

# THE SABBATH RECORDER.

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## SOME DAY—SOME DAY.

BY JAMES WHITCOMB RILEY.

**S**OME day—so many tearful eyes  
Are watching for the dawning light!  
So many faces toward the skies  
Are weary of the night!

So many falling prayers that reel  
Or stagger upward toward the storm,  
And yearning hands that reach and feel  
No pressure true and warm.

So many hearts whose crimson wine  
Is wasted to a purple stain,  
And blurred and streaked with drops of brine  
Upon the lips of pain.

Oh, come to them, those weary ones!  
Or if Thou still must bide awhile,  
Make stronger yet the hope that runs  
Before Thy coming smile.

And haste and find them where they wait,  
Let summer winds blow down that way,  
And all they long for soon or late,  
Bring round to them—some day.

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PLAINFIELD N J

## Sabbath Recorder.

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

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THE average Christian loses much in thinking that God is far from this life. While few men would express the fact as we have done in the above sentence, it is still true that, in a great degree, men do not think of God as being close to them, nor as intimately connected with their lives. Many people read the story of God's angel coming to Abraham, and of the simple entertainment which Abraham hastened to provide, without appreciating that in that story we have a picture of the actual spiritual relation between God and every true child of his. We are always in danger of making too wide a distinction between things sacred and things secular. The consciousness that help and guidance and comfort exist at some far-off point, even in the heart of a friend, is of little value; but the consciousness that help, guidance and comfort are at hand and in close spiritual touch with us, becomes an unmeasured element of power. The average Christian life will be enriched by cultivating the faith that God is present in spiritual guidance and help, and constantly present, if men will but recognize and answer to that presence. Such consciousness is one of the most important elements in reaching a higher Christian life. We need to believe that each day may be enfolded with the divine presence, and that no time can bring clouds so thick but that divine love will make a rift in them, through which the face of God can shine upon men. God does not belong to the past, as we are so prone to think. He is the ever-present one quite as much as the ever-helping one. We must not think of him as coming and going, or as sitting afar, waiting for us to call. We cannot be conscious of his presence unless we do call; but we must learn that he is near us, hearing a faint whisper, and not demanding that we cry ourselves hoarse in order to find him.

No ONE who is familiar with Browning's poem "Saul," or with the "Funeral March," in which Chopin has enshrined the memory of the young king, but has felt deeply the pathos which his life awakens. He was born to be a king, was a natural leader among men, and comes before us with that fascination and power which belong to those who are great both as to birth and position. Hesitating in the presence of great duties, and equally great opportunities, Saul's life fell into disorder and final ruin, as every life, lesser or greater, must do, if it falters when God calls. It was not so much the treachery of friends as the failure within himself, which covered the history of Saul with the shadow of failure. The study of such a life carries with it richest lessons. In some sense, and in the place where each finds himself, each life is called to higher attainments by quick obedience and conscientious appreciation of the duties God places before us. Delayed obedience and neglected duty are grave-diggers. The saddest failures which come to any life are self-induced, and the only dishonored burial which can come is that which the life brings upon itself through such failures as made it possible for the story of Saul's death to be told in the music of the dead march.

It is a prominent feature in the literature of our time that those books, whether novels or others, which deal with ordinary problems of life, find a large class of readers and exert a marked influence. People of to-day care less for abstract discussions concerning what is right than they do for the actual embodiment of principles and truth in individual experience. The common questions which touch all lives, questions of friendship, ambition, business, politics and religion, have deeper interest for the average reader than at any previous period. It is a healthful sign that books which deal directly with moral, social and religious questions find so many readers and so prominent a place in the literature of these years. In this we are reaching a deep and important want, which is made more imperative by the peculiar characteristics of our time. Men who are hurried, as the men of this age are, will not stop to philosophize or moralize for a long time on ordinary questions; much less will they attempt to measure abstruse and difficult problems in a purely theoretical manner. Preachers and writers for the press will do well to heed this tendency, and study hard that they may meet this new demand.

THE Southern Branch Office of the American Sabbath Tract Society, at Columbus, Ga., Bro. A. P. Ashurst, manager, reports a steady and healthful increase of work in distributing literature. From Nov. 1, 1899, to Jan. 8, 1900, 63,154 pages were sent out. The work is done through the mails and in person, and the office is securing a large list of names for permanent reference. The extra expenses which this new movement brings makes earnest call on our friends for increased gifts to the Lord's work. We trust that pastors and others will urge these growing demands upon the attention of all the people. From July 1, 1899, to Jan. 15, 1900, 364,142 pages have been distributed from the home office at Plainfield. We urge our friends to furnish us names, in yet greater number, that the good work may be enlarged more and more.

THE death of Mrs. S. M. I. Henry, of Battle Creek, Mich., at Grayville, Tenn., on Tuesday, Jan. 16, 1900, is reported,—pneumonia. Temperance and Sabbath Reform, have suffered a great loss in her death.

### HOW CHRIST ENRICHES OUR LIVES.

The passage in John's Gospel, 10:10, which says, "I came that they might have life, and might have it abundantly," is both deeper and richer in meaning than we are likely to think. The purpose in all Christ's work, so far as we may understand God's purpose, is to bring larger and richer life to men. The spiritual life which he seeks to impart is so different from the life which men lead who have not faith and communion with him, that we do well to speak of it as another life, or, at least, as a more abundant life. Men mistake greatly when they fail to think of God as being constantly and deeply anxious for their enrichment and blessing. God's purpose in the Gospel is not so much to secure honor to himself as to bring blessings to his children. Some of the ways in which Christ enriches the lives of those who accept him are as follows:

#### BY REVEALING DIVINE LOVE.

Love, in the higher sense of that word, is the most fruitful agency for enriching human

life. Holland, in "Bitter-Sweet," did it when he said that in this world there is but one word, and that one word is love. We appreciate how much love enriches life, and we have only to contrast life where love is wanted with life where love is abundant. The contrast is so strongly marked that no illustrations are necessary. All successful family rests upon the higher types of human love. All ordinary friendship which lightens the pathway of men and brightens their relation to each other is the outgrowth of love that is rich and enduring in the relation between parents and children grows out of parental and filial love. Rising in the Gospel we reach the idea which John expressed, in the revealed love of God, as it appears in Christ, find the one only source of permanent joy and permanent good. Such love is essentially higher spiritual life, and well it may be said that Christ's purpose is to bring unto men this life in unmeasured abundance.

#### IMMORTALITY.

The enriching of this earthly life by the development of divine love, which we can possibly understand, would be transient and imperfect without the truth of our immortality. Everthing in earthly life is transient, and the tenure of life is so uncertain, that all forms of love must find their resting-place in the hope and conviction of something better beyond. To enjoy a form of riches for a moment or two, knowing that we must lose them soon, and may lose them at the next step, is tantalizing rather than comforting; hence it is that the revelation of God's love in Christ is associated closely with the question of our immortality. Christ is forever talking of the life out of which he came, back into which he went that he might prepare a place for our coming. The Gospel is little more than a delusion when the thought of immortality is removed from it; so the permanent enriching of our lives comes only when we rise to the broad view and the certainty that the enrichment which comes through the revealed love of God is for all time. The joy of heaven rests largely in the fact of its eternalness.

The conception of immortality also carries with it the comfort that our lives, enriched a slight degree here, will continue to be enriched more and more through the unmeasured eternity. Aspirations which are never fulfilled here are certain of fulfillment there. Half-revealed hopes, which show the dim horizon, are to find amplest confirmation in the enriching that awaits. Weaknesses, against which we strive here and by which we are often overcome, will disappear under the enriching of our redeemed life in the beyond. Temptations that assail us, and against which we struggle, step by step, will not be able to follow us into the richer life which Christ is preparing for us. In these two ways the truth is fully illustrated, that Christ came that we might have life, and might have it in unmeasured abundance.

"HAMMOND, LA., an Ideal Health and Winter Resort," is the title of a finely illustrated "folder" issued by the Illinois Central Railroad. The pictures of scenes in and around Hammond are fine. They are accompanied by brief descriptions.

THE *Jewish Spectator*, Memphis and New Orleans, is republishing from *Jewish Quarterly* an article on "Seventh-day Christians," by Rev. W. E. Malone, of England.

**DENOMINATIONAL LIBRARIES.**

The action of Conference, at its last session, in recommending the establishment of a reference library in each church, has resulted in the action shown in the minutes of the last meeting of the Tract Board, found on another page of this paper. The books designated in that report are furnished without profit to the publishers. The Publishing House is anxious to receive and file your order at once, in order to know approximately how many copies of books to secure from other publishers. The project needs no argument to commend it to the churches. Recommended as it is by Conference, and commended to the good judgment of everyone because of the valuable considerations involved, we expect that orders will be sent in promptly. We ask no money now; but every church, through its officers, or its Young People's Society, or Sabbath-school, or its Woman's Aid Society, ought to place an order at once. The books can be delivered at any time after a month or so, which will be needed to secure the binding in cloth of two smaller books which the House publishes. Remember, \$8.00 buys the library, which is worth \$11.40. Send your order; take time to raise your money, and the House will deliver the books whenever you say.

**SOME DANGERS IN EVANGELISTIC WORK.**

Perhaps nothing new can be said as to the favorable and unfavorable possibilities connected with evangelistic work, but in the reconsideration of the question which is now before our readers, and which is likely to be continued by the proposed movement among our pastors, it is well to consider certain general facts which must always associate themselves with that form of work. The favorable features are so well understood and so highly commended, that for this once we call attention to the possibility of certain unfavorable results.

A church, well organized and capable of supporting a pastor, ought to have within itself, through the blessing of God, all essential means for growth and for extending itself as a power in the kingdom of Christ. It is to this end that various gifts are placed in the church, and that there are so many ways in which the interests of a church may be strengthened and its work advanced. In congregational churches like our own it is especially important that the individual members be developed in every possible way which can induce strength, activity and efficiency in the work of the Master. For any church thus situated to feel that it must go outside itself for necessary help is to lessen the confidence of the church in itself, and to decrease its strength. The same is true, in a greater or less degree, of the pastor. While men differ as to their gifts and tendencies, the office of pastor, which is primarily that of feeding and nourishing the church, still demands such a variety of methods in work, that it is no wonder that men shrink from attempting to fill a position so great. But each man has the blessed privilege of falling back upon the divine promises and seeking strength to become what he is not, and to accomplish what he may never yet have done. While he may wisely seek help, that seeking should be done in such a way as not to decrease his own sense of efficiency, nor lessen his faith in himself. The rather, he should

train himself to feel: "I can do all things through Christ, who strengtheneth me." In general, then, it is a matter of weakness, to both church and pastor, if they shall come to feel that all the essential work for their growth and maintenance, including the conversion of men within their reach, demands the calling in of some one from outside.

Second, a professional evangelist is subject to two or three dangers which can scarcely be exaggerated. Imperfect standards of success leave men to feel that a large number of converts, great audiences, with more or less intense excitement, are the essential features of successful evangelistic work. This is particularly so in the matter of the number of additions that may be made to a given church under the labors of an evangelist. This leads him to court popular favor, which is of itself not a crime but a virtue, but it may be carried so far as to lead to such forms of preaching and such superficial standards as to conversion, as will make his work ineffectual and its results ephemeral.

If any given evangelist is highly successful, and if large numbers are brought into the church under his labors, it is scarcely possible but that much of sympathy will go out toward him, and it is, too, probable that proportionate sympathy and love will be withdrawn from the pastor. This may come without any design on the part of the evangelist, and even when he may seek to avoid such a result. On the other hand, if his work is a comparative failure, the pastor who has secured him is likely to lose more or less of sympathy, if not of confidence, because the one whom he has chosen, and whose efforts he supports, does not gain great success.

Other points might be noticed; these are enough to indicate the fact that professional evangelism, with all its brighter side and with the great value that comes to the world through it, is not unmixed with danger when a special evangelist is called to labor with a church over which a pastor is settled. These forms of danger could scarcely obtain where an evangelist goes into a new field and gathers new interest in the kingdom of Christ. Speaking from the New Testament standpoint, this is, doubtless, the primary, if not the only, conception of the office and work of an evangelist. It only needs to be added at this time, that the plan now being considered and acted upon by our pastors has far less of these dangerous elements than when the work is done by professional evangelists. A pastor can better understand the relations which ought to exist between pastors and churches, and, therefore, he ought to better appreciate the possible dangers, than professional evangelists can. The RECORDER, therefore, hails the movement now on foot for many reasons, not the least among these reasons being that pastors laboring with churches will be far less likely to develop unfavorable or unfortunate results than those which may follow the work of a professional evangelist.

**ABIDING PEACE.**

The public life of our Saviour was preceded by the struggle in the wilderness, immediately following his baptism. This experience with temptation was the necessary doorway into the larger work of his sacrificial life. The peace which followed, and the absorption of his will in the will of God, could not have come without the antecedent battle with

temptation. In his farewell talk with the disciples, as recorded in the 14th of John, we find one remarkable verse, "Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be fearful."

It is impossible to formulate a complete definition of the word here translated peace. Perhaps we can come no nearer to it than to say that it is tranquillity of soul through harmony with God, trust in his love and obedience to his will. How then shall we secure in our own lives this peace which filled the life of Christ? for surely as his followers, whose experience must have many things in common with the experiences of Christ, it is not unmeaning that he left his peace to us. The first answer may be found in the reception given to Christ, when coming from the waters of baptism, the Spirit hailed him as the one in whom God was well pleased. The willing obedience which filled the heart of Christ at that time may come to us, and through obedience in purpose and in effort we may attain the first element of peace, the consciousness of being approved of God. No one can be the "well beloved" of God in whom this spirit of obedience does not abound. Compared with the obedience of Christ, ours may be imperfect, but the purpose to make it perfect, and the purpose to exhibit obedience in everything must possess us before the peace of Christ can fill our hearts. Too great importance cannot be placed upon this spirit of obedience which finds expression in untiring effort to know and to do the will of the Father.

