

# THE SABBATH RECORDER.

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### GOING FORWARD GLADLY.

**T**HE poetry of all growing life consists in carrying an oldness into a newness, a past into a future, always. So only can our days possibly be "bound each to each by natural piety." I would not for the world think that twenty years hence I should have ceased to see the things which I see now, and love them still. It would make life wearisome beyond expression if I thought that twenty years hence I should see them just as I see them now, and love them with no deeper love because of other visions of their lovableness. And so there comes this deep and simple rule for any man as he crosses the line dividing one period of his life from another: Make it a time in which you shall realize your faith, and also in which you shall expect of your faith new and greater things. Take what you believe and are and hold it in your hand with new firmness as you go forward; but as you go, holding it, look on it with continual and confident expectation to see it open into something greater and truer.

—Phillips Brooks.

\$2.00 A YEAR

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PLAINFIELD N J

## Sabbath Recorder.

A. H. LEWIS, D. D., Editor.  
J. P. MOSHER, Business Manager.

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AMONG THE STRAY BITS OF POETRY on our table is this:

"May every soul that touches mine,  
Be it the slightest contact,  
Get therefrom some good,  
Some little grace, some kindly thought,  
One aspiration yet unfelt,  
One bit of courage for the darkening sky,  
One gleam of faith  
To brave the thickening ills of life,  
One glimpse of brighter skies  
Beyond the gathering mists,  
To make the life worth while,  
And heaven a surer heritage."

It is foolish to debate the question whether we influence each other. Nothing in human experience is more certain than that every person adds something to the uplifting or the downpulling influences of all they come in contact with. How much you help or hinder the lives around you cannot be measured, accurately. There is but one safe course. Make the words we have quoted your words. Make them more than a dreamy wish. Embodiment that prayer in words, deed, character, in yourself. Your life will be poor indeed if it does not help some one up, where heaven will be a surer heritage. If you awaken no high aspirations in others it will prove that your own soul lacks them. Aspirations are contagious. Pray: "Oh God, help me to help somebody, as thou helpst me."

THAT PRAYER UNFOLDS A GREAT lesson in personal responsibility—the theme of which our correspondents, Main, Platts, and Crandall, have written so well within the few weeks past. If you can help—and you can—it is your duty to help. If you can give comfort—and you can—God will hold you responsible for the sorrow you could lessen, the burden you could lighten. If you can instruct—and you can—you must answer for the ignorance that remains in other lives. It may be difficult to realize these facts, because our lives are so engrossed with things of self and attuned to such a low key when we consider the question of obligation to others. Perhaps the greatest failure comes from unfulfilled obligations to ourselves. Every man owes it to himself that he be of such cast of character, such mold of purpose, that he must be helpful. Your life should glow with such light that men must see truth and righteousness more clearly when in your presence. Most men are sadly in debt to themselves.

IT IS WELL TO STUDY DEFINITIONS. Take these four words: Obligation, Duty, Responsibility, Accountability. Consider them as related to yourself. Note how they bind you with cords that run straight from God's throne to your heart. Feel how they enwrap you. See how they surround you. Whichever way you turn you find them. What grip they have, what holding power! Consider how quick they are when one tries to escape or elude them. See how universal obligation and responsibility and accountability and duty are. If you would realize how it is that lives help or hinder each other, try to disentangle yourself from the network of influences that touch you. Cut off all business relations and obligations that men are under to you, and you to them. Cut them all away. Stand alone—and starve. Ignore all social obligations which you owe to others

and let them ignore all they owe to you. Ignore, stand alone—starve. Break loose from the church. Refuse its sympathy and support. Refuse to accept its privileges and blessings. Refuse, neglect—and starve. Such a study of applied definitions will soon teach you that the lie of all lies was wrapped up in the assumption of Cain when he asked—putting his bloody hands behind his back lest God see them—"Am I my brother's keeper?" It is useless to try to escape responsibilities. It is wicked to neglect them. Study the definitions and apply what they teach.

A POOR WOMAN TO WHOM A CHARITY organization was accustomed to send gifts, sent back word one day: "I do not want any more things, I want folks." Her heart was hungry. In our work for Christ and the Sabbath, for the church and truth, plans are needed, but persons are more than plans or methods. Given an earnest and devoted person and he will find methods and develop plans. What we really want to do we find ways to do. Purposes are above plans. Convictions are above methods. Purposes create plans. Convictions discover methods. If your soul is filled with longing for work in Christ's name, you will not remain inactive long, waiting for methods. If you want to work for truth, ways will open. Love will open them.

SO FAR AS THE NEW NATIONAL problems which are now at hand are concerned, time, patience and wisdom will be needed to adjust them. Each of the new possessions has its own problems. It seems probable that Hawaii and Porto Rico will find natural adjustment at an early day. As to the former, the annexation was so natural that no serious problems can arise. In the other fields military power has a specific place, in preserving order, forwarding improvements, promoting education, protecting religion, abolishing church and state systems, etc. All these questions involve the three factors named in the opening of this paragraph. Gratuitous advice and wild denunciation of the government are both out of place. President McKinley and the Peace Commissioners have proven themselves high-minded men, who act with prudence and wisdom. If Congress will supplement their work in the same spirit, the problems will find gradual but successful solution.

THE IMPORTANCE OF THE OPENING of the Nicaragua Canal under the auspices and authority of the United States cannot be overestimated. It will turn the floods of commerce and of the higher interests of civilization into new channels to a degree not yet thought of, except by a few. The Canal will bring the Eastern coast of the United States into comparatively immediate touch with Asia, Australia and all the islands of the Pacific. Our own new possessions will be brought into close relations. All commerce between Europe and the west coast of America would flow through this canal. New York is now 16,000 miles by water from the west coast of South America, Peru and Chili. Then it will be about 4,500 miles. The distance from New York to Hong Kong now is about 16,000 miles by water. With the canal it will be about 12,000. Our great manufacturing centers would be brought 10,000 miles nearer the Pacific, by water. This would give al-

most a monopoly of the Asian trade, as against England, Germany, etc. The Nicaraguan Canal will do much more to change the status of the world's business and travel than the Suez Canal has done.

THE DEATH OF SENATOR MORRILL of Vermont removes a conspicuous character from the national councils. He united well-balanced judgment, long experience and judicious counsel in an unusual degree. That he had filled important positions so long and so well adds glory to the ripeness of the years allotted to him. Whoever may succeed him must labor hard and rise high in goodness and manliness or suffer much by the contrast. It will be an honor to be his successor, but not an honor to be worn lightly.

WE HAVE JUST TURNED THE ELECTRIC light on while we write. Darkness had gathered over the desk. The moment we touched a key in the wall the light leaped into the gathering darkness like a conqueror. It shot out as with a glad cry. "Come, see!" it said to us. "See! see!" Now it floods the page, glows over all the desk, lights up the room and smiles through the window at the passers on the darkening street. It does not try to shine. It has to shine. It cannot help shining. It has traveled a mile from the power-house for the sake of shining. So our lives ought to be palpitant with power and radiant with light. What they ought to be we are under obligations to make them. Oh, my brother, ponder and pray over what you are responsible for to yourself, as well as to others.

IN ITS COMMENTS ON THE HISTORY of various denominations, for the year 1898, the *Treasury* speaks of the Seventh-day Baptists as follows:

The Seventh-day Baptists report the organization of a "European Association" in England, Holland and Denmark; the enlarging of their school work in Shanghai, China, and the increase of Sabbath Reform work by both publications and field work. They believe that there is a loss of regard for Sunday and hence of "a coming reaction in favor of a return to the Sabbath." Their net increase in members is 80.

### THE HOPKINTON CHURCHES.

The Editor visited the churches in the town of Hopkinton last week. Sixth-day, Jan. 6, was supremely stormy. We reached Westerly, R. I., at 2.30 P. M. Bro. Wm. Crandall conveyed us to Ashaway in comfort, in spite of a storm which was bent on creating universal discomfort. It was so fierce at evening that the service, which was to have been a parlor conference, was broken up. Sabbath morning came with bright sunshine and a falling mercury. We drove to Hopkinton City, to find Pastor Randolph and part of his congregation already gone to Hope Valley, for a funeral. Considering the circumstances and the roads, a good audience gathered. The Sabbath-school gave way for our conference, which followed the sermon, making a session of two hours or more. A deep interest was shown, and some important things were said by the people as to the future of our work, and of the Second Hopkinton church. This church feels the effects of those influences which are working with special force to weaken all rural churches in New England. This church needs to break up its isolation, to get more directly and actively into the current of our denominational life. We trust that it will do so. It was a serious disappointment

that we could not meet Pastor Randolph, who has labored faithfully on that field for many years.

Returning to Ashaway, we spoke at an evening service, beginning at 6.30, because of the necessity of reaching a train at Westerly for the night boat to New York, and being home for Board Meeting on First-day, Jan. 8. At Ashaway the First Hopkinton church, now the oldest in the denomination in fact, although not formally organized until 1708, two years after the date of the church at Piscataway, N. J., is confronted by another problem peculiar to New England, that is, the changes and gradual decline incident to the smaller "factory village." These changes have increased the foreign or semi-foreign population, most of which has inherited or been reared under no-Sabbathism. This theological poison creates a spiritual state which, at the best, is extremely unfavorable as a basis for Sabbath-keeping Christianity. Large accessions were made to this church a few years since in connection with the labors of Evangelist Saunders, but many have already disappeared under the sweep of the no-Sabbath tide. But Pastor Crandall crowds his sermons with solid truth, and many faithful ones stand firmly by the faith. A gratifying feature of the service there was the presence of many young people, from thirty-five or forty years to sixteen, who took part in the conference and seemed deeply impressed with both the duties and the dangers of the hour.

These older churches in New England have difficulties to meet and problems to solve, grave and complicated. But we believe in the people. Greater activity in denominational work must come to them and greater watch-care must be exercised against the silent but strong influences which now assail all Protestantism in New England, and all Seventh-day Baptists in an especial sense. But the Hopkinton churches hold so many precious inheritances that we feel sure they will

"Let courage rise with danger,  
And strength to strength oppose."

God bless them and arm them for the fight.

EXCELLENT ADVICE.

A business house in Chicago sends the following items of advice to its salesmen. With slight adjustment they will apply to all church members:

- Be personally interested.
- Be progressively alive.
- Be physically active.
- Be prodigious in energy.
- Be pushing in business.
- Be punctual in appointments.
- Be painstaking with customers. (Strangers who come to church.)
- Be patient with cranks.
- Be polite to kickers.
- Be pleasant to all.
- Be partial to none.
- Be plucky at all times.
- Be peaceably inclined.
- Be positive for principle.
- Be productive for good.
- Be protective to the weak.
- Be pronounced for the right.
- Be prompt to act.
- Be proficient in conversation. (At prayer-meeting.)
- Be prolific in resources.
- Be persuasive in argument. (In favor of truth.)
- Be profuse in amiability.
- Be perfect in conduct.
- Be precise with orders. (From the Bible.)
- Be profitable to the house. (Church of Christ.)

If ye do these things and abound therein, ye will honor God, and be strong in spiritual things.

LETTERS TO YOUNG PREACHERS AND THEIR HEARERS.

LETTER XIII.

PURITY.

Purity of style involves several elements. We shall give only the representative ones. Purity is more than transparency. It is best illustrated by comparison with purified silver. That is considered pure, when it throws back the perfect image of the face which bends over it. So a sermon is pure in style, when it reflects truth without hindrance or distortion. Pure silver is free from all foreign matter,—all dross. Language is pure when words are used in their natural and appropriate sense, so that they express the exact image of the thought, of which they are the clothing.

The fundamental idea of purity of style is not reached until we add to the capacity for reflection that which the Greeks called *energia*, that is, completeness of outline, vividness. In a pure style, the idea is reflected exactly, complete in detail, clear-cut, perfectly distinct. Purity is not a passive quality; it is a vital element. Thoughts presented in language thus pure come close to the hearer. They possess the quality of impinging themselves upon the soul of the listener, until he absolutely feels them. They are not abstractions. They are realities, a living presence. This vivid, living element lies at the basis of all purity of style. It is equally the basis of all successful style. No speech is successful unless it be true, and truthfulness is the essence of vividness. Truth moves straight toward the soul, standing out clear-cut and distinct in its own light. It is like what we call *bas relief* in art. It is even more than this. It is as when the artist so paints a figure that it stands out and seems to be independent of the canvas on which it is. Men have a natural appetency for truth, hence the more rigidly truthful ones ideas are, the purer and more vivid will be his style. No one rule involves so much that will aid in maintaining a pure style as this: *let your sermons contain as much plain truth as possible*. The consciousness that you are speaking truth will arouse and inspire you to make yourself felt. It will keep you from stopping to "chop logic," or "split hairs." You will glow with an intense desire to compel men to understand you. Truth will also lead you directly to the heart and core of your subject. The state of your heart will do much in determining the purity of your style.

AN EXAMPLE FROM PALEY.

A fine example of this pure style in description is found in Paley's definition of the theory of evolution. He says:

"Another system which has been lately brought forward, and with much ingenuity, is that of appetencies. The principle, and a short account of the theory, is this: Pieces of soft, ductile matter, being endued with propensities, or appetencies for particular actions, would, by continual endeavors carried on through a long series of generations, work themselves gradually into suitable forms; and at length acquire, though perhaps by obscure and almost imperceptible improvements, an organization fitted to the action which their respective propensities lead them to exert. A piece of animated matter, for example, that was endued with a propensity to fly though ever so shapeless, though no other, we will suppose, than a round ball to begin with, would, in the course of ages, if

not in a million of years, perhaps in a hundred million of years—for our theorists, having eternity to dispose of, are never sparing in time—would acquire wings. A similar tendency to locomotion in an aquatic animal, or rather in an animated lump which might happen to be surrounded by water, would end in the production of fins; in a living substance confined to the solid earth, would put out legs and feet; or, if it took a different turn, would break the body into ringlets, and conclude by crawling upon the ground." (Natural Theology, C. 23, p. 279.)

In spite of any subordinate modifications which later writers may have made, no one reading the foregoing could remain in doubt concerning the essential features of evolution as it was taught at first. A style which sets forth ideas thus clearly is of priceless value in the pulpit. The pure gospel of eternal truths demands a pure and faultless style.

SUBORDINATE ELEMENTS.

