

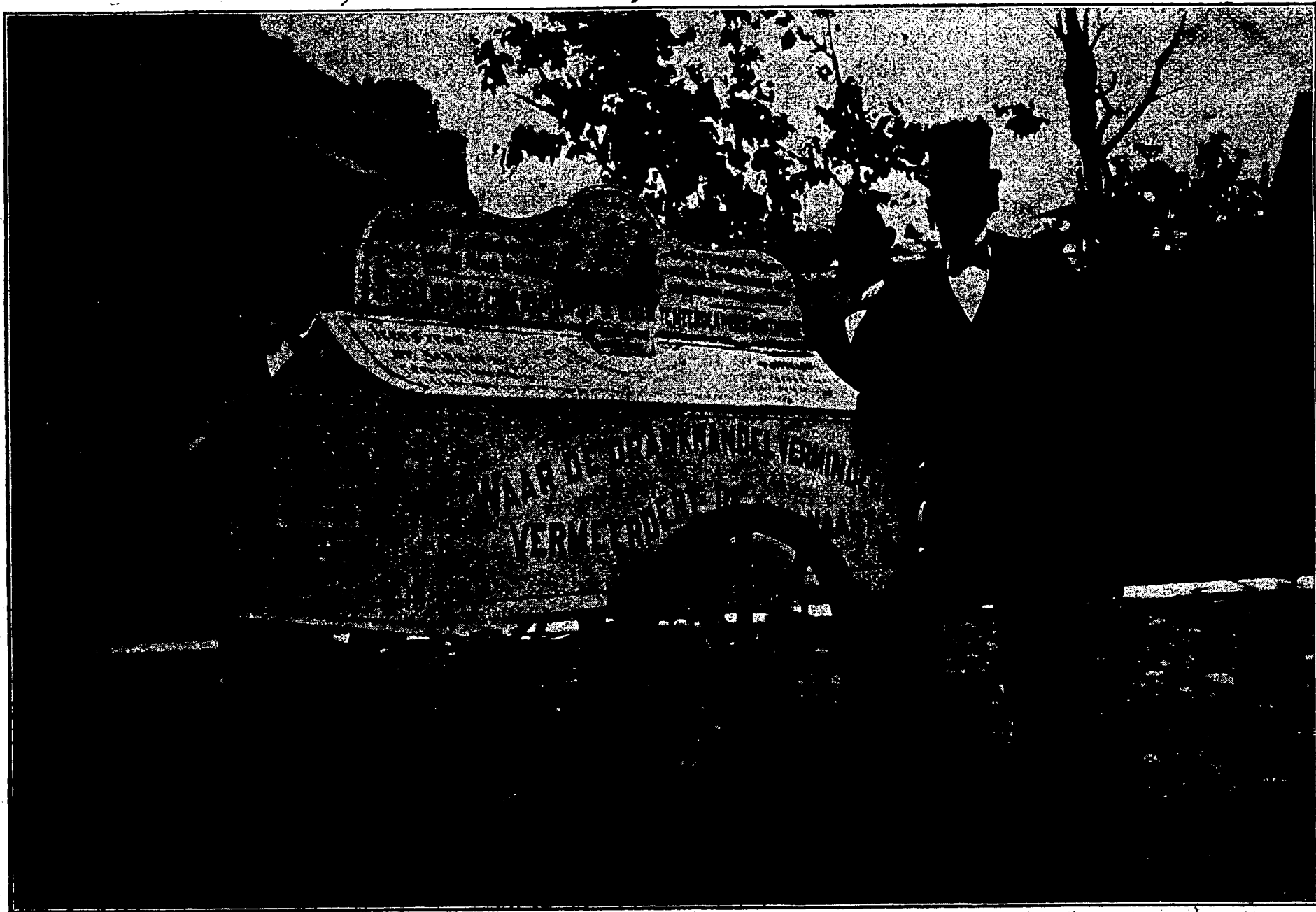
# THE SABBATH RECORDER.

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GOSPEL CART—HAARLEM, HOLLAND.

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BABCOCK BUILDING

PLAINFIELD N J

## Sabbath Recorder.

L. E. LIVERMORE, - - - - - Editor.  
J. P. MOSHER, - - - - - Business Manager.

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### "UNTIL THE DAY BREAK AND THE SHADOWS FLEE AWAY."

(Song 2: 17.)

BY REV. O. D. SHERMAN.

I walked along a weary way,  
All day it rougher grew,  
The clouds hung low, the rain-drops fell,  
The winds in fierceness blew;  
And when night's sombre curtain dropped,  
And blacker was the storm,  
I sank beside the thorny road,  
And waited for the morn.  
I prayed that God would shed his light,  
His hand would guard my way,  
And keep me safely through the night  
And bless the coming day.

I rested in the arms of faith,  
Until with music rang  
The woods aglow with morning's light,  
While birds of promise sang.  
I saw the hard and stony way  
My feet had pressed so long  
Was all behind, before me lay  
The land of light and song;  
For God is love, and God is wise,  
He leads in vales of sorrow,  
Until shall come the glad surprise,  
The golden, bright to-morrow.

THE *Sunday-school Times* is doubtless the ablest paper of its kind that is published. It is rich in matter pertaining to each of the International Lessons, and has much besides that is valuable reading. We often quote from its columns. Here are some sensible utterances relative to the right or wrong of majorities, or minorities. It is good Seventh-day Baptist doctrine:

"Majorities often rule; but majorities cannot make right wrong, or make wrong right. A man who seems to be in a hopeless minority may really be the correctest man in the community. The one man who stands out on the jury for a right verdict may have sound reason to complain of 'the eleven obstinate men' who are against him. He alone stands where he ought to stand. The real question at issue in any discussion is, 'What is the right view?' not 'How does the majority see it?' It is true that in the largest sense, 'One man with God is always in the majority;' but even in a more restricted sense it can be said that 'a man who is on God's side can always afford to be in the minority.'

We publish this week a letter forwarded by Bro. G. W. Lewis, of Hammond, written by Moses Nye, a converted Jew, of Newark, Ohio. This zealous brother raises the question whether our people have ever tried to preach Jesus and the Sabbath to the Jews. We are glad to be able to say that for many years this has been a prominent thought in our work. Missions have been carried on with this end in view. The first and only Christian-Hebrew paper ever published, the *Eduth*, was for a time edited by Ch. Th. Lucky, an able Hebrew scholar and a converted Jew. It was published in the Hebrew language, by the American Sabbath Tract Society, until Mr. Lucky went to Galicia, and was for a time discontinued. The *Peculiar People*, edited by Rev. S. S. Powell, of Little Genesee, N. Y., and W. C. Daland, D. D., of London, with this special mission to the Sabbath-keeping Jews, is still published monthly by our Society at Plainfield, N. J. It has long been our hope that the Jews who love the Sabbath of Jehovah may come to see that there is no antagonism in this respect between the

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 harmful traffic. But so far as any 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 amendments. Not more than one-half of the dealers will renew their licenses on May 1." 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 annihilate 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 in 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, to 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 devised and 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 charged with 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 same cases tried before judges 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.

#### GOSPEL CART—HAARLEM, HOLLAND.

Among the novel methods of spreading the gospel is the plan adopted by our brethren in Haarlem, Holland, a cut of 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 in spreading these truths: "Jesus Christ the Son of God, only Saviour of Mankind;" "By Grace we are Saved;" "The Law is Holy;" "Only Believers Should be Baptized (immersed);" "Temperance vs. the Use of Alcoholic Drinks," and the Doctrine of 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 that has been in use—the first was not strong enough, and after several month's 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 September, 1895. The two brethren are very enthusiastic in this work and seem especially adapted to it.

At the front of the cart (near brother Scouten 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 ridiculed by some and encouraged by 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 preaches 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 \$5.60 and their largest \$15.40. Their literature is not sown broadcast but given out judiciously, and they have thus distributed 17,000 copies of *Boodschappers* (Brother Velthuysen's paper) 5,000 temperance papers, and 30,000 tracts. Thus these faithful young colporteurs are sowing gospel seed throughout Holland. What a worthy example is this small, but consecrated church, in Holland, setting for our churches in the United States. If each body of disciples would be as active and self-sacrificing in maintaining mission and colporteur work here, how much greater good might be done. Multitudes of nominally Christian people seem to be satisfied if they barely maintain their own little church. "Ye are the light 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.