Following the history of Christ, the next great element of peace must have come when the victory over temptation was complete, and when wearied and starving, angels came and ministered unto him. Conscious strength came with that victory. It was, perhaps, a field of battle as fiercely fought as any in all his life. Had the tempter succeeded at this beginning of his work, all else would have been failure. The gaining of one victory makes other victories certain. In a way we cannot understand, this struggle in the wilderness brought Christ into closer communion with his Father than he had ever been before. That communion is the essence of peace.

In our Christian experience the same law obtains. We know that temptations will always lie in wait for us, but the gaining of even one great victory with the consciousness that the divine strength has been granted and will be granted in future struggles, is the promise of continued victory. Some lives may be called to pass through more fierce battles of temptation than others, but victory, complete or comparative, must always bring peace to the soul of the struggling one. So the second element of Christ's peace may enter into ours.

The third element, less easily described, because we have not yet attained to it by experience, is the certainty of release from struggles with temptation, weakness, and doubt, when we pass into the life beyond. Even in earthly things, much of the peace that comes to men is found in the expectation of better things before them. In spiritual matters the best things must necessarily lie beyond this life. In saying this we must not be understood to suggest that this life is not full of joyous and satisfying and peace-bringing experiences. But to know that a little way beyond we shall have passed into a realm where temptations do not follow, where no wilderness will lie before us, where effort will always bring victory, gives peace that passeth understanding.

## CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Alfred, N. Y.

## Yesterday and To-Day.

The recollections of the past intertwine with the experiences of the present. The woof of to-day is woven upon the warp of yesterday. Be the music ever so joyous, memory often sings an undertone of tears, and amid even the jangling chords there may be a constant refrain of peace.

## "God Is Very Near."

From a young frontier missionary in Wisconsin comes this cheering word: "I love the work more and more, but feel very weak and unqualified for it. Yet God is very near me, and that is worth more than all else."

## Reflected Back.

A pastor of the South-west takes pains to send a note expressing his appreciation of the breath of sweetness and charity in these columns. Such an act of kindness reflects more credit upon the sender than upon the recipient. Most heartily, therefore, do we answer like the little mission girl on the front seat: "The same to him."

## A Kansas Magazine.

Brother Leslie Randolph, editor of the Nortonville News, and generally useful in the administration of affairs in his state, is entering with his usual energy into an effort to re-establish a Kansas magazine. Evidently the same flag as in 1892 is still nailed to the masthead: "Stand Up For Kansas."

## A Breath of the Orient.

Some very fine amateur pictures are just at hand under the handwriting of Dr. Rosa Palmberg, postmarked Shanghai, China. They breathe the very breath of Chinese life, and transport one in a flash to the kingdom so far away on the other side of the globe. We miss, however, the very faces we are most anxious to see, unless certain dim outlines on a distant back porch can be construed into familiar forms. We hope to see the pictures mounted, framed, and hung in the First Alfred church.

## The Family Doctor.

Bless him! He comes with his cheery, busy air, and seems to bring courage in his overcoat pockets. Hope and sunshine are two of the most important elements in his medicine chest. "Well, sorry to see you here," he says to the old friend propped up in bed, and the patient looks better already as the doctor feels his pulse and pours out the powders. Yes, it is, doubtless, partly faith cure, and I am glad of it, for faith and works properly go together.

## The Tract Board and the Western Editor.

One of the questions now before the Tract Board is whether a man can fairly be Western Contributing Editor, when he has moved more than half-way from Chicago to Plainfield. We hope it can be demonstrated, for how lonesome it would be without our chimney-corner of the RECORDER to retire into! And how eminently proper that the Western contributor should live in the "Western" Association!

Well, the cause takes precedence of personal interests; and if it seems best that some one else take the pen from our hand, Godspeed and prayers go with him. Our tender love

and gratitude be to the men of the Tract Board, who have been so kind, patient and brotherly these many years. While I write, I seem to see before me the face of Charles Potter, alert, genial, earnest, friendly, as he often sat in the congregation at Chicago. A marked man, a power in the business world, a leader in denominational councils. Yet his greatness did not oppress you. He was interested in the development of young men, ready for new plans, ready to help, quick to tears of sympathy. Men and women hundreds of miles away, who could not claim a personal friendship, experience a sense of loss that his voice is no more heard among us. He was a typical man of the Tract Board, and the same spirit will guide them still.

## Will They Do It?

The answers sent by pastors to Brother Kelly's circular letter are certainly profitable and inspiring reading, significant of a growing movement of aggressive evangelism. The willingness and interest expressed indicate great powers as yet only partially used.

We are struck with the fact that many of the replies are in what a Greek would call the optative mood. "If each of the pastors *could* and *would* spend from two to four or more weeks in evangelistic work outside their churches during each year, it *would* bring them spiritual uplift and additional power in the Master's work," etc. "I have no doubt that our churches would be much strengthened if the work was done as you suggest." Brethren, it only remains for each of us to put our answers into indicative mood, present tense.

A significant remark was dropped at the Western Association, last summer. We have thought of it many times since, as hinting the secret of our failure to do the work which we all seem to feel would be a blessing. The plan of outside evangelism was presented in a meeting of some of the pastors of the Association. There was no response for a few moments. Then one of the younger men said, thoughtfully: "I guess any of us would be willing to go out on a preaching trip, if we were sent for." Perhaps many are waiting to be sent for.

Is not here a mission for our Boards? We are very strongly of the opinion that our Corresponding Secretary of the Missionary Society should be a field secretary, camping at the front, directing the work in person. The Civil War was never won by the Union flag so long as it was directed from Washington. Grant tented with his army when it made the final march on to Richmond. It was a "personally-conducted campaign." Competent evangelistic field secretaries can be raised up to have oversight over different parts of the field, as the work grows and division of labor is demanded. Let it be the business of our secretaries to keep in touch with the open fields, and in correspondence with the pastors, utilize the forces, and do the work. By one act, answer the Macedonian cry for help and the prayer, "Here am I, send me." Bring the field and the man together. Apply the torch to the tinder.

In the meanwhile, brother pastors, the world is before us, the world lying in wickedness, the world that Christ came to save. And if no church or board or committee sends for us, does there not appear at our bedside, in vision, the wave from across the Aegean

sea, or from beyond the hill, or from over the prairie, saying, "Come, and help us?" That unspoken, half-unconscious longing will constantly sound its appeal in our ears when we listen to the voice of the Spirit.

Whether this movement ends in good wishes or in solid reality, depends on us. Which shall it be, subjunctive or indicative—future or present? Even while I read the extracts, with their message of hope and courage, my heart almost sank as I remembered that the great question still remained unanswered—Will they do it? Will they do it? Try us again, Brother Kelly, and see how many will respond: "God being my helper, and my church consenting, I will—w-i-l-l—spend from four to eight weeks per year in gospel (the complete gospel) work outside my own church."

As to how and where each one shall labor, circumstances differ, and there are "diversities of gifts." There are, no doubt, "some very able preachers who have not the ability or strength to do the work suggested, but who should be sent to the pulpits of men who are able and willing to do outside work." Some will have their hands full with points near their church. Some will have to do "the more quiet home work, while younger and stronger men take to the open fields." But let us not permit the question to rest. Let us counsel together and keep it moving. Each one of us has some part to play in the development of this great undertaking.

## The Bread and Butter Hindrance.

This feature, which prevents some pastors from doing the outside evangelistic work which it is in their hearts to do, is forcefully stated by Brother H. D. Clarke in the issue of Jan. 8. This is an intensely practical matter to the man who receives such a small salary that "he must work some land and do a hundred things that take time, or give up his pastorate."

Yet it seems to us that in just such cases the merits of the evangelistic movement will shine forth most. Instead of farming and the hundred other things, let the church permit the pastor to spend a like proportion of his time in outside gospel work. Let him receive compensation for this either from the new congregations to which he breaks the bread of life or from the Missionary Board.

An expert observer will notice that the Contributing Editor now has his hand on the bridle of one of his favorite hobbies, and the aforesaid e. o.—if he is a wise man—will begin to look around for a tree with low branches.

Our Missionary Board has been in the habit of appropriating various sums to assist the feeble churches in supporting their pastors. This is laudable both in spirit and purpose—the strong helping the weak. We should be glad to see the scope of this assistance still further extended; but on a different plan in just one respect, that respect being an important one.

It is just as honorable to farm as it is to preach—if that is a man's call. But if his call is to preach the gospel, let him fill his mission, and let our church and denominational organizations co-operate to make his work most efficient. Let every church that can, pay its pastor a living salary, and send him out freely to outside work for a month or two each year. Let the church which is able to provide for only two-thirds of the pastor's support claim no more than two-thirds of his time. Let it cheerfully and joyfully permit him to become the paid employe of the Missionary Board, or some other of our organizations, for the remaining time. The strong churches will give the services of their pastors freely. The weak churches will play an equally honorable part, for they will be self-supporting doing their best up to the limit of their ability.

# History and Biography.

By W. C. WHITFORD, Milton, Wis.

## DAVID WARREN CARTWRIGHT.

A heavy stroke of affliction fell upon him, February 29, 1888, in the death of his daughter Eva, who, with her husband, the station-agent, was living near him. She left a son, in the rearing and education of whom he felt a deep solicitude. Nearly four-and-a-half years afterwards, on July 30, 1892, his wife, the mother of all his children, departed this life, and her remains are laid close to those of the daughter, in the church cemetery. He subsequently made his home most of the time with his oldest son, and on the death of the latter, with the widow, at whose house, as already stated, he also was called to his eternal reward. In the intervening years he visited sometimes for weeks with his sons, Charles and Paul, living on their farms in the town of Sullivan, where he first settled in the West. He spent days with intimate acquaintances in the village of Milton, always a welcomed guest. He frequently staid brief periods with another son named Darius at Cartwright. He took great delight in attending the sessions of our North-Western Association, and those of our General Conference, when they were held within easy reach of his home. On several occasions he went to Oregon, Ill., to have interviews with a cousin, Hon. J. H. Cartwright, of that town, a Judge of the Superior Court of that state. He entertained a profound respect for this relative, and between them was formed a warm friendship.

"Uncle David" was a staunch and fearless advocate of the Bible Sabbath. In its defense, and in the promulgation of its authority, he was largely occupied in the last four years of his life. He composed, published and distributed, at his own expense, four tracts, presenting his matured views on different points of this subject. They all are written mainly in the most simple and forcible Saxon words, and in sentences that strike like rifle-shots the targets at which he aims. They are worthy of study, not only for the arguments he furnishes, but for the way in which his vigorous and clear-sighted mind, untrained in the schools, grasped and marshaled fundamental truths found in the Scriptures.

The first tract gives the correspondence, beginning January 29, 1896, between himself and a Methodist clergyman at Cartwright on the teachings of the Bible in regard to the day of the week that should be observed as the Sabbath. The latter rehashed the usual interpretations of the proof texts accepted by First-day keepers, and attempted to sustain his position by quoting liberally alleged statements of the Fathers in the first two centuries of the Christian era, making the most egregious blunders. To Mr. Cartwright's answer no rejoinder was made. About a year and three months afterwards he addressed "An Open Letter" to two acquaintances, whom he called "brother and sister," in Christ. In it he treats at some length, first, of "The Covenant of the Commandments;" secondly, of "The Covenant of Promise," both as revealed in the Old Testament; and, thirdly, "The Book of the Covenant," showing especially how the New Testament sustains the Old in enforcing the obligation to honor the seventh day of the week as the divinely-appointed Sabbath. His third tract is entitled "False Prophets," and is bas-

ed on Christ's warning, that such prophets will arise in the future and "deceive the very elect," and particularly in reference to their acceptance of the Fourth Commandment of the Decalogue in its obvious and exact meaning. His last tract discusses "The Two Laws,"—the ceremonial and the moral, one temporary and the other enduring through all ages, one a type and the other thus pre-figured, one regarded in the ancient Jewish practices, and the other founded on the Ten Commandments, and illustrated in the atonement of Christ.

He carefully prepared at least ten other articles on various phases of the question that engaged his mind in the last months of his life. Some of these he probably intended for publication. The subjects of the most important ones are as follows: "God Rules the Nations," and will therefore ultimately re-establish the Sabbath among them; "The Sabbath a Memorial," and therefore to be observed perpetually; "Answer to a Sermon on the Lord's Day," a trenchant review of the clergyman's arguments; "Loyal to God" in upholding and keeping his day of rest; "Are the Ten Commandments To Be Observed in the New Jerusalem?" and "The Land of Promise," the influence the Sabbath will have on the race when the earth has its course removed.

He copied from some paper a short time before his death the stanzas of a poem with the title "Almost Sundown," which he often read and re-read as expressions of his inmost thoughts at the time.

"I am looking over my labor  
By the light of the setting sun;  
For I see by the lengthening shadows  
That my day is nearly done.

"My work for the blessed Master  
Is drawing toward its close;  
Far less have I done in the vineyard  
Than I hoped when morning rose.

"And yet while the daylight lingers,  
I will work as well as I may;  
Nor waste the remaining moments,  
Regretting a mispent day.

"And, oh, if now in the vineyard  
Are any led there by my hand,  
I give you this word at our parting  
As near the gateway where I stand.

"Do all you can for the Master;  
Do better than I have done;  
And then when the day is ended,  
You may welcome the setting sun."  
(Concluded.)

## OUTLINE OF REVIVAL SERVICE.

BY REV. E. H. SOCWELL.

The following service has been used with good results, in the place of regular preaching service, during a series of revival meetings. The hymns are selected from "Gospel Hymns Nos. 5 and 6," and were sung promptly when announced and without the use of the organ. Other hymns could be substituted with equally good results.

## DANGERS OF DELAY.

Read Rev. 3: 20. "Behold I stand at the door and knock: if any man hear my voice and open the door, I will come in to him and will sup with him, and he with me."

The Saviour is knocking at the door of your heart just now. He may never knock again. Be persuaded to open the door of your heart just now and invite the Saviour in.

Sing No. 419.

2 Cor. 6: 2. "Behold now is the accepted time: Behold now is the day of salvation."

The emphatic word is now. No other day is the day of salvation but this day. God has not promised to accept you to-morrow.

Come, then, just as you are, to the Saviour to-night.

Sing No. 401.