Purity of style will be attained and preserved by obedience to the following suggestions:

Avoid new or foreign words. A scientist, or an inventor, may, perhaps, venture to coin a new word, but in ordinary pulpit discourse plain English, the pure vernacular which is familiar to the average hearer, is essential to purity of style. J. M. Hoppin, Professor of Homiletics in Yale College, illustrates this point, as follows:

"There is a pithy passage which we will quote from the writings of an old English author, of the time of Edward the Sixth (Sir John Cheke), which is interesting from the fact that this very man in his day exerted considerable influence in preventing the inroads of foreign words into the language, when the current was strong in that way, and it also shows how early a jealousy was awakened for the preservation of our mother tongue. He says, 'Among other lessons, this should first be learned, that we never affect any strange, ink-horn terms, but to speak as is commonly received. Neither seeking to be over-fine, nor yet being over-careless; using our speech as most men do, and ordering our wits as the fewest have done. Some seek so far for outlandish English that they forget altogether their mother language and I dare swear this: if some of their mothers were alive, they were not able to tell what they say; and yet these fine English clerks will say they speak their mother tongue, if a man should charge them with counterfeiting the king's English. Some far-journeyed gentlemen, at their return home, like as they love to go in foreign apparel, so they will ponder their talk with over sea language. He that cometh late out of France, will talk French-English, and never blush at the matter. Another chops in with English Italianated, and applieth the Italian phrase to our English speaking. The unlearned, or foolish fantastical, that smells but of learning (such fellows as have seen learned men in their day) will so Latin their tongue that the simple can but wonder at their talk, and think surely they speak by some revelation. I know them that think rhetoric to stand wholly upon dark words; and he that can catch an ink-horn term by the tail, him they count to be a fine English man, and a good rhetorician.'"

The introduction of obsolete words impairs the purity of style by obscuring the idea presented. This is an essential point in preach-

ing, especially if you use the Authorized Version of the Bible which contains many obsolete words and phrases. In the place of these you should insert, even in reading, plain words which are in common use. Much more should you avoid the use of all obsolete terms in speaking.

Words and phrases which approach cant or slang come under the same head. They should be avoided scrupulously. A term sometimes becomes authorized by use, because of its naturalness, which may at first be considered as slang. If selected carefully, such a word may sometimes be used to advantage. In short, purity of style is marred when any term is used which is not readily understood, or which diverts the attention of the hearers to the word rather than to the thought.

### CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

#### Every Night a Judgment Bar.

Four hours ahead of us the Fast Limited struck a broken rail, and the engine plunged headlong down the bank. The Engineer had just time to put on the air-brake. With the train going at 45 miles an hour, the wonder is that the engineer and fireman escaped with surface cuts, and that the coaches never left the bank at all. When we passed, twelve hours later, they were still leaning their sides against the disabled giant who lay with his nose buried in the earth. The excellence of railway management, and the charmed life which humanity seems to bear, combine to make death accidents the rare exception. A gentleman said this morning, "I have traveled for twenty-five years, and I never yet was in a wreck."

And yet, somewhere along the track, ahead of us all, there is a broken rail, beside the embankment of death. Perhaps it will be the wheel broken at the cistern, or the silver cord loosed, the golden bowl broken, or the pitcher at the fountain. The hour will strike and the brittle thread of life will snap. What matter whether disease or accident, the event is equally certain, the time almost equally uncertain. No wonder that the wrecked passengers who joined our train, this morning, seemed not to have been touched to any special depth of seriousness. All life is serious. Every day is a last opportunity. Every night is a judgment bar. Do your duty now, "for ye know neither the day nor the hour wherein the Son of man cometh."

#### An Insurance Against Lost Days.

It was a long day to most of the passengers. The eight hours of delay were put in by them in various ways. Some smoked, some yawned and looked out of the window. One tried to read; but as the Moody Colportage Library and Drummond's Ideal Life were a little out of her line, she gave it up. Four traveling men killed time by a game of cards, into which they summoned some profanity to promote their hilarity. There was not a little friendly conversation, in which the wreck of the early morning cut a prominent figure. To most of the passengers, however, the occasion appeared to partake more or less of the character of a lost day.

To a Christian, all things work together for good, and each vicissitude of life brings its own opportunities. The telescope satchel full of books, paper and envelopes was at

hand, and that sixth day of January will be remembered as a busy and pleasant one, because of acquaintances formed, information gleaned, illustrations suggested, and work accomplished. Every Christian is a traveling representative of his Master, and the jumble of events which come to him as the raw material, are grist for the great mill of eternal destiny.

#### The Value of Enthusiasm.

I do like to see a man enthusiastic about his town, county, state, country, business, talent, right, etc. That is one good thing about California people. You get within reach of a typical Californian, and you will be, as it were, deluged with gold-fish, fruit and flowers for the next two hours. A letter came recently from a friend in that delectable land. Jotting down from memory, we should enumerate as a partial list of the fruits of the country, lemons, figs, peaches, plums, pears, pickled olives, pomegranates, almonds, apples, quinces, grape fruit, chestnuts and hot tomas. Well, let them go it while they are young. Of course, we do not believe all the stories that California people tell; but we believe that they believe them, and we are glad that they are happy. Enthusiasm tempered with common sense is a treasure. Deliver us from the cold-blooded individual who is indifferent over everything, and whose hand-shake, under the most stirring conditions, still retains the "dead toad" characteristic crystallized by Bro. Saunders into classic English.

#### A Slight Mistake.

Now, honestly, we wrote it "the fair, but inflated image," and then our friend, the compositor—he must have laughed in his sleeve when he did it—made us call Mr. Davison's defence of Sunday "the fat but inflated image." Think of sticking a few needle points of Scripture into a—but let us turn the subject to pleasanter themes.

By the way, there is a professor of English out West who solemnly declares that the Western Editor recently used substantially the following language: "A great tidal wave which shall over the land until the whole continent is ablaze." But, don't you believe him.

#### All Things For Good.

He would be a rash man who would undertake to trace out in detail all the fulfillments of the glorious promise of Holy Writ. Like the rest of the great truths, it is received "by faith." But often and often, we look back over the path by which we came, and the outline of providence flashes upon us so clearly that we cannot mistake its meaning.

A friend who, on account of failing health, was obliged to leave the brightest prospects of professional life to go to an unknown community, felt at first that it was hard, and the prospect dark. But he and his wife thought it over and believed God. They went calmly on their way, expecting him to cause all things to "work together for good." Now he writes most cheerily of improved health, pleasant work and good prospects. But, dark or light, seen or unseen, the Lord is his God ever the same.

A wife who, for years, has been praying for her husband, recently went down with him to the gates of death. For two hours on the operating table his life hung in the balance.

Now again the same desperate expedient must be resorted to; but the same letter which brings the cry of yearning for the prayers of brethren and sisters, carries also the triumphant strain of answered prayers: "This evening my husband said to me, 'Dear, I know God will do what is best, I leave it all with him. I have been wanting to tell you for a long time that since the last operation I have been trying to be a better man. I have been praying and trying to be a Christian.'" "For this God is our God for ever and ever. He will be our guide even unto death."

#### Dodge Centre.

Next to the Red River valley it is doubtful whether there is a richer section of ground in Minnesota than that in the midst of which Dodge Centre lies. Farmers are thrifty and well-to-do, and business in the town appears to be lively.

There are five church organizations in this town of about a thousand inhabitants. We think it may be said modestly that the Seventh-day Baptist church is, all things considered, the strongest. We are impressed by the proportion of solid business men in the church, and by the number of children. Bro. Clarke is the prince of Junior leaders, and it is a pleasure to attend the very interesting exercises, and see the bright faces turned expectantly to the front.

Gospel meetings began Friday night, January 6. The attendance these three nights has been excellent, and the interest good. The people pledged themselves in advance to hearty co-operation. The work is going forward quietly and deepening from night to night. It will be vital and permanent only as it is of the Holy Spirit. We want to be humble in prayer, bow at the foot of the cross, and may God work in his own way, a wonder-working God. Heavenly Father, may the cloud like a man's hand cover the sky, and break in showers of grace this winter in all our churches.

#### CONSCIENTIOUS STOMACHS.

Quite frequently we hear from the lips of those who have been complying for some months with the requirements of hygiene relating to diet remarks like the following:

"I believe that health reform is making me a dyspeptic; I am certain my stomach is not half so strong as it used to be. When I lived as people generally do I could eat anything I pleased and never know the difference; but now I cannot vary in the least degree from the hygienic diet without suffering for it. Formerly I could eat between meals as much as I pleased, and at any time of the night or day. Now, if I take even a small bite at night, I get up in the morning with a headache and feel ill all day."

The person is correct in attributing this change in the disposition of his stomach to the effects of hygienic diet; but he should regard it as a matter of rejoicing, rather than as a thing to be regretted. He need entertain no fear of dyspepsia; the change which he notices is the result of the return to health of his digestive organs.

\* \* \* \* \*

What would be thought of the mental status of a converted thief who should complain that he had made a great mistake in renouncing his nefarious profession, for previously to doing so he had never felt any qualms of conscience, even if he picked a pocket or robbed a bank, while now his peace of mind is totally destroyed if he deviates ever so slightly from the requirements of scrupulous honesty?—*Good Health.*

## REPORT OF E. H. SOCWELL.

Representative of the American Sabbath Tract Society at the South-Western Association.

The Tract Hour at the South-Western Association, held at Fouke, Ark., November 24-28, was conducted by E. H. Socwell, on Sixth-day, November 25, beginning at 10 o'clock A. M. Opening remarks were made by the leader, in which he showed the specific work of the Tract Board to be that of Sabbath Reform. At the close of his remarks, Rev. I. L. Cottrell spoke upon the topic assigned him, "The causes of the present agitation over the Sabbath question." He spoke of many causes which are agitating the church over the Sabbath question, among which he mentioned the foreign element which is coming to our country, bringing with them the Continental Sunday. The church, seeing the Sunday excursions, Sunday ball games and other Sunday-desecration, is alarmed.

"The relation of Seventh-day Baptist pastors to Sabbath Reform work" was discussed by Rev. D. W. Leath. He emphasized the following thoughts: It is the duty of pastors of our churches to stand for the *whole* truth of the Bible. Some pastors rarely preach upon the Sabbath question for fear of hurting the feelings of some one, or through fear of losing popularity. Some pastors drive their congregations from them by preaching upon the Sabbath question too much or in a wrong spirit. Preach this truth in kindness and love.

Rev. S. I. Lee spoke upon the topic, "The relation of Seventh-day Baptist missionaries to Sabbath Reform labor," and gave expression to the following thoughts: Preach God's law. Do not stop with preaching the fourth commandment, but preach the whole law. Blasphemy is the sin of the world, and Sabbath-violation is the sin of the church. There is little to be gained by our small denomination sending out men to preach simply the truth preached by the larger denominations.

The topic, "The relation of Seventh-day Baptist evangelists to Sabbath Reform work," was given to Rev. J. F. Shaw. Among other things, Bro. Shaw said, All our people should be evangelists, *i. e.*, "proclaimers of the gospel." Evangelists should preach the *life of Christ*, and if this be done the Sabbath truth cannot be avoided. The whole gospel cannot be preached if the Sabbath be omitted.

Rev. L. W. Mitchell, of Rocky Comfort, Ark., who has recently embraced the Sabbath and identified himself with us, spoke upon the topic, "The relation of the laity to Sabbath Reform work." Bro. Mitchell said, "I have never been a layman. I have always preached since I was converted." He gave special emphasis to the importance of laymen living the Sabbath and teaching Sabbath truth to children. Ministers should teach the laymen to live pure lives, and not to covet controversy; and laymen should hold up the hands of ministers in all possible ways as they toil for the Master.

The discussion of these topics was full of interest and was listened to with great attention by all present. The time for dinner having arrived, the leader asked for more time in which to consider the interests of our Tract Board, and it was made a special order for 2.30 P. M.

At the proper time the Tract Hour was resumed, and an open parliament was announced by the leader, and all interested were

invited to participate in asking questions, or in making suggestions regarding the work of the Tract Board.

I. L. Cottrell stated that our present Sabbath tracts are not equal to the demand, nor doing the best work we as a people are capable of doing.

J. F. Shaw thought the writings of different men impress different men in a different manner; therefore he favored the former method of publishing tracts written by various men, instead of confining ourselves to the series of tracts written by one man. He cannot always give to one person our whole series of tracts, nor will the ordinary reader read the whole series. It is not wise to depend upon any one man to present the Sabbath question, in written form, for our whole denomination, nor will it yield the best possible results.

S. I. Lee is troubled to be able to hand out just the right tracts to fit each individual case. The tract taken from the *Catholic Mirror* he has found very useful, and has ordered them but cannot secure them. The tract, "Law of God, Law of Moses, No Law, and the Sabbath," is the best treatise of the question of the law he ever saw. We have nothing in print at present to take its place. He could use hundreds of them if he could have them. "Constantine and Sunday" is an excellent tract; also, "The Sabbath or a Sabbath, Which?" The tract, "The Sabbath and the Resurrection," is a complete treatise of the question. He regards it a serious mistake to confine ourselves to tracts written by any one man, and wish that many of our old tracts might be republished.

J. H. Hurley favors short tracts, by variety of authors. People are not uniform in taste, therefore the writings of a variety of authors are more likely to interest and benefit the public than those of any single individual.

D. W. Leath had wanted Sabbath tracts and had sent for them, but had failed to receive those he asked for. He could use many of the tracts, "Law of God, Law of Moses, No Law, and the Sabbath," but could not secure them.

Dea. B. F. Grauberry has performed religious labor in several places and has found our Hand Book very helpful in Sabbath Reform work.

E. B. Saunders found a great need of warm, earnest, evangelistic tracts that will point men to Christ. He also pointed out our need of a treatise of the question of baptism, and urged that we no longer depend upon the writings of First-day people upon this question.

Thus, after an earnest and interesting consideration of what we as a people should do, through our Tract Board, the open parliament closed, and was considered by many as one of the most important sessions of the Association. It was the opinion of all the speakers that we should republish many of the Sabbath tracts whose publication has been suspended; that we should publish evangelistic tracts, and that those we have published in the past have not been of suitable character to meet the demand; that we should publish a tract upon the question of baptism, which should fairly set forth our position upon this important doctrine. No criticisms were passed upon our Tract Board, nor upon the writers of any of our tracts, but the changes above noted were thought

to be demanded by the conditions by which we are now surrounded. The remarks made by the various speakers seemed to represent thoughts which had grown out of personal experience upon many fields of labor, and were all made in the spirit of kindness and love and indicated a warm devotion to our common cause.

At the close of the Association, and upon the recommendation of workers already upon the field, Bro. J. H. Hurley and I went to Little River County, Ark., to engage in Christian labor. The place selected by us was near Winthrop, where Bro. Hurley had labored before the Association, and secured quite a fair hearing. On the first evening we had a very small audience, and afterwards no audience at all, save Bro. Comstock and family, who are already members of the newly organized Seventh-day Baptist church of Winthrop. It is thought that the local preacher at Winthrop advised the people of the community to remain away from our meetings. I tried to secure a hearing in Texarkana, but failed, since no house could be secured.

A WORD seems necessary in view of certain criticisms made above on the publishing and distribution of tracts by the Tract Society. The experience of more than fifty years confirms the wisdom of topical tracts arranged to meet the Scriptural and logical methods of treating and considering the Sabbath question. Methods of treatment must vary somewhat with the general phases of the larger question as they appear from time to time. Our first series of tracts was arranged at least forty years ago, and mainly by Geo. B. Utter. Nathan Wardner arranged a series for his work in Scotland. James Bailey began the most logical and Biblical series, combined, that had ever been undertaken. His "Sabbath Commentary"—much the most valuable commentary on that question ever published—is the permanent embodiment of his studies and purpose. The present series of twelve tracts, although compiled by one man, are by no means the expression of his opinions only. On some points they do not express the opinions of the compiler fully. Present methods are more the result of fifty years experience than of the ideas of any one person; and the plans of the Tract Board are always formulated in the light of experience, and in view of past success or failure.

If at any time persons have ordered specific tracts, whether with or without money, and have not received them, it has been because the supply was temporarily exhausted. The Tract Society's purpose is to keep the supply full, and every call is honored by the Publishing House. Evangelistic tracts, written by W. C. Titsworth, of blessed memory, A. E. Main, T. L. Gardiner, H. D. Clarke, W. C. Daland, and perhaps others, as we write from memory, are on call with Geo. B. Carpenter, chairman of the Evangelistic Committee of the Missionary Board, with whom all evangelists are in constant communication. We are not aware that any formal request has ever been placed before the Tract Board for a tract on Baptism.

Thus much seems necessary in explanation of points in report from the South-Western Association. If "our present Sabbath Tracts are not equal to the demand, nor doing the best work we as a people are capable of doing," the Board will consider promptly and gladly any plans or suggestions for securing their highest efficiency and their widest circulation.

## Missions.

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

THE Secretary spent the first Sabbath of the New Year with the Berlin church, N. Y. Pastor Seeley and wife were in fair health, but almost everybody had been or were having the grip; some lightly, some in a more severe form. The village and all the surrounding community seemed to have an epidemic of the influenza. The congregation Sabbath morning was small, but there was attentive hearing as the Secretary put before them our various missionary interests, the work being done, the condition and needs of the different fields. The Berlin church is one of our mother churches, having done much in past years in starting and establishing churches, through migration and sending the preacher to the needy places. Our people that are left on the rugged hills and in the narrow valleys of that section still have a deep interest in all our denominational efforts and movements. Pastor Seeley is faithfully dispensing the Word to this people, and, though having come to us from the outside and been with us but a few years, he seems to be as well posted as to our history as a people and as thoroughly imbued with our denominational spirit, purpose and work as if he had always been a Seventh-day Baptist. We would be glad to have many more like him come to us.

In our trip to Berlin a night was spent with the ex-Editor of the SABBATH RECORDER and his family. It was a most enjoyable visit, and the changes in the churches and denominational matters in general were pretty well discussed. The ex-Editor is making himself useful in his temporary retirement in the training of young people and inspiring them to seek a liberal education and become noble and useful men and women. He preaches occasionally, enough so as not to forget how to do it. The mountainous country, the picturesque scenery along the route was highly enjoyed. At Palmer a dozen or more Amherst College students came aboard the train, having spent the holiday vacation at home or with friends, who were returning to their studies and college duties. They were a quiet company. We heard no "ra, ra, ra," but the time was spent in playing cards and in conversation. The people we saw and heard along the journey appeared to be interested in two great themes, business and expansion. Business seemed to be on the rise, good prospects ahead. On expansion there was much difference of opinion and thought. Evidently in New England there is considerable conservative thought and view on that subject. Some thought that the taking possession of the Philippine Islands was contrary to the spirit and purpose of the war with Spain, contrary to the genius of our institutions and the trend of our government, and was full of hazard and difficulty, and of serious complications with other nations. Others thought that, not for gain, but for humanity's sake, we could not do otherwise than to take these islands into our fold, and that other nations would respect our rights in doing it. The Secretary strictly kept the role of an interested listener.

WE have but few aged ministers left us as a people. God bless them for what they have been to us as a denomination and are to us to-day. They were energetic, hard workers,

and faithful in their day. The younger ministers have entered into a goodly heritage, which these venerable fathers and their contemporaries now in glory land made largely by their sacrifices and laborious service. They met with difficulties and obstacles which their successors do not have to meet with to-day. They had to endure exposures and hardships which the ministers now do not have to endure. Their lives were more sacrificial than ours to-day. Let us reverently take off our hats to them. Let them have our sympathy, our reverent respect, our hearty handshake, and our hearty God bless you. Many of us are rapidly coming into the ranks of "our old ministers." May our works and our character be such as to merit the respect and love of those who succeed us, or come after us. We live in an irreverent age. Many young people pass by the aged with indifference and sometimes with disrespect. How many aged people are made to feel that they are in the way, only to be tolerated and endured. God forgive young people who treat their aged parents, aged neighbors, aged ministers, or any aged people, that way. They may become aged themselves, and keenly feel in their old-age neglect and disrespect. The fad in these days is for young business men, young men and women for the responsible and desirable places, young ministers fresh from the seminary for the pastorates. Age, experience and ripeness are at a discount, gray hairs are unseemly and out of place. The mature and old must meet and endure these things with sweetness and patience; the young and vigorous should not be proud and haughty, irreverent and indifferent, but helpful, considerate and respectful. God bless the young men and make them worthy successors of the venerable fathers who have made so good a record in life and labor.

### "FILTHY RAGS" AND ROBES OF RIGHTEOUSNESS.

Hardly any other word has held a greater place in the spiritual and moral history of our race than righteousness. There are a few words of higher meaning, but righteousness is one of the coinages of the spiritual kingdom of mighty significance. It was the burden of the messages of the great Hebrew prophets; it was the keynote of the Forerunner's call to the Jews; it is the warp and woof of Christ's teaching; it is the very substance of Paul's doctrine, and it is the great principle of Luther's Reformation—"Righteousness by faith."

Therefore, any type of Christianity which has righteousness left out is weak and nerveless, as would be a man without bones or an oak tree without fibres. The very kingdom of heaven itself is righteousness, as the apostle of righteousness tells us, and the crown which awaits God's true saints is no crown of fading leaves or flowers, but a crown of righteousness. And yet there is a kind of righteousness which is called "filthy rags," no garment at all, but only patches and tatters, and strangely enough it has been a very popular kind in all the ages. This ragged righteousness is a selfish sort, which men expect to get by their own unaided efforts, and to use solely for their own ends, and for this reason it is properly called self-righteousness. It feeds pride and at the same time hardens the heart. It makes its possessor cold and narrow and loveless. He does right very much as a machine would. If there is any

man in the world that needs to be saved it is such a self-centered righteous man, who thanks God he is not like other men, or who boasts like the "elder brother" that he has stayed at home and done his duty. The world is somehow so made that no man can be "self-made," or live unto himself. The self-righteous man is one who boasts that he is morally "self-made"; he owes nothing to anything but his own efforts. Now it is just as impossible for a man to be righteous alone by his own efforts, as it is for a merchant to do business alone. No person begins to be spiritual until he loses himself, until he finds something better than himself to worship and serve, so that the first step for salvation and toward real righteousness is to realize one's insufficiency and incompleteness alone, and to find another center of life, for there is no salvation possible for a man until his heart goes out beyond himself. As soon as Christ possesses a man, he no longer does right by rule and as a machine. His heart kindles with love, and it is first nature to do right to those he loves. Righteousness is a necessary fruit of love, and the deeper the love the wider the sway of righteousness. If a man loved absolutely, he would become absolutely righteous, for it would become his greatest pain to harm anybody in the universe. Christ's righteousness is, then, not to be sought as an end in itself; it comes with love. It is "put on" as fast as we put on Christ. It is no more a thing of patches and rags; it is a robe which covers the whole man. It is, too, a vital spiritual principle, which links the Christian into union with the interests of all other men, and makes a complete network of relation, and this kind of love-born righteousness is not merely for earthly society; it is as well an essential quality of the kingdom of heaven, and it is a most fitting crown for those who "keep the faith."—*The American Friend*.

### CONSECRATION AND COURAGE.

There are truths to be unfolded, emphasized, and pressed to the heart. There are principles to be defended with every atom of force that can go out from intellect, will and consecrated personality. There are causes to be maintained from the rising to the setting of the sun, and evils to be opposed through every hour of daylight and of darkness. There are statements, arguments and defenses to be made with fire and force; there are follies and falsehoods to be thundered against and be struck with lightning; there is to be a defense of every bastion of the fortress of righteousness, and a charge and cannonade for every force of unrighteousness; there are to be unceasing vigilance, unrelenting warfare and unremitting constancy for the truth. The servant of Christ is no weakling, no passive being, no coward forever raising the white flag and arranging for armistice and surrender to the enemy. He is a follower of the One who "shall not fail nor be discouraged till he has set judgment in the earth; and the isles shall wait for his law." And because he is to be triumphant as Lord and Leader, every follower is himself assured of success for righteousness.—*Sel.*

THEY have very little of this world, but a great deal of the next; they take short views of this life, but long views of the life to come. They have the knack of setting open the windows of their souls for the Sun of Righteousness to stream in.—*Theodore L. Cuyler*.

## Woman's Work.

By MRS. R. T. ROGERS, Hammond, La.

### IF THE LORD SHOULD COME.

BY MARGARET E. SANGSTER.

If the Lord should come in the morning,  
As I went about my work,  
The little things and the quiet things  
That a servant cannot shirk,  
Though nobody ever sees them,  
And only the dear Lord cares  
That they always are done in the light of the sun,  
Would he take me unawares?

If my Lord should come at noonday,  
The time of the dust and heat,  
When the glare is white and the air is still,  
And the hoof-beats sound in the street,—  
If my dear Lord came at noonday,  
And smiled in my tired eyes,  
Would it not be sweet his look to meet?  
Would he take me by surprise?

If my Lord came hither at evening,  
In the fragrant dew and dusk,  
When the world drops off its mantle  
Of daylight like a husk,  
And flowers in wonderful beauty,  
And we fold our hands and rest,  
Would his touch of my hand, his low command,  
Bring me unhopèd-for zest?

Why do I ask and question?  
He is ever coming to me,  
Morning and noon and evening,  
If I had but eyes to see.  
And the daily load grows lighter,  
The daily cares grow sweet,  
For the Master is near, the Master is here,  
I have only to sit at his feet.

MEDITATION is prayer's handmaid, to wait on it both before and after the performance. It is as the plow before the sower, to prepare the heart for the duty of prayer, and the harrow to cover the seed when it is sown.—  
*Gurnall.*

LUCY LARCOM says: "Prayer is the door forever open between earth and heaven. Sooner than sound can reach a human ear through this lower atmosphere, the longing desire of the spirit rises to the heart of the Eternal Friend. Whether we believe it or not, we are living in an invisible world, where our wishes are understood before our words are spoken."

WHILE prayer helps us to be more and more conscious of our weaknesses, it also makes us more sure of our joys in God's service, and more sure of his promises. Have you noticed how much *all* missionaries depend upon the prayers of their friends? They say, *pray for us*, that our teaching may demonstrate more clearly the power of Christ to save. *Pray for the native Christians*, you have no idea of their temptations and their struggles to live for Christ in the midst of their own people, and especially in their own homes. *Pray for the great multitudes still in darkness*. Our missionaries need our prayers, and do we not need to pray for ourselves, for a deeper consecration in our homes, in our churches, and in all our service? When we are more closely united to Christ, in all the appointments of his work, there will be no longer the sad outlook expressed in the following item of *retrenchment*, in any denomination. Let us not go backwards, but henceforth give our *lives*, our *money* and our *prayers* for the upbuilding of Christ's kingdom in the world.

### THE WOMAN'S BOARD—PAST, PRESENT AND FUTURE.

BY MRS. C. R. CLAWSON.

A little more than a century ago, William Carey, a humble shoemaker of Scotland, was impressed with the double command, "Go,—preach." In the face of discouragements and difficulties, opposition and ridicule, he went to India where he worked faithfully seven

years before he gained one convert. When he died, in 1834, he was honored in the land of his birth, in the land of his labors, and throughout the civilized world.

Since his day missionaries from every denomination have been sent to all parts of the world. Early in the present century our own denomination came forward and assumed its part in this solemn responsibility; but special organized work by the women dates back only about fourteen years—for it was at Lost Creek, W. Va., during the Conference of 1884, that the Woman's Board had its birth. Though in its organization this Board is distinct from either the Missionary, Tract, or Education Boards, it is one with them in its purposes; and like them, it is accountable to the General Conference. It differs from them only in the fact that it appeals in an especial manner to the women of our churches, whereby it has brought into activity a force which had hitherto, to a great extent, lain dormant.

Any organization to be justified in its existence should be able to give reasons therefore, and the Woman's Board abundantly fulfills this condition.

In the first place, it stands for and has undertaken mission work in the truest and most comprehensive meaning of the term, striving as it does to help humanity, not only spiritually and socially, but intellectually, through our schools in home and foreign lands; and physically, through the medical mission. So closely are these all related that they act and react upon each other; what helps or hinders one, helps or hinders all. They must stand or fall together.

As a second reason for our existence we submit that missionary effort is heaven's own plan for saving men. Ever since man went astray, God has been seeking to reclaim him, working through the persons of his Holy Spirit, his only begotten Son, and a long line of consecrated workers reaching from the patriarchs and prophets of old, through the apostles, down to the present day. Surely a noble company to whose ranks we may well be proud to belong.

Then again, as all men are our brethren, so all women are our sisters. Some one has said: "Let us blush to call God our Father until we make an effort to save man, our brother." In the China field it is, and must be, pre-eminently, woman's work for woman. The social conditions there existing make it all too sadly true that woman has a work which no other can do.

Again, the gospel has been committed to us. He who said, "I am the light of the world," also said, "Ye are the light of the world. Let your light shine." Unoccupied fields are open for our coming. There are yet vast districts peopled by millions, without a single gospel missionary. Can we afford to be idle?

Still another reason is that missionary activity was the spirit of the early church and was the principal reason for its wonderful success. Is it not true throughout the history of the church that the periods of greatest missionary activity have produced the most marked internal spiritual growth? A progressive church, a progressive people, will be a growing church, a growing people.

We may now appropriately inquire, "What are the needs of the Board to-day? What can we do to insure and increase its usefulness in the coming years?"

Without dwelling upon the need of money, without which any business, secular or sacred, is crippled, let us suggest a few other needs, other ways by which we can advance the work. Before all, above all, and after all, it needs our prayers—the frequent, earnest prayers of obedient, consecrated hearts.

For the various enterprises to which we the people of this denomination have committed ourselves, we have appointed certain leaders which, taken together, we have chosen to call Boards, and have asked them to superintend our work. Let us then remember always that it is our work, that in our stead they encounter and overcome difficulties of which we never know. We can in turn help them by bearing without murmur or complaint our small part of such burdens as they ask us to share with them. Though we have selected our leaders with faith in their wisdom and judgment, they are but human, and if we sometimes think they make mistakes let us cover them with the mantle of that charity which "thinketh no evil" and "doth not behave itself unseemly."

Let us not withhold at least an occasional word of sympathy nor forget to express our appreciation of their untiring efforts. Let us lend to their plans all possible support and co-operation, and not so often refuse the help asked of us. Let them feel assured that as they plan we will help to execute. Put more of ourselves into the work—a few hours of our time, if that is what is most needed—some use of the intellect God has bestowed upon us—the toil of our hands—the sweat of our brows. The harder seems the task the more we shrink from it; the greater will be the spiritual growth attained in its performance. May it not be that the Lord permits us to be co-workers with him rather for our individual development than for the little any one of us can accomplish?

We are not sufficiently awake to the truth that we will be most interested in, and can work most zealously for, those things about which we know the most. Let us make use of every available means of increasing our knowledge. If we would become intelligently interested in the work of this Board or any other, we must make an effort to do just as we would make an effort to become intelligent on any other subject.

Taking first rank among such means is our RECORDER. Do we all read it carefully from cover to cover, or do many of us pass by or skim lightly over everything bearing any resemblance to a "report"? In addition to this it would be well if every society could have, by exchange, if in no other way, at least one magazine devoted to reports from the fields of work of other denominations, and let it be passed from member to member. It would not only enlarge our view and broaden our sympathies, but we might gain therefrom new methods of work, new suggestions which we could apply or adapt to our own needs.

It is no longer asked: "What can women do?" Rather is it said, "What can they *not* do, if only the aim is high enough, the love great enough?" Each woman can do something, and it is all helping in God's great plan for the world.

CONSECRATION.—Keep back no single power. Let your head with all its thinking, your mouth with all its speaking, your heart with all its feeling, your hand with all its working,—let your time, your name, your influence, your property, let all be laid upon the altar. Jesus has a right to all; he demands the whole. Give yourself, with all that you have, to be guided and used and kept, sanctified and blessed. "According to thy word, my Lord, O King, I am thine, and all that I have."  
—Andrew Murray.

## THE RELIGION OF THE JEWS.\*

BY IRA J. ORDWAY.

The religion of the Jews is that system of beliefs, doctrines and rites which is contained in the Old Testament. It is based upon the relations of man to God, and the relations of man to man. It was formulated by the experience of God's chosen people, and by direct revelation of God. These relations, so far as moral principles are concerned, being founded in truth must be defined in substantially the same way by all people who find the truth. The principles are, therefore, adapted and obligatory upon all mankind. This ancient religion differed from other religions in which it came in contact in that it was always right, and the others wrong.

A clear-cut distinction must be kept in mind between the Jewish moral law and their national and ceremonial laws. The former may be termed the moral code, and the latter administrative code; the moral code being unchangeable, while the administrative code was ever changing. The claim that the death penalty and other extreme punishments sometimes administered for what we deem minor offenses, is as binding as the moral law itself is absurd, for the necessities of degree in punishment have been ever changing.

The administration of law by our courts shows the same changeableness, there being a wide difference in communities, and the demand of the same community is variable at different times and under different circumstances. Cases occur in which the individual himself may enforce a penalty for the wrong, or collective members of a community may administer justice without waiting for process of law. But neither individual nor community has the right to violate the obligations of the Jewish moral law.

It is, therefore, of great interest to understand just what it is. The most complete definition of the moral law is found in the Ten Commandments. It may be truly said that they are God's definition of human relations and obligations. Yet every relation and obligation existed, and was recognized, before Moses delivered the commandments. This event accompanied by the "thunderings and lightnings" of Mount Sinai was rather an emphasis of the very things that were known before. Still greater emphasis was laid upon this law, when Christ, in the Sermon on the Mount, said, "Think not that I am come to destroy the law and the prophets; I am not come to destroy but to fulfill."

The Ten Commandments have stood the test of many centuries. They have shaped individual and church life. They have entered into national law throughout all these centuries. The following quotations from Jewish authors show that the Jewish religion is the mother of Christianity, and that there is still a striking analogy between their fundamental doctrines.

Rabbi Isaac M. Wise says of the nature of God: "The eternal our God is one, and its categoric imperative is, ye shall walk after the eternal your God. This God of Israel, the God of Abraham, Isaac and Jacob, the God enthroned in Zion, is not a tribal or national, a local or any special, God. He is the one God revealed to Israel and known and worshiped and proclaimed by Israel only; the

Creator, the Judge, the Possessor of heaven and earth, exalted above all time and space, the eternal, infinite, absolute, universal and omnipresent God, supreme Love and Truth, the highest idea of moral perfection." Can we Christians better define God?

In regard to immortality, Rabbi Joseph Stolz says: "Man's personal immortality was always an established belief in Israel. Throughout all his long history we search in vain for a period when this doctrine was not affirmed, believed or defended by the Jews. The voluminous literature of Judaism is unanimous on the subject. It has the sanction of priest and prophet, bard and sage, rabbi and people. It is confirmed by precept and by ritual practice. Saul would never have asked the witch of Endor to conjure up the spirit of Samuel, nor would Moses have prohibited inquiring of familiar spirits and communing with the dead, had the people not believed in conscious existence after death; nor would they have reported the story that Elijah went alive into heaven."

Spiritual regeneration is a doctrine of the Jews. Rabbi Joseph Silverman says: "All Jews agree on essentials and declare their belief in the unity and spirituality of God, in the efficacy of religion for *spiritual regeneration*, and for ethical improvement, in the universal law of compensation, according to which there are rewards and punishments, either here or hereafter, in the final triumph of truth, and fraternity of all men. It may be briefly stated that the Decalogue forms the constitution of Judaism. According to Moses and the prophets, and the historical interpretation of Judaism, whoever believes and practices the Ten Commandments is a Jew."

Moral responsibility is also a doctrine of the Jews. We quote from Rabbi Isaac S. Moses: "According to Jewish conception, man is responsible only for his own sins; forgiveness of sin can be obtained only through repentance. The Jewish worshiper feels there is no wall of separation between God and man. In him lives the consciousness of being a child of God."

Jesus and his doctrine, and the apostles, were Jewish. Rabbi K. Kohler says: "Jesus and his apostles were both in their life and teachings Jews. From the Jewish synagogue they caught the holy fire of inspiration to preach the coming of the kingdom of heaven, for which they had learned to pray, while sending up their daily incense of devotion to the Father in heaven. Jesus was a true son of the synagogue. There was no reason why he should antagonize the teachings of the synagogue any more than John the Baptist did. When asked what he took to be the foremost commandment, he began like any Jew with the ancient watchword, 'Hear, O Israel, the Lord our God, the Lord is one, and thou shalt love the Lord thy God with all thy heart'; and then he declared as to the next one, 'Love thy neighbor as thyself.' And from his own lips we have the declaration, 'Think not that I have come to destroy the law and the prophets; I came not to destroy but to fulfill.' There was no reason for the Jewish people at large, nor for the leaders of the synagogue to bear him any grudge, or to hate the noblest and most lofty minded of all the teachers of Israel. It was the anti-Semitism of the second century church that cast the guilt upon the Jew and

his religion. Jesus died a true Essene Jew, and the followers of Jesus were perfect Jews themselves."

Rev. H. Perrira Mendes, a Jew of high authority, says, "We unite with Christians in the belief that revelation is inspired. We unite with the founders of Christianity that not one jot or tittle of the law should be changed. Hence we do not accept the First-day Sabbath, etc. We unite in the belief of a coming Messiah. We unite in our belief of immortality."

Thus we see that the Jewish morals of ancient Israel are maintained by the Jews of to-day. They are incorporated largely into the codes of civilized nations. They have stood the test of many centuries, shaping individual, church and national action. The history of Israel and Judah, as we have studied it during the last six months, teaches that disobedience to this law resulted in individual and national destruction. Individuals and nations alike are treated in the Scriptures as of little value if they depart from this law. Disobedience to it brought the most fearful punishments, and finally obliterated the nation.

The Jewish religion is the mother of Christianity. To its teachings Christ and the apostles often referred as authority. Take for example the Jewish belief of "mansions in heaven." Christ said of it, "If it were not true, I would have told you."

In conclusion, we wish to speak of two doctrines, which are of special interest to us as a people. The Trinity, the Sabbath. The Jew can not understand how one God can be three Gods; nor how three Gods can be one God. It seems to us that our conception, or at least our definition, of the Trinity is most unfortunate, giving the Jew the best of the argument. God did manifest himself to the Jewish people in various ways. If we should say that God manifested himself as the Father, as the Holy Spirit, and in the man Christ Jesus, instead of being three deities, the Jew could better comprehend what seems to us to be the true meaning.

The practice of Christians in keeping Sunday has no higher authority than the Catholic church. The Fourth Commandment being of the code which the Jew holds most sacred, puts him at variance with Christianity in this important matter. Added to these two Christian hindrances the fact that the Jew is in fault, by not accepting Christ as the Messiah promised in the Old Testament, we can somewhat comprehend the obstacles that must be overcome for the two sects to be one body in faith and practice. Miss Josephine Lazarus says: "We cannot become Presbyterians, Episcopalians, members of any dividing sect, 'teaching for doctrines the opinions of men,'" thus clearly defining the Jewish estimate of Christianity.

If Christians and Jews ever meet on common ground, Christians will have to put away the false faith and practices that have come from heathen or other contaminating influences; and the Jew will have to accept the Messiah idea. Both will have to unite upon the solid rock of truth, as set forth in the *Jewish moral law*. It is no egotism for Seventh-day Baptists to claim that they come nearer this ideal than other Christians; and possibly, it may be the mission of Seventh-day Baptists to lead Christianity in such a union.

\* Read before the Chicago Seventh-day Baptist Sabbath-school, Dec. 24, 1898, and requested for publication by the school in the SABBATH RECORDER.

LONDON LETTER.

BY WM. C. DALAND, D. D.

To the Editor of THE SABBATH RECORDER:

Not so very long ago I wrote you of the absurdities of Church and State as combined here in England. The recent battle between the ritualists and evangelical churchmen,—though, for the matter of that, the conflict is still on and raging!—has afforded many instances of these things.

A case came to light two or three months ago at Windsor which gave the matter a very ridiculous aspect. This was in connection with the army. The Rev. Arthur Robins is chaplain to the Household Troops at Windsor. The barracks are, therefore, his "parish" according to the English idea, and the souls there are put under his care by the government. But he complained that he was not allowed to look after the men who were thus placed in his charge, and it appeared to be the government which was at fault. The general commanding is evidently a ritualist and gave a notorious band of so-called "Sisters" authority to visit among the soldiers, where they have been seeking to undermine the chaplain's influence and counteract his teachings. The Rev. Arthur is a low churchman, and not a Roman Catholic in disguise, and hence has been put under a sort of supervision. His teachings are not sound enough, and so the "Sisters" had to supplement them.

Now here is a funny state of things. The war office appoints a Protestant clergyman to look after the spiritual needs of the Household Brigade, and he is duly paid out of the army appropriations for that service. The general commanding sends women to introduce Roman Catholic doctrines among these same soldiers and to undo what the chaplain does. These women draw £25 a year for each regiment for so doing. Now the ridiculous thing about this is that the nation pays a man for teaching one set of doctrines and some women for teaching the opposite doctrines to the same people! Of course this is one of the tricks of the high church party by which they seek to introduce their teachings everywhere they get a chance, and it is simply a little sharp practice on their part to draw the pay for their labors. All of which shows that until the millennium comes Church and State do better apart. In the meantime we hope the Rev. Arthur will stick up for his rights and have the "Sisters" put out, or else leave them the field entirely to themselves.

The ritualists could not do better just now than to get possession of St. Winifred's Well in Wales, which has lately been rivaling the Continental Lourdes in its power of working miracles. To have and "run" a real miracle establishment would advance the cause of the high church people more than all their catechisms for little children and manuals for communion, in which they teach the value of confession and the duty of praying to the Virgin Mary and the saints and all that sort of thing. The well mentioned is in Wales, and the stream of evidently good water is said to have sprung up on the spot where in early times the head of St. Winifred fell to the ground, having been cut off by a Pagan prince whose advances she had rejected. The place now belongs to the District Council of Holywell, the little town there which takes its name from the spring. They thought at one time of renting it to a mineral water manufacturer as a business venture. That the well

is of value is seen from the fact that the Council not long ago refused a flattering offer for the place, being evidently satisfied with the rent paid for it now by a Roman Catholic Father, who is apparently managing it with energy and with so much business-like tact that he can afford to pay a good rent for the well. It is said to have produced some remarkable cures, both on Catholics and Protestants, and as the saint evidently hears these prayers with absolute impartiality, why would it not be a good idea for the high church people to outbid the good Father who now has it and manage the place for the benefit of the true "church" alone? It would be the most certain boom they could start just now and would offset very well the opposition of Mr. Kensit and the few "bishops and other clergy" who dare to raise a protest against them.

But while St. Winifred has been having a revival, a more illustrious worthy is in danger of losing not only his laurels but his very claim to an historical existence. It would be a pity for St. Patrick to be proved a myth. Where would New York be without his memory? But this venerable personage is in danger of being regarded as the mere result of a misunderstanding of his name. However, he will still have those who believe in him, just as will our good friend William of Stratford-on-Avon in spite of the critics. But it is curious that while a university professor is showing that St. Patrick is a myth and the Emerald Isle is thus in peril of losing her patron, there has been found recently in that most attractive of regions, albeit in one of its bogs, what seems to be a genuine image, not of a saint, but—shocking to relate—of Buddha! How this image came to be sunk in the bog near Kells, nobody knows; but there it has been found, and it seems to be more substantial than anything we have of St. Patrick. Was Buddha ever in Ireland? Some of our theosophical friends may be able to throw light on this question. Now is the time for the Western converts to Oriental theories to bestir themselves and seize the opportunity thus presenting itself to make converts of our Hibernian neighbors. Now we may soon see whether the spirit of the revered apostle of the "Island of Saints," the spirit of the Eastern Sakya-muni, or the spirit of "usquebaugh" is to be finally the most potent in that land. As a disinterested heretic I should be inclined to wager that the last would come out ahead, although the theological discussions raised by enthusiasts in these days are about as obfuscating to the simple intellects of plain people as even that most celebrated of wicked beverages. I hope that the theological atmosphere may clear as the New Year arrives.

The greetings of the season and an unceasing interest in your welfare at home.

LONDON, Dec. 28, 1898.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, Jan. 8, 1899, at 2.15 P. M., President Charles Potter in the chair.

Members present: C. Potter, J. F. Hubbard, David E. Titsworth, A. H. Lewis, J. D. Spicer, W. M. Stillman, A. E. Main, G. B. Shaw, H. V. Dunham, Stephen Babcock, J. M. Titsworth, A. W. Vars, W. C. Hubbard, H.

M. Maxson, C. C. Chipman, F. E. Peterson, A. L. Titsworth, and Business Manager J. P. Mosher.

Visitors: W. H. Crandall, of Alfred, N. Y.; H. H. Baker.

Prayer was offered by Rev. A. H. Lewis, D. D.

Minutes of last meeting were read.

The Supervisory Committee reported the general work going along as usual, and that an edition of 5,000 each of Nos. 3, 4, 6, 9 and 11 of the series of twelve tracts had been printed, also 5,000 Hand Books and 5,000 Catalogues of Publications, and editions of 5,000 each of certain other tracts whose editions are about exhausted had been ordered printed.

Report adopted.

The Corresponding Secretary reported on his visit to Washington, D. C., Brookfield, N. Y. (three churches), and Hopkinton, R. I. (two churches).

Correspondence was received from Rev. E. H. Socwell, embodying his report of work in the South-Western field.

On motion, it was voted that the thanks of the Board be extended to Rev. L. A. Platts, D. D., and Rev. E. H. Socwell, for their efficient services as representatives of the Board, in Wisconsin and the South-Western Association, respectively.

Correspondence was received from Rev. J. F. Shaw and Rev. W. C. Daland. Parts of the correspondence relating to the *Eduth* and Ch. Th. Lucky were, on motion, referred to Rev. A. E. Main, committee.

Correspondence was received from Emma Cartwright, enclosing letter from Jos. Ammoko and Sons, of West Africa.

On motion, the Committee on Distribution of Literature were authorized to add such names to their mailing lists as they may select from lists reported to them.

The Treasurer presented his second quarterly report, duly audited, which, on motion, was adopted.

Voted, that Dr. A. H. Lewis be requested to represent the Jos. Ammoko and Sons' interest of the Board, in consultation with the committee already appointed on Industrial Missions in East Africa.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec.*

TRACT SOCIETY.

Second Quarterly Report, Oct. 1, 1898, to Jan. 1, 1899.

J. D. SPICER, Treasurer,		in account with	
		THE AMERICAN SABBATH TRACT SOCIETY.	
Dr.			
Balance, cash on hand, Oct. 1, 1898.....		\$	67 49
Receipts in October, as published.....			194 23
"    November, ".....			231 33
"    December, ".....			408 67
Office Receipts, J. P. Mosher, Agent.....			1,011 71
Income, S. D. B. Memorial Fund.....			1,424 24
"    D. C. Burdick bequest.....			402 02
Interest, Bond and Mortgage.....			15 00
Loan, Oct. 3, 1898.....			500 00
Rev. E. H. Socwell, cash returned.....			8 43
			\$4,263 12
Cr.			
A. H. Lewis, salary, \$166 67, \$166 67, \$166 66.....			500 00
G. Veithuysen, Sr., Holland, \$50 50, \$50 50, \$50 50.....			151 50
L. C. Randolph, editorials, \$10 00, \$12 50, \$10 00.....			32 50
W. C. Daland, postage.....			2 45
Clerical assistance.....			25 00
A. H. Lewis, traveling expenses, \$25 00, \$5 79.....			30 79
E. H. Socwell, traveling expenses (\$8 43 returned).....			50 00
L. A. Platts, ".....			7 13
Note paid, \$500 00, interest, \$10 75.....			510 75
S. S. Powell, postage.....			3 00
J. P. Mosher, Agent, office expenses, sundry bills and pay roll: \$296 48, \$310 52, \$311 11, \$383 24, \$318 23, \$373 15, \$509 57.....			2,457 30
			\$3,770 42
Balance, cash on hand.....			492 70
			\$4,263 12

E. & O. E. J. D. SPICER, Treasurer.  
PLAINFIELD, N. J., Jan. 2, 1899.  
Examined, compared with vouchers, and found correct.  
D. E. TITSWORTH, }  
WILLIAM C. HUBBARD, } *Aud. Com.*

## Young People's Work

By EDWIN SHAW, Milton, Wis.

You never really know how heavy you are until you step on the small end of a tack.

You never really know what you have said or written until someone else interprets it for you.

It shows poor judgment, or a lack of judgment, to call a man a coward until you know all the circumstances of the case.

It makes a man restive to have to lie under the imputation of a lack of patriotism when in his own heart of hearts he knows that he is just as sincere a patriot as the man who puts the slur upon him, and not only just as sincere a patriot, but, in his own judgment at least, a good deal more intelligently so.

A LONG face and a bowed head in church are no proof that the owner is a real sincere Christian. Neither do peanut shells, pieces of torn paper, nor outlandish pictures in the hymn-books belonging to the church prove a person is not a real sincere Christian. They are straws however which show which way the wind blows.

### NOT THE END OF THE CENTURY.

We endorse the following, from the *Chicago Record*, even if it reflects upon an editorial in a recent number of the SABBATH RECORDER:

Lest any one be tempted to follow the saddening example of an esteemed contemporary, which joyously proclaims this as the last year of the century, let it be understood once for all that this is not the last, but the next to the last, year of the century.

The first year of our reckoning of time was not completed until the 31st of December of the year 1. The first decade was not closed until the last day of the tenth year; the first century was not finished and filed away for historic reference until the last day of the 100th year. The second century, therefore, began January 1, 101, or just 100 years after the year 1 began. The twentieth century begins on the first day of the year 1901, and the nineteenth century does not pass into history until the last day of the year 1900.

Which is all easy to remember if one only keeps in mind that at the beginning of the 99th year only 98 years actually have elapsed, and at the beginning of the 100th year only 99 years have elapsed. When the 100th year has expired, or at midnight on December 31, 1900, the new century will begin, and not until then.

### OLD AGE.

BY C. S. SAYRE.

She was old, and wan, and weary,  
With the toils of many a year;  
Sometimes sad, and sometimes cheery,  
Full of doubt, and hope, and fear.

Odd the shawl and little bonnet,  
Quaint the dress and shoes she wore;  
Slow her step and dim her eyesight,  
Feeble, faltering, faint Fanore.

Would you smile to see her hobble  
'Cross the creaky kitchen floor,  
As she labors still to serve you,  
As she did in days of yore?

Would you laugh to see her tremble,  
As she hands the tea to you?  
Would you frown at table linens  
Sewed and patched through and through.

Would you shrink from cups and saucers  
Cracked and browned by age and wear?  
Would you hate this poor old lady  
For the scanty table fare?

Would you not from this strange picture  
Glean a lesson from the past?  
Would you not with tender patience  
Make her happy to the last?

Yes, you'd read from this strange tablet  
That you, too, are growing old,  
And the things you now are learning  
Soon will be a tale that's told.

Could you know how kind and patient  
She has been all through her life,  
How she's toiled and worked and managed  
All along, with fearful strife;

How in childhood she was pretty  
As the flowers that bloom in May;  
How before the nuptial altar  
She was clad in bright array;

How as mother, wife and neighbor,  
She was all that she could be,  
Striving ever to be happy,  
Making gloom and shadows flee;

How the neighbors, when in sickness,  
Always called for sweet Fanore;  
How she never turned the beggar  
From her humble cottage door.

How she taught her children early,  
Ere they laid them down to sleep,  
With their childish lips to whisper,  
"I pray thee, Lord, my soul to keep;"

How in Sabbath-school as teacher  
She was loved by every one;  
For she taught them what the Saviour  
In his precious life had done;

You would never for one moment  
Look upon the wrinkled face,  
And decide with proud aversion  
That she knew no gentle grace.

Had you seen her in the kitchen,  
In the garden, in the field,  
As she toiled with saintly patience,  
Hoping for the precious yield,

You had seen a face most kindly,  
Lit by sunshine warm and bright,  
Sunshine straight from ports of glory,  
Driving out life's darkest night.

Ah! we little know the value  
Of the aged ones we meet,  
Who have spent their lives for others,  
While they sat at Jesus' feet;

Little know the weight of sorrow  
Now that weighs with sickening pain  
On their heart, once bright and cheery,  
Ne'er to glow so bright again;

Little know with what reluctance  
To this feeble state they yield,  
When they think of youthful pastimes  
On the meadow, in the field.

How we love to sit and listen  
To their tales of days gone by,  
Watch the trembling hand in gesture,  
Read the dim but flashing eye.

Days of gloom have now come o'er them,  
Gloom, because bright youth is gone,  
Gloom that lasts but for a moment,  
Gloom that has but mortal bound.

Eyesight gone and memory waning,  
Yet in youth's bright and happy day  
Caught one gleam of golden sunshine,  
Which no thief can fitch away;

Caught one gleam of radiant splendor,  
Caught one strain of heavenly sound,  
Caught one impulse toward these objects,  
Reached not by a single bound.

But now life is nearly over,  
Now the gauntlet's nearly run,  
Now the days seem long and dreary,  
Now the battle's nearly won.

Now the road seems steep and rugged,  
But the summit near at hand  
Bids them forward, where at nightfall  
With the Saviour they shall stand.

So the trump at last is sounded  
And the weary soul, set free  
From this coil of pain and anguish,  
Enters vast eternity.

Here we falter as we struggle  
This vast region to divine,  
As we try to know the glories  
Its immortal bounds enshrine.

Back we're hurled at every effort  
To cross o'er the sacred bound;  
Back, because no human vision  
Ere in glory-land was found.

## OUR MIRROR.

### PRESIDENT'S LETTER.

Dear Young People:

The folder for weekly Prayer-meeting Topics, and Daily Bible Readings is now ready for use, as you will see by the Young People's Department of the RECORDER. The Conference of 1897 directed the Board to prepare a topic for use in the denomination, and to have our Publishing House do the work, in case they could compete with the mammoth publishing house of the United Society of Christian Endeavor in prices. This they did, and last year we sold a good number, many of the Societies procuring them.

This year the leaflet will be, we think, more satisfactory in many respects. The United

Society have again kindly permitted us to use their topics, we making necessary changes. Last year we sent to the Secretaries of the Societies samples; this year it will not be necessary, but you will find the folder for 1899 very neatly prepared, with cover, and room to print your church or society card on, in case you wish to pay extra for it. You can consult the office about this. Please use them as far as you can, in order to make them self-sustaining. If you would like samples or single copies, send stamps. For prices, see Young People's Page of the RECORDER.

The Annual Letter of the Board to the Societies was the topic of the meeting on Sabbath afternoon at Milton. After a prayer service, five minutes were devoted to each topic, some one having been previously asked to speak on each topic.

The apportionment or amount which we ask each Society to give in our Annual Letter is not, in all cases, I find, understood. This amount we only suggest; we have no authority, but for want of some better system we have, for several years, adopted this. We send to each Secretary a list of all the Societies, with an amount which we suggest that they contribute to the work of the Tract and Missionary Boards. I wish all of the Secretaries would present those lists to their Societies. You can see then what is asked of other Societies. It is a safe rule for all Secretaries to present all communications to them as Secretary, either to the Society or to the Executive Committee for instructions. I find in some cases our communications are taken for advertisements, or for some one else. Read this paragraph in your Society, please, unless you have a very careless Secretary, or are afraid of offending them; then please do not read.

If we shall give extraordinarily prayerful attention to our work this year, we shall obtain extraordinary results. May God direct us to do so.

E. B. SAUNDERS.

THE Walworth Y. P. S. C. E. held a sunrise prayer-meeting on New Year's morning. Fourteen were present. The annual dinner of the church and society was held on Sunday, Jan. 1. A large number attended, and a good time was enjoyed by all. The Week of Prayer was observed and the topic for the first regular prayer-meeting of the Society for 1899 was the Annual Letter of the Permanent Committee. COR. SEC.

OUR Society (Westerly, R. I.) voted at their last meeting to pay \$75 to the Missionary and Tract Societies during the coming year. The suggestions given for the meeting next Sabbath-day will be followed out.

COR. SEC.

DEAR ENDEAVORERS:—The Society at Nortonville seems to be in a very good condition. The meetings are well attended and the usual interest manifested. The Society is arranging at the present time for an entertainment to be given with the band from the village; the band to furnish the music and the Society the literary part of the program.

The Junior Society now holds its meetings in town. Last Sabbath there was an attendance of forty, and at the close of the service fifteen names were handed in by those wishing to become members. COR. SEC.

# Children's Page.

## DREAMLAND.

BY ANNE HEMPSTEAD BRANCH.

"I wish I could go to the wonderful land  
Where the dream-folk travel," said he.  
"I would sail in a boat till it grated the sand  
That reached down to the sea.  
And the dear dream-people would laugh and sing,  
And give me my choice of everything,  
And maybe sometime they would make me king—  
Oh, mother, how nice it would be!  
But I'd always come back, dear mother-my-own,  
If I knew the way," said he.

"And if I came back all glitter and gold—  
From the wonderland over the sea,  
Do you think you would know me, so gallant and bold,  
For your own little lad?" said he.  
"If I came like a Prince, for a great surprise,  
Would you guess it was I, in such strange disguise?  
But I'd climb in your lap and I'd kiss your eyes  
Until you began to see!  
Do you think you would know me, O mother-my-own,  
For your own little lad?" said he.

—The Outlook.

## A STORY BY A LITTLE BIRD.

(For little Masters and Mistresses.)

I'm only a little yellow canary bird, not much as to size, and—as I heard somebody say once—"more feathers than body." But I feel pretty big sometimes, especially when I'm singing my best, and sending out from my little swelling throat long, beautiful trills and variations which make the people who happen to be present say, "Oh! how beautifully that bird is singing!"

Perhaps you think we little "feather-balls" do not hear and comprehend the compliments we often receive, but I can assure you we do, and they are very pleasant things to hear, too.

Well, the kind editor of this paper says I may tell a little story to the children, to-day, if I won't be too long about it, so for the sake of my relations and friends who may be living as I am in beautiful gilt houses, and hanging from gilt brackets in cosy, pretty rooms, and have dear, well-meaning little masters—or little mistresses—who sometimes forget their live property—but don't mean to do so—I'm going to tell of an experience I had once, and oh! how dreadful it was.

I lived in a large bird store, on a shelf where ever so many of my relations were living day after day, and where we were never lonely because there were so many of us, and we chirped and talked together so happily. Every morning we were given a good breakfast, and our floors were swept and freely sanded, and we thought we were lucky little fellows to have so kind a master. We saw a great deal of company, too, for many pretty ladies and pretty children came daily and stood before us, chirping to us pleasantly and praising our singing. Well, one day a dear little girl and her mamma came and listened, especially to me. Oh, how proud I was! And how I did sing! I wanted to make a wonderful impression, you see, and I made it. The lady said, "Now, Nellie, will you promise to take good care of Dicky if I buy him for you? Remember, he is to be your especial charge, and you must take all the trouble about it."

The little girl promised gladly, and threw sweet kisses to me, and was so happy and loving that I was a proud and delighted bird, I can tell you, to be owned by such a darling little mistress. So they took me home, and a lovely new golden house was bought for me, and I was hung in the prettiest little room in the world, right where I had plenty of sunshine, and a broad window to look

through, and see some distant relations of mine who lived out in the trees, and wore brown coats all the time, and had to scratch for their own food. I used to pity them so, and was so thankful I had been born to better things. But, oh dear! there came a time when I fairly envied them, and longed to be one of them, poor relations though they were. You see, while I was a new pet my little mistress was as attentive as could be, and for a long time I was very happy indeed. But by and by I noticed that I wasn't given my breakfast as promptly as usual, and then sometimes I didn't get any fresh water. I heard my little mistress say one day, just before she ran down to her own breakfast, "I guess Dick's got enough water to last till I come up; I can't wait now!" And off she went. Well, I had water in my cup, it is true, but it was full of seed hulls, and fresh water would have tasted nicer. My seed cup looked full, but it was mostly hulls, and I had a scant breakfast that morning, and the worst of it was that Nellie forgot to come back after her breakfast and give me mine. Well, after that she forgot pretty often, and I had to live on the few seeds I had scattered about on the floor. My floor hadn't been swept for a long time, and as I am naturally very neat, it troubled me to see the floor of my little gold house is such a confusion of sand and seed hulls, and besides, it hurt my little feet when I hopped about on the floor, and clean, fresh sand never had hurt me so.

Ah, well! Things went on that way until one very dreadful day, when I went down from my bedroom perch to my seed cup, for an early breakfast, I found it quite empty, and the drinking cup the same. I waited patiently all the morning, and when Nellie came into the room, I chirped as sweetly as I could to attract her attention, but somehow she didn't notice me (I suppose she was very busy with her play and didn't really mean to be unkind and forgetful of her little bird), and so it happened that she went downstairs again, and left me still hungry and thirsty.

Well, all that day I was alone in the room, and I watched my distant relations eating and drinking and flying about so happily there, while I was a prisoner and slowly starving in my beautiful gold house. Oh, how very faint and hungry I was! I couldn't sing, I couldn't hop about and be lively, and I felt sick all over. I think Nellie must have gone away for the day somewhere, for she didn't come into her room again, and finally I went to sleep on the floor of the cage, and didn't know anything more until I felt something very stingy on my bill, and when I opened my eyes I heard Nellie's mamma say, "Give him a wee drop more of the brandy and water. Poor little Dick, it is a wonder he didn't die for lack of food." Then I saw that it was bright morning, and the sun was shining, and Nellie was crying and saying how sorry she was! And I heard them talking about how I had been found on my side on the floor of the cage, and Nellie had gone screaming to her mother about me. Well, I soon had a good breakfast, and was quite well in a little while, but after that I was hung in mamma's room, and never was neglected again.

I am telling my story for the sake (as I said at first) of other little yellow birds, and all sorts of pets who are prisoners in a way,

and dependent upon their little (or big) owners for comfort, and, indeed, their lives. I do hope my hint will be taken kindly by those who have read my little tale; and oh, little readers, do remember that it is a great deal better not to have any pets at all, than to have them and—forget to care for them.—*Christian Work.*

## A APELE FOR ARE TO THE SEXTANT.

BY A. GASPER.

Some of our readers, at least, will recognize the following poem, which had a breezy popularity some years ago. Mr. Gasper's spelling is "Phonetic," but a little study will secure his meaning, and the scientific common sense which runs through the appeal is well brought out by the satire in which it is set. Preachers who have struggled to preach good theology in poor air will be sure to appreciate "Whats Pol," etc:

O Sextant of the meetinouse which sweeps  
And dusts, or is supposed to! and makes fiers  
And lites the gas, and sumtimes leaves a screw loose,  
In which case it smels orful—wus than lampile:  
And wrings the Bel and toles it, and sweeps paths  
And for these servases gits \$100 per annum:  
Wich them that thinks deer let em try it;  
Gittin up before starlite in all wethers, and  
Kindlin fiers when the wether is as cold  
As zero, and like as not green wood for kindlins,  
(I wouldn't be hierd to do it for no some);  
But o Sextant there are one kermody  
Wuth more than gold wich dont cost nothin;  
Wuth more than anything except the Sole of Man!  
I mean pewer Are, Sextant I Mean pewer Are!  
O it is plenty out o'doors, so plenty it doant no  
What on airth to dew with itself, but flize about  
Scatterin leaves and bloin off men's hats;  
In short its jest as free as Are out dores;  
But O Sextant! in our church its scarce as piety,  
Scarce as bankbils when ajunts beg for mishuns,  
Wich sum say is purty often, taint nothin to me,  
What I give aint nothin to nobody; but O Sextant!  
You shet 500 men, women and children  
Speshily the latter, up in a tite place,  
Sum has bad breaths, none of em aint too sweet,  
Sum is fevery, sum is scroflus, sum has bad teeth  
And sum haint none, and sum aint over clean;  
But evry one of em brethes in and out and in  
Say 50 times a minnet, or 1 million and a half breths an  
hour;  
Now how long will a church full of are last at that rate?  
I ask you; say 15 minnets, and then whats to be did?  
Why then they must brethe it all over agin,  
And then agin and so on, til each has took it down  
At least ten times and let it up agin, and whats more  
The same individible doant hev the privilege  
Of brethin his own are and no ones else,  
Each one must take wotever comes to him.  
O Sextant! doant you no our lungs is bellusses  
To blow the fier of life and keep it from  
Goin out; And how can bellusses blo without wind?  
And aint wind are? I put it to your consheens,  
Are is the same to us as milk to babies,  
Or water is to fish, or pendlums to clox,  
Or roots and airds unto an Injun Doctor,  
Or little pills unto an omeopath,  
Or Boze to gurls. Are is for us to brethe.  
What signifies who preeches ef I cant brethe?  
Whats Pol? Whats Pollus to sinners who are ded?  
Ded for want of breth? why Sextant when we dye  
Its only coze we cant brethe no more—thats all.  
And now O Sextant! let me beg of you  
To let a leetle are into our church;  
(Pewer are is serjing proper for the pews),  
And dew it week days and on Sundays tew—  
It aint much trouble—only a hoal  
And then the are will come in of itself,  
(It loves to come in where it can git warm).  
And o how it will rouse the people up  
And sperrit up the preecher, and stop garps  
And yorns and fijjits as effectuoal  
As wind on the dry Boans the Profit tels.

## RESOLUTIONS.

WHEREAS, our loving heavenly Father has called from the earthly service to the eternal rest our beloved sister, Mrs. Emily T. Butts; therefore,  
*Resolved*, That we, the Ladies' Missionary Society of West Hallock, Ill., have, through her removal from our circle, sustained the loss of one whose tender sympathy and helping hand were always ready, and the memory of whose womanly qualities we shall ever cherish; and,  
*Resolved*, That while we are bowed with sorrow for our loss, our hearts go out in deepest sympathy to the stricken family, to whom the dear Father alone can bring comfort; and  
*Resolved*, That a copy of these resolutions be presented to each of her children, and also sent to the SABBATH RECORDER and the *Princeville Telephone* for publication. In behalf of the Society.

CORNELIA B. SPICER, } Com.  
HARRIETT C. VAN HORN, }

## PASTOR'S BULLETIN.

With this issue the editor of this *Bulletin* takes leave of his subscribers. His home will still be in Chicago, and he hopes to see you all occasionally; but his work will lie in other fields, and the pleasant duties of pastoral life will be turned over to his successor. Until February 20, the pulpit will be supplied by Rev. J. T. Davis, pastor of the New Auburn church.

Bro. Davis has registered for study in the University, but it is his desire to make the interest of the church first, and to do all that he can in its service while here. You will please him, if, in his rounds among you, you will tell him in what way he can be of the most help. We bespeak for him a cordial welcome.

Pastor-elect M. B. Kelly needs no introduction, if we may judge by the cordial expressions we have heard from so many. Some know him personally, others by reputation; but all, we believe, are prepared to love him. Bro. Kelly is the son of the staunch frontier preacher in southern Illinois, so well known to an earlier generation. He is one of the most fearless and consecrated men that it is our privilege to know. He has the devoted love of every church which he has served as pastor. He is possessed of bright talents, and the advantages of the city will do much to prepare him for the future of great usefulness which we anticipate for him. We are very happy to leave the church under the watch-care of such a noble pastor, and we are very happy to welcome our brother to association with such a noble body of Christians. God bless the church of Chicago and its pastor.

Little Ruth Maxson passed away just as the bells were chiming out the New Year. She would have been two years old January 2. The embalmed body, beautiful in its bed of white, was taken back to Adams Centre, the home of the father, Prof. Will Maxson. Mr. and Mrs. Maxson have the tenderest sympathy of us all. The sweet little face will be gone from the window, but the life is not lost. Her memory will be a sweet and ennobling one, and all the flowers which earth has lost shall bloom in the garden of the Lord.

Miss Inez Maxson is back home again, improving in health.

Dr. A. L. Burdick has hung out his shingle at the corner of 60th and Ellis Avenue.

Dr. and Mrs. Geo. Crosley have been visiting her brother, Dr. Burdick. They remained over the Sabbath and attended the social at Prof. Lewis's home.

Mr. and Mrs. C. B. Hull leave to-night for California, where he may interest himself further in the Colony. They are enthusiastic for the Pacific coast, especially the Seventh-day Baptist section.

Mr. and Mrs. J. H. Parsons were summoned by telegram from the holiday visit to the home of his parents in Detroit. Mr. Parson's laboratory was burned on the night of December 30. Some important things have been saved out of the ruins, and he will soon be able to fill orders as usual; but we congratulate him that he still has the most important things, the brains, the business, and an excellent "partner."

O. W. Pearson has begun publishing again the Swedish paper. It is issued bi-monthly.

H. P. Anderson, a Sabbath-keeper who has a jewelry store at 15 Milton Ave., is a frequent attendant at church. The story of his con-

version and his acceptance of the Sabbath through independent study, is an interesting one. We hope he will become better acquainted among us.

The bazaar cleared about \$40, but the ladies think they will employ some other way of raising money next year. We understand the respective husbands heartily agree with this purpose.

Let us bear each other on our hearts before the throne of Grace especially those who are in sickness or trouble. We share our mutual joys and sorrows, and the interest of one is the interest of all.

## THAT WATCH.

The more we think about it the more it seems that no better remembrance could have been given. It is the perfection of the watch-maker's art. It will be in constant use every day, and it will always bring a remembrance of the givers. The delicate hope that the pastor would be "even more on time in the future" will not be forgotten. The books were what we had longed for, but had not expected to get, so the fulfillment was better than the faith. The new dress for the wife was exactly the right thing. Yes, it was a surprise. The first inkling was not until a small maiden felt of our watch band Sabbath afternoon, and said innocently, "Is that the new watch?"

I did not know how to put my thoughts into words last Sabbath night and I do not yet. I feel helpless when I approach the subject, and the tears blind my eyes as I write. I will try to be worthy of your love and confidence. God knows the thoughts and feelings which surge in the heart. For the gracious hospitality, for the patient forbearance, the earnest co-operation, the loyal friendships in days both dark and bright, the faith, hope and charity, the love which has found this crowning expression, we thank you. "Bless the Lord, O my soul." LESTER CHARLES RANDOLPH.

SUSAN STRONG RANDOLPH.

6124 INGLESIDE AVE.,  
Chicago, Jan. 5, 1899.)

## HONESTY IN EDUCATIONAL MATTERS.

The *West Virginia School Journal*, for December, 1898, contains an article by President Gardiner, of Salem College, on "Reform in Examinations," which is marked by high-toned thought and vigorous English worthy of his theme. In the rapidly developing educational system of that state, unsanctified human nature seems to come to the front in ways inimical to just and valuable methods. We subjoin some of the good things said by President Gardiner. West Virginia will do well to heed what one of her best educators says:

The editorials in the *School Journal* upon the question of uniform examinations are right to the point. This subject of reform in examinations is indeed a great question, and of more vital interest to the future of our state than many are prone to think. A more pernicious system than the present one, with all its abuses and temptations to dishonesty, would be hard to find. . . . If things continue to grow worse in the same ratio for years to come as they have in the last two years, the time is not far distant when the honest and worthy teacher will be driven from our state. These cannot compete with the throngs of those who secure certificates by fraud, by favoritism, or by bribery. That will be a fearful harvest for a state to reap, when the worthy and honest teachers thereof are supplanted by the unworthy and the dishonest.

Let no one flatter himself that the picture has been overdrawn. Indeed the bare facts are appalling. Plenty of county examiners and superintendents huddle together in out-of-the-way corners, from twenty to fifty prospec-

tive teachers, in so-called "summer normals," for the express purpose of a two months drill for the county examinations, over which these same examiners expect to preside. In nearly every case their pupils are promised before hand that their chance for a good grade certificate will be much better if they attend these schools; because the teacher is an examiner. Then when the teachers' examination comes these same examiners must make good their pledges; so that each teacher in the examination who has attended any of their "normals" feels sure of special favors from at least one-third of the examiners. Each examiner controls one-third of all questions; and is sure to bring forward those upon which his own students have been drilled. These are oftentimes mere technical points which no one would be likely to answer who has not obtained special drill thereupon, but which serve well the purpose of their, previously-pledged examiners to tide his students over all failures likely to occur on the other questions, and the promised "Number One" is secured.

What is the remedy? Place the examinations in the hands of a State Board, who will prepare examinations with all "catch questions" eliminated; and who will grade papers with no local prejudices or favoritisms to hinder justice, and many of the troubles now so prevalent will disappear. No one would then be deprived of a certificate through local prejudice; and, best of all for our schools, no unworthy one could secure a high grade through personal favoritism. And if the law required proper seating, a certain distance apart, and proper watchfulness by the conductors; and if it required the superintendent never to break the seals upon the question packages, until it could be done in the presence of the class ready to receive the slips, and in the presence of appointed witnesses, all this disgraceful cheating would be overcome.

The RECORDER joins with the *Journal* and with President Gardiner in the plea for honesty in examinations.

TRUE worth is in being, not seeming;  
In doing each day that goes by  
Some little good, not in dreaming,  
Of great things to do, by and by;  
For whatever men say in their blindness,  
And spite and fancies of youth,  
There is nothing so kingly as kindness,  
And nothing so royal as truth.

—Alice Carey.

## THE ART OF MASSAGE.

BY W. F. PLACE.

In the desert of American ill health and mad pursuit of patent medicines and powerful drugs, it is a pleasure to find now and then an oasis of common sense in medical treatment—diet, exercise, bathing, massage. A new edition of "The Art of Massage,"\* by Dr. Kellogg, of sanitarium fame, furnishes fitting occasion to notice this valuable form of treatment.

The book contains "The History of Massage," "Structures Especially Concerned in Massage," "Parts to be Especially Studied by the Masseur," "The Physiological Effects of Massage," "The Therapeutic Application of Massage," and eight or ten other chapters, is illustrated by charts, forty-five plates, many of them colored, and in its mechanical part is a creditable piece of work. But the book is valuable chiefly for its matter, because it explains a method of treatment, which in many diseases has no substitute, and in many others furnishes valuable aid.

Nor is massage helpful only in disease. In keeping the health, in developing the body, it has an important use. As I have used simple forms with great comfort during and since my school days, and now am fighting a terrible disease largely by it, I am especially interested that it should be known and tried. A word to the wise is as good as volumes, and we may leave this to the consideration of those interested.

\* The Art of Massage. Its Physiological Effects and Therapeutic Applications, by J. H. Kellogg, M. D., Modern Medicine Publishing Co., Battle Creek, Mich.

## Our Reading Room.

"Hence then as we have opportunity, let us be working what is good, towards all, but especially towards the family of the faith."—Gal. 6:10. "But to do good, and to communicate, forget not."—Heb. 13:16.

OTSELIC, N. Y.—The evangelistic meetings, conducted by Bro. J. G. Burdick, have been the means of a great blessing to the church and community. Differences have been settled in the spirit of love, and a new energy imparted in all the services of the church and Sabbath-school. Besides, the community has been favored with the presentation of the gospel in new and practical forms, and the precious hymns and songs have been caught up and carried from one to another, and spread far beyond the singer's voice. L. R. S.

LINCKLAEN, N. Y.—Bro. Burdick has been in Lincklaen now over two weeks, and the work is enlarging and deepening. Elder Backus is still quite poorly, and some symptoms are not so favorable, but we are praying and hoping, if it is the Lord's will, that he may get well and enter heartily upon his work. L. R. S.

DERUYTER, N. Y.—We have been having neighborhood meetings in the school-houses, and two or three times a week in the churches, with good attendance and growing interest. President Boothe C. Davis, of Alfred, was with us last Sabbath, looking after the interests of Alfred University, and gave us a very practical sermon on the subject of education, and our denominational work growing out of it. He goes from here to Utica and Hamilton College, at Clinton, then to Verona and Syracuse. L. R. S.

VERONA MILLS, N. Y.—"When you have anything to say, say it," is, I suppose, the advice to RECORDER readers from the Editor of our weekly printed visitor. The Verona churches have been greatly blessed in health and general prosperity. Services are all maintained, the Sunday evening service in the First church having again been started. In this service we have a short after-meeting, in which persons give testimonies and the unconverted are given an opportunity to yield themselves to their Saviour. President Davis, of Alfred University, was with us three days recently, presenting in an able manner the relation of education to Christ's kingdom, and his desire, in connection with the University, of doing all possible for our young people. He also presented the needs of the College and collected some funds for the beautiful and well-equipped new building, Babcock Hall of Physics. He spent two days in visiting among the people. We expect Dr. A. H. Lewis Sunday, January 22, at which time he will hold a conference with our people and lecture in the evening. May God's cause prosper here and elsewhere. PASTOR SINDALL.

HARTSVILLE, N. Y.—Eld. H. P. Burdick of this place has become a veteran in gospel and reform work. It is about sixty-two years since he delivered his first temperance lecture. He was ordained to the ministry as pastor of the Hartsville church fifty years ago, having preached his first sermon four years earlier. For thirty years Dr. Burdick has spent most of his time in evangelistic and temperance work. To an interviewer he lately said: "I

cannot remember having failed on more than two appointments in twenty years, and it will take six months to fill my present conditional promises for preaching and lecturing." For fifty years past, when the preacher at Hartsville has not been an ordained pastor, which has happened frequently, Eld. Burdick, when not more than sixty miles away, has returned for the communion Sabbath services at Hartsville. During 1897 and 1898 Bro. Burdick traveled with his team about 2,300 miles in filling his appointments. The writer does not know just when the Doctor was born, but that he is being granted a fine working old age is evident. His genial face, hearty hand-grasp and earnest words have brought blessings to thousands. INTERVIEWER.

PLAINFIELD, N. J.—In the "Week of Prayer," pastors of our city met at 5 o'clock in the afternoon to pray together, and with spiritual profit.

Union meetings are being held this week under the auspices of our Ministers' Association. A deep desire exists for the coming of the blessings of the great salvation.

Last Sunday afternoon, in the Sabbath-school room of our church, a society for promoting industrial missions in Africa, under Seventh-day Baptist auspices, was so far organized as to adopt a constitution, and to appoint a committee for the nomination of officers, to report at an adjourned meeting. The attitude of those most interested in this undertaking, toward our Missionary Board, may, I think, be fairly set forth in the following statements: 1. They hesitated, at first, to act at all, for fear of a misapprehension of motive and purpose. 2. The China Mission has no better friends than are found among the supporters of this movement. 3. The Missionary Board does not now feel equal to the assuming of new burdens; and these brethren believe they hear a providential call to enter this open door of promised usefulness. 4. Constitutional provisions are made for transferring the African Mission into the hands of the Missionary Board, whenever that body may be willing to take it. 5. Every effort will be made to increase rather than diminish the receipts of the Board. 6. We anxiously hope to see industrial features introduced into our Shanghai Mission at an early day.

The grippe is still wide-spread in our midst, with no present sign of abatement.

A deep gloom is cast over us by a most terrible accident, yesterday, on the Lehigh Valley railroad, five or six miles from here. Many were killed, and over twenty of the injured were brought to our city hospital, where everything possible is being done for them. PASTOR MAIN.

JANUARY 10, 1898.

SALEM, W. VA.—The people of Salem have been enjoying a rich spiritual feast in a series of meetings under the direction of Bro. L. D. Seager. The meetings began on Tuesday night, December 6, and closed the night after the Sabbath, January 7. Much good has been done, although not all were reached. In some respects it proved to be an unfavorable time for such gatherings. Not only was the school in session, but Christmas was coming on with its usual preparation and anxiety, and many business interests were at high pressure mark, especially those of mechanics and merchants. Because of these interests no day meetings were held, except cottage prayer-meetings at 3 P. M. each day. But these, with the earnest spiritual instruction of Bro. Seager, together with the aid of the Holy Spirit, gave us a season long to be remembered; and although there were only

four additions—two by baptism and two by letter—yet the church was greatly revived, and many others are seriously considering their spiritual condition, who, we trust, will offer themselves in the near future. Bro. Seager is now at Middle Island church, and will conduct one or two more series before going to his new field of labor in Farina, Ill. As an expression of appreciation of his labors here, some \$60 were raised in the "hand-shaking collection" and in private gifts. While we regret to have him leave the Association, yet we believe that our loss will be Farina's gain. As a result of the meetings, cottage midweek prayer-meetings are to be continued from house to house. May the good work still go on is the prayer of both pastor and people. G. W. L.

CHICAGO, ILL.—A church social of the Chicago Seventh-day Baptist church and society, under the auspices of the Ladies' Society, was held at the home of Prof. and Mrs. Edwin H. Lewis, 612 Jackson Boulevard, on New Year's Eve, Dec. 31, 1898, to give words of good cheer and "God speed" to the Rev. L. C. Randolph, the retiring pastor. Mr. Randolph is so well known to the readers of the RECORDER, as Western Editor, that he needs no introduction, and we bespeak for his future writings that marked attention which has followed them in the past, for he has stepped from a local to a general work, in which the denomination at large has great interest. His preparation, and special calling to evangelistic work have increased with his long pastorate of the Chicago church, and he goes forth with the prayers of this people, who expect he will be blessed of God as the instrument of saving many souls.

Professor Lewis and Mrs. Mary Lewis Langworthy entertained the sixty-five guests assembled with several readings, and the pastor was asked to distribute books and lead in singing. When he approached Prof. Lewis with a book, he was asked to be seated. With remarks appreciative of Brother Randolph's pastoral work, Prof. Lewis presented him, in behalf of the church and society, the following articles: A gold watch, of Elgin make; a complete set, in leather, of Moulton's Modern Bible, twenty-two volumes; several volumes of especial interest to a missionary, including Bruce's, "The Training of the Twelve"; Cone's, "Paul, the Man and Missionary"; Guthrie's, "Growth of the Kingdom of God"; Kent and Saunders', "The Early Prophecies," and the reports of the "Students' Volunteer Movement." To these was added a gift from the ladies for Mrs. Randolph.

On accepting the presents, Pastor Randolph replied, substantially as expressed in his farewell *Bulletin*. (See page 44.)

Then followed prayer by the pastor, during which many eyes were dimmed with tears. The remainder of the evening was spent socially and in song. Many expressions like "Good bye" and "God bless you" ended a social that will not soon be forgotten by either people or pastor.

At our church-meeting yesterday, the report of the treasurer, Prof. C. E. Crandall, showed all bills for 1898 paid, and the subscriptions for 1899 sufficiently large to warrant the same salary for pastor as was paid last year. It was therefore voted that the salary of Rev. M. B. Kelly, the pastor elect, be at the rate of \$900 per year. Elder Kelly is to take charge of the church about Feb. 20. It should be remembered that this church has

no endowment, or income from any source, except subscriptions and collections, and its policy has been to do as much for pastor and denominational interests as possible each year, trusting to Providence in regard to future years.

In the old days it was an ambition of the present writer, for a long time one of only three of our Sabbath-keepers in Chicago, to be able to support a minister here. But how much better it is that God has raised up a church to do it. Although the writer is able to give it but small financial support, his constant prayer is that God may keep and prosper the Chicago church and enable it to fulfill its mission.

IRA J. ORDWAY.

#### SOME HELPFUL WORDS.

BY M. ALZINA SAUNDERS.

The following extracts are taken from a little book of seven chapters, on different subjects, addressed to young people, by the Rev. Theodore L. Cuyler, and entitled "Well-Built." The author speaks plainly yet with a fatherly kindness. This little book containing so much "sanctified common sense" is daintily bound in cloth, and costs twenty-five cents. C. E. Society, 646 Washington St., Boston.

The most wonderful of all preachers closed the most wonderful of all sermons by drawing a parallel between two classes of character-builders. . . . The first thing is to secure a solid foundation. That foundation is not created; it is already provided, Christ Jesus. This is the foundation that no floods of temptation can wash out or undermine.

But a building is not done when the foundation is laid. Regeneration by the Holy Spirit is only the initial process, and then comes the command to build up yourselves in our most holy faith. God's quarry is rich in materials. Nothing should go into Christian character except what is taken from God's quarry. . . . Every wise builder makes constant use of the plumb-line. . . . If failing to use the plumb-line in character building is a great mistake, it is another mistake that the little every day actions are made of small account. . . . Nothing is of small account that involves your influence in a sharp-eyed world. Other people's eyes are upon you as well as your Master's eyes. He made you a Christian to be looked at. . . . The Athenian architects of the Parthenon finished the upper side of the matchless frieze as perfectly as the lower side, because the goddess Minerva saw that side. Every one of the five thousand statues in the Cathedral of Milan is wrought as if God's eye were on the sculptor. . . . Let every one take heed how he buildeth; for the Architect-in-chief will inspect each one's work.

In the chapter "How to choose your calling," Mr. Cuyler says:

In selecting your occupation, endeavor first to find out what the Creator made you for. . . . Study yourself; study the leadings of Providence and pray earnestly for divine direction. . . . Having decided on the calling best adapted to your talents, don't be ashamed to begin at the bottom and work like a beaver.

Isaac Rich, of Boston, began selling oysters at a stand in the market, and he brought them there in a wheelbarrow from the sloops. He became a millionaire, and bequeathed \$1,700,000 to establish the Boston University. Many a Methodist student has reached the ministry in Isaac Rich's wheelbarrow.

Some reader of the title to this chapter—"Use Your Gifts"—may say "I have not any gifts to use." Yes, you have. You are not an idiot or else you would not be reading this book. You may not have a particle of genius; for geniuses are very scarce, and I shed no tears over the fact. If the Almighty had intended that his kingdom should be built up only by men or women of genius, he would have created vastly more of them. There is one immense lantern down yonder in the Sandy Hook light-house, but Brooklyn will be lighted to-night by a million or more little lamps and candles in all its dwellings. My friend, you may be only a penny candle; but do not smoke or go out; shine. You may be only a very humble private in the vast army of the Lord; yet the most brilliant commander-in-chief would be powerless if he had not his thousands of private soldiers to do the fighting. Christ's battles must be fought and won by the rank and file. The negro that carries a water-pail behind the regiment has his place.

WESTERLY, R. I.

## Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

REV. WILLIAM C. WHITFORD, Professor of Biblical Languages and Literature in Alfred University.

### INTERNATIONAL LESSONS, 1899.

FIRST QUARTER.

Dec. 31.	Christ the True Light.....	John 1: 1-14
Jan. 7.	Christ's First Disciples.....	John 1: 35-46
Jan. 14.	Christ's First Miracle.....	John 2: 1-11
Jan. 21.	Christ and Nicodemus.....	John 3: 1-16
Jan. 28.	Christ at Jacob's Well.....	John 4: 5-15
Feb. 4.	The Nobleman's Son Healed.....	John 4: 43-54
Feb. 11.	Christ's Divine Authority.....	John 5: 17-27
Feb. 18.	Christ Feeding the Five Thousand.....	John 6: 1-14
Feb. 25.	Christ at the Feast.....	John 7: 14, 28-37
Mar. 4.	Christ Freeing From Sin.....	John 8: 12, 31-36
Mar. 11.	Christ Healing the Blind Man.....	John 9: 1-11
Mar. 18.	Christ the Good Shepherd.....	John 10: 1-16
Mar. 25.	Review.....	

#### LESSON V.—CHRIST AT JACOB'S WELL.

For Sabbath-day, Jan. 28, 1899.

LESSON TEXT.—John 4: 5-15.

GOLDEN TEXT.—Whosoever shall drink of the water that I shall give him, shall never thirst.—John 4: 14.

#### INTRODUCTION.

It is probable that our Lord remained in Judea all the summer and fall of the first year of his ministry. He was proclaiming to the people the coming of the kingdom of God and urging upon them the duty of repentance. Many gave heed to his teaching and were baptized. John the Baptist continued his work of preparation. But with the rising popularity of the new teacher, the crowds which attended John's preaching began to diminish. He was not anxious, however, for his own glory, and presents to us a wonderful example of humility. In the first chapter of the Gospel we are studying, he speaks of himself as "a voice"; and in the third chapter we hear him say in regard to Christ, "He must increase; but I must decrease."

John the Baptist was imprisoned by Herod. As regards outward appearance, his work seemed a failure; but it was really a success. Jesus was obliged to withdraw from Judea on account of the jealousy of the Pharisees.

#### NOTES.

5. *Then cometh he to a city of Samaria called Sychar.* Instead of going the longer way through Perea,—a route chosen by those who were desirous to avoid the ceremonial uncleanness from contact with the Samaritans,—our Lord was taking the more direct route to Galilee. Sychar is supposed by some to be the same city elsewhere (Acts 7: 16) called Shechem [Sychem]; but was probably a distinct village a mile or so from Shechem. *Near to the parcel of ground which Jacob gave to his son Joseph.* See Gen. 33: 19, and Josh. 24: 32.

6. *Now Jacob's well was there.* This well is not mentioned in the Old Testament. It remains, however, to this day and is still called Jacob's well. *Being wearied with his journey.* Sometimes we lose sight of the fact that our Lord was human as well as divine. He was truly a man, and was weary and suffered pain, as we become tired and are in pain. *It was about the sixth hour.* That is, about noon. Not the usual time for drawing water. This explains how the woman was alone.

7. *There cometh a woman of Samaria.* Her nationality is specifically stated. We note that this circumstance has a distinct bearing upon the interview. *To draw water.* By letting down a pitcher with a cord. *Give me to drink.* The natural request of a thirsty man.

8. *For his disciples were gone away into the city.* Explaining why he should make this request of the woman rather than of those who would be naturally attending to his needs. *To buy meat.* That is, to buy food. In 1611, the word "meat" was used in the sense of food. The more strict Jews would not eat the bread of the Samaritans.

9. *How is it that thou, being a Jew, askest drink of me?* The woman was surprised that he should ask a favor of her. There was intense prejudice between Jews and Samaritans, dating from the time of Nehemiah. *For the Jews have no dealings with the Samaritans.* This is a parenthetical explanation inserted by the Evangelist, that we may understand the woman's question. This need not be interpreted to mean, no dealings whatever; but rather no social or friendly intercourse. It is not at all likely that the woman had as yet seen anything in Jesus to show that he was different from the Jews in general.

10. *It thou knewest the gift of God, etc.* Jesus does not press his request for a drink of water; but takes the opportunity to arouse the spiritual nature of the woman. The phrase "gift of God" is explained by the "living water." It is God's grace and truth. *Living water.* The woman understood him to refer to spring-water; and he did refer to that which shall spring up in the soul unto eternal life. v. 14.

11. *Sir.* The Greek word here translated "Sir" is the same word that is so often rendered "Lord." It is very evident that the woman did not yet recognize him as Lord. She merely spoke respectfully, expressing wonder at his words.

12. *Art thou greater than our father Jacob?* The form of this question in the original indicates that the answer, No, is expected. The Samaritans asserted that they were the true Israelites. *Which gave us the well, etc.* A tradition concerning the truth of which we can only guess.

13. *Whosoever drinketh of this water shall thirst again.* The refreshment of the physical nature with water is but for a brief period. This remark opens the way for the sublime truth of the next verse. She might already guess that he was not speaking of natural water and physical thirst.

14. *But whosoever shall drink of the water that I shall give him, etc.* The fountain of grace and truth in the heart of the believer shall be a continually renewed source of divine blessing and true life.

15. *Sir, give me this water that I thirst not, neither come hither to draw.* The woman perceived that he was speaking of some water which did not require a cord and pitcher for the drawing of it; nor a long journey to the well. She was eager to obtain it. She did not have spiritual insight into the words of Christ until a little later in the interview; but she is now showing her worthiness to receive the light by accepting before she understood.

#### HONORS FOR OLD MILTON STUDENTS.

BY PRES. W. C. WHITFORD.

Prof. Arthur V. Greenman, the Superintendent of the Public Schools of West Aurora, Ill., was elected the 29th ult. a Vice-President of the State Teachers' Association of that state, one of the largest organizations of the kind in the United States. He was a student of Milton College for several years in the sixties, and has since won distinction as the head of Graded and High Schools, principally in Illinois.

Prof. Jonathan D. Bond, M. S., Assistant Superintendent of the Public Schools of St. Paul, Minn., a graduate of the College in 1872, and now one of its trustees, was chosen December 29, the President of the Minnesota Teachers' Association for the ensuing year. During a quarter of a century he has held continuously honorable positions in the Public School system of that city.

Pres. L. Dow Harvey, Ph. D., of the State Normal School of Milwaukee, Wis., assumed Jan. 2, 1899, the duties of the State Superintendent of Public Instruction of Wisconsin, to which office he was elected last November. His popularity was shown by receiving in the town of Milton and in very many other places in the state, the highest majority of any candidate on the general ticket. He was graduated by the College as a classmate of Professor Bond, and has worked most of the time since in the educational field of the state. He has clear and advanced ideas on school problems, and is a very effective public speaker. He is the fourth person connected with Milton College who has been installed the State Superintendent of Public Instruction of Wisconsin.

The three gentlemen above mentioned were in their youth residents of the village of Milton, Wis.

#### FOR THE BROTHERHOOD.

PRAYER-MEETING TOPICS FOR MARCH.

March 3. The Pastor; his work, responsibility and need of prayers. Scripture readings, Acts 20: 28-34; 2 Pet. 5: 1-4; 1 Tim. 3: 1-7; 2 Cor. 2: 16.

March 10. Deacons; their work, responsibility and need of prayers. Acts 6: 1-8; 1 Tim. 3: 8-13.

March 17. The Membership; duties to one another. 1 Cor. 12: 12-31; Eph. 5: 11-16, 30-32.

March 24. The Unconverted under the Church's Immediate Influence. Matt. 5: 13-16; James 1: 27; 5: 19, 20.

S. R. WHEELER.

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**Popular Science.**

BY H. H. BAKER.

**Automobile Wagons.**

In Belgium a military commission is making experiments with automobile wagons for use in the army. It has been found that a transport train drawn by horses occupies one-fifth the length of the column, and where long distances are to be traveled, it is very trying and hard for the teams.

An automobile wagon, of ten horse-power, moving at the rate of from three to four miles per hour, it is claimed, costs less than a penny per hour, Belgian currency. These wagons are capable of faster movements with heavy loads than though drawn by mules or horses.

The wagons are constructed with a view to the hauling and handling of heavy guns, and moving of artillery in general. We venture the opinion that within the next decade, these automobile wagons will come to be used for heavy work in places and positions wherever a common wagon can be used if drawn by horses.

**A Hoisting Crane.**

One of the largest and strongest hoisting cranes in the world is that in use in the Navy Yard in California. It weighs 200 tons and has a counter balance of 120 tons.

This remarkable crane will carry and deposit at any point within a circle of 150 feet diameter, and will elevate to any distance up to 54 feet. It has a capacity for lifting 40 tons at a rate of 7 feet per minute, and carrying it to any place within the radius of 75 feet, at a speed of 50 feet per minute. It will hoist 15 tons at the rate of 15 feet per minute, and sweep the entire circle with it in two minutes. The width of the track is 20 feet, and the body of the car is 20 feet square. The steel cable used in hoisting is 1 5-16 inches in diameter and will stand a strain of 76 tons before breaking. The gears are all of steel, and the car body rests upon 20 double flanged wheels, two of which are drivers.

Without the stopping or reversing of the engine, it will hoist or lower, turn, travel, and, by differential gearing, the speed of the outside wheels on the track automatically adjust themselves to those on the inside, and are so pivoted that it can travel around a curve of 66 feet radius. It truly looks majestic to see the cranes of a smaller capacity, in our shops here, pick up a piece of machinery weighing from ten to fifteen tons, and carry and place it in its proper position, or lift off or replace with the utmost care, a cope of sand weighing tons from over the bed of a casting, and all done so gently by the hand of one man, seated on the car above.

After all, we can look back upon an age when science and machines were far in advance of ours to-day, in moving and handling ponderous stones, and wonder by what means the people could accomplish such wonderful results.

**MARRIAGES.**

**CLARKE—PEASE.**—At the residence of the bride's parents, in Boulder, Colorado, Jan. 8, 1899, by the Rev. F. M. Wilcox, assisted by the Rev. S. R. Wheeler, Mr. R. Ray Clarke and Miss Anna Gertrude Pease.

**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.

**MAXSON.**—In Chicago, Ill., Jan. 1, 1899, Ruth, daughter of William S. and Nora Butterfield Maxson, aged 2 years.

This lovely little girl, after a brief illness of pneumonia, left the earthly home for the spirit world just at the commencement of the New Year. "It is not the will of your Father which is in heaven that one of these little ones should perish." Matt. 18: 14. Funeral and interment at Adams Centre, N. Y. A. B. P.

**BURDICK.**—Glenn Poole, only son of B. D. and M. Elvira Burdick, was born in Lincklaen, N. Y., July 6, 1887, and died of *purpura hemorrhagi* on Sabbath morning, Dec. 31, 1898.

He was a bright, loving and noble boy, the hope and joy of loving parents, and his elder sister, and God, who doeth all things well, called for him, and after only a few days of patient sickness he entered into rest. L. R. S.

**MCCARTHY.**—At her home in Albion, Wis., Dec. 31, 1898, Jennie B., wife of W. A. McCarthy, and daughter of Mr. and Mrs. Milo Bliven, in the 24th year of her age.

She leaves a little girl three years old, a husband, father and mother, a brother and a sister, besides a large number of other relatives and friends to mourn her early decease. Funeral at the Albion Seventh-day Baptist church, conducted by the pastor, and burial at the Edgerton cemetery. S. H. B.

**CRANDALL.**—In Rockville, R. I., Jan. 8, 1899, Miss Hannah Crandall, aged 86 years, 7 months and 13 days.

She was the daughter of Samuel and Betsy Vincent Crandall, and the sixth child of a family of twelve, seven sons and five daughters, all of whom, saving two, Alanson and Lucetta A., have passed to the church triumphant. She gave her heart to Christ at the age of sixteen and was baptized by Eld. Matthew Stillman and united with the First Seventh-day Baptist church in Hopkinton. When the Seventh-day Baptist church was organized in Rockville she became one of the constituent members. Thus she has been seventy-one years in fellowship with the people of her choice, and died loved and revered by all. A. MCL.

**MATTESON.**—In Rockville, R. I., Jan. 5, 1899, Mrs. Lydia Howard Matteson, relict of the late Dea. Chapman Matteson, in the 82d year of her age.

Mrs. Matteson was a sincere and devoted Christian. She, with her husband, were formerly members of the Six Principle Baptist church. In March, 1850, they united with the Seventh-day Baptist church in Rockville and retained their relation with this body till their death. She was united in marriage to Chapman Matteson Sept. 21, 1840. They had five children, three sons and two daughters, only one of whom is living. Her husband preceded her to the Spirit land ten years ago. She was a good woman and respected by all. A. MCL.

**BOSARD.**—At Andover, N. Y., Jan. 4, 1899, at the home of his daughter, Mrs. C. N. Robbins, Wm. Bosard, aged 72 years, 11 months and 24 days.

He was born in the town of Independence, N. Y., Jan. 11, 1826, where, as an industrious and hard working farmer, most of his active life was spent. He was united in marriage, Nov. 25, 1850, with Sarah Stillman, daughter of Nathan Stillman, who died April 20, 1892. Two children survive them, C. P. Bosard, of Angeliča, N. Y., and Mrs. C. N. Robbins, of Andover.

**Literary Notes.**

"WHAT SHALL OUR BOYS DO FOR A LIVING?" We wish to call the attention of our boys to Chas. F. Wingate's "What Shall our Boys do for a Living?" In this little book the elements of success, the merits and demerits of the various professions and trades, education and other topics are discussed. As the publishers, Messrs. Doubleday and McClure Co., New York, will send the book post paid on approval, we urge all to see and judge for themselves.

The *Philanthropist* for January, 1899, is a number of especial value, which is saying much for a paper which never falls below par. As the representative and exponent of Social Purity, for all people and in all places, the *Philanthropist* has no peer. It is a Quarterly, published at \$1 per year. Aaron M. and Anna Rice Powell, editors. Those who seek information on the great Purity question should read the *Philanthropist*. Address Canlon Press Offices, 20 Vesey St., New York.

The *American Antiquarian and Oriental Journal* published by Rev. Stephen D. Peet, Ph. D., at Chicago, Ill., (price \$4) treats of the antiquities of all lands and the customs of all races, including their myths and symbols, religious notions, art products, architecture and progress. The editor is assisted by associates who are specialists in their departments. These report discoveries and investigations in different countries, Egypt, Assyria, China, as well as America. The January, 1899, number is finely illustrated and contains a great many interesting articles by prominent writers in this country and Europe.

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☞ 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 Chicago holds regular Sabbath services in the Le Moynes 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. **CHARLES D. COON, 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.**

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B. F. Dennison, of Olympia, the state and territorial capital, the oldest member of the bar in that city, was once arguing a case before Judge Greene, when the latter was on the United States bench. In the course of his remarks Mr. Dennison had occasion to refer to a certain set of reports of one of the Philadelphia courts, now very old and not often courted. Judge Greene listened (unlike some other judges), and after awhile said:

"Mr. Dennison, I notice in the reports which you quote you pronounce the name of the reporter as though it had a final e to it. What is your authority for that pronunciation, Mr. Dennison?"

"The spelling, your honor—B-r-o-w-n-e, Brownie."

"Well, Mr. Dennison, my name has a final e to it; you would not call me 'Greenie,' would you?"

"That depends entirely on how your honor decides this question."

PATIENCE is the ballast of the soul, that will keep it from rolling and tumbling in the greatest storm.—Bishop Hopkins.

VIGILANCE in watching opportunity, tact and daring in seizing upon opportunity, force and persistence in crowding opportunity to its utmost of possible achievement—these are the martial virtues which must command success.—Prof. Austin Phelps, D. D.

CONSIDER sweetness of temper and activity of mind, if they naturally belong to you, as talents of special worth and utility, for which you will have to give account. Carefully watch against whatever might impair them; keep them in continual exercise, and direct them to their highest ends.—Bishop Wilberforce.

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