GLASS THEIRresses POSSIBLE BY JULY FIRST. KINDLY ATTEND TO THIS AT ONCE. THE YOUNG PEOPLE ARE INTERESTED IN THE OTHER SOCIETIES, YET IF SOME COULD BUT REALIZE THAT THEIR DOINGS ARE OF INTEREST, THEY WOULD SOURELY SEND ITEMS TO THE MIRROR MORE FREQUENTLY. IT IS PREFERRED YOU SEND THESE ITEMS TO THE SECRETARY OF THE PERMANENT COMMITTEE (285 West Third Street, Los Angeles, Cal.), YET IF YOU HAVE NOT SENT THEM, FEARING THEY WOULD BE TOO OLD BY THE TIME THEY REACHED THE PUBLISHER, YOU MAY SEND THEM DIRECT. YOU ARE ONLY ASKED TO CONTRIBUTE TWELVE ITEMS A YEAR. NO OBJECTION WILL BE RAISED TO MORE THAN TWELVE CONTRIBUTIONS.

The Milton Christian Endeavor Society elected the following officers, April 3, for the next six months: President, J. D. Clarke; Vice-President, Pearl R. Croleby; Recording Secretary, Bessie Clarke; Treasurer, F. L. Shaw; Corresponding Secretary, L. B. Babcock.

R. B. Tolbert and H. C. Van Horn, students at Milton College, spent the spring vacation at Fish Lake, Wis., holding gospel meetings. P. W. Johnson also accompanied them, to assist them, but was called home by the death of his mother, in Southern Illinois.

The Marlboro, N. J., Christian Endeavor Society holds its weekly prayer-meetings Sunday evenings. After the prayer-meeting the pastor, Mr. Stapp, preaches a discourse on some phase of the abstruse subject. The meetings grew a revival that resulted in a general awakening of the community, and a number of conversions. The business-meetings are held monthly at the Academy, in connection. We have pledged the same amount for denominational work as last year. Six young people are preparing themselves for a Demorest Contest, which will be held on May 18.

As a father in a garden stoops down to kiss a child, in the shadow of his honesty and loving-kindness, he may indeed make the kiss of his infinite and everlasting love, Talmage.
A LITTLE BROWN SEED.

A little brown seed, way down in the ground,
Was always so hard he knew, he still,
Till the robin called in a voice so shrill:
"Wake!" said the robin; "oh, Johnny—jump up,
You're late; it's most time for sweet buttercup.
You know, my birdie, you know;
Johnny, jump up, jump up and grow.

So Johnny awoke and pushed out of bed,
First o' the morning, then yellow head.
It made him so happy to see the sunlight,
He bowed to the robin and said, "You were right."

—Child Garden.

DICK'S FACT.

"Teacher told us," said Dick, quite out of breath from running so fast, "to bring a fact to-morrow to school to tell about."

"A fact?" said his mother. "What is that for?"

"So that we will know how to use our eyes and talk for God," explained Dick, stretching his own eyes very wide-open.

Mother laughed and said: "Well, Dick, it's a fact I'm very glad that you are home, for I need your help very much to run down town to the market, to the post-office and to the store."

When Dick got home with all the things in his express wagon, supper was ready, and after supper he helped his mother with the dishes, so that sister could study her geography.

Then it was bedtime, and the next morning he was so busy that he forgot all about his fact until he was almost at the school-house.

He stopped to think about it, and just then a window in a little white house across the street flew open and a voice cried out:

"Dicky, boy, come here. I want you to show me something."

Some dear friends of his lived here, and it generally meant delicious sugary cookies when they called to him. So he went in very willingly, for the school-house clock told him that he had plenty of time.

Miss Amelia could not walk without crotches, and Dick felt very sorry for her. She sat in her wheel chair now, and she rolled it over by the window. Dick's mother went to get the cookies, and there on the sunshine pane was a great crimson-and-black butterfly.

"I found this," said Miss Amelia, taking a brown pod from the mantel shelf, "last fall in the porch, and I threw it in my work basket. Last night I could not sleep, for I thought that a mouse was scratching, and this morning we found the pod open and this lovely butterfly. This is a cocoon, Dick."

"Oh, I'll have that to tell for my fact!" said Dick, stuffing his pockets with the cookies.

"Thank you."

So when the teacher called for facts, Dick stood up very straight and said: "Miss Melia, my friend who gives me cookies, found this pod on her porch last fall, and when it was in her heart a long time it turned into a butterfly."

The scholars laughed a little, but they were much interested when the teacher explained about the caterpillar, the cocoon, and then the butterfly. Dick had not understood.

OUTLOOK.

WHICH GAVE THE MOST?

Three children brought a gift to the hospital for sick children one day.

Percy Wilson brought a splendid rocking horse, for which his rich father had paid. It had a lovely mane and a long tail, and there were beautiful reins and a comfortable saddle.

Every one said, "How kind, how generous, of dear little Percy!" and the matron thanked and praised him for his expensive gift.

Elise Payne brought a doll, a musical top, a tea set, a toy organ, a farmyard and a doll's house. She had cleared out an old cupboard and gave the poor children a number of toys she did not care for and would not miss.

Willie Bloom was a poor boy himself; he had saved two pennies in his money box to buy himself a little plant; but he made up his mind to go without the flower himself, and he carried the little pot to the hospital and left it there for a crippled child.

Who gave the most? Let us try to hear this little tale in mind when we are inclined to think ourselves liberal and generous; let us ask ourselves whether our present has meant any self-denial.

—Christian Observer.

KILLING THE DRAGON.

A little boy, four years old, was much impressed by the story of "St. George and the Dragon," which his mother had been reading to him and his sister, and the next day he said to his father:

"Father, I want to be a saint."

"Very well, John," said his father; "you may be a saint if you choose, but you will find it very hard work."

"I don't mind," replied John. "I want to be a saint and fight a dragon. I am sure I could kill one."

"So you shall, my boy."

"But when can I be one?" continued the child.

"You can begin to-day," said his father.

"But where is the dragon?"

"I will tell you when he comes out."

So the boy ran off contentedly to play with his sister.

In the course of the day some presents came for the two children. John's was a book and his sister Catherine's a beautiful doll. Now John was too young to care for a book, but he loved dolls, and when he found that his sister had what he considered a so much nicer present than his own he threw himself on the floor in a passion of tears.

His father, who happened to be there, said, quietly, "Now John, the dragon is out."

The child stopped crying, but said nothing. That evening, however, when he bade his father good night, he whispered, "Papa, I am very glad Catherine has the doll. I did kill the dragon."

—Presbyterian Review.

HAPPIEST BOY IN THE KINGDOM.

Once there was a king who had a little boy—whom he loved. He gave him beautiful toys to live in, and pictures, and toys, and books. He gave him a little boat to row on the lake, and servants. He provided teachers who were to give him knowledge that would make him good and great.

But for all this the young prince was not happy. He wore a brown wherever he went, and was always wishing for something he did not have.

At length, one day, a magician came to court. He saw the boy and said to the king: "I can make your son happy, but you must promise a great price for the secret.""Very well," said the king, "what you ask I will give."

So the price was paid. Then the magician took the boy into a private room. He wrote something with a white substance on a piece of paper. Next he gave the boy a candle and told him to light it, and hold it under the paper, and then see what he could read. He then went away.

The boy did as he had been told, and the white letters turned into a beautiful blue. They formed these words: "Do a kindness to some one every day; the prince made use of the secret, and became the happiest boy in the kingdom. —Sunday-School Gem.

A BOY WANTED.

This is the notice that is often seen hanging in a store or shop window. But every man who wants a boy wants the right kind. He wants a boy that he can trust, and that is able and willing to do what he wants done. What is the kind of a boy a man wants when he puts the card, "A Boy Wanted," in his store, what kind of boys does God want the boy to serve for him?

First of all, he should be a Christian boy. Such a boy will be attentive at Sabbath-school. He will attend the church services where he is, and listen to the preaching of the minister. But in his life what kind of a boy will he be? He will be a Christian. Now take each letter in that word: the kind of a boy a man wants when he puts the card, "A Boy Wanted," in his store, what kind of boys does God want the boy to serve for him?

"B," he will be a noble boy.

"O," he will be an honest boy.

"Y," he will be a refined boy.

"A," he will be an industrious boy.

"W," he will be a studious boy.

"E," he will be a truthful boy.

"N," he will be an independent boy.

"T," he will be an attentive boy.
Home News.

New York.

DRUYTER.—The Quarterly Meeting held here April 23-25, was one of unusual interest in its preparation and in its results. The Advisory Committee of our church recommended that a full program be published in the Gleaner, the village paper, by the courtesy of the editor, so that all the community might know the order of exercises and the themes of the sermons. They also suggested that special prayer be offered for those who attended the meetings and that all seek to help as far as possible, in caring for the visitors and their horses, and striving to make the meetings a blessing with spiritual songs and spiritual service. These suggestions were earnestly carried out by the people, and the meetings were uplifting throughout.

On Sabbath evening Eld. Mills led a very helpful prayer and conference meeting, using the Parable of the Talents. On Sabbath morning, in the absence of Eld. B. F. Rogers, who was working in Scott, he underwent illness of his father-in-law, Eld. Mills preached an excellent sermon on Forgiveness. After the noon-day lunch in the gallery, and feeding the horses from a distance, C. J. York, Superintendent, called the Sabbath-school to prayer, and Mrs. O. S. Mills spoke on, "Petrol Imprisoned," making it very plain and practical, and L. R. Swinney continued the lesson, with "Petrol Delivered." At 2 P.M., Geo. A. Stillman, President of the Y. P. S. C. E., made a short address and conducted the prayer and conference meeting. In the evening Eld. L. M. Cottrell preached an earnest sermon on the theme, "A Present Saviour." On Sunday morning, at 10 o'clock, was the annual election of officers and reports from churches. After this J. R. Swigart preached from the theme, "A Compassionate Saviour." Matt. 9:36.

In all these services there was a large attendance and the special music by the choir, and by Mrs. Geo. A. Stillman and Miss Jennie Clarke, and also by Mrs. O. S. Mills, added much to the fervor and spirituality of the service. We feel that God has blessed us all, in this more careful preparation in song and service, in prayer and preaching.

L. R. S.

MILTON.—Spring has usually late for this part of Wisconsin, but with an abundance of rain which is considered a favorable condition. Church work is moving along harmoniously and with a good degree of interest. The pastor, Dr. Platz, has been having a somewhat severe attack of the grip, but is again taking in Scott, he resumed appointments. He is preaching a series of sermons on the "Life and Times of Elijah," which are very interesting and instructive.

The April town meeting brought to us the question of license, which was voted down by a large majority. The people are on the alert for any law that it may be possible to pass, and so far, "eternal vigilance is the price of liberty." A ratification meeting was held at the Junction last evening, at which pastors from both villages, and some others, spoke, and excellent music was furnished. The object of the meeting was to brace up public sentiment on the question of enforcing the law.

Evangelists Saunders and Babcock are both at home, after a successful tour of preaching. This week the former begins work at Rock River, and the latter goes soon to Minnesota. April 25, 1897.

MILTON JUNCTION.—We have enjoyed a mild and pleasant winter and with good health and sickness. The weather is cold and backward, until Thursday after a heavy rain it is now quite warm, with frequent thunder showers. Farmers have but little seeding done, it has been too wet.

Last Tuesday our minister met with a very painful accident. His horse started suddenly and he fell out of the wagon backwards, striking on his right shoulder, breaking his wrist, or the ulnar bone, near the wrist joint, and spurring the radius. He is getting along as well as could be expected; was not able to preach to-day. Eld. Ronayne, of Chicago, preached last Sabbath and to-day.

Chas. Burdick, formerly of Albion, Wis., now of London, Eng., was a pleasant caller on friends here Friday. After a visit to his mother at Rochester, and a journey to Chicago, and New York City, he starts for home on the steamer St Paul, June 5. Mr. Burdick is an artist.

Our town went 95 majority against license, a gain of 20 over two years ago. To-night, Milton and Milton Junction people will join in a ratification meeting, and temperance in a ratification meeting. and temperance home and in the school-houses all over the Sabbath state. We are glad to know one of the men, and the other I am sure is a town man. Be that as it may, here is the way I size that revival up.

Our church has stood there, the strongest church in the place, a monument and a testimony to the world for years. The best citizens are male citizens. All have seen that revival. Some years ago a man was there holding revivals, and during two sieges some eighty people were converted, but I don't know as it was written up for the Sabbath Recorder more than once or twice. Then the pastor of that church had done much good work, both at home and in the school-houses in the country about there, assisted by the young people of the church; and, so much good seed was sown. But before that revival occurred, a minister in the town who had more money than brain, made it the business of his life to bring the public into the church, and to make the minister to think of some very bad young men; when asked about don't know why they are bad, and we don't know anything good to say, so we just say they are good-hearted fellows.

Now, Peat, I must stop, or I will have as long a letter as yours was, and you will tire of my nonsense. But I hope you will write me a long letter, for I enjoy them very much, and I am sure that I am benefited, for you say some good things, and it is possible that I will be wrong in my opinions regarding evangelism, and if you keep at me I may change. I hope I may see you this vacation and have a good chat. I wish you could see and know more about my methods. Kindly remember me to all the friends.

Your loving brother.

HARRY.

April 25, 1897.
THE SABBATH RECORDER.

May 3, 1897.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1897.

LESSON VII.—PAUL PREACHING TO THE GENTILES.

For Sabbath-day, May 15, 1897.


GOLDEN TEXT.—I have set thee to be a light to the Gentiles. Acts 13: 47.

LESSON SURROUNDING.

The words of Jesus from Acts, lesson caused great excitement in Antioch, where the apostles remained some time, perhaps till winter. Many Gentiles were won to the faith and the jealousy of the devout Jews was aroused till he is exiled from the city afterwards. The Lyconian city, going about sixty miles to the southeast, to Iconium where they abode a “long time” (Acts 14: 3), perhaps not in houses on the hill, but preaching around the environs of the Jews and even of the Gentiles, mainly because of its success, and they were in danger of being expelled. More likely in the city itself, as we go on, going Lystra, town about twenty-five miles to the southeast. Here they remained some time, continuing their preaching untill the events of the lesson were brought on by the heathen worship which the temple dwellers of Iconium were to be the larger and more stately of the apostles, people were about to offer to its god one of the most famous of the sacrifices, and the place of worship which they used to ornament the altar, the sacrifices, and the place in general. The first time the title is applied to them is to Paul and Barnabas.

11. Speech of Lyconian.—“The nature of this dialect is so derivative of the Palestinian language. It would seem from verse 14 that the apostles were unaware of the gathering. Possibly they did not understand what was being said. Gods come down, a common idea from the abundance of such tales in mythology.

12. Jupiter.—Their chief god. Baravuus must have been the larger and more stately of the apostles. Marcbaus. The messenger and spokesman of the gods.

13. Before the city.—Professor Ramsey claims to have found in Corinthians 16: 2 the first account of a change by an apostle. Gaius the Roman Centurion, theLyconian city, going about sixty miles to the southeast, to Iconium where they abode a “long time” (Acts 14: 3), perhaps not in houses on the hill, but preaching around the environs of the Jews and even of the Gentiles, mainly because of its success, and they were in danger of being expelled. More likely in the city itself, as we go on, going Lystra, town about twenty-five miles to the southeast. Here they remained some time, continuing their preaching untill the events of the lesson were brought on by the heathen worship which the temple dwellers of Iconium were to be the larger and more stately of the apostles, people were about to offer to its god one of the most famous of the sacrifices, and the place of worship which they used to ornament the altar, the sacrifices, and the place in general. The first time the title is applied to them is to Paul and Barnabas.

14. Rent their clothes.—A quick and unmistakable way of showing their disapproval to the people.

15. Speech of Dorcas.—“Some of the very language Paul spoke, whether that of the Galilean or the local dialect, was entirely unfamiliar to, not all, of the people understood him. Like passions. Liable to err. Subject to the same temptations, the same limitations. It is not the Hebrew word, but the heart and purpose of people were about to offer to the apostles, and all that it meant, or rather did not mean.

16. Certain Jews from Antioch and Iconium. Very likely the same people who had opposed Paul at these places a few months before. Stoned Paul. “Not in the Jewish method, but tumultuously and in the streets, dragging his hair and garments. The Lyconian language was fierce and untrustworthy.”—Dean Alford. See 2 Cor. 11: 35. Stood about him. Perhaps to hurry him. More likely the language. In his Glasgow, “What is better than a serpent?”—Dean Alford, to which they had fled, for the sake of watering that which they had planted. Dorcas was the first of all these places which Paul visited on his second journey.

17. Rose up.—“The first, and I think the right impression is, that this recovery was supernatural.”—Dean Alford.

18. Returned. They were now less than one hundred miles from Tyre, the early home of Paul, but that chose not to go back to the peril from which they had fled, for the sake of watering that which they had planted. Derbe was the first of all these places which Paul visited on his second journey.

SABBATH LITERATURE FREE!

Sabbath literature, including the new 60 pages book, 'Breakfast of the Dawn of Protestantism,' will be sent free on application to this office. Send for yourself and for your friends. Give us the addresses, and we will send direct to those whom you desire. Write your order now; letter, or postal card.

THE TIME OF THE CRUCIFIXION AND RESURRECITION OF JESUS CHRIST.

By J. T. HAMITON.

The resurrection of Jesus our Saviour, is the keystone in the arch of the great plan of salvation for a fallen race, which he came in to the world to effect, and to promote the welfare of mankind. If he had not brought himself back again to life, by his own almighty power, if he had not rescued himself from the sleep of the grave, which he had so often asserted he would do, he would have been entitled to no more consideration than the ordinary prophet that ever preceded or followed him.

That he did actually burst the bands of death, and in all the majesty and glory of a triumphant conqueror came forth from the sepulcher, which he had lined to be his resting place, was to attempt to prove. Those Roman soldiers, who kept guard at the sacred place, were eye witnesses of the power and glory of the great transaction; for they went into the city and reported all they had seen to the very ones who had planned his death. The fact that he was the Resurrection and the Life can only be accounted for on the one hypothesis, that he was raised from the dead, as the apostles claimed, under the assurance of his own almighty power, if he had not so done, it would have been an imposture, especially when we consider the fact that no work of man could have done on this 15th day of the first month of the year, any more than on the seventh day of the week, the weekly “Sabbath of the Lord thy God,” and that made it a day of rest the same as the Seventh-day Sabbath.

DONT DRIFT INTO THE CRITICAL HABIT.

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

A BURGLAR ONE night not long ago broke into the house of a London physician and seized a sum of money. A. detective, the burglar’s victim, was the detective. The latter at once started on a round of investigation, and found the burglar in his consulting room. Picking up the first thing he saw—a bottle of peppermint—he hurled it at the intruder, and it broke at him and he broke on his back. The thief got away, however, and the only clue was a footprint of the burglar’s boot in the dust. The detective still had the odor of peppermint on his breath.

The next day the detectives smelt every suspicion character and smell, and soon discovered the thief. He was still reeking with the odor of peppermint when arraigned in court twenty-four hours later.
Popular Science.

BY E. H. BAKER.

Petroleum Factories.

A French chemist has made the discovery that artificial petroleum can be produced. This discovery raises a very important question, namely, whether petroleum, that is now being found in almost every quarter of the globe, is really an ancient deposit, beneath the earth's surface, or is now being manufactured in the world's great laboratories.

One party of scientists considers the deposits of petroleum to be coexistent with the formation of the earth's crust, but are unable to account for it, except upon the hypothesis of certain changes which took place in the ancient formations.

Another party, to which we belong, believes that petroleum is now being constantly produced, wherever metallic carbides exist, and can be reached by water taken in through the coal beds; that inflammable gases are, or may be, produced, as fire-camp, tar, petroleum, acetylene, and others, by different degrees of pressure and of temperature.

In the East, the outward evidence of the present production of petroleum, from hydrocarbon deposits, has been found in Russia, and along the Caspian Sea. In a former article we referred to the Apoheron peninsula as being the greatest production-center of petroleum in the world.

The theory of continuous production we think correct, because in this vicinity it is to be found all the requisites for its manufacture. The geological formations about this section of country are filled with carbides in abundance. The Caspian Sea, which lies 97 feet below the level of the Black Sea, and receives the waters of eight rivers, the Volga, Ural, Kama, Embra, Serek and others, also numerous small streams, yet has no visible outlet, certainly must be the reservoir to supply the water and salt for the factory, where most of the petroleum is made for the Eastern hemisphere.

The factory for manufacturing petroleum in this country is evidently located north and west, by considerable distance, from Pennsylvania, Ohio and other places from whence it is taken to the surface. It has evidently been conveyed through the earth, gathered together from the various rock formations. This is evidenced by the great pressure that is brought to bear upon it and accompanying gases, by its own gravity in very many instances.

We have already referred to many of the articles made from petroleum, both medical and otherwise, thus showing that, by the aid of scientific chemistry, petroleum is one of the most wonderful productions of nature now known in the world.

THE HUMOROUS SIDE.

The practical joker must always be willing to have the fun turned back upon himself, for his efforts often result in his own discomfort.

"Father," said a young hopeful, the other day, "how many fouls are there on this table?"

"Three," said the old gentleman, as he looked complacently on a pair of nice round glasses that were smoking on the table, "there are two."

"Two!" replied the smart boy: "there are three, sir, and I'll prove it.

The old gentleman, who was a plain, matter-of-fact man, "I'd like to see you prove it."
MARRIAGES.

WAGNER—DELUYTER.—In Cayug, N. Y., Feb.
23, 1897, by Rev. L. R. Swinnin, Minis of the
M. E. Church, and Miss Cornelia D. Darrow of
the Cayug Hill.

NYE—VINCENT.—At the parsonage, De-
BRYv, N. Y., March 16, 1897, by Rev. L. R. Swin-
nin, Mr. Fred C. Stewart, of Deluyter, and Miss
Izsa. daughter of Joseph D. Darrow, of Cay-
uy Hill.

DEATHS.

Sower ordinary advertisements of deaths of persons.
Notice preceding twenty lines will be charged
at the rates in excess of twenty.

WILLARD.—At Friendship, N. Y., April 22,
1897, Mr. W. A. Willard, an infant son of Mr.
Andrew and Miss Cora Willard, in the 60th
year of his age.

A more extended notice will appear later.

REY.—Robbie, the infant son of Mr. and Mrs. J. F. Perry, of Hartsville, N. Y., on April 17,
1897.

She was a member of, and a faithful worker in, the De Witt Seventh-day Bap-
tist church. She was ready to go when
the Lord called.

COLOMBO.—At her home of the daugh-
ter, Mrs. Joseph Edwards, March 31, 1897, Miss
Mary Colombo, aged 51 years, 10 months and
28 days.

The deceased was the daughter of Lem-
mer Colombo, who was born in Havana, Schohier,
N. Y. In 1883 she was married to Nelson Col-
grove, who predeceased her.

She was the mother of ten children, eight of
which are living.

Miss Colombo was a kindly and faithful worker, and a church worker, and a
member of the Baptist church.

CURTIS.—Melissa C. Wife of Scotland, and
dghter of David B. and Ellen Satterwhite, of Hartsville, N. Y., August 19, 1898; died at Buffalo,
N. Y., April 15, 1897.

Miss Curtis was a member of the Seventh-day
Baptist church, and a member of the church
in Hartsville, where she retained her mem-
bership till death.

Although isolated from those of her own faith, she remained a faithful member to the end.

Her remains were brought to the Second
Alfred church, where the funeral services
were held.

A large number of friends attended the
service, and the entire company was the
friends of quite a large family, but may relative and friends to mourn her loss.

M. R. K.

A CHART OF THE WEEK.

Showing the uncharged offices of all
Alfred DeRuyter, N. Y., March 21, 1897, by Rev.
Daniel E. Maxson, and Miss Mary Pritch-
more, of Alfred and Miss Vina D. Souls, of Orteles.

It had large, cool chambers, through which all summer blew the south wind from over
the sea, and from which the dew fell
in the water in its ebb and flow.

It had three open fire-places, in one of which a fire was kept in the evening nearly all summer, as
an excitement the northern
sea are generally cool. It was
shaded by noble old trees, and
ornamented with woodland
and honey-suckle vines, and before it, seaward, was a thrifty garden, where both flowers and
fruit seemed delighted to grow. They
seemed to know how well their
gardener loved them.

Oh! those roses! were any other ever so sweet! No won-
der the dear father would pick them. He seemed
never really unable to restrain those
roses; and then he would do a search of "mother," whose es-
pert property those rose trees
were, and would submit them before her, with an ingratia-
ting air and smile, while he held the
roses in his fingers full, and laid
them on her lap. And then he would
confess his fault and make his peace with
that smiling mother, only to
repeat the confession again, and
long as the roses bloomed. It was
unnatural amounting for us to
see these roses bloom so well.

I think not the dear father have all the roses he desired, when he provided with
generous hand, fruits, currants
and berries for us all.

The roses of the house were not mine, it was mine, and I know
now what a marvel of goodness and
mercy from God was the
love of living water; and always that always met me while that
home remained.

The rights of my home went out while yet I was a child.

Tossed brighter and thither,
expelled to danger and roses
on every hand, beautiful prospects
opening before me only to be
swayed away; happy was I when
I could escape and sail away to
that ideal dwelling. "Twas so
charming here—so cool, so
calm, so sweet, with the lovely
and congenial spirits; and, withal, so
holy! Whatever was neglected in
this home, family fellowship
never was; whatever was done
in haste, that never was. When
breakfast was over, the father
took from the row of Scott's
Commentaries (standing on the
top of that wonderful sideboard out of whose drawers and clos-
secrets everything needed in our
school-days seemed to comb the
flute that was such a comfort
and joy to his musical soul, and
very himself—always in the
same place, beneath the picture of
Christ blessing little children
he began to play.

As the sweet strains were heard, we each took our Bible and our seat.
A little child sat beside the
mother, and in its family
hymn was sung. The
family were natural singers, and sweet-
voices that never did hear
till I met Mr. Sankey's. A renowned singer of
Earth, one of this family sang,
declared that there was but one
second voice known to the
world. "She should be trained
for the opera," he said.

Many are the children of
genius who live and die in
seclusion. It may be
they come to that home to
live and die.

Oh! that I could tell you,
how the children of the poor
were comforted. They did
not tarry long. I am left to
mourn the loss of those children
that are turned up into heaven.

It is not the memory
and its influence will which
will abide with me until I die.—The Evangelist.

Do you ever use a baking powder for chopping-knife? With a nail, drive two or three holes into the bottom for air, tie a loop of string
through the top, and hang it flush from the dish. I put my potatoes into the spider, whole, and in a few minutes I can have good
floury potatoes. There is no chopping-knife to get dull. Cooked
vegetables are cooked in their skins with an earthen dish.—The Housekeeper.

A New Bread.

Persons who suffer from diabetes know how tasteless and unpalatable are the inevitable bran breads and other substi-
tutes that have herefore been
prescribed by physicians to take the place of
wheat bread, and how soon they fall up-
on the appearance of a meal and
are doomed to be discarded. But what need be
such a fate? In the future, we shall have an

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The ONLY ALTERNATIVE.

BY G. H. LYNX.


Note the absolute condition stated by Predl
ttactists themselves in the first plan of their organization twelve years ago. Page 74, paragraph 4.

That the condition persistently refuses to be modified.

The Prohibition law has been in force ten years and the Sabbath law is the only way we have to know what the results are.

See page 31: A Compulsory Holiday laws have failed.

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