Luke 12: 35-40. "Let your loins be girded about and your lights burning. And ye yourselves like unto men that wait for their Lord when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the Lord, when he cometh, shall find watching. Verily I say unto you, that he shall gird himself and make them to sit down to meat and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the good man of the house had known what hour the thief would come, he would have watched and not have suffered his house to be broken through. Be ye therefore ready also, for the Son of Man cometh at an hour when ye think not."

The coming of the Lord is near. He may come to-morrow. Every eye shall see him. Do not delay in your preparation to meet him in peace.

Sing No. 430.

Isa. 55: 6. "Seek ye the Lord while he may be found, call ye upon him while he is near."

God may not always be found. He will not always linger near him who rejects him. Seek him then while he may be found; now.

Sing No. 427.

Prov. 27: 1. "Boast not thyself of to-morrow for thou knowest not what a day may bring forth."

You may not be here to-morrow, for thou knowest not what a day may bring forth. God has not promised you to-morrow, but he has graciously given you to-day in which to repent. Death may lay his icy hand upon your brow e'er long, and it may be to-night.

Sing No. 199.

Be persuaded to no longer delay in becoming a Christian. People do no delay in executing their wills nor in insuring their lives or their property, since they regard the risk too great. Why then should you delay in making your peace with God. Each day you delay makes it harder for you to become a Christian. Each day you delay makes one more day of bad influence you have exercised over others, and for which you must render an account. Each day you delay is one more day of sin, for which you must answer. Delay not, therefore, to remove every stumbling-block you have placed in the way of others. Delay not to come back from your wanderings to a Saviour's love and service. Delay not to accept the world's Redeemer now.

Sing No. 402.

Brother, sister, young friend, aged pilgrim, one and all: Now while the Saviour is near, now while Jesus is knocking at the door of your heart, even now; come to the Saviour now.

Sing page 80, "Chicago Anthem Book."

## Catarrh Cannot Be Cured

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's catarrh cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

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

Sold by druggists, price 75 cents.  
Hall's Family Pills are the best.

## Missions.

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

MRS. TOWNSEND closed her labors with the Walworth church, Thursday evening, the 11th. On the evening before, three were baptized and united with the church. The members of the church were drawn closer together in brotherly love and interest by the meetings, and the church is in good working condition. Pastor Maxson is much encouraged by the outlook, and will press forward in his work with renewed zeal and courage. Mrs. Townsend is now laboring with our church in Boulder, Colo. May she have the prayers of our people that her labors there may be greatly blessed of the Lord.

THE move of Pastor M. B. Kelly, and his earnest appeal to the pastors to engage in evangelistic work, are having immediate effect. The Dodge Centre church, Minn., has sent its pastor, Bro. J. H. Hurley, to Cartwright, Wis., to hold some meetings. He began his work there Jan. 4. The people were pleased to see him, and gladly welcomed him. The weather has been very favorable for the meetings, and the interest is increasing. May there be a good work of grace wrought through the Holy Spirit and the labors of Bro. Hurley in that place.

THE Albion church, Wis., lends its pastor, Bro. S. H. Babcock, to the Welton church, Iowa, to supplement the work of Bro. L. C. Randolph, who had to leave for his new field. The Welton church desired some one to follow up the good revival work there and establish the people in active and steady service for the Master. Brother Babcock is a good man for that work, and the Albion church is doing the right thing in lending their pastor to do it.

We trust our pastors and churches are interested in the Great Ecumenical Conference on Foreign Missions to be held in Carnegie Hall, New York City, April 21-May 1, 1900. The President and Corresponding Secretary of the Missionary Society are members of the General Committee. The numerous committees are laboring with great energy and care in maturing and completing all plans and arrangements to make this gathering the greatest Missionary Conference ever held. We have arranged with one of the Secretaries of this Conference to send a full and general prospectus to the pastors of our churches. It was the pleasure of the Missionary Secretary, as a member of the General Committee, to attend a meeting of Committees held in New York, morning and afternoon of Jan. 11, to consider the possibilities of the Conference, to interchange suggestions, to present plans, to mature arrangements, and to give a strong and healthy impulse to the Great Conference. In the evening a preliminary meeting in the interest of the Conference was held in Assembly Hall, Twentieth Street and Fifth Avenue, to arouse the Christian public to the significance of a World's Missionary Conference in New York City. The Hon. Seth Low presided. Two splendid addresses were given. 1. "Why an Ecumenical Conference?" Rev. J. T. Gracey, D. D. 2. "The Power of a World's Conference on Christian Missions to Beget Higher Ideals, Closer Fellowship and Better Work," Rev. Wm. R. Huntington, D. D. After these addresses, brief reports were given by Chairmen of the various Commit-

tees. The number of delegates we are entitled to as a Missionary Society to this Conference, and the names of those who will be appointed as delegates, will be duly announced. It will be remembered by those who were in attendance that a communication from the Ecumenical Conference was presented to our late General Conference, and the following action was taken: 1. That our General Conference express its endorsement of this proposed World's Conference on Missions, and commend its purpose and work to our churches. 2. That all churches, Endeavor Societies and individuals who desire copies of the Report of its Proceedings, which will be most valuable, send five dollars to Rev. O. U. Whitford, Westerly, R. I., who will forward the same toward the expenses of this Conference. We shall be glad to receive any funds for this Conference or for Reports, and forward the same to its Treasurer. From time to time we shall have published on the Missionary Page of the RECORDER items of interest, and information in regard to this Ecumenical Conference on Foreign Missions. We hope that many of our pastors and people will arrange to attend this great missionary meeting.

THE following items gives some needed information:

#### HOW THE FUNDS ARE TO BE RAISED AND REPORT DISTRIBUTED.

*Contributions From Churches.*—As the Boards and Societies of every name, employing missionaries engaged in direct Gospel preaching to unevangelized peoples, are invited to send delegates to the Ecumenical Conference on Foreign Missions, so it is the privilege of every congregation to share in the general expenses incident to that gathering. Each congregation to whom this appeal comes is, therefore, asked to give Five Dollars, and to forward this amount by check or money-order to the order of the treasurer of the fund, George Foster Peabody, Treasurer.

*Report of Conference.*—Each congregation so contributing will receive a copy of the report containing the addresses and summaries of the discussions on the great themes which are to come before the Conference. This report ought to be in the hands of every pastor and student of missionary work in the world. It will cast a flood of light on the problems of missions. It will bear testimony of the power of the Gospel to uplift fallen humanity and to establish Christian society. The report will be published in two volumes at \$2.50, and sent, postpaid, to all individuals subscribing \$2.00 prior to May 1, 1900.

*Personal Subscriptions.*—While the opportunity is given to every congregation to participate in the expenses of the Conference by a definite gift of \$5.00, the Committee cannot rely upon this source alone to raise the whole amount needed. The Finance Committee, therefore, appeals through this card to individuals who appreciate the great value of such a gathering and who will share the burden with those who are giving more largely toward making it a pronounced success and effective in its main purpose.

SECRETARIES  
ECUMENICAL CONFERENCE COMMITTEES,  
156 Fifth Avenue, New York.

ECUMENICAL CONFERENCE ON FOREIGN MISSIONS.  
Bulletin No. 3.

The first of December finds the plans for the Ecumenical Conference on Foreign Missions well advanced. The program has been arranged, most of the speakers selected and the order of meetings laid out. Articles for the exhibit are already coming in, and there is good prospect that it will be not only of interest but of incalculable value. Sub-committees on special topics, as Comity, Education, Self-Support, etc., have been hard at work, and the results give assurance of practical value for the actual conduct of work both at home and abroad. A full and attractive prospectus will soon be ready, with statements of the program, membership of the Committees, and general facts in regard to the Conference, to be had by applying to the Secretaries Ecumenical Conference, 156 Fifth Avenue, New York City.

Most gratifying are the responses that have come to the invitations sent to missionary societies, missiona-

aries and other friends of missions. Ex-President H. H. Garrison has consented to act as the Honorary President, and it is expected that ex-President Cleveland, Admiral Dewey, Rear Admiral Philip, Captain Mahan, Judge Brewer, the Hon. John W. Foster and many others, will be present. From England, it is hoped that the Earl of Aberdeen and Harrowby, Lords Kinnaird and Oxborough, the Archbishop of Canterbury, Principal Fairbairn, Drs. Monro Gibson and Grattan Guinness, Prof. H. G. O. Moule and others not less widely known, will come. From the missionfield there is already assurance of a fine representation. A partial list included from India, Dr. Jacob Chamberlain, Bishop Thoburn, Rev. E. Abbott, Rev. L. B. Wolff; from China, Dr. William Ashmore, President D. Z. Sheffield, Rev. J. Hudson Taylor, Dr. H. H. Lowry; from Japan, Dr. M. L. Gordon, Rev. J. L. Dearing, Dr. Julius Soper; from Turkey, Dr. H. H. Barnum, Dr. H. O. Dwight, Miss Corin Shattuck, the heroine of Urfa; from the countries south of us, Dr. George W. Chamberlain, Dr. W. B. Bagby, James D. Eaton, Dr. L. S. Barton. These names are merely a small portion of the list already in hand, which is growing in length and in value with every week.

The Conference will be in truth an ecumenical one in a sense in which no gathering of Christians has ever been before. It will be ecumenical in its membership, gathering from every section of the world, from lands and even continents unknown to the early converts when the word first came into use. It will be ecumenical in its scope; its discussions taking up every phase of Christian work among even the remotest peoples. It will be ecumenical in its sympathies, marking a significant weakening of the walls of separation and a corresponding union of those of diverse thoughts and habits, under the one leadership. It will be ecumenical in its outlook, penetrating to the very ends of the earth. Shall it be ecumenical in its spiritual power? That will depend upon the support which it receives, especially from the Christian people of this country. That support must be two-fold: material, that none of the characteristics may fail from lack of opportunity for their expression; spiritual, that each may obtain the best development. Money is needed, for the expense of such a series of meetings is heavy. Prayer is needed, that the Spirit of God may guide in all the deliberations and in the conduct of all the meetings. To this end Christians everywhere are urgently invited to be united in prayer, that the blessings of God may attend their preparation and control the influence that shall be forth.

*Appeal for Funds.*—The Committees of Arrangement (for the Ecumenical Conference on Foreign Missions, to be held in New York City next April) make an earnest appeal for the funds needed for that great gathering. The expenses connected with it are of necessity great. Halls are to be rented, a considerable amount of hospitality is to be tendered to guests invited from abroad, and there is a large sum needed for postage, printing, clerical work and the exhibit; in all not less than \$100,000 will be required.

Prompt action is greatly to be desired. London was royally hospitable to the last Conference, let America not be behind.

Money orders and checks may be drawn to the order of George Foster Peabody, Treasurer, 27 Pine Street, New York.

#### A YOUNG GENTLEMAN.

The late Dr. John Hall told of a poor woman who had sent her boy to school at a large college. When he was a graduate he wrote his mother to come, but she sent back word that she could not, because her only skirt had already been turned once. She was so shabby that she was afraid he would be ashamed of her.

He wrote back that he didn't care anything about how she went. He met her at the station and took her to a nice place to stay. The day arrived for his graduation, and he called down the broad aisle with that poor mother dressed very shabbily, and put her into one of the best seats in the house.

To her great surprise, he was the valedictorian of his class, and carried everything before him; he won a prize, and when it was given to him he went down before the whole audience and kissed his mother and said, "Here, mother, is the prize. It is yours. I would not have had it if it had not been for you."—*Christian Standard.*

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—H. W. Longfellow.

**WORDS OF APPRECIATION.**  
 We, the members of the Ladies' Aid Society  
 of Alfred, N. Y., extend to our sister, Mrs.  
 Josephine Wilcox Rogers, our most heartfelt  
 sympathy and love in this time of great sor-  
 row, caused by the death of her husband, and  
 our true friend, Professor Lester Courtland  
 Rogers.  
 During the years of their residence among  
 us they greatly endeared themselves to us by  
 helpful service, and their genial, courteous  
 and loving ways.

We shall miss him as a friend and brother,  
 wise in counsel, cheerful in disposition, faith-  
 ful in every duty, and ever a source of inspira-  
 tion and help. Even though he has gone from  
 among us, his influence remains.  
 The memory of his words of advice, of ex-  
 hortation, and of commendation, his sweet  
 poems, his eloquent sermons, and his pre-  
 vailing prayers, remain with us as a benedic-  
 tion.  
 He was a man of broad culture, true refine-  
 ment, and unblemished Christian character.  
 He sought to uplift and ennoble humanity  
 and to advance the kingdom of our Lord.  
 We sorrow with the dear relatives and many  
 friends, yet rejoice in the assurance that he  
 has gone to receive the welcome given to the  
 faithful servants of our loving Heavenly  
 Father.

In the bonds of Christian sympathy,  
 THE LADIES' AID SOCIETY.

**MR. MOODY'S STRAW RIDE.**  
 How He Taught a Band of College Girls a Lesson in  
 Christian Kindness.

Few people appear to know of any but the  
 philanthropic or evangelical side of Dwight  
 L. Moody's life, and it is a pleasure to recall  
 him in some of his play-times in old North-  
 field, twelve or more years ago. We were  
 four girls, who were spending a fortnight in  
 the charming summer-home of a minister, and  
 we were delighted when, one day, Mr. Moody  
 dropped in for his usual morning's chat, to  
 hear him say, "Girls, do you want to go on  
 a straw-ride up to the mountains, over cordu-  
 roy roads?" We assented heartily. "Well,  
 then," Mr. Moody continued, "you be ready  
 along about seven this evening, and I'll come  
 down with the big team and some of my  
 girls, and I'll show you what it is to straw-  
 ride over Massachusetts' corduroy roads.

Now, the nature of corduroy roads was  
 something unknown to us, and we little knew  
 for what we were bargaining. As promised,  
 just at sun-set time, Mr. Moody came driving  
 a pair of large, well-fed, draught horses  
 hitched to a hay-wagon, with four or five  
 girls inside, snugly settled in the hay. A very  
 few moments found us likewise ensconced, and  
 we promptly started off at a smart pace with  
 a song, which was followed by many another  
 of the college order. Miles and miles were  
 swiftly traversed, the sun sank and set, the  
 twilight shadows cast a fantastic beauty over  
 the landscape, which became broader and  
 more extended at each opening in the wooded  
 road. Still we sang on through almost the  
 entire list of college songs, duly encouraged  
 by our genial host and driver. All at once  
 we felt that singing was a great effort of mind  
 and body, and we seemed to be traveling  
 in a terribly uncertain and bumpy fash-  
 ion, and when at last the singing became  
 feebly weak and forced, Mr. Moody suddenly  
 burst out into hearty laughter and said,  
 "Keep right on singing; don't let a genu-

ine mountain corduroy road discourage  
 you." But we had to acknowledge our  
 vocal powers defeated, and content our-  
 selves with "Oh, my!" interspersed with  
 loud peals of laughter. It seemed as though  
 that road extended for an unending dis-  
 tance, but in reality it was only two or  
 three miles long, and we bore it with a grace  
 worthy of a greater experience. Mr. Moody,  
 on his spring perch, as driver, certainly had  
 an advantage over us, who were bumped and  
 tossed about.

Once more on a smooth country road, he  
 drew rein, and we gladly rested, duly impress-  
 ed by the stillness of the mountains and val-  
 leys flooded in the mellow light of an Au-  
 gust moon. The silence was broken with on-  
 ward travel, and we were again singing our  
 songs, followed by many a good story from  
 our host, and a request to sing the "Suwanee  
 River." All at once Mr. Moody broke in with,  
 "Can you see to read with this light? Try  
 if you can, I've brought these hymn-books  
 along for I want you to sing for a poor sick  
 woman up in the next farm-house. She's been  
 bed-ridden for six or seven years, and never  
 hears a song or scarcely sees a new face, shut  
 up way off there in the mountains. Now I'm  
 going to drive close up beside her window,  
 and I want you to sing 'Nearer My God to  
 Thee' for her."

We could not see the face, but knew a tired,  
 wasted form was lying—a sufferer—inside the  
 open window, and who could fail to feel the  
 hymn we sang in the solemn stillness of the  
 night? Mr. Moody then bade us sing "Jesus,  
 Lover of My Soul," and in spite of all the  
 merriment of ten minutes before, we found  
 ourselves singing in genuine sympathy, now,  
 that grand old hymn. Mr. Moody then called  
 out a few words of greeting and explanation  
 to the invalid, and a female voice expressed  
 its thanks, and we started onward toward  
 home.

Songs did not come so easily to our lips  
 after that, and for a while each was busy with  
 thoughts, both sad and glad. In the twilight  
 distance we espied something or some one sit-  
 ting on a rail fence. Coming nearer, we dis-  
 covered it to be a lonely man perched there  
 like a veritable Rip Van Winkle, or like a wan-  
 dering minstrel "a thing of rags and tatter-  
 ters." Mr. Moody greeted him with a pleas-  
 ant "Good-evening, let me see, who are you?"  
 The man drawled out a like greeting and gave  
 his name, which the writer has long since for-  
 gotten. Mr. Moody inquired into his welfare,  
 where did he live, and had he any family or  
 friends. The man said, "My wife is gone, but  
 my two gals keep my home. There they air,  
 sittin' on the door-sill over yonder," and he  
 nodded his head, at the same time pointing  
 with his thumb over his shoulder across the  
 road. There, among the trees, we discerned  
 in the uncertain light a log hut and two scant-  
 ily-clad girls sitting in the doorway.

They had a kindly greeting from Mr.  
 Moody, who asked if they had ever been to  
 school, and learned that they had not, and  
 indeed their crude manner and wild surround-  
 ings told as much. All their spare time, they  
 said, was spent in weaving coarse wicker bas-  
 kets for the market, the pay for which seemed  
 to us too meagre to strive for, and home for  
 them seemed to suggest little but an aimless  
 existence from day to day. With a warm  
 hand-shake from Mr. Moody, we drove on.  
 The drive homeward was accompanied by a

softer, more serious strain of song, for each must have felt we had been led and guided by that great man of God in a lesson of "Do unto others as you would they should do unto you," which is the accompaniment of each of his love-giving days. Eleven o'clock found us again driving through the broad main street of Northfield. I doubt not each one remembers with a wistfulness of pleasure the corduroy straw-ride with Mr. Moody.

Four or five years after I learned that Mr. Moody had seen those lonely mountain people again, and taken the girls into his fatherly heart and care, and given them an education at his Seminary for Girls, in good old Northfield.—*Grace Granger.*

#### THE SERMON IN A SALOON.

BY JAY B. HAMILTON.

I spent a week in an enterprising little Western city in attendance upon a Methodist Annual Conference. The leading merchant was my host. After dinner, the first day of my visit, we were talking of the growth of the city from a small frontier settlement. My host, who was proud of the little city, related many incidents connected with its early history. Among other stories, he told me how Methodism began by a sermon in a saloon.

"I attended the first Methodist meeting ever held in the town. It was a terrible service. I tremble now, when I think of it, although it was so many years ago. Our town was a pretty tough place. The chief businesses were liquor-selling, gambling and undertaking. There was a funeral every day. If some one did not die from disease or accident, there was a murder. The street or bar-room fight that was not to a finish attracted little or no attention. The bowie-knife and revolver were never concealed. They were always within ready reach. If ever a place deserved to be called hell it was N—.

"I was a youngster who had run away from home in the East to try the frolic of frontier life. I had been a resident about a week. As I was passing down our principal street, I noticed a horseman in a very peculiar garb riding slowly along as if he were looking for some one. Noticing me, he drew the reins of his horse and said:

"Young man, is there a hall or room of any kind in this place large enough to hold a meeting in? I am a Methodist itinerant and would like to add this town to my circuit. I desire to hold a service to-night."

"I was so amazed that for a moment I was silent as I looked closely at the stranger. He was a tall, powerful-looking man. He had a clear, resolute eye, a lip and chin that revealed a determination nothing could balk. I felt that he was a man who did not know fear, but the folly of the question became more and more amusing until I broke out in a merry, mocking laugh.

The face grew stern; the eyes shone with a light like the gleam of steel; the voice hardened to a cutting curtness almost like anger:

"Does it amuse you, my young friend, to have me ask you a civil question?"

"I replied hastily: 'I beg your pardon, sir, for my discourtesy, but the idea of anybody wanting to hold a religious meeting in this town is funny enough to make any one laugh. You might as well try to hold a meeting in perdition.'

"I would certainly hold a meeting in per-

dition, if I felt it my duty and could get in; but this town can't be as bad as that."

"I directed him to 'The Coyote,' the largest gambling-hell in town. I said:

"It is large enough to hold a good-sized congregation, and it has one advantage over any other place. It is always full. You will find a crowd there, night or day. I do not believe they will allow you to speak. If 'One-eyed Jack,' the proprietor, is in a good humor, he may kick you into the street; if he is cross, and he generally is, he may shoot you."

"I saw the circuit-rider fasten his horse in front of the saloon and enter. I slipped in to see the sport. The preacher stood for a moment, just inside the door, looking around. At the furthest end of the building a powerful man, with a black patch over one of his eyes, was swearing at a bartender in a most sulphurous manner. The stranger approached the swearer and said, as he removed his hat and made a courteous bow:

"Are you the proprietor of this place?"

"One-eyed Jack' was about to reply with a savage oath, according to the usual custom, when the peculiar garb and the distinguished bearing of the questioner caused him to hesitate. With a politeness unusual to him, he said:

"I am, sir; what can I do for you?"

"I am a Methodist preacher, and I would like permission to preach in your saloon."

"Preach in my saloon! When?" said Jack, in a tone of amazement.

"Now!" said the preacher.

"Well, I'll be —; I beg your pardon, Parson, I'd almost said a cuss word; but preach in my saloon?" He looked about and heard the clink of the glasses, the banging of cards upon the tables, the harsh laugh and the awful oaths, and said:

"I think, Parson, you have come to a mighty poor place to start a revival."

"No place needs it more," said the minister, as he looked with respectful, but resolute, glance into Jack's single eye.

"Let him preach," said the bartender, who was glad to have his employer's wrath diverted from him. "Let him preach. It will be fun for the boys."

"Fun!" roared Jack. "I'd like to see anybody make fun of my guest. Parson, fire away. I'll be the deacon of this revival. If anybody dares to kick up a row, I'll be—"

"There, there," said the preacher. "Deacons don't swear."

"Jack rang the huge bell with which he signaled for attention when he had an announcement to make or a command to give. In a few seconds there was silence. All eagerly looked at the two men as if they expected to see a fight. Jack roared out in a voice that could be heard half a mile:

"Gents, here's a Methodist parson who's honored us by coming to town to start a revival. I allus said 'The Coyote' never follows; she allus leads. We're the first saloon in town to start a prayer-meeting as a side-show. The parson's goin' to hev a chance to show his hand. I'm goin' to be the deacon of this protracted meetin'. If anybody tries any funny business with the parson, he'll hev to settle with the deacon! See?—When the parson wants somebody to come forrud and get converted, I'll make one of my bartenders go, and you can stand around and see the show. Now, Parson, fire away. If you've

got any gospel that'll reach this crowd, it'll hev to be like my whiskey, hot and strong."

"The preacher sprang upon a table and began to sing a gospel song. His voice was full and powerful, and the air was a popular war ballad. The chorus was simple, and all were urged to join in singing it. In less than five minutes half the crowd were singing as lustily as class-leaders, and pounded time with their fists upon the card-tables. After the hymn was sung, a short prayer was offered and the sermon began. It was a plain, fervent, manly talk, straight from an earnest heart. The preacher's face was sympathetic, his voice was tender at times, and then it rose in a ringing tone like the blast of a trumpet. The words were simple, bold and true. He plainly told them of the danger of sin, the certainty of penalty for the sinner, and ended with an exhortation to regain the innocence and purity of their childhood days. He was in the midst of a pathetic picture of the far-away home, where loved ones were thinking, weeping and praying for the wicked wanderer, and the crowd was hanging in breathless silence upon his words. An angry altercation was begun at the feet of the preacher. It was fierce and brief.

"An old man, with the face of a demon and the form of a giant, was playing cards with a young lad, with long curly hair, and the sweet, innocent face of a girl. The giant was called 'Slippery Dick.' He was the terror of the town. He was such a consummate trickster with cards that every game was deliberate robbery on his part. The lad was called 'The Baby,' because of his face and curls. When the two sat down to play, every one in the saloon had said to his neighbor:

"What a fool 'The Baby' is to try to play cards with 'Slippery Dick.'"

"The death-like silence, which was stirred only by the low, gentle voice of the preacher, was broken in upon by 'The Baby's' clear boyish treble:

"You'r a cheat!"

"Slippery Dick' roared with the fury of a mad bull:

"You'r a liar!"

"Both sprang to their feet. The old man snatched his revolver from his belt. The hammer caught in the fold of his flannelshirt, and before he could loosen it, the young man was upon him with the spring of a tiger. The little hand, as strong as steel, grasped the giant by the throat, a huge bowie-knife flashed in the light, and the next second was buried in the old man's heart. He sank back in his chair, killed instantly. Before a man could stir, Jack had pressed a revolver against 'The Baby's' breast and shouted:

"Move, and you're a dead man!"

"The young man coolly folded his arms and said in a ringing, defiant voice:

"He cheated me and I've killed him. Do what you please!"

"That is so," said the parson, whose sermon had been so suddenly interrupted. "The old man has cheated in every move he has made. His sleeve is full of cards."

"Jack gave orders to search the body of the dead man. When a whole pack of cards were found concealed about his person, all accepted this as certain evidence of fraud. Jack roared out:

"This court decides that 'Slippery Dick' was caught cheatin' and 'The Baby' is



guilty of justifiable homicide and goes free. All in favor of the motion say "Aye!"

"A thunder of 'Ayes' responded.

"All opposed say "No," said Jack as he cocked his revolver and glared about the room. A moment's death-like silence followed. Jack in a lower tone said:

"This court is unanimous and "The Baby" is acquitted. The parson will say a prayer for "Slippery Dick," and we'll take him out and plant him."

"The great bell rang out as Jack shouted:

"All up, gents; hats off!" Every one stood and uncovered the head.

"I have heard many prayers in my life, but never one like the parson's over 'Slippery Dick.' The preacher towered above the sea of heads, and, with eyes closed, talked with God. He plead for mercy for the mob of sinners before him who were on the road to eternal ruin. He uncovered the hard and cruel hearts about him with the fearless and steady hand of a master surgeon. You could hear the quick gasp of suppressed breathing as each one of the pack of reprobates felt the unsparing hand reveal his own guilty secret.

"The prayer for Jack, the ringleader in sin, was like a blast from a furnace. Jack covered his face with his slouch hat and trembled like a leaf. The petition for 'Slippery Dick' was a picture of awful sin receiving its awful penalty in accordance with divine law. It brought a sob of terror from a score of hearts. When the prayer reached 'The Baby' the hard voice trembled and broke into a wail and ended in a heart-breaking sob. The strong man plead in the name of the mother, who, through her burning tears, prayed day and night for the loved boy's return. I have seen trees swayed by a cyclone until I felt as if they must be torn from their roots by the next fierce blast. So that mass of heads swayed and bowed while the preacher prayed. When the whispered 'Amen' was uttered, a breath like a sigh parted the lips of every man as he looked into the white face of his neighbor.

"Jack was the first to regain his composure. His voice had lost all of its rollicking tone as he gently and solemnly said:

"A collection, gents, for the parson."

"He passed through the crowd, receiving a coin or a bill from every hand, and poured a handful of money into the parson's pocket. The parson and 'The Baby' went out together. As soon as the door closed behind them, Jack said:

"Gents, 'The Coyote' is closed until tomorrow morning at six o'clock."

"The crowd passed, out in silence."—*Independent.*

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. 14, 1900, at 2.15 P. M., Vice-President J. Frank Hubbard in the chair.

Members present: J. F. Hubbard, D. E. Titsworth, J. D. Spicer, A. H. Lewis, S. Babcock, C. F. Randolph, C. C. Chipman, Geo. B. Shaw, J. M. Titsworth, W. C. Hubbard, J. A. Hubbard, H. M. Maxson, H. V. Dunham, A. E. Main, W. M. Stillman, and Business Manager, J. P. Mosher.