## BREVITIES.

THE present Speaker of the Japanese Parliament, Katzuo Hatoyama, is a graduate from Yale University, class of '78.

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

MANY severe colds resulted from exposures during the parade in New York last Tuesday. The weather was chilly and the winds blew with the vigor and spitefulness of March in her ugliest moods.

A COMMUNISTIC society called the Adonai Shome, in Petershorn, Mass., 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 I., 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 Vicksburg 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 Raines 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 Hawaii, 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 Hawaii.

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 terrors.

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

Larissa was abandoned early last week and the Grecian 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 the four motors that are 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 can make thirty miles an hour on smooth roads, at a cost for running of one-fourth of a cent per mile.

THE *Illustrated Missionary News* is the name of an interesting missionary paper published at 18 Paternoster Row, 21 Farnival 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 Esquimos 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 well-known 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 Princeton 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 well 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 were worthy accompaniments of the occasion and of the great General and President whom Americans delight to honor. Readers of the RECORDER 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 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 order 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 food, but a spending of money "for that which is not bread." (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. "Be not among wine-bibbers."

2. All Narcotics, e. g.: Tobacco, opium, morphine, snuff, etc. (a) Like liquor, they weaken and defile. (b) They favor disease. (c) Tend to liquor using. (d) Not necessary—bad example. Brutes wont touch them, why should man, 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, spices, etc. You say these 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—gaudy. Such things 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: 3, 4.

5. In Our Language. Not only in profanity and swearing, but jesting and foolish talking. See Eph. 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."

6. 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.

7. 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.

In the New Testament the "fruit" does not signify the number of conversions that a church may be able to report, though that is the common signification of the figure in or-

dinary religious phraseology. In the New Testament "fruit signifies the grace of Christian character. "The fruit of the Spirit," Paul says, "is love, joy, peace" and the like. When Christ says: "Herein is my Father glorified that ye bear much fruit," the context plainly shows that he is thinking of the development of Christian character. In the thought of the New Testament conversions are not "fruit," but the fruit of fruit, the result of genuine fruit-bearing on the part of Christ's disciples. "Let your light shine before men," says Jesus, "that they may see your good works (*kala egra*, beautiful deeds) and glorify your Father which is in heaven." He seems to have thought that Christian fruit-bearing would be a most effective way of winning men to God. Christian "fruit" cannot be summarized in any table of statistics or in any report in church letters. It consists in the love, joy, peace, long-suffering, goodness and self-restraint of the members of the church; in their mutual fellowship, their high-standards of action, their manifestation of the Christian spirit in every relation of life. And as a result of this fruit-bearing men are certain to be won to God. There is nothing that so stands in the way of the conversion of sinners as a low tone of spiritual life in the church, sordid standards of action, selfishness, quarrelsomeness, love of pre-eminence. Where these qualities predominate it is in vain to expect that the most powerful preaching will produce much effect. The divine method of winning the world to God is through the fruit-bearing of disciples—what Jesus calls their "beautiful deeds."—*The Watchman*.

## AN INTERESTING LETTER.

NEWARK, Ohio, April 5, 1897.

G. 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 a people who have heard of Jesus and ought to know him, and ought 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. Then we find 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 Christian dispensation. The Word 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 Jesus. This is a mistake. I love 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, not as a machine-made individual, 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 Satan; he has been and still is 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 will soon learn that the six thousand years allotted to Satan to deceive the nations will be ended. We will 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 amounts to \$67,287,750 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, \$4,685,000.

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; \$18,780,000.

Pay the car-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 \$3 pair of shoes for the mother of such poor family, \$180,000.

Buy two tons of coal for each poor family, at \$6.50 per ton, \$780,000.

Buy one barrel of flour for each poor family, \$4 per barrel, \$24,000.

Buy one \$4 suit of clothes for every boy or girl in the public schools (180,891 enrolled April 30, 1894), \$723,564.

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.

## WHAT SILENCE FELL!

[Dear Editor:—Knowing how large a share of your readers loved and revered the subject of this beautiful tribute, Pres. Allen, and how tenderly they remember her, whose heart is revealed in it, who was his pupil and friend for many long years, I present it to you, hoping it may find a place in your columns. It has never been published, to my knowledge, though the writer, Mrs. M. E. Sheppard, sent me a copy soon after the death of Pres. Allen. M. A. DEAN.]

What silence fell,  
When that the tolling bell  
Had ceased its dread announcement, and we knew  
That what we most had feared, was now most true!

His lips were dumb!  
Thence, nevermore would come  
The precept wise, grave warning, or sweet praise;—  
His voice was still, to immemorial days!

Than saddest knell,  
More eloquent to tell  
What blow had fallen, this hush, unwonted, dread,  
What sage, what counselor, what friend was dead!

In coming days,  
How shall we shape our ways?  
Since he, inspirer of high thought is gone!  
Beyond our deepest need of him, passed on!

Glad word, "Beyond!"  
Beyond this earthly bond,  
These closed eyes, hushed voice, hands folded so,  
This grand, majestic presence, laid so low!

O far beyond  
Our clinging love o'er fond,  
His soul, unfettered of its toils, moves free  
In fields unmeasured, vast, of verity;

Truth everywhere,  
Whose subtle atmosphere,  
Surcharged with life, he breathes as native air,  
Heaven's balm for all Earth's falseness, strong and rare!

What noble views  
His spirit's eye pursues,  
Through glorious vistas opening, gleam on gleam,  
Of joy and light, beyond earth's sweetest dream!

What heights afar,  
By dimmest sun or star,  
Await his progress, by fair paths, abloom  
With flowers immortal, that the way illumine!

Oh, halting thought!  
Whose guesses are as nought,  
Eye hath not seen, nor heart of man can hope  
Such bliss as to his own, God's love shall ope.

And over all  
That gracious love doth fall;  
And by its light forever overshadowed,  
Our greatest and our best, is passing on!

## RESOLUTIONS ON THE DEATH OF REV. J. L. HUFFMAN.

At a union memorial meeting held at the church at Dunn's Corners, R. I., April 18, 1897, the following resolutions were read and unanimously adopted:

WHEREAS, God in his infinite wisdom has removed to a higher and better life our beloved brother and friend, Rev. John L. Huffman:

Resolved, As a community we fully realize how much we have received of the grace of God by his faithful evangelistic work among us two years ago.

Resolved, That in blessed memory he still lives enshrined in our hearts, and his works do follow him. Eternity alone can reveal the result of the good seed he has sown in his labors for the Master.

Resolved, That the Seventh-day Baptist denomination has lost one of its best ministers, and the church on earth a faithful servant.

Resolved, That a copy of these resolutions be placed on the church records, and that a copy be forwarded to our sister, Mrs. J. L. Huffman, and also to the SABBATH RECORDER and the daily papers in Westerly.

## THE MEASURING ROD.

Let us measure our duty in giving. What shall be the measuring rod?

1. Your capacity. "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 stripes."

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

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

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

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

8. God's glory. "Honor God with your substance."—*Watchman*.

## 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 a general proposition, requiring each employer to grant some 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-law matters, and the result will awaken considerable interest.

### AFTER THE GENESEE CONVENTION.

Under advice from a committee 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 eighteen, as we remember the number, were added to the church. As is likely to be the case, some local interest was developed in the Sabbath question by this work, the consideration of which adds weight to the important relation which "Evangelism" holds to Sabbath Reform. Although the visit of the Secretary was in "mid-week," the attendance was good, with a deep interest in the "New Movement," which is pressing its claims steadily upon the hands and hearts of Seventh-day Baptists. The officers of the Christian Endeavor Society, on consultation, came promptly to the plans for a local campaign of scattering Sabbath literature. They made an order for two hundred and fifty packages of tracts, which they will distribute among the families of the town of Independence. There is no doubt but local work in sections adjacent to our churches has been neglected. There is abundant evidence that people who have known of the Seventh-day Baptists all their lives, have never made any special or careful examination of the claims of Sabbath truth upon them. It is the purpose of the Secretary to institute a systematic canvass of all sections adjacent to our churches, throughout the United States, as fast and as far as the co-operation of the local churches, especially of the young people, can be secured. Pastor Burdick and the young people will work together heartily in this enterprise, as will all the pastors in the various churches visited. The Independence church, although made up from a farming community, is strong in many important respects, and good work will be done for the new movement. Eld. Jared Kenyon, whose pastorate at Independence covered two generations, still resides there, strong in the faith, and rich in the memory of work done for that people.

#### NILE.

Pastor Geo. B. Shaw has proven himself a working-man in the right place, at Nile. By means of a wise announcement of the Sabbath Reform services there, the Secretary was greeted by a large audience, including many of the best people from the village of Friendship, who are not Seventh-day Baptists. The interest manifested in the theme presented was intense; that sort of interest which people feel in the presence of new and weighty issues, which confront them suddenly, and with an imperativeness from which one can-

not escape. Arrangements for the local seed-sowing of literature were made here, and later at Richburg and "Main Settlement," now known as "Main," by which we expect that the towns of Nile, Wirt, Richburg, Boliver, Genesee and Portville will be sown with Sabbath literature within the next few months.

#### RICHBURG.

Pastor Lawrence has lately resigned at Richburg, and the Committee thought it best that the Secretary should spend the Sabbath there. On Sixth-day evening we had a Sabbath Reform prayer-meeting, in which many practical questions touching 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, many people expressed deep thankfulness for the messages God had sent, and declared themselves much strengthened for future duties. Bro. Byron Fiske, formerly pastor, resides at Richburg and, unofficially, will labor to strengthen the church, until a new pastor is secured. 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 half-way between Ceres 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 and the one at Shingle 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 greatest of blessings. The after Convention 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 little 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 rising on every 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 co-operation 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 definite 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, Wis., which recommended a special effort in 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 plan suggested by the Convention at Milton, for a concentrated and continued evangelistic and Sabbath Reform campaign.

2. *Resolved*, That the providence of God, as shown in the increasing 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 committed to us, and for redoubled zeal and consecration 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, do hereby express our thanks to the people of this church for the kind entertainment they have given us during this Convention.

5. *Resolved*, That the churches of the Western Association, assembled 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 vindicated, and the wondrous nature of the law, its merciful provisions, its humanity and tenderness, the breadth and spirituality of the Old, find some able champions among our Christian brethren. But old prejudices die hard. Traditional interpretations and misinterpretations cannot so readily be dislodged, and their reappearance in the columns of a cultured and progressive contemporary is not surprising.

Now, why should not the book of Jonah be in the line of the law? Why must Jewish exclusiveness be insisted upon? Where is the Jew told to hate his enemy? "If thy enemy hunger, give him food" is Old-Testament doctrine. "Thou shalt love thy neighbor as thyself" is Old-Testament doctrine. "Man liveth not by bread alone" is Old-Testament doctrine. "Proclaim liberty throughout the land and to all its inhabitants" is Old-Testament doctrine. "Even as a father pitieth his children," is Old-Testament doctrine. "Thou openest thy hand and satisfieth the desires of every living thing" is Old-Testament doctrine. "The Lord is merciful and gracious, slow to anger, and of great mercy" is Old-Testament doctrine. "Such sentiments are not isolated; they form the very root and flower of Old-Testament doctrine."

## Missions.

By O. U. WHITFORD, Cor. Secretary, Westerly, R. I.

### SALVATION 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, of the behests 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 need of a 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 in the flesh. 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, and caused him to sweat as it were 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 repudiation of sin, of the Saviour and 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, Christ-likeness for the likeness of Satan 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 divine Sovereign of the universe. Pardoned 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 fulfil the law. With gratitude to the divine lawgiver and love to the Saviour he is a citizen now, restored and redeemed, loyal and obedient. Do faith and grace do away with the law? Nay verily. They magnify, exalt and establish the law. The coming in the flesh, the life, sacri-

fice 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 only faith but works. No man can be a true and honest preacher of the gospel, a true evangelist, preach the *whole gospel* without preaching the *whole law*. The Ten Commandments are the constitutional law of God's government. Do away with them and you destroy, so far as man can, 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 a 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 our 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 law 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 proof of love to God is obedience to 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 salvation for man, and even do away with the divine Lawgiver and the divine government. But his theory is false, his arm puny. God lives, reigns, rules, his government stands, his law is as enduring as himself. Christ lives, saves. Salvation is full and free for all. The true Christian is on the rock, has firm standing ground. The law of God, the eternal principles of right, are his rule of life and conduct; religion is real, the future life real, and heaven is his sure abode. Thank God there is something real to the Christian in the gospel of Jesus Christ and in Christian faith.

#### FROM GEO. W. LEWIS.

The quarter just ended has been one of no especial 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 the last eighteen months 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 attrac-

tive and helpful as the brother, in a parabolic way, held so closely in his reasoning to civil courts, with their subjects on trial, the witnesses, the testimony, the attorneys and the judge's 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 and agreement with our lives. (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 a stranger to us but a few months ago, 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 Hummell, brother of our esteemed member, C. H. Hummell, who came from Nortonville some two years ago. Another brother (Frank Hummell, of Philadelphia, Pa.) has recently moved here with his family, 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 (our first) consisted of six 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 gauge, rust having damaged many fields of berries. 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 Associational and revival series. May 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 be not weary in well-doing.

HAMMOND, La., April 9, 1897.

FROM S. R. WHEELER.

Another quarter has passed in quiet, regular church-work. As in other parts we have heard from, there has been considerable sickness in our city. Measles, measles, 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 some cases of *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 First-day, April 4. 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, according 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, the apostles and the early Christian churches, and that Sunday came in later by human edict and effort. The paper was pronounced a strong one by all present and courteously discussed. The authorities quoted were not disputed, but yet the ground was taken that the Seventh-day Sabbath had no binding force on us now. It is a pleasure to meet with these brethren in this ministers' 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, occupying between two 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,  
Over life's tempestuous sea;  
Unknown waves before me roll,  
Hiding rock and treacherous shoal;  
Chart and compass come from thee,  
Jesus, Saviour, pilot me."

BOULDER, 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 gracious revival effort of Bro. Saunders, no spiritual thermometer has at any 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 kingdom.

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. Irving 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 good work, 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 temperance; 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 as spring opens will be more largely 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.

GARWIN, Iowa, April 13, 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 members present were Wm. L. Clarke, O. U. Whitford, G. B. Carpenter, A. McLearn, J. Maxson, A. S. Babcock, P. M. Barber, Gideon T. Collins, L. F. Randolph, Geo. H. Utter, O. D. Sherman, I. B. Crandall, Geo. H. Greenman, and Geo. J. Crandall.

The Corresponding Secretary reported having edited the Missionary Page in the SABBATH RECORDER; performed 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 Tract Society, prepared a circular letter of appeal for funds in behalf of the two Societies; and served on several committees.

The Evangelistic Committee reported 29 weeks of labor performed, 162 sermons and addresses presented to congregations of from 8 to 200; 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 reports of work performed had been received, 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
Received in January.....	751 82
"    "    February.....	451 19
"    "    March.....	953 38
Loans.....	7,000 00

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

Balance in treasury March 31..... 241 37

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 remove some part of our mission to Lei-ev-oo, it was 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.

Wm. L. CLARKE, *Pres.*

GEO. J. CRANDALL, *Cor. Sec.*

THE RELIGIOUS PAPER.

How any well-regulated family can get along without it, is past finding out. 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 church at large to which 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 will count it an honor to have a hand. It will keep him awake and alive on religious questions. It will inspire him to be more useful in the service of God. It will bring cheer and blessing to his household. His boys and girls will learn to love and read it, and eagerly expect its coming. And loving the paper they will also love the high and holy cause 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 ceaseless 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.

And how any minister can be indifferent to the religious paper as an essential ally in his work, seems even stranger still. It will give him a co-operation that he cannot begin to measure. It will back up his efforts and hold up his hands in every forward movement in a way that he can see with half an eye. If he were wise to understand what is for his own good and for the good of the church he serves, he would faithfully see that every family among his membership is supplied with it. He would not leave the matter to haphazard, but would see that a regular and systematic canvass is made every year, with a view to the circulation of a good religious paper among his people; and now that it can be had at terms so reasonable, there is less excuse than ever for allowing the matter to be neglected.—*Christian Union*.

## Woman's Work.

By MRS. R. T. ROGERS, Waterville, Maine.

God's ways seem dark, but, soon or late,  
They touch the shining hills of day;  
The evil cannot brook delay,  
The good can well afford to wait.

SOME one has said, "The promises of God are the molds 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. MOSHER.

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 twenty-fifth 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. Weekly 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, scissor-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 be taught, Visiting the pupils, Graduation, 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, telling how she 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 trepidations she made her first drawing before the school; while Mrs. J. W. Barnes, of international fame, illustrates the 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 and impressively that sweet old story; it brings before us our own responsibilities, 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, continuing one week, and being conducted by the most capable and experienced Primary workers. I wish all teachers in our Sabbath-schools could receive the impetus 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 PLEA 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 Superintendent. I would like to suggest that the mothers meet at some hour convenient for all, perhaps at the same hours of the Juniors meeting, 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. Close the meeting with a prayer service in which fervent prayers are offered for the parents, the superintendent and for the children, that all 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," asked his mother which of the characters she 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 Christiana started, *she took the children with her.*"

Dear Christian mothers, *take the children with you!* Leave nothing undone that you can do to instil into their young minds the beautiful truths of our blessed religion. Better give them plainer 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.

ASHAWAY, R. I.

### "WHAT SHE COULD."

[The following article for the "Shut-Ins" was designed for the paper of April 12, but was inadvertently crowded out, by a surplus of other matter, although there was an editorial reference to it which should have been set aside to appear with the article. We regret the mistake.—ED. RECORDER.]

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 bear her upon her 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 at thy little means,  
Or ask, 'How, Lord, can I do ought to aid?'  
Offer thy loaf 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 RECORDER, 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 members were invited to stay at the close of their meeting, and pay ten cents. They did what they could.

We hold 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 carpet-rags, per pound. Last year, five members in alphabetical order furnished a ten-cent supper



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, candy and cake for sale, brought us \$40.

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 till 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 would be to send a teacher to 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. In the course of this plea he uses some 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 "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 apostolic and early Methodist method has, the Bishop thinks, been perverted. He says:

There are young men in the ministry of the church who have come from farm and shop with little or no knowledge of the English language as to its construction, 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 'saving souls,' they drop plow or

plane and seek, by the shortest possible route, professional recognition. . . . Once in the annual conference they are in for life, to receive to the day of death something toward personal support—not much, 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 in the conference results in the filling up by these 'pastors' of official boards with men of their own comparatively low type, who as stewards, class-leaders, and trustees degrade the church by their lack of taste, unworthy ideals, narrow prejudices, and parsimonious spirit. We cannot expect cultured men and women, nor even the schoolboys and schoolgirls of the day, to be interested in a church where bores pretend to preach and where such laymen as we have indicated have official place and control; where sensational devices are resorted to for filling up and building up the church; where sentimentality of a very weak sort is substituted for spirituality; and where ecclesiastical authority becomes a humiliating 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. Among the 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-bred man can better inspire the youth of his congregations to pursuit of 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 greatest social influence. Why is it that in so many universities students in the theological department are looked down upon, sometimes with ill-concealed contempt, by the academic students? Making all due allowance for the prejudices which spring from what is called "the natural heart" against the spiritual kingdom and its representatives, there is too often something in the typical minister and in the "theologue" which repels strong, stalwart, genuine men in college and in society. The theological student is often a dependent, educated by charity. This itself 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 by 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 seem to have no conscience about it. They marry, they have children, they buy books, they ride bicycles, they take summer vacations, but seem to have no ethical sense which makes imperative the restoration 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 promote; a readiness to accept gifts of money; the habit of soliciting discounts because of their office; and consequently the cultivation of the tramp spirit and habit among men whose office stands for the highest, most independent, most manly type of manhood. Life in the modern college tends to prevent this false and unfortunate estimate of the ministry.

The theological student who has never taken a college course is always at a disadvantage. The foundations of his culture have been neglected. He is all the while in danger of building on the sand. He is doubly in danger of over-emphasizing certain branches or departments of truth. The man of limited education is, other things being 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 in general, their relations to history, and 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 lack the power of wise discrimination. Their wives, picked up in the immature years, are in many cases unqualified to fill the parsonage and help the pastor.

We plead, therefore, for a symmetrical 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 its quiet for eighteen years, "subject" to his parents, a student of nature and of the Holy Scriptures, and waiting for the ripening of character which should prepare him at thirty years of age to go forth on his mission. The ministry of the age may learn wisdom from his example.

The Bishop then proceeds to speak appreciatively of the many organizations for 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 C. H. WETHERBE.

The supreme question, which should be presented to and urged upon every unsaved 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 any time in the future, nor 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? It is for you to decide. God wants you to decide. You must 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 in heaven? Are you a citizen of that kingdom? Will you have a place in that sun-bright clime? 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 intense emphasis and significance by this connected 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 thick, wrought-iron plates, three inches wide and a quarter of an inch thick, were spiked. At the crossings stone rails were used, and as the wooden rails became unserviceable they were replaced by others of stone.—*May Ladies' Home Journal*.

The tobacco habit is one of the most conspicuous blemishes upon our modern civilization. No apology can be offered for it which is not equally good, or better, for the alcohol habit, the opium habit, the cocaine habit, or the rasheesh habit. It is to be hoped that the time is not far distant when medical 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 laity.—*Bacteriological World*.

## Young People's Work

By EDWIN SHAW, Milton, Wis.,

### OPTIMISM.

BY W. R. JOHNSON.

Turn the leaves of your memory volume  
Each day that you live;  
The sun-gleams on life's previous pathways  
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 illumined your spirit  
When bright youth stole on,  
Was meant to distil a sweet fragrance  
Till life's work is done.

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 purposeful trend;  
And through patience and calm perseverance,  
In comforting end.

Every lesson the Infinite sends us  
Is a priceless boon;  
Though seen through a glass now but darkly,  
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) and a hail-fellow-well-met 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 jauntily, catering to some worldly person by being flippant about some sacred thing, or jesting over some matter of faith, or dismissing 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 great danger that the man who believes the least shall come to be considered the normal man and the type of belief, and this catastrophe every thinking man will do his best to avert. We believe in the weak brother, but we do not believe that he should rule the community. Willing as never before to help him, we may insist that we shall not help him by coming down to his outfit in either faith or habits. The inevitable result of this is a weak social and spiritual life.

IT is one thing to encourage weak faith; it is another to stimulate captiousness, and with this last we want nothing to do. Reducing things to "bare essentials" sounds alluring, but "essentials" are just the things which are never "bare." Essentials bloom out into all manner of forms, which we are unwilling to mutilate or cut off; and a faith of bare essentials would be, according to the idea of some people, like a tree which never leaved out.

CONCESSIONS are to help, and not to hinder,—let us remember this; and there are enough concessions demanded of us nowadays without our running out of our way to make what there is no demand for. All the good things which are wrought by charity, fairness and broad-mindedness, may be attained without

the sacrificing of a single self-respect or the lowering of a single ideal.

A PREACHER who is manifestly trimming down his every utterance so that the feeblest belief may not be offended, and so that the man in the audience who believes nothing may not be troubled, is thoroughly depressing to everybody. Let a man be sure of love in his own heart, sure that it is conviction, not whim, which inspires him, and he may preach a full belief and fear not.

IN order to show that we are not prudes, and that the Christian life may be a pleasant life, we often abdicate positions which the world, spite of all its fault-finding with our gloom, yet expects us to maintain, and even hopes we will maintain.—*Sunday School Times.*

### PRETTY IDLENESS.

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 idlenesses 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, certainly 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 right eye, cut it off, pluck it out, and cast it from you. The advantage and joy will be not 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 scrap-book and keep all the material you can gather upon Sabbath-observance 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 meets, 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. KIDD, 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.*

## OUR MIRROR.

IN the Boulder Society sickness has somewhat interfered with the attendance, but they are not discouraged, feeling 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 profits with the Ladies' Aid Society, who assisted them.

EVANGELIST E. B. SAUNDERS, assisted by C. S. Sayre, 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 old 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 pay as much of these pledges as 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 surely send items for the Mirror more frequently. It is preferred you send these items to the Secretary of the Permanent Committee (235 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 publishers, 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. Crosley; Recording Secretary, Bessie Clarke; Treasurer, F. L. Shaw; Corresponding Secretary, L. M. Babcock.

R. B. TOLBERT and H. C. Van Horn, students at Milton College, spent the spring vacation at Fish Lake, Wis., in 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.

COR SEC.

THE Marlboro, N. J., Christian Endeavor Society holds its weekly prayer-meetings Sunday evenings. After the prayer-meeting the pastor preaches a discourse on some phase of the topic. Out of 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 parsonage, in connection with a social. 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, the shadow of his body falls upon it. So many of the dark misfortunes of our life are not of God going away from us, but our Heavenly Father stooping down to give us the kiss of his infinite and everlasting love.—*Talmage.*

## Children's Page.

### A LITTLE BROWN SEED.

A little brown seed, way down in the ground,  
Was sleeping so hard he heard not a sound,  
Till the robin called in a voice so shrill;  
He sleepily said, "Oh, Robin, be still."

"Wake!" said the robin; "oh, Johnny—jump up,  
You're late, it's 'most time for sweet buttercup.  
You must come first, dear violet, you know;  
Johnny, jump up, jump up and grow."

So Johnny awoke and pushed out of bed,  
First his green leaves, then yellow head.  
It made him so happy to see the sunlight,  
He bowed to the robin and said, "You were right."  
—*Child Garden.*

### A BOY'S HELP.

Cheerfulness has been called "the bright weather of the heart." What the sun is to the day, what joy is to the stricken soul, that the cheerful one is in the home. A writer tells of a visit, and of coming to the dining-room one morning in the midst of a three-days rain. The fire smoked, the room was chilly, father was grim, and mother tired, and Baby Polly fretful, and Bridget undeniably cross. Soon Jack came in with the breakfast rolls from the baker's. He left his rubber coat and boots in the entry, and came in rosy and smiling. "Here's the paper, sir," said he so cheerily that his father answered quite pleasantly, "Ah, thank you, Jack." His mother looked up at him smilingly as he touched her cheek gently as he passed. "The top of the morning to you, Pollywog," he said to his little sister, and delivered the rolls to Bridget with a "Here you are. Aren't you sorry you didn't go yourself this beautiful day?" He gave the fire a poke and opened the damper. The smoke ceased and coals began to glow, and five minutes after Jack came they had gathered around the table and were eating as cheerfully as possible.

This seems simple in telling, and Jack never knew he had done anything at all, but he had changed the whole moral atmosphere of the room, and started a gloomy day pleasantly for five people. "He is always so," said his mother when her guest spoke to her about it afterwards, "just so sunny and kind and ready all the time."

Now is there any reason why every boy who reads this may not be just as helpful as Jack? Try it—a merry heart and a helping hand.—*Canadian Baptist.*

### 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 tell things afterward," explained Dick, stretching his own eyes very wide open.

Mother laughed and said: "Well, Dick, it's a fact that 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 dry-goods 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 to show you 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 crutches, and Dick felt very sorry for her. She was in her wheel chair now, and she rolled it over by the window, while her mother went to get the cookies, and there on the sunshiny 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 into 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 pod is a cocoon, Dick."

"O, 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 a cocoon in the porch last fall, and when it was in her basket a long time it turned into a mouse, and then to 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.

Elsie 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 packed up for 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 bear 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 rooms to live in, and pictures, and toys, and books. He gave him a pony to ride, and a row-boat 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 frown 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 pay me a great price for the secret."

"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.

If that 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 to do service 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 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 and let us see what kind of a boy we can make out of a Christian boy.

He will be a clean boy.

He will be an honest boy.

He will be a refined boy.

He will be an industrious boy.

He will be a studious boy.

He will be a truthful boy.

He will be an independent boy.

He will be an attentive boy.

He will be a noble boy.

Who would not admire and honor such a boy?—*Religious Telescope.*

## Home News.

New York.

DERUYTER.—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 led 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 detained in Scott by the sudden 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 together, and Mrs. O. S. Mills spoke on "Peter Imprisoned," making it very plain and practical, and L. R. Swinney continued the lesson, with "Peter 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 I. R. Swinney 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 very much to the fervor and spirituality of the meetings. And so we feel that God has blest us all, in this more careful preparation in song and service, in prayer and preaching.

L. R. S.

Wisconsin.

MILTON.—Spring has come unusually 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. Platts, has been having a somewhat severe attack of the grip, but is again filling the accustomed 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 larger majority than for several years before. The question of pool-room license was settled in the same way, but by a very much larger majority. It now remains for the "town board" to see that the will of the people is obeyed, and for the people to see that the "town board" do their duty. Truly "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 over Sabbath. 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 free from sickness. The spring has been cold and backward, until Thursday after a very 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 pastor 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 spraining 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 Albion, and business at 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 licence, a gain of 20 over two years ago. To-night, Milton and Milton Junction people will join in a ratification meeting, and temperance rally at I. O. O. F. Hall, at the Junction.

Religiously our church is in a prosperous condition; the appointments of the church are all largely attended, prayer-meetings average 50. Our pastor is untiring in his efforts to promote harmony and Christian living.

May 8, at 3 P. M., Y. P. S. E.'s and Juniors will hold a joint session.

Dr. C. P. Clarke, son of Perry Clarke, of Walworth, has recently located here and will begin the practice of his profession among us. Charles is a true Christian gentleman, and we are glad to have him unite with us.

\* \* \*

APRIL 24, 1897.

### MORE ABOUT EVANGELISM AND SABBATH REFORM.

Dear Bro. Peat:—Your letter came a few days ago; was very glad to hear from you again, but I notice you dealt more exclusively with Sabbath Reform than with revivals this time. I am sorry, Peat, that my letter stirred you up so, that you had to write nearly three columns to answer it, for I don't believe an evangelist has much time to write.

I tried to make it plain that I was a firm believer in the Sabbath, and did not intend to imply that there should be no Sabbath Reform, as your letter implied all through. I only wanted to know if certain other methods in revival work would not be more effectual in winning souls for Christ, at which time they would be better prepared, and much more likely, to accept the very important truth of the Sabbath.

Now, Peat, please don't misunderstand me, for I am not finding fault with the way others carry on the work. When I spoke about the feathers, I had in mind one of our ministers whose principle it was to "Cry aloud and spare not." (A splendid principle—judiciously carried out.) And I remember a time when he fired off a load of Sabbath doctrine and got nothing but feathers. That illustration

about shooting ducks is not all mine; but as you and I had an experience so near like the one I heard, I thought you could catch my meaning better if I would use it. I expect I should not have spoken about that hobby business, for I have always noticed that if a man has a bad corn on his foot, a tight shoe is sure to make him flinch.

My question was: Who of the boys are converted, and who have come to the Sabbath? You quoted it right, but your answer is to a question like this: Who of the boys are converted, who have come to the Sabbath? Of course, I know that those who come to the Sabbath are converted. That revival you spoke of, in which 27 were added to the church, 12 turned to the Sabbath and 50 professed conversion, I am sure I have seen in the SABBATH RECORDER three times. Now, Peat, I didn't know you were in that revival, at all; and I don't believe you were, for I know one of the men, and the other I am quite sure is an Iowa 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 in that country are on its roll. 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 brains, made insulting and abusive attacks upon the pastor of our church, and tried in a very impudent way to disprove the Seventh-day Sabbath and tried to establish proof of a Sunday Sabbath, which lost him friends among the Sunday people. By this and the pastor's earnest work, the people were ready and prepared to hear discourses on the Sabbath, and, of course, being in range, an evangelist would be foolish if he did not shoot.

Uncle John told me that an evangelist came to their town some time ago and refused to unite with the other pastors and churches in a revival effort, and early began giving them hot shot on the Sabbath question. The church of eight or ten members was greatly revived and one came to the Sabbath, but that one knew nothing of the evangelist. When I hear of a church being greatly revived and no conversions, it makes me think of some very bad young men; when asked about we don't like to say 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 again soon, and, if you have time, write me a good 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 may 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 then we can have a long visit and I can see and know more about your methods. Kindly remember me to all the friends.

Your loving brother,

HARRY.

APRIL 23, 1897.

# Sabbath School.

## INTERNATIONAL LESSONS, 1897.

### SECOND QUARTER.

April 8.	Peter Working Miracles.....	Acts 9: 32-43
April 10.	Conversion of Cornelius.....	Acts 10: 30-44
April 17.	Gentiles Converted at Antioch.....	Acts 11: 19-26
April 24.	Peter Delivered from Prison.....	Acts 12: 5-17
May 1.	Paul begins his first missionary Journey.....	Acts 13: 1-13
May 8.	Paul Preaching to the Jews.....	Acts 13: 21-39
May 15.	Paul Preaching to the Gentiles.....	Acts 14: 16-22
May 22.	The Conference at Jerusalem.....	Acts 15: 1-6, 22-29
May 29.	Christian Faith Leads to Good Works.....	James 2: 14-23
June 5.	Sins of the Tongue.....	James 3: 1-13
June 12.	Paul's advice to Timothy.....	2 Tim. 1: 1-7, 3: 14-17
June 19.	Personal Responsibility.....	Romans 14: 10-21
June 26.	Review.....	

### LESSON VII.—PAUL PREACHING TO THE GENTILES.

For Sabbath-day, May 15, 1897.

LESSON TEXT.—Acts 14: 11-22.

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

#### LESSON SURROUNDINGS.

The words of Paul in our last 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 Paul and Barnabas were compelled to leave the city, going about sixty miles to the southeast, to Iconium where they abode a "long time" (Acts 14: 3), perhaps until the next summer. Here again their preaching aroused the enmity of the Jews and even of the Gentiles, mainly because of its success, and they were in danger of being stoned. Again they move on, going to Lystra, a town about twenty-five miles to the southeast. Here they remained some time, continuing their preaching until the events of the lesson were brought on by the healing of a cripple. After having fled to Derbe the apostles returned to these same places to encourage and to organize their converts. Then retracing their steps to Perga they returned to Antioch in Syria, the starting point of the journey, having been gone about three years.

#### LESSON COMMENTS.

11. *Speech of Lycanoia.* "The nature of this dialect is unknown." Perhaps a derivative of the Hittite 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. Barnabas must have been the larger and more stately of the apostles. *Mercurius.* The messenger and spokesman of the gods.

13. *Before the city.* Professor Ramsay claims to have found the exact spot marked by ruins. *Garlands.* Were used to ornament the altar, the sacrifices, and the place in general. *Apostles.* The first time the title is applied to Paul and Barnabas.

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

15. *Saying.* Whatever language Paul spoke, whether the Greek or the local dialect, surely a part, if not all, of the people understood him. *Like passions.* Liable to err. Subject to the same temptations, the same limitations. *These vanities.* The heathen worship which the people were about to offer to the apostles, and all that it meant, or rather did not mean.

19. *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 him out of the city afterwards. The Lycaonians were fickle and untrustworthy."—Dean Alford. See 2 Cor. 11: 25. *Stood about him.* Perhaps to bury him. More likely in sorrow and regret.

20. *Rose up.* "The first, and I think the right impression is, that this recovery was supernatural."—Dean Alford. *Derbe.* This was the extreme limit of Paul's first journey.

21. *Returned.* They were now less than one hundred miles from Tarsus, the early home of Paul; but they chose to go back into the perils 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.

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### THE TIME OF THE CRUCIFIXION AND RESURRECTION OF JESUS CHRIST.

BY J. T. HAMILTON.

The resurrection of Jesus our Saviour, is the key-stone in the arch of the great plan of salvation for a fallen race, which he came into the world to construct and promulgate. 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 any false 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 come forth from the tomb, would only be waste of time and effort 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 been the most earnest and active instigators of his death; and to make a bad matter worse, they bribed those soldiers to tell a falsehood at the risk of losing their own lives, the rulers promising to protect them from the consequences of their want of vigilance as soldiers, to whom was committed such an important trust, when they knew that death was the penalty of such neglect. There is no need of writing more on this point, for the writer presumes there is not a reader of this article that doubts the crucifixion and resurrection of the Saviour, any more than than they doubt any fact which the Book of God reveals.

But the time at which both of these transactions occurred, is the subject respecting which people are in the dark, and upon which it is the object of this article to give a little light.

It is the belief of all the denominations of the Christian world, both Catholic and Protestant, as far as the knowledge of the writer extends—with a single exception—that the crucifixion occurred on the sixth day of the week, which we know as Friday, and that the resurrection took place on the first day of the week, commonly called Sunday, more particularly on the day called Easter, for it did not transpire but once, and this shows the absurdity of keeping fifty-two First-days as the Sabbath, to commemorate and honor the event. It is also believed to have taken place early in the morning. T. DeWitt Talmage fixed it at 5.30 A. M., in a sermon he preached on Easter day five or six years ago. But the simple truth is, the Bible don't tell the *precise time*—as to the day of the week—when either the crucifixion or resurrection occurred. The fact mentioned in connection with the first day of the week is not the resurrection, but the coming of the women to the sepulcher, for not one of them witnessed the resurrection, for it had taken place before their arrival, and instead of finding a dead body to embalm, as they expected, they found it gone, but it is not said that it took place at the time of their arrival. What is said about the crucifixion is, that it took place on the day on which the Passover feast occurred, the fourteenth day of the first month of the Jewish year, about the last of our third month—March—or the first of our fourth month—April—and that he did not rise until the end of three full or complete days from the time that he was placed

in the sepulcher, which could not have been sooner than about sunset, for he did not die until about 3 P. M., and it must have taken from that time till sunset, or nearly that, to take him from the cross and make the necessary preparations for the burial. But before I proceed farther, two or three things or facts must be particularly noticed and understood:

1st. That Sunday is the first day of the week—this being so, Saturday must be the seventh day of the week, and that is the weekly Sabbath of the Bible, in other words the Sabbath of the fourth commandment. Other sabbaths are named in the Book of God, which were instituted for a particular purpose, or for some special occasion, but these occurred only once a year, or annually, the same as our 4th of July, and one of these annual sabbaths was on the 15th day of the 1st month of the Jewish year—Abib—or the next day after the Passover, which was the 14th day of the 1st month. I quote from Num. 28: 16, 18, "And in the 14th day of the first month is the Passover of the Lord. And in the 15th day of this month is the feast of unleavened bread, seven days shall unleavened bread be eaten. In the first day of this feast shall be an holy convocation, ye shall do no manner of servile work therein." We see from this that no kind of work might be 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.

(To be continued.)

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

"Do not drift into the critical habit," writes Ruth Ashmore in the *Ladies' Home Journal*. "Have an opinion, and a sensible one, about everything, but when you come to judge people remember that you see very little of what they really are, unless you winter and summer with them. Find the kindly, 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 everything. It is the every-day joys and sorrows, my dear girl, that go to make up life. It is not the one great sorrow, nor the one intense joy, it is the accumulation of the little ones that 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. Their hearts 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 made so much noise that he awoke the doctor. The latter at once started on a round of investigation, and found the burglar in his consulting room. Picking up the first thing at hand—a bottle of peppermint—he hurled it at the intruder, and it broke on his back. The thief got away, however, and the only clew the police had to work on was the incident of the peppermint. The next day the detectives smelt every suspicious character on their lists, and soon had the culprit. He was still reeking with the odor of peppermint when arraigned in court twenty-four hours later.

## Popular Science.

BY H. 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 contemporaneous with the formation of the earth's crust, but are unable to account for it, except upon the hypothesis of certain reactions which took place in the ancient formations.

Another party, to which we belong, claims that petroleum is now being constantly produced, wherever metallic carbides exist, and can be reached by water taken in through the earth's crust; that inflammable gasses are, or may be, produced, as fire-damp, 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 hydrocarbides, is Lake Baku, in Russia, west of 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 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, Kuma, 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 underground pipe-lines, in the various rock formations. This is evidenced by the great pressure that is brought to bear upon it and accompanying gasses, 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 fowls are there on this table?"

"Why," said the old gentleman, as he looked complacently on a pair of nicely roasted chickens that were smoking on the table, "there are two."

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

"Three!" replied the old gentleman, who was a plain, matter-of-fact man. "I'd like to see you prove it."

"Easily done, easily done. Is not that one?" said the smart boy, laying his knife on the first; "and that two?" pointing to the second, "and do not one and two make three?"

"Really," said the father, turning to his wife, who was stupefied at the immense learning of the son: "really, this boy is a genius, and deserves to be encouraged;" and then to show that there's fun in old folks as well as in young ones, he added: "Wife, do you take one fowl, and I'll take the second, and John may have the third for his learning."

A SOMERSET attorney, who relishes a joke at his own expense, says that he once sent to a rural office a writ for service, with directions to be very particular in regard to the return, saying, "If for any reason you are unable to write the return properly, get some experienced person to do it for you." Some time afterward the writ was returned by the officer, properly served and signed, with the letter reading substantially as follows: "I do not know whether this return will be satisfactory to you. I have lost one finger, but I wrote it as well as I could. If for any reason you are unable to read it, get some intelligent person to read it for you."—*Daily Eastern Argus.*

### Deafness Cannot Be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucus lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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### Special Notices.

#### WANTED.

A copy of "History of the Sabbatarians in America," by Rev. Henry Clark. Published about 1811.

Address, naming price, H. D. BABCOCK,  
Clinton, N. Y.

ALL persons contributing funds for the Mizpah Mission, 509 Hudson Street, New York, will please send the same to the Treasurer, Mrs. Emma Kenyon, 340 West 56th Street.

BRO. D. H. DAVIS, of the China Mission, requests that all correspondents in writing to any of our China Missionaries, address them as follows: West Gate, Shanghai, China.

THE Mill Yard Seventh-day Baptist church holds regular Sabbath services in the Welsh Baptist chapel, Eldon St., London, E. C., a few steps from the Broad St. Station. Services at 3 o'clock in the afternoon. Pastor, the Rev. William C. Daland; address, 1, Maryland Road, Wood Green, London, N., England. Sabbath-keepers and others visiting London will be cordially welcomed.

THE First Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. Pastor's address, Rev. L. C. Randolph 6126 Ingleside Ave.

ALFRED WILLIAMS, Church Clerk.

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

M. B. KELLY, Pastor.

SOUTH-EASTERN ASSOCIATION, Salemville, Pa., May 20-23.

EASTERN ASSOCIATION, New Market, N. J., May 27-30.

CENTRAL ASSOCIATION, Brookfield, N. Y., June 3-6.

WESTERN ASSOCIATION, Alfred Station, N. Y., June 10-13.

NORTH-WESTERN ASSOCIATION, New Auburn, Minn. June 17-20.

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

THE Seventh-day Baptist church of New York City holds services each Sabbath at 10.30 A. M., in the Boys' Room of the Y. M. C. A. building, Twenty-third Street, near Fourth Avenue. Visiting Sabbath-keepers in the city are cordially invited to attend the services.

THE next session of the Ministerial Conference of the Southern Wisconsin churches will be held with the church at Rock River, in connection with the Quarterly Meeting, May 21, 1897. The following programme has been arranged for that occasion:

1. Evangelism and the Pastorale. Geo. W. Burdick.
2. How can Sabbath-keeping be made a greater help to spirituality? R. B. Tolbert.
3. What is the Scripture doctrine of the person of Christ? L. A. Platts.
4. How can religious growth be best promoted in connection with intellectual culture? E. B. Shaw.
5. What is justification by faith as taught by Paul to the Romans? S. L. Maxson.
6. What is the meaning of the phrase, "Until the times of the Gentiles be fulfilled?" W. D. Tickner.
7. What are "The keys of the kingdom of heaven," spoken of in Matt. 16: 19? E. A. Witter.
8. Exegesis, 1 Peter 4: 8. D. K. Davis.

This appointment is made one week earlier than usual in order to avoid conflict with Decoration-day exercises.  
L. A. PLATTS, Sec.

QUARTERLY MEETING of the Southern Wisconsin Churches will be held May 21-23, 1897, with the Rock River Church.

Sixth-day evening, sermon by Rev. Geo. W. Burdick. Sabbath forenoon, at 10 o'clock, Sabbath-school of the church, conducted by Chas. D. Balch, the superintendent; and at 11 o'clock sermon by Rev. E. A. Witter, followed by the communion administered by Rev. W. C. Whitford and Rev. Geo. W. Burdick.

Sabbath afternoon, at 3 o'clock, sermon by Rev. S. L. Maxson.

Evening after the Sabbath, at 7:30 o'clock, song service led by Chas. S. Sayre, and Conference Meeting under the charge of E. B. Saunders.

First-day forenoon, at 10:30 o'clock, sermon by Rev. L. A. Platts.

First-day afternoon, at 2:30 o'clock, exercises of the Young Peoples' Christian Union, conducted by Prof. P. L. Clarke, the President.

L. T. ROGERS, Church Clerk.

MILTON JUNCTION, Wis., April 22, 1897.

### SOUTH-EASTERN ASSOCIATION.

The Executive Committee of the South Eastern Association submits the following program for May 20-23, 1897.

#### FIFTH-DAY MORNING.

10.00 A. M. Introductory sermon, M. G. Stillman. Alternate, D. C. Lippincott. Report of Executive Committee. Communications from churches and corresponding bodies.

#### AFTERNOON.

2.00 P. M. Appointment of standing committees. Annual reports.

3.00. Essay, A. L. Davis. Report of Committee on Resolutions, L. D. Seager, assisted by delegates from Sister Associations.

#### SIXTH-DAY MORNING.

9.00. Business.  
10.00. Essay, Alice M. Lowther. Tract Society Hour.  
11.00. Sermon, Delegate.

#### AFTERNOON.

2.00. Essay, A. J. C. Bond.  
2.30. Missionary Society.  
3.30. Woman's Hour, Mrs. C. R. Clawson.  
4.30. Business.

#### SABBATH MORNING.

10.00. Sabbath-school, Supt. of Sabbath-school.  
11.00. Sermon, Delegate. Joint Collection.

#### AFTERNOON.

2.00. Sermon, Delegate.  
3.00. Y. P. S. C. E.

#### FIRST-DAY MORNING.

9.00. Business.  
10.00. Education Hour, T. L. Gardiner.  
11.00. Sermon, Delegate. Joint Collection.

#### AFTERNOON.

2.00. Sermon, Delegate. Unfinished business. Delegates are requested to be at Bedford, on Wednesday, as Salemville is twelve miles from the railroad.

F. J. EHRET, Moderator.

J. H. WOLF, Secretary.

**MARRIAGES.**

**WAGNER-DENNIS.**—In Cuyler, N. Y., February 23, 1897, by Rev. L. R. Swinney, Mr. Franklin B. Wagner and Miss Cora E. Dennis, both of Cuyler.

**NYE-VINCENT.**—At the parsonage, DeRuyter, N. Y., January 23, 1897, by Rev. L. R. Swinney, Mr. Frank C. Nye and Mrs. Anna Vincent, both of Cuyler.

**MERCHANT-SOULE.**—At the parsonage, DeRuyter, N. Y., December 31, 1896, by Rev. L. R. Swinney, Mr. B. F. Merchant, Jr., of DeRuyter, and Miss Vina D. Soule, of Otselic.

**DYE-PRITCHARD.**—At the residence of the bride's sister, DeRuyter, N. Y., April 21, 1897, by Rev. L. R. Swinney, Mr. Daniel E. Dye and Mrs. Mary D. Pritchard, both of Otselic.

**MAXSON-CRUMB.**—At the residence of Editor W. W. Ames, DeRuyter, N. Y., March 21, 1897, by Rev. L. R. Swinney, Mr. Charles E. Maxson and Miss Rosa Crumb, both of DeRuyter.

**STEWART-CARDNER.**—At the parsonage, DeRuyter, N. Y., February 25, 1897, by Rev. L. R. Swinney, Mr. Ruel C. Stewart, of DeRuyter, and Miss Inez L., daughter of Joseph D. Cardner, of Cuyler Hill.

**DEATHS.**

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

**WILLARD.**—At Friendship, N. Y., April 20, 1897, Mrs. Lavinia Lanphear Willard, in the 60th year of her age.

A more extended notice will appear later. G. B. S.

**PERRY.**—Robbie, the infant son of Mr. and Mrs. J. F. Perry, of Hartsville, N. Y., aged 1 year, 8 months and 2 days.

He was a sweet child and is greatly missed by the bereaved family. M. B. K.

**HULL.**—Carrie Aurilla Hull, daughter of Rev. J. L. and Allie Hull, was born August 1, 1880, near Red Cloud, Neb.; died February 25, 1897, at the home of her parents, Booty, Ark.

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

**COLGROVE.**—At the home of her daughter, Mrs. Joseph Edwards, March 31, 1897, Mrs. Roxy Colgrove, aged 81 years, 10 months and 23 days.

The deceased was the daughter of Lemuel and Sophia Fulkerson, and was born in Havana, Schuyler County, N. Y. In 1833 she was married to Nelson Colgrove, who died in 1882. She was the mother of ten children, eight of whom are living. She experienced religion early in life, and became a member of the Baptist church. Her attention was finally called to the Sabbath question, which resulted in her embracing the true Sabbath. For the past ten years she has been a member of the First Alfred church. M. B. K.

**CURTIS.**—Melissa C., wife of Seth Curtis and daughter of David B. and Ellen Satterlee, was born at Hornellsville, N. Y., August 19, 1839; died at Buffalo, N. Y., April 18, 1897.

Mrs. Curtis made a profession of religion when young and was baptized by Eld. H. P. Burdick, and became a member of the Seventh-day Baptist church of Hartsville, where she retained her membership till death. Although isolated from those of her own faith, she remained a faithful Seventh-day Baptist to the end. Her remains were brought to the Second Alfred church, where the funeral services were conducted. A large number of friends accompanied the grief-stricken husband from his home in Buffalo to the place of burial in Alfred Rural Cemetery, where all that was earthly of the loved companion was tenderly laid to rest. She leaves no children, and only one sister, the oldest of quite a large family, but may relatives and friends to mourn her loss. M. B. K.

**A TYPE OF HEAVEN.**

BY AUGUSTA MOORE.

"SWEET, SWEET HOME."

It was a foretaste of heaven. I did not know, then, how rare it was; but all the years since have been showing the sad truth to me, that earth has too few refuges and shelters like that home in Pleasant Street, at the foot of the hill.

It had large, cool chambers, through which all summer blew the south wind from over the sea, and from which we could see the water in its ebb and flow. It had three open fire-places, in one of which a fire was kindled at evening nearly all summer, as evenings beside the northern sea are generally cool. It was shaded by noble old trees, and ornamented by woodbine 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 others ever so sweet? No wonder the dear father's fingers would pick them. He seemed really unable to restrain those fingers. Then he would go in search of "mother," whose especial property those rose trees were, and submissively bowing before her, with an ingratiating air and smile, while he held the naughty fingers full of roses behind him, he would confess his fault and make his peace with that smiling mother, only to tresspass again and again as long as the roses bloomed. It was unfailling amusement for us all to witness this rose season performance. Should not the dear father have all the roses he desired, when he provided with generous hand, fruits, currants and berries for us all?

Though the home was not mine, it was mine, and I know now what a marvel of goodness and mercy from God was the true and loving welcome there that always met me while that home remained.

All the lights of my home went out while yet I was a child. Tossed hither and thither, exposed to dangers and woes on every hand, beautiful prospects opening before me only to be swept away; happy was I when I could escape and sail away to that ideal dwelling. 'Twas so charming there—so cool, so calm, so sweet, with flowers and congenial spirits; and, withal, so holy! Whatever was neglected in that home, family worship 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-

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ets everything needed in our school-days seemed to come) the flute that was such a comfort and joy to his musical soul, and seating 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; an infant on her lap. A hymn was sung. The family were natural singers, and sweeter voices than theirs never did I hear till I heard Mr. Sankey's. A renowned singer of Europe, hearing one of this family sing, declared that there was but one equal 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 a mercy to them whatever the loss to the world. Better to walk along the humble, shady paths of life, unappreciated, unnoticed than to be set on high and praised by men till pride and vanity grow strong. Whatever you are will be recognized in the life that is near to come and there you can have the praise that is your due, without harm or danger. The children all sung. Even the babe that could not speak carried the tune correctly, and birds sing not sweeter. The singing over, we read one of the dear old chapters that are alive forevermore. We read two verses each, round and round. The child at its mother's knee read after mother. And then the father led in prayer. As long as I live I shall see and hear him praying there—for us all, and for all men, everywhere, that they might turn to the living God. He prayed with lifted face, and seemed to be in the visible Presence. I could not always help gazing at him. That beautiful head, with its fair, curling hair; those fervent tones; those humble, heart-felt prayers, can they ever be forgotten? 'Tis said the prayers of the saints are held in golden vials before the face of the faithful, prayer-hear-

ing God. And surely the prayers of that dear father must be answered. Far be it from our God ever to inspire such supplications to deny them.

Taken from the evil days to come was that beloved father. Gentle, affectionate, as he was beautiful to the eye, and of a somewhat timid and exceedingly sensitive nature, what would have been his distress at the spectacle the world presents to-day!

The mother was in every way the equal of the father. A more perfect union there never was since Adam and Eve sinned.

Of the children I will say only not one of them ever showed the least sign of jealousy or ill-will toward the stranger within their gates, whom they loved to call "sister." Yet she was made as welcome and loved as truly as they were themselves. I shall never see their like again. Until they were gone and to the blessed home no more, I had no idea that there were not many other homes as full of peace and joy. If such there are, I have searched in vain to find them. Death was a frequent visitor there; but he could not spoil the happy spirit of that home. They knew that their Redeemer lived, and that his people are to live with him. When the father went forth, it was with visions of blessedness he had no power to describe.

"Oh! that I could tell you!" he said. Those he left behind were comforted. They did not tarry long. I am left to mourn the loss of the home that was taken up into heaven. But its memory and its influence will abide with me until I die.—*The Evangelist*.

Did you ever use a baking powder can for chopping-knife? With a nail, drive two or three holes into the bottom for air holes, to keep from puffing the hash from the dish. I put my potatoes into the spider, whole, and in a few minutes I can have them almost as fine as mashed potatoes. There is no chopping-knife to get dull. Cooked vegetables I prefer chopped in an earthen dish.—*The Housekeeper*.

**A New Bread.**

Persons who suffer from diabetes know how tasteless and unpalatable are the inevitable bran bread and other substitutes that have heretofore been prescribed by physicians to take the place of wheat bread, and how soon they pall upon the appetite and make meal time an event to be dreaded. That such need be no longer the case diabetic patients are indebted to Messrs. Farwell & Rhines, of Watertown, N. Y. These manufacturers have placed upon the bill of fare for sufferers from this disease a special Diabetic Flour which is not only free from starch and other deleterious substances, but makes appetizing and delicious bread. Special Diabetic Flour is prescribed by physicians both in this and other countries. A sample will be sent free to anyone upon receipt of name and address.

**Small Fruit Trees.**

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