Visitors: R. Dunham and W. H. Crandall.

Prayer by Rev. A. E. Main.

Minutes of last meeting were read.

The Supervisory Committee reported as to the matter of changing the SABBATH RE-

CORDER to magazine form, that owing to the increased cost, they would recommend no change with this volume. On motion, this report was adopted.

The Committee on Distribution of Literature reported on the question of the proposed library to be offered to Seventh-day Baptist churches as a denominational library, and recommended that it should consist of the following:

Paganism Surviving in Christianity.....	\$1 75
A Critical History of Sunday Legislation.....	1 25
A Critical History of the Sabbath in the Christian Church.....	1 25
Biblical Teachings Concerning the Sabbath and the Sunday.....	60
Sabbath Commentary.....	60
Swift Decadence of Sunday; What Next?.....	1 00
The Seventh-Day Baptist Hand Book.....	25
Thoughts on Gilfillan.....	60
Proceedings of the Chicago Council.....	60
The Catholicization of Protestantism on the Sabbath Question.....	25
Studies in Sabbath Reform.....	25
Life and Sermons of Jonathan Allen.....	3 00

Total list price.....\$11 40

Proposed price, f. o. b., Plainfield, N. J.....\$ 8 00

On motion, the report was received and the recommendation adopted.

The Committee appointed to consider and report upon the double question of methods of raising funds for the work of the Society, and of our relations to the Missionary Society in connection with the carrying out of these methods, reported as follows:

Your Committee, to whom was referred two questions: First, what are the best methods of raising needed funds; and second, what shall be the relation of the Tract to the Missionary Board in carrying out these methods, would report as follows:

It is the opinion of the Committee that, without opposing any other cause, without comparison of claims or merits, and with no shadow of unfriendliness of feeling, the Tract Board should go before the people and press with all possible clearness and vigor the claims of the work of the Tract Society, and plead with all earnestness the merits of its cause.

2. That in ways and means for obtaining money it act independently of the Missionary Board, that is, without joint plans or partnership in results; but, this recommendation has reference *only* to future efforts, and would in no way interrupt plans now existing in some of our churches, nor the established joint public collections at our Anniversaries.

3. That the Corresponding Secretary issue, in the name of the Board, the following address, and that our pastors be urged to place it before their people in ways best calculated to accomplish the greatly to be desired results.

Respectfully submitted,

ARTHUR E. MAIN,  
STEPHEN BABCOCK,  
WILLIAM M. STILLMAN, } *Com.*

Address.

*Dear Friends:*—The members of the Tract Board are your duly appointed agents for carrying forward the work of this Society.

Their success, under God, depends on their fidelity to the important trusts committed to them, and upon your confidence, sympathy, co-operation and contributions.

The two chief lines of work for which funds are required, are: 1. The publication and distribution of denominational literature; as this is the day of mighty power, of the press, for truth and right. 2. Secretarial and colportage work, adding to the printed page the influence of personality and voice.

There are four ways by which you can provide these funds:

1. By systematic and proportionate giving. There must be ten or twelve thousand persons in our churches and congregations who can give something. We urge that in every church all possible effort be put forth to secure an average of at least two cents a week per member for our Society and as much more as the people are able and willing to give, either through the regular Sabbath offering or individually. To this end we recommend that Young People's Societies in our churches co-operate with their pastors in soliciting from every member of the church and congregation regular and systematic contributions for the Tract Society. Many rivulets would make a river of supplies.

2. By bequests, which shall continue the influence and extend the usefulness of the giver, long after he shall have gone to his rest and reward. Thus shall his works follow him.

3. By taking and reading the SABBATH RECORDER, and our other periodicals. In this way a knowledge of denominational affairs will be assured, interest in, and loyalty to, our cause strengthened, and the financial returns of our periodicals be increased to a degree scarcely thought of in the past.

4. By purchasing and making the best possible use of our books and tracts. We have many valuable works on Sabbath doctrine and history, and are planning for others. The field of our denominational history and biography has harvests rich beyond what many of us dream, rich in inspiration, instruction and in suggestion. The Board could publish most valuable historical and biographical works, if our people would buy them, and their reading would help all, old and young, to live more worthy of a worthy past.

To the contents of this address, and to all that it suggests of thought and action, we earnestly invite your careful and prayerful attention. The Twentieth Century, with all that it promises of opportunity and responsibility, ought to witness new devotion, broader plans and greater work for Truth, for Righteousness and for God.

By order and on behalf of the Board.

A. H. LEWIS, *Cor. Sec.*

On motion, the report was adopted.

Correspondence was received from Rev. A. P. Ashurst, Joseph Amookoo & Sons, and Rev. L. C. Randolph.

The financial report of Rev. A. P. Ashurst was read by the Corresponding Secretary, and, by vote, it was referred to the Treasurer and the Auditing Committee.

The communication from Joseph Amookoo & Sons was, without motion, referred to the Sabbath Evangelizing and Industrial Association.

The Corresponding Secretary read a draft of a letter he had drawn, addressed to each of the Department Editors of the RECORDER.

The following resolution was adopted, unanimously, and ordered spread on the minutes:

*Resolved,* That we hereby extend to the Recording Secretary of this Board and of the American Sabbath Tract Society, Brother Arthur L. Titsworth, our warmest sympathy and brotherly love in the sorrow which has come to him through the death of his beloved wife. We pray that he who loves and comforts his children will grant unto our brother abundant help and strength, in fulfillment of the promise which says, "As thy day so shall thy strength be."

The usual appropriation of \$10 was made for exchanges for the Editor of the RECORDER.

The Treasurer's financial report was then read and, on motion, was adopted.

Mr. D. E. Titsworth presented a message from Mrs. Potter, expressing the high appreciation in which she and her family held the affectionate testimonial upon the death of Mr. Potter, addressed to her and the family, by this Board.

Minutes read and approved.

Adjourned.

WM. M. STILLMAN, *Ass't. Rec. Sec.*

WANTED!

The following Publications are needed to complete the work of placing our printed matter in permanent form. After binding, they are to be placed in the Libraries of our Schools and Publishing House. Any one who can furnish any of these, and will do so, will hereby help a good purpose. Send to J. P. Mosher, Manager, Plainfield, N. J. All charges will be paid at the Publishing House.

- Conference Minutes, 1807-1865.
- Seventh-day Baptist Register, Vol. 1, No. 4.
- Sabbath Visitor, Vol. I., No. 20,
- Vol. III., Nos. 28, 51.
- Vol. IV., Nos. 48, 44.
- Vol. V., Nos. 28, 38, 40, 42, 49.
- Vol. VI., No. 50.
- Vol. XI., No. 44.
- Sabbath Recorder, Vol. XVI., Nos. 37, 51.
- Vol. XVII., No. 27.
- Vol. XVIII., No. 22.
- Vol. XIX., No. 21.
- Vol. XX., Nos. 26, 31, 35.
- Vol. XXI., Nos. 1, 51, 52.
- Vol. XXII-XLVI., entire.

## Young People's Work

By EDWIN SHAW, Milton, Wis.

**Waste-Paper Basket Material.** I OCCASIONALLY receive through the mails a letter which evidently is intended for publication in the "Young People's Work," but which I do not send to the RECORDER office simply because there is no signature to the article. Please remember that it is the law of editors to consign to the waste-paper basket all anonymous communications. This may explain to you why you have looked in vain for the appearance of some article.

**Which Way are You Going?** UP or down, which is it? Are you rising to higher and better things steadily day by day, or are you gradually gliding down the easy path of indolence and negligence? Is your Christian life wearisome, yet invigorating? Does it correspond to the physical effort put forth in climbing a mountain, where one is fatigued, yet revived by clear, pure air? Or is your Christian work irksome and depressing? It requires effort to go up, but there is a sure and satisfying reward; it is easy to travel a down-hill road, but it is, nevertheless, exceedingly tiresome, enervating, and depressing. Come on, young friends, let us go on up, against the wind, against the tide, to better, still better things.

**Interdenominational Fellowship.** IN another column you will find an article by Fay B. Coon. It is vigorous and well-written and is worth a careful reading. In it the puzzling question is raised, "What shall be our attitude toward our fellow-workers in the First-day churches?" I am inclined to believe that our attitude as organized bodies of Christian works should be cordial, kind and brotherly. It is, indeed, a sad fact that we lose a large per cent of our young people year by year; but I have yet to know of a *single instance* where such a loss can be attributed to the fact that our Societies of Christian Endeavor have united with the interdenominational unions of state, district, county or village. On the contrary, I have known of many instances where the Christian life has been revived and enlarged by such connections, and the loyalty to our own denomination has grown stronger and stronger.

**Parson vs. Shoemaker.** "I'm glad to be with the laboring class," said John (the parson) calling upon the shoemaker.

"H'm! I hain't no respect for any class that ain't a laborin' class," was the reply. "They say that every man thinks of God from his own standp'int, so I naturally picter him as always busy. . . . Parson, God's world is a work-a-day world, and there ain't no honor in idleness. Idleness is nothing but a serpent's egg, and only a serpent can come out of it."

"I am glad to see a man who can use the humblest vocation for the glory of God, as you are doing," said the parson.

Hiram laid his shoe down, and proceeded to take off his leather apron, and looked John full in the face.

"There ain't no sech thing in this universe as a humble vocation," he responded with grave dignity. "You are on the wrong track, even if you are a preacher, and what you say

isn't orthodox. Now, you are a minister of the gospel by the grace of God. Well, I am a shoemaker by the grace of God. If I make good shoes I shall get just as much credit in the hereafter as you will for bein' a faithful pastor. You'll carry up to the judgment seat a fair sample of the sermons you have preached, and I'll carry up a fair sample of the shoes I've been makin'. You don't s'pose, do you, that the Lord's a-goin' to look at your sermons and say, 'John Jessig, take your seat 'way up there in front,' then look at my shoes and say, 'Hiram, you're mighty lucky to get in here at all; go and take a seat 'way down at the end there'? No, Parson. That's the difference between the Lord and us folks. If your sermon is good, and my shoes is good, he'll say, 'John and Hiram you've used your talent about equally well. Go up there and sit in the front bench side by side, and jine in the general Hallelujah.' . . . All the wings will be made after the same pattern. Ev'rythin' depends on the way we do our work."—From "Hiram Golf's Religion," by George H. Hepworth.

### HOW CAN OUR YOUNG PEOPLE AID IN SABBATH REFORM.

BY F. B. COON.

Paper read at Rock River, during the Young People's Hour of Quarterly Meeting.

In presenting this article I am expressing what I feel I ought to do; not what I am doing. I have based this upon opinions and ideals formed while not an active Christian. It seems to me that Sabbath Reform work has two phases; active reform work on the one side, and the living as we preach, or negative reform work on the other. By active reform work, I mean active, aggressive work, the distribution of tracts, personal canvass and the like. By personal work I mean a gentle suggestion, the firm stand for a better Sabbath-observance, a tactful question. I can sum it up in the "Speaking Sabbatarian." The importance of the tract is often overestimated. The promiscuous distribution of tracts is injurious in nine cases out of ten. Tracts should be used only where an opening has been made for them. The tract is the seed. The ground must be prepared to receive it. If a Sunday believer does not show a desire to study the Sabbath question, we must create such a desire, if possible. A willingness must be shown, then the bolt must be sent home hard and clinched by the best thought of our learned men.

I often hesitate to bring up the Sabbath question because I do not thoroughly understand it, yet I feel that I am as well posted as a majority of our young people are; at least they do not seem to say much about it if they are posted. I think you all will agree with me that, as a band of Endeavorers, we ought to thoroughly understand the Sabbath. We do not seem to realize the growing peril of the Sabbath. If we are not prepared to stem this tide of no-dayism, God will find some other people to do it. Our time of preparation will be all too short. Why stand we here idle? I am in favor of organizing Sabbath Reform Circles in each Society, and of making them the order of the week. Some organized effort of some sort ought to be made along this line. Not only would the members be well posted themselves, but they would furnish the pastor with a much-needed means of reaching the masses—scouts, if you will.

I am speaking generally, but I do feel that there is a lack of a strong vital interest in our Societies that is alarming; there is a want of a working method. Our object is to save souls, but we do not seem to care to do it. The Christian Endeavor is a splendid soul-saving machine, but we must know how to use it in order to give it life and force. A few Societies do know how to use it, and are using it. When a church calls an evangelist to help it, it publishes to the world its own low spiritual condition. Do we realize the significance of this? I attribute some of the indifference of our members to the neglect of our denominational papers. They are the highways of our thoughts and sympathies. A business man takes a trade paper, to keep in touch with others in the same business. He learns how others have succeeded. He is enthused to greater exertions, and has more respect for his business. Since Christianity is our business, how great is the necessity of our reading our trade periodicals. We ought to do all in our power to create a feeling of support for our Missionary and Tract Societies. An army of invasion can do but little unless their line of communication is unbroken and their base of supply safe. Do we understand in what a precarious position we have placed our missionaries? Why do we cry "retrench, retreat"? If our missionaries knew that they were loyally supported by the prayers and money of our young people, how their hearts would burn with the love of God. What a power for righteousness they would become. Then our Societies would become the centers of evangelism that they ought to be.

Now, I want to show how the living the Biblical Sabbath would influence Sabbath Reform. We will call this "negative" reform work. "Actions sometimes speak louder than words." There are things that a Sabbath-keeper ought not to do. Two considerations must influence him: 1. What meaning will the world give to his act; he must not be a stumbling-block. 2. How will it influence his own mind? "Every deed we do tends to make or mar our characters." "Laxity in small things tends to laxity in larger things," and breaks down our faith. We illustrate our Sabbath by the way we keep it. We ought not to go to the post-office; to do a lot of odd jobs; to loaf about town; to get up an elaborate dinner for company; to make business the topic of conversation, or to do anything on the Sabbath that will lower its sacredness in our own eyes or in those of the world.

Society demands of us the support of some church duties, no matter what our preference may be. I mean in this way, that as citizens, we consider it a duty to support the government, for as members of society we ought to support some church, the organization for the betterment of society. But our love for our Master ought to be our highest motive in doing church work.

We need a closer union among our Societies, a better acquaintance given by social intercourse. I think a letter from one Society to another, telling what is being done for Christ, the religious experience of the members, the hopes and aims, would do untold good. It is at least worth a trial.

Questions often arise which puzzle us. What shall be our attitude toward our fellow-workers in the First-day churches? God

is our judge; but as for me, if it is right to join with them in Endeavor or Sunday-school work, what is the use of keeping a day at so great an inconvenience? To aid them is a tacit recognition of their right to keep the First-day, no matter how you look at it. I believe in the Seventh-day, not in a seventh day. Now, I do not mean that we should have no Christian intercourse with Sunday Endeavorers, but I do believe it to be dangerous ground, or we should not have lost 50 per cent of our young people these last fifty years. This drain upon our vital energy must be stopped, and it rests upon the Endeavor to stop it.

I must confess that the composition of this article has opened my eyes to the urgent needs of the hour. Forces are at work to undermine our faith in the Sabbath. When such men as Dr. Lewis cry out such agonized warnings, it is time to awaken to our responsibility.

OUR MIRROR.

PRESIDENT'S LETTER.

Dear Young People:

The third prominent characteristic of a life sensitive to the guidance of the Holy Spirit is courage. This is a counterpoise to the last preceding characteristic, discretion, and both should be carefully cultivated. We very often see individuals in whom these characteristics are not manifest in their proper relationship to each other. For instance, one will appear to be over discreet, so that their caution withholds any effort, lest it "do more harm than good." Another launches forth with a boldness that evidently is not accompanied by discretion. This disproportion is seldom, if ever, due to over-development of one of these characteristics, but rather to the neglect of one of them.

When they are in their proper relationship, discretion will make us very careful, while courage will not permit our discretion to withhold all effort. We may seldom, if ever, be seen pleading with individuals in a public meeting, but the Holy Spirit, by his sweet and gentle leading, often directs us to the side of a dear friend, perhaps in the quiet of his own home; perhaps as he toils in his shop, or on the farm; perhaps as he is alone in his office, or strolls in the cool of the twilight; or, perchance, when he has suffered some great calamity, is bearing some heavy sorrow, or languishing upon a bed of affliction. In hundreds of ways the Holy Spirit gives us just the opportunities we need, and opens ways for us to be alone with those whom we are so anxious to bring to a saving knowledge of Christ our Lord. The true worker for Christ quickly recognizes and improves all such chances. As the Spirit-filled life comes thus into personal contact with the unconverted, the latter will gladly listen and be easily moved.

I believe it is possible, in this way, to do much more effective personal work than by waiting to speak to our friends till they hear an invitation given by the evangelist during a revival meeting, and when they may be under the gaze of hundreds of curious eyes.

It is certain that a great part of Paul's work, both in Corinth and Rome, was accomplished by coming face to face, in personal contact, with individual men, as it is also true that this was a favorite method employed by our Lord. M. B. KELLY.

5455 MONROE AVE., Chicago, Ill., Jan. 14, 1900.

C. E. TOPIC CARDS.

Booklets for 1900 are ready for distribution. Through the kindness of the United Society, we are permitted to use the topics and references as arranged by them, making only the necessary changes to adapt them to the use of ourselves as a denomination. We hope all our C. E. Societies will make their orders for the entire year, as the book covers the period from January, 1900, to January, 1901. Following are the prices:

100 copies.....	\$1.50
75 ".....	1.15
50 ".....	1.00
25 ".....	.50
Single copies.....	.03

Societies wishing the names of their officers, or any special announcements, to appear on the Booklets which they may order, can be accommodated at a slight advance in price. Any information bearing on this will be cheerfully furnished by the Publishing House.

MRS. M. G. TOWNSEND LICENSED.

Whereas, under the providence of God, Mrs. M. G. Townsend, a member of the Chicago Seventh-day Baptist church, a person widely known as a gospel, temperance and evangelistic worker, has received a call from the Seventh-day Baptist Missionary Society, it therefore seems wise to bestow upon her license to preach the gospel.

We wish to call attention to extracts touching her history as found in *The Ohio Messenger*:

Mrs. M. G. Townsend was born in Clarksfield, Huron county, this state, Dec. 8, 1843, of New England parentage, and raised in the old Puritanic style; her education was under private tutorage until old enough to attend the Norwalk Seminary, where she received the best of advantages. Desiring a better education, she went to Oberlin, where, with teaching during vacations, she worked her way, graduating in 1861. She became identified with temperance work at the age of 13 by joining a juvenile temple under the I. O. G. T. order, and at 16 was arrested with fifteen others for helping demolish a bar-room in a tavern which was making a great deal of trouble in her home town. During the war her heart was enthused with the idea of the brotherhood of man, and she was secretary of the Huron County Sanitary Commission. She had early learned to look with sympathy upon the black man, her home being the last station in the underground railroad before reaching Oberlin, where the runaway slaves would be carried by her grandfather under cover of the night. In 1869 she married Dr. John Townsend of Edgerton, and at the time of the woman's crusade was first vice-president of the Woman's Temperance League, and had the satisfaction of seeing and helping in the closing of thirteen saloons, and she has been identified with the crusade movement from the first inception. She has resided in Holgate twenty-four years, withholding neither money nor influence in every good work. Her home has become a Bethel to many a poor drunkard; she herself going into saloons after sons at the request of their parents, and winning them to higher and nobler ways until by God's help they have been enabled to stand. From local president she has filled every subordinate position in the Woman's Christian Temperance Union, being president of the 14th district nine years and president of the State Board of Trustees four years, and she has entered every open door where prudence directed her zeal and enthusiasm. She was engaged by the state I. O. G. T. for two years, lecturing and organizing, and accomplished most satisfactory results. In August, 1897, her husband, who had always been by her side in every good desire and effort, received a stroke of paralysis, living only a few days after. Facing then the realities and responsibilities of caring for and rearing a family with a complicated estate to administer, she claimed the widow's promise and went to work, and has found the blessedness of occupation. By a fine majority vote she succeeded Miss Emma L. Goodwill as state treasurer of Ohio W. C. T. U., to which office she most faithfully and willingly applied herself to the present year.

The following testimonials speak of her

success as a temperance worker. *The Toledo Blade* says:

Mrs. Townsend is one of the most successful gospel temperance workers in the state, always showing such an earnest Christian spirit in all her work that her words seldom fail to find an abiding home in the hearts of some of her hearers.

*The Fostoria Press* says:

Those who had the pleasure of hearing Mrs. M. G. Townsend, of Holgate, O., at the M. E. Church last night on the temperance outlook, from a woman's standpoint, and the work of the W. C. T. U. in particular, were instructed and edified. From the basis of sound reasoning we saw the source of her convictions, and were convinced or strengthened by them as we listened. Clearly spoken sentences in which there was neither rallery nor bitterness, but sympathy for the wronged and wronging, and hopefulness in the outcome of the efforts against this dreadful sin at our doors, characterized her address throughout.

The Rev. S. L. Maxson gives the following testimonial regarding her evangelistic work in Walworth, Wis., which is heartily endorsed by Deacon W. R. Bonham:

To any of my brethren pastors, to any church or community to whom this document may come, permit me to say: Our sister, M. G. Townsend, came into the Walworth church as an evangelist and has labored for nearly five weeks. During all these days of anxious service, she has displayed great power in the preaching of the gospel, a most remarkable knowledge of the Word of God, and great tact in personal work in the community.

Her high spiritual attainments and her intense love for souls, coupled with her extensive experience, have placed at her command rare abilities for building up the Master's cause in any field.

By reason of her hearty sympathy with me as a pastor, together with her keen perceptions as to the surroundings, I commend her as an efficient and worthy helper to any pastor or society that may need evangelistic assistance.

In view of the foregoing testimony, and because of our convictions in the matter; therefore

*Resolved*, That the Seventh-day Baptist church of Chicago does hereby license Mrs. M. G. Townsend to preach the gospel and to perform such other work as may fall to her as an evangelist and servant of Jesus Christ.

IRA J. ORDWAY, }  
GEO. W. POST, } Com.

The above preamble and resolution were adopted unanimously by a rising vote of the Chicago Seventh-day Baptist church on Jan. 13, 1900. By order and in behalf of the church.

C. U. PARKER, Clerk.

TO ALL SEVENTH-DAY BAPTISTS.

Dear Brethren and Sisters:

I have felt a strong desire to ask you all if it would not be a grand thing for every church and every member to enter into more active work for Christ and men. Could we not make a decided forward and aggressive movement for the salvation of our immediate neighbors and friends? What a time of rejoicing would be ours if, from every church, there could be reported the soul-stirring news of people won to Christ our Lord. Is not that our mission? Why not make the advance along the entire line, not waiting for the evangelist, but feel "that we are his witnesses," every one. I heard a minister say, a few days since, that some ministers were evangelists and some were to edify the church. I do not believe a church is more edified than when souls are being won to Christ. May Christ find us willing to be led on to victory. If from such warm, living churches we could come to the Anniversaries, it would be a meeting worthy of the name. May God abide with us in our homes and in our hearts. S. E. MAXSON, M. D.

UTICA, N. Y., Jan. 17, 1900.

## Children's Page.

### SIX TIMES NINE.

I studied my tables over and over,  
And backward and forward, too,  
But I couldn't remember six times nine,  
And I didn't know what to do.  
Till my sister told me to play with my doll,  
And not to bother my head.  
"If you'll call her 'Fifty-four' for a while  
You'll learn it by heart," she said.  
So I took my favorite, Mary Ann,  
Though I thought it a dreadful shame  
To give such a perfectly lovely child  
Such a perfectly horrid name.  
And I called her dear little "Fifty-four"  
A hundred times till I knew  
The answer of six times nine as well  
As the answer of two times two.  
At first I thought that wasn't quite fair,  
For there was no doll in the books;  
But 'twas better far than the teacher's stare  
And the children's funny looks.  
So, after a while I thought it all out,  
And believed it was right without shadow or doubt.  
Next day Elizabeth Wigglesworth,  
Who always acts so proud,  
Said "Six times nine is fifty-two,"  
And I nearly laughed aloud.  
But I wish I hadn't, for when teacher said,  
"Now Dorothy, tell if you can."  
I thought of my doll, and—sakes alive!  
I answered "Mary Ann!" —Exchange.

### BIRDS AND THEIR WINGS.

Did you ever wish you could fly? It looks so easy to see a bird start off, with a quick sweep of wings, and circle gracefully upward until it looks like a tiny speck in the sky. This flying, though it looks so simple and easy, is really a wonderful thing, controlled by laws of which you will study some day—the laws of gravity or weight, and of the resistance of the air, which holds the bird up.

The wings of birds, like their beaks, are fitted to their special needs. The birds that make long journeys in the fall in search of a warmer country, where they may pass the winter, have wings that are long and broad, furnished with strong, wide-spreading feathers; while birds that do not make these "flying trips" have smaller wings.

The ten long feathers on the tip or last joint of the wing are called primary feathers, and are the ones that help most in flying, as they are so long and stiff; while those on the second joint are called secondaries, and the little soft feathers that cover the bases of these long ones are called coverts.

All feathers are partially hollow, so as to be as light as possible. The bones of a bird are also hollow, and can be filled with warm air from the lungs. This being, as you know, lighter than cold air, also helps to support the bird and aids this wonderful process of flying. And now let us see how it is really done.

When a bird wishes to fly he raises his wings from his body, folded. Then he spreads them out and strikes downward with them and throws himself forward in the air. This downward stroke raises him in the air, just as the backward strokes of an oar send a boat forward; and before the weight of his body can pull it down he makes another stroke and another, and is off. The longer the wings the more force there will be in each stroke, and the less often he will have to repeat it to keep up, and the farther he will go at each stroke of these "oars," as naturalists sometimes call his wings. And they are oars in a sense, while our bird is a sort of living air-ship. To make the likeness more complete the bird has a rudder to guide it, for its tail, with its strong muscles and long, stiff feathers, serves this purpose. There are twelve of these rudder-feathers, besides the coverts.

Sometimes they are all of the same length; sometimes they form two sharp points, as in the swallow; sometimes they are rounded off.

There are a few birds whose wings are not strong enough to support the weight of their bodies. The ostrich is one of these; but in his case the lack is made up by his running powers. His long, powerful legs will carry him over the desert sands faster than the swiftest horse; and when he is cornered and must fight, he can strike a blow with his foot that will break the leg of horse or man.

But if I were a bird I would want to be one that could fly, wouldn't you?—Selected.

### MABEL'S SECRET.

The first day of the New Year, and the children were quarreling! A bad beginning, truly!

"Alice and Harriet, take your knitting work. John and Henry, you may each bring nine armfuls of wood into the woodshed. Mabel, you may take your slate and write, and I guess if they are left alone, the two babies can take care of themselves. Now, for half an hour let us have silence. If anybody speaks, let it be in a whisper."

So there was silence in the kitchen, except the noise the little mother made with her pie-making and the occasional prattle of the two babies.

There was generally a good deal of noise at Number Thirteen; and sometimes—pretty often—it wasn't pleasant noise. The children were all young, and all wanted their own way. But they had learned to mind their mother.

Little Mabel sat with her slate on her knee, looking thoughtful. She wrote and erased, and wrote again, with much painstaking labor. At last she seemed satisfied, and going to her mother, said in a whisper:

"May I have a little piece of white paper and a pencil out of your drawer? I want to copy something."

"What is it? Let me see," said her mother.

Mabel hesitated and blushed, but held it up to her, saying, "You won't tell, will you, mother?"

Her mother read it twice over. Tears gathered in her eyes.

"You won't tell anybody, will you?" entreated little Mabel.

"No, no, certainly not; it shall be a little secret between you and me."

She got a nice piece of paper, and sharpened the pencil anew for the child, although she was pie-making.

Mabel copied it very carefully, and laid it away in the bottom of her handkerchief-box, saying:

"I shall see it often there, and nobody goes there but mother and me."

But it happened one day that Harriet was sent to distribute the pile of clean handkerchiefs from the ironing into the different boxes, and as Mabel's was empty, she saw the writing. It was so short that she took it in at a glance:

"Resolved, To Alwas spek pleasant when Eenny body speks cros.

MABEL FORD."

Somehow it fixed itself in Harriet's mind, and that evening she was busy with pen and ink. The result was a paper in Harriet's handkerchief box, with the resolution written more neatly, but the same in effect:

"Resolved, That I will try this year to return pleasant words for cross ones.

HARRIET FORD."

It made a difference that was easy to see when two of the children began to practice this resolution. There was less of quarreling. "That's mine! You better mind your own business!" said John to Harriet, one day, when she took up his top and was putting it in his drawer.

"But, John, mother wants me to clear up the room," said Harriet.

"Well, I want the top to stay there," said John, obstinately.

"Well, perhaps it's no matter. A top isn't much litter," said Harriet, pleasantly.

John was fully prepared for a contest. I'm afraid he would rather have relished one. He stared. Then he looked ashamed.

"What made you say that, Harriet?" Harriet laughed and colored a little.

"Tell me! what made you?" John insisted. "Come here, and I'll show you," said she.

She took him into the clothes-press, where was the row of pretty handkerchief boxes, each labeled.

She opened little Mabel's and took out the clean, soft pile of handkerchiefs. "Look there!" said she. John read.

"The good little thing! She never does quarrel anyhow," said John.

"So I thought I'd better put one in mine, too," said Harriet, and she showed hers.—*Youth's Companion.*

### A CHAPTER ON VEGETABLES.

Potatoes come from far Virginia;  
Parsley was sent us from Sardinia;  
French beans, low growing on the earth,  
To distant India trace their birth;  
But scarlet runners, gay and tall,  
That climb upon your garden wall—  
A cheerful sight to all around—  
In South America were found.  
The onion traveled here from Spain;  
The leek from Switzerland we gain,  
Garlic from Sicily obtain,  
Spinach in far Syria grows;  
Two hundred years ago or more  
Brazil the artichoke sent o'er,  
And Southern Europe's sea-coast shore  
Beet root on us bestows.  
When Elizabeth was reigning here,  
Peas came from Holland, and were dear.  
The South of Europe lays its claim  
To beans, but some from Egypt came.  
The radishes, both thin and stout,  
Natives of China are, no doubt;  
But turnips, carrots and sea kale,  
With celery, so crisp and pale,  
Are products of our own fair land;  
And cabbages, a goodly tribe,  
Which abler pens might well describe  
Are also ours, I understand.

—London Young Folks' Rural.

### WANTED—A BOY.

Wanted—A Boy.—A brave, courageous, manly, hopeful boy; one who is not afraid of the truth; one who scorns a lie; one who hates deceit; one who loves his mother; one who does not know more than his parents; one who has the courage to say no, and stick to it; one who is willing to begin at the bottom of the ladder and work upwards; one who thinks it would be unmanly to smoke; one who thinks an education is worth striving for; one who is willing to obey his superiors; one who knows his home is better than the street; one who doesn't believe the marvelous tales told in the story papers, and will not read the vile stuff; one who won't cheat in a fair game; one who won't be a sneak, and do a mean act when unseen; one who won't spend every penny, he earns or gets; one who thinks he should respect himself and keep himself in decent appearance; one who won't attack an old man because he is feeble and defenseless; one who won't torture dumb animals; one who won't steal; one who won't swear; one who won't listen to or repeat nasty stories; one who won't revile and jeer at drunken persons on the street; one who won't do a dirty act for another boy who is too cowardly to do his meanness; one who loves to do right because it is right. Wanted—a boy, a whole-souled, earnest, honorable, square boy. Where can he be found? Does he live in your neighborhood? Is he a member of your family? Do you know him? —*American Teacher.*

## 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.

CHICAGO.—Rev. M. B. Kelly had a leave of absence from the Chicago Seventh-day Baptist church to do evangelistic work at Farina, Ill., for two weeks during the Christmas and New Year's holidays. He reports a good interest in the Farina church. Christmas Sabbath Rev. J. T. Davis preached a very able sermon for us. His former connection with us when in the University of Chicago, and his being our regular supply for January and February of last year, have endeared him to our people, and as he goes to his new field at Scott, N. Y., our interest and prayers will follow him. On New Year's Sabbath our former pastor, Rev. L. C. Randolph, preached his farewell sermon. While during the last year he has been laboring for the Missionary Society, it was felt that his removal to Alfred fully severed his connection with us, and it was hard to say "good-bye." It was said with a tenderness that brought tears, and was accompanied with many a "God bless you."

I. J. O.

JANUARY 14, 1900.

WEST HALLOCK, Illinois. — West Hallock has awakened once more to contribute a word to her sister churches through the columns of our weekly messenger, the RECORDER. Perhaps it is because the whole town is so busy enjoying the beautiful, mild weather, that we have not contributed. No one could ask for better winter weather. The thermometer has scarcely been down to zero this winter. The church is being supplied by Mr. R. B. Tolbert, who has accepted the call to serve as its undershepherd for so long a time as he can stay. Revival services will begin in about one week, under Mr. Tolbert. The C. E. is still working with its few members. Sabbath-day, Jan. 13, three Juniors joined the Senior Society. The usual plan was followed the first of the year in re-electing the Sabbath-school officers for another year.

W. S.

JANUARY 13, 1900.

### IN MEMORIAM.

MRS. ARTHUR L. TITSWORTH.

The subject of this sketch, daughter of John F. and Sopenia Wilcox Van Hoesen, and wife of Arthur L. Titsworth, Recording Secretary of the American Sabbath Tract Society, was born in Preble, Cortland County, N. Y., April 17, 1861, and departed this life January 9, 1900, at Brooklyn, N. Y.

The joys of her life were mingled with great sorrows; its brightness with dark shadows; and she knew much of suffering. At the time of her death she was a patient in a Brooklyn sanitarium.

In girlhood she joined a Presbyterian church in Syracuse, N. Y.; twelve years ago she became the wife of Mr. Titsworth, of Plainfield; although not a member here, she has kept the Sabbath, and in many and helpful ways identified herself with the work of the church; and among the last words she spoke to me were words of strong faith in Jesus. The husband, mother, sister, grandmother and friends do not sorrow as those without hope.

The services at the largely-attended funeral, on the afternoon of January 12, were as follows:

Singing by a quartet, "Asleep in Jesus." Reading of the Scriptures, and remarks by the writer, who spoke of the blessed doctrine, that, when the mists have rolled away, our redeemed spirits will see things face to face, and know even as also we have been known. Singing, "Calvary," by Mr. Robert Gorton, of Boston, according to a long-ago request of Mrs. Titsworth. Remarks by Rev. Dr. Rice, now of Newark, a former pastor in Syracuse, who also performed the marriage ceremony of Mr. and Mrs. Titsworth. Unfolding the thought that morning follows the night, and calm the storm, he spoke of her earnest and faithful work in the home church, and of her pure and good, but oft-suffering life, adding words of Christian sympathy and comfort. A fervent prayer by Rev. Dr. Schenck, pastor of Trinity Reformed church, in this city, where Mr. Titsworth has been organist for eighteen years. Singing, "The Christian's Good-night."

The music was tender and sweet, and the floral offerings were many and beautiful—emblems of grace and purity, and tokens of love for her who has gone, and of sympathy for those that mourn.

"Earth with all its sin and sadness,  
Pain and sickness, grief and care;  
Heaven, with its unspoken gladness,  
Light and love, and all that's fair;  
How the two, contrasted stand—  
This dark world, and that bright land."

PASTOR MAIN.

PLAINFIELD, Jan. 18, 1900.

### NEWS OF THE WEEK.

Debate upon the Philippine question in the Senate has gone forward vigorously during the week. Beveridge, of Indiana, and Hoar, of Massachusetts, were the principal speakers. The galleries have been crowded and much popular interest in the debate is expressed. The call for information from the President is developing facts concerning the effect of the opinions and words of anti-expansionists in promoting the rebellion under Aguinaldo not at all favorable to the enemies of the government.

It seems practically certain that the efforts of the brewers to secure a reduction of the internal revenue tax on beer will fail; it is probable that the revenue stamps on telegrams and express company's receipts will be discontinued.

A vote in the Committee of the Lower House of Congress, taken during the week, shows that Roberts will be rejected because of his crime as a polygamist. Whether this will be done before he takes his seat, or after he has done so, remains to be seen when the Committee reports to the House. The manner of his rejection is the only point of difference in the Committee. This conclusion by the Committee is to be commended highly.

The Senate has voted to take action on the Currency Bill on Feb. 15, 1900, thus giving a month more for debate.

The Chicago drainage canal has been fully opened, and the state of Missouri has asked for an injunction against the turning of the contents of the canal into the Mississippi river. The friends of the enterprise claim that the volume of pure water from Lake Michigan will purify the water speedily and successfully. The final purpose of making the canal a highway for navigation between the lakes and the Mississippi will be a strong argument in favor of its continuance. It has cost about \$33,000,000.

The testimony before the Senate Committee on Elections, touching bribery, in the case of Senator Clark, of Montana, reveals the sad fact that both sides in the contest were guilty. If the final outcome shall serve to warn others and prevent similar shames, all good men will rejoice.

Secretary Gage has placed before Congress a full and explicit statement concerning his dealings with the National City Bank of New York, together with correspondence from various bankers. This correspondence shows that business men are not slow to crowd their personal interests upon the attention of the government.

The death of Rev. Dr. James Martineau, lately, at the age of ninety-five, has removed one of the most prominent figures in the religious life of England. He was of French descent—Huguenot extraction,—was born in April, 1805, and retained remarkable physical and intellectual vigor to the last.

Associate Justice Brewer made a remarkable address at the Mount Pleasant Congregational church in Washington, D. C., last week, on "Twentieth Century Religion." He predicted growing unity, economy in Christian work, etc.

In South Africa a definite change has taken place during the week. The British forces have crossed the Tugela River at a point quite distant from Colenso, and by a flank movement have secured a position favorable to their march for the relief of that city. The reports of this morning, Jan. 21, tell of thirteen hours of severe fighting, in which the British have pushed the Boers back for three miles. The points taken are outposts, and the main lines of defense are yet unreached. Both Boers and British are active at other points, and a general battle is on. The fate of Ladysmith must be settled soon. That may go far toward determining the future of the war. We hope it will hasten peace.

### TRACT SOCIETY.

Second Quarterly Report, Oct. 1, 1899, to Jan. 1, 1900.

J. D. SPICER, Treasurer,

in account with

THE AMERICAN SABBATH TRACT SOCIETY.

DR.

Balance cash on hand, October 1, 1899.....	\$ 414 91
Receipts in October, as published.....	227 68
"    November, ".....	296 68
"    December, ".....	288 46
J. P. Mosher, Agent, office receipts, \$157.69, \$88.22, \$119.66, \$148.26, \$207.56, \$425.36.....	1,146 75
S. D. B. Memorial Fund, income.....	16 07
"    "    D. C. Burdick Bequest.....	32 57
"    "    G. H. Babcock ".....	998 05
Loan.....	500 00
	\$3,921 17

CR.

J. P. Mosher, Agent, office expenses, sundry bills and pay- roll, \$367.32, \$570.07, \$392.96, \$339.54, \$377.45, \$312.27.....	\$2,359 61
A. H. Lewis, salary, \$166.67, \$166.67, \$166.66.....	500 00
G. Velthuisen, Sr., \$50.50, \$44.50, \$6.00, \$50.50.....	151 50
A. P. Ashurst, salary, \$40, \$40, \$40.....	120 00
L. C. Randolph, editorials, \$10, \$12.50, \$10.....	32 50
A. H. Lewis, traveling expenses, \$18.75, \$50, \$43.87.....	112 62
A. P. Ashurst, traveling expenses to South-Western Assoc- iation.....	9 80
A. P. Ashurst, postage, \$15, \$10, \$10.....	35 00
A. H. Lewis, stenographer.....	22 41
Treasurer's assistant.....	25 00
Cash on hand.....	552 73
	\$3,921 17

E. & O. E.

J. D. SPICER, Treasurer.

Examined, compared with vouchers, and found correct.

D. E. TITSWORTH, }  
WM. C. HUBBARD, } Aud. Com.

JANUARY 10, 1900.

### The End of the Century Calendar.

The great progress of the printer's art in the nineteenth century is fittingly marked in this closing year by the artistic calendar we have just received from N. W. Ayer & Son, newspaper and magazine advertising agents, Philadelphia. True to their motto of "Keeping everlastingly at it," Messrs. Ayer & Son have so made this calendar, year after year, that a demand for it has sprung up for it that always quickly absorbs the edition. This calendar's proportions are commensurate with its dignity as an art work, but its size is determined solely by utility. The figures are of the generous dimensions that quickly catch the eye and make it a favorite with business men; there are also helpful suggestions accompanying each month's figures, and there is a rich ensemble of color and design. This edition will not last long; while it does, those who send 25 cents to the publishers will receive a copy postpaid.

## Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

### INTERNATIONAL LESSONS, 1900.

FIRST QUARTER.

Jan. 6.	The Birth of Jesus.....	Luke 2: 1-16
Jan. 13.	The Child Jesus Visits Jerusalem.....	Luke 2: 41-52
Jan. 20.	The Preaching of John the Baptist.....	Luke 3: 1-17
Jan. 27.	The Baptism and Temptation of Jesus.....	Matt. 3: 13 to 4: 11
Feb. 3.	The First Disciples of Christ.....	John 1: 35-46
Feb. 10.	Jesus and Nicodemus.....	John 3: 1-18
Feb. 17.	Jesus at Jacob's Well.....	John 4: 5-26
Feb. 24.	Jesus Rejected at Nazareth.....	Luke 4: 16-30
Mar. 3.	Jesus Healing in Capernaum.....	Mark 1: 21-34
Mar. 10.	The Paralytic Healed.....	Mark 2: 1-12
Mar. 17.	Jesus at Matthew's House.....	Mark 2: 13-22
Mar. 24.	Review.....	

### LESSON V.—THE FIRST DISCIPLES OF JESUS.

For Sabbath-day, Feb. 3, 1900.

LESSON-TEXT—Matt. 3: 13-17; 4: 1-11.

GOLDEN TEXT.—They followed Jesus.—John 1: 37.

#### INTRODUCTION.

Many have wondered that there is in John's Gospel no mention of the baptism of Jesus; but it is to be remembered that John wrote long after the others, and that he might omit as well-known some of the incidents which the others relate. The narrative of this first chapter certainly presupposes the baptism.

It seems that the delegation of priests and Levites from Jerusalem who were sent to make formal inquiries of John the Baptist concerning himself and his work, came on the very day before our Lord's return from the wilderness, as shown by the phrase "on the morrow," in verse 29.

It is interesting to notice that John never speaks of himself by name in his Gospel and that he speaks of John the son of Zacharias without adding the designation, "the Baptist," which is usual in the other Gospels.

Some have found difficulty in harmonizing this account of the first disciples of Jesus with that found in the other gospels. This was at the very beginning of his ministry, that about a year later. By the Jordan they are called to believe upon him and accept him as Master; by the Sea of Galilee they are called to be his constant companions.

The Evangelists do not contradict each other. When the disciples were called by the Sea of Galilee, we are not told that they had had no previous acquaintance with Jesus.

TIME.—In the year A. D. 27, probably in the month of February. Edersheim thinks that the day mentioned at the beginning of the lesson, was the Sabbath.

PLACE.—At the ford of the Jordan near Jericho, at Bethany or Bethabara.

PERSONS.—Jesus and John the Baptist; Andrew, John, Simon Peter, Philip and Nathanael.

#### OUTLINE:

- The First Disciples of Jesus.
1. Andrew and John. v. 35-39.
  2. Peter. v. 40-42.
  3. Philip and Nathanael. v. 43-45.

#### NOTES.

35. **Again the next day after.** That is, on the day following the one in which John the Baptist had given his public testimony to Jesus. **Two of his disciples.** It was customary for a Jewish teacher to have disciples.

36. **Behold the Lamb of God.** John sees fulfilled in Jesus the prophecy of the sin-bearing servants of Isaiah 53. He is the great trespass-offering, the antitype of the wholesacrificial system of the Old Testament. He is the one who bears the sin, not only of Israel, but of all mankind. He removes the barrier which stands between God and humanity. See verse 29.

37. **Heard him speak.** John was probably speaking to the people and not particularly to these two.

38. **What seek ye?** A question of encouragement. **Rabbi.** A Hebrew word meaning literally "my great one." This is the term by which the Jewish students were wont to address their teachers. The parenthetical explanation is one of the many indications that this book was written outside of Palestine and for readers not familiar with Jewish manners and customs. **Where dwellest thou?** Much better as in the Re-

vised Version, "Where abidest thou?" It was not the permanent dwelling of our Lord, but only a temporary abiding place. The question implied a humble wish to become acquainted with him.

39. **Come and see.** The Revised Version follows better manuscript authority and reads, "Come and ye shall see." A gracious invitation and a promise. **And abode with him that day.** That is, the remainder of the day. **For it was about the tenth hour.** The word "for" has nothing to represent it in the Greek, and should be omitted. There has been much dispute as to whether John reckons by the Roman method and so meant 10 o'clock in the forenoon, or by the Jewish method which counts twelve hours from sunrise to sunset. Compare John's other allusions to the hours of the day. 4: 6, 52; 11: 9; 19: 14. The arguments are so evenly balanced that it is difficult to decide. It seems probable that 4 P. M. is meant. John mentions the hour because of its importance as marking the beginning of the Christian life of the first followers of Jesus.

40. **Andrew, Simon Peter's brother.** As Peter was the foremost of the apostles, it is natural to explain who Andrew was by mentioning that he was a brother of Peter. The unnamed one of these first two disciples was undoubtedly John, the author of this Gospel.

41. **He first findeth his own brother Simon.** From the word "first" it is to be inferred that John also found his brother James and brought him to Jesus. **Messias** is much better Messiah, as in the Revised Version. It is probable that Andrew used this very Hebrew word. This explanation, like the parenthesis of verse 38, is for non-Jewish readers.

42. **When Jesus beheld him.** The reference is to an attentive look on the part of our Saviour. **Simon the son of Jona.** Instead of "Jona" we should read "John." For the sake of the contrast Jesus mentions first the name by which this disciple is known at present. **Cephas.** This is an Aramaic word meaning rock. Our Lord discerning by prophetic instinct the character of the man, gives him a significant name. Compare the change of name for Abram, Jacob and others. **Which is by interpretation, a stone.** This is another explanatory remark by John, and not a part of our Lord's declaration to Peter.

43. **Jesus would go forth into Galilee,** etc. He decided to return to Galilee, but first he takes time to call another disciple. **Philip.** In all four of the lists of the apostles which we have in the New Testament, Philip's name is next after the first four. **Follow me.** That is, become my disciple.

44. **Bethsaida.** This city was on the northern side of the Sea of Galilee not far from Capernaum. Although there is still some question as to its precise location, it is probable that it was at the mouth of the Jordan as it empties into the lake and on both banks of the stream. **The city of Andrew and Peter.** We learn later that Peter had a home in Capernaum. It is easily possible that his home in early life was at Bethsaida and that he had removed to Capernaum.

45. **Philip findeth Nathanael.** Each disciple carries the good news to another. **We have found him,** etc. Here is a more formal statement than that in verse 41, of their recognition of Jesus as the fulfillment of the Messianic prophecies of the Old Testament. Moses spoke of him in the Pentateuch; nearly every one of the prophets spoke of him either directly or indirectly. The God-man referred to in Holy Scriptures is this man who is recognized as the son of a carpenter at Nazareth. Nathanael's name is not found in any of the lists of the apostles. It is very likely, however, that he is the same as Bartholomew whose name occurs in connection with Philip's.

46. **Can there any good thing come out of Nazareth?** Thus does Nathanael express surprise and doubt in regard to the statement of Philip. There was a popular impression that no prophet would arise from Galilee. It is believed by some also that Nazareth itself had the reputation of being morally degenerate. Nazareth is nowhere mentioned in the Old Testament; nor in profane history till after the time of Christ. **Come and see.** Without stopping to answer his objections, Philip invites Nathanael to accept proof of his own senses that a good thing can come from Nazareth.

## Popular Science.

BY H. H. BAKER.

### A Remarkable Tooth From a Gravel Pit.

A gravel pit, comprising about fifty-five acres, having a depth of from forty to fifty feet, is located in the Western Reserve, about nine miles east of Ashtabula, Ohio. Prof. Wright, of Oberlin College, who is an authority on geology, has visited this remarkable gravel pit; also many educated people from different places. There has been discovered here at the depth of forty feet what appears to be a corduroy road, built by man in prehistoric times. The logs were placed side by side for hundreds of feet, as if to form a road over a marshy piece of land, and they are quite well preserved.

A short time since, as some railroad workmen were excavating with a steam shovel, they brought out a tooth of mammoth size, which must have belonged to an animal of mammoth proportions. The length of the tooth was one foot, its greatest circumference was twenty-six inches, and it weighed nine pounds and three ounces. The tooth was that of a mammoth, and is comparatively smooth, and about double the size of that of a mastodon's tooth, which is rough and ragged. The specimen found here is like those of the mammoths found frequently in Siberia, but always above the fortieth degree of latitude.

The bones of mastodons have been found in several places in this country, but those of the mammoth rarely have been discovered. The mammoth and the mastodon are distinguished from each other by their teeth; both belong to a species of elephants, and have become extinct. Probably no animals which have not survived the historic period have left such abundant and well-preserved evidence of their former existence, as the mammoth and mastodon. The skeletons of these animals have been found in great numbers in the tundras of Northern Siberia, and in some instances the skin and even the hair has been well preserved.

We understand that the tooth recently found in this gravel pit will be forwarded to the Smithsonian Institute, at Washington, D. C., and that further search for other relics will be continued.

It seems strange that animals of the elephant family, whose only home is now within the Torrid Zone, should have lived in a prehistoric age, in what is now the Frigid Zone, there to have been overwhelmed, and thus preserved by fields of ice.

### WHAT ARE WE ALIVE TO?

The measure of a man is found in the things to which he is most alive. Lazarus, in Browning's poem, puzzles the Arab physician by his comparative indifference to the Roman preparations against Jerusalem and his passionate interest in the fact that his child has said something wrong. Evidently the man was alive to another world than that in which the Arab lived. And the man who is living the spiritual life must always thus differ from those who are not. He is very little concerned about the shows of bulk which the world fusses over, and out of which the newspapers grind flaring headlines. His interest awakes at once when any question of right or wrong emerges. He has an unceasing supply of indignation for what is base, cruel, unjust and impure, and a cheerful admiration for things excellent and of good report. Other men are alive to what are visible and imposing, yet are transitory, things of life; he is alive to the unseen and perpetual principles of right and duty. For he "looks not at the things which are seen; for the things which are seen are temporal, but the things which are unseen are eternal."—*S. S. Times.*

CHRIST is in the missionary church. When he gave the church her commission, "Go, teach all nations," he sealed up with it the priceless promise, "Lo! I am with you to the end of the world."—*T. L. Cuyler.*

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## MARRIAGES.

BURCH—LEONARD.—In Ashaway, R. I., Jan. 2, 1900, by the Rev. C. A. Burdick, Mr. Lucius P. Burch and Miss Jennie C. Leonard, both of Westerly, R. I.

## DEATHS.

Not upon us or ours the solemn angels  
Have evil wrought.  
The funeral anthem is a glad evangel,  
The good die not.

God calls our loved ones, but we lose not wholly  
What He has given.  
They live on earth in thought and deed as truly  
As in His heaven. —Whittier.

TITSWORTH.—Frances S. VanHoesen, wife of Arthur L. Titsworth, of Plainfield, N. J., born April 17, 1861, entered into rest January 9, 1900.

In Memoriam in another column. A. E. M.

SMITH.—In Alfred, N. Y., Jan. 12, 1900, of anæmia, Clinton Michael Smith.

Brother Smith was born June 30, 1862, on a farm three miles from Alfred. At the age of 26 he was married to Miss Ettie Bradford, and began work in the terra-cotta plant, where he continued till failing health forced him to give it up. With his wife, he was baptized six years ago, when Evangelist Saunders was here, and received into the fellowship of the church. A good neighbor, faithful in his work, interested in church and Sabbath-school, kind in his home, he was one of the great army of heroes in common life. Services were held Sabbath afternoon, Jan. 14. President Davis and Dr. Gamble, former pastors, spoke words of appreciation of his character and life. The pastor spoke briefly from 2 Cor. 5: 1.

I. C. R.

## Literary Notes.

CHRISTIAN SCIENCE; An Exposition of Mrs. Eddy's Wonderful Discovery, including its Legal Aspects; A PLEA FOR CHILDREN AND OTHER HELPLESS SICK. By William A. Pennington, Lecturer in the University and Bellevue Hospital Medical College and in the New York College of Dentistry, upon Law in Relation to Medical Practice, one of the authors of "A System of Legal Medicine." New York, E. B. Treat; 8¼x5¼ inches. 194 pp. \$1.00.

This book is made up of certain papers, a part of which have appeared in the *North American Review* and similar periodicals. Aside from any discussion of

Christian Science as an ethical or theological system, its relation to the medical world makes the legal aspects of the case of much importance. Those who desire information on these aspects will do well to secure this book.

THE *American Antiquarian*, 5327 Madison Avenue, Chicago, Ill., has taken a wider range than formerly, and added to its title "And Oriental Journal." In both illustrations and reading matter, it is full of interest. Bi-monthly, \$4.00 per annum.

## THE LOST BOOKS OF THE BIBLE.

BY H. H. BAKER.

In carefully studying the Bible we find that many references are made to books that are not to be found connected with the Bible, and we can come to no other conclusion than that they must have been lost.

We refer to the following:

- The Book of Enoch the prophet, Jude 14.
- The Book of the Wars of the Lord, Numbers 21: 14.
- The Book of Jasher, Joshua 10: 13; 2 Samuel 1: 18.
- The Book of Visions of Iddo, 2 Chronicles 9: 29; 10: 11, 15.
- The Book of Jehu, 2 Chronicles 20: 30.
- The Book of Shemarah the prophet, 2 Chronicles 12: 15.

King Solomon was a voluminous writer. His Book of Proverbs, which contained three thousand of them, and his Book of Songs, which contained one thousand and five; both of these have been lost.

His Books on Forestry and Animals, on Birds and Creeping Things; also his Books on Fishes (1 Kings 4: 32, 33), all of which have been lost.

Without question, these books and many others met their fate at the destruction of the Temple in which they were kept. We deeply regret the loss of all these books, not only for the information they contained, but also for the fine appearance they would make in our libraries.

## BE SHORT.

Long visits, long stories, long essays, long exhortations, and long prayers seldom profit those who have to do with them. Life is short. Time is short. Moments are precious. Learn to condense, abridge and intensify. We can bear things that are dull, if they are only short. We can endure many an ache and ill, if it is over soon; while even pleasure grows insipid, and pain intolerable, if they are protracted beyond the limits of reason and convenience. Learn to be short. Lop off branches; stick to the main facts in your case. If you pray, ask for what you believe you will receive, and get through; if you speak, tell your message and hold your peace; if you write, boil down two sentences into one, and three words into two. Always when practicable avoid lengthiness; learn to be short.—*Exchange*.

## Special Notices.

### North-Western Tract Depository.

A full supply of the publications of the American Sabbath Tract Society can be found at the office of Wm. B. West & Son, at Milton Junction, Wis.

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 Sabbath-keepers in Syracuse and others who may be in the city over the Sabbath are cordially invited to attend the Bible Class, held every Sabbath afternoon at 4 o'clock, at the residence of Dr. F. L. Irons, 224 Grace Street.

THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. Pastor's address, Rev. M. B. Kelly, 5455 Monroe Ave.

THE Seventh-day Baptist church of New York City holds services in the Boys' Room of the Y. M. C. A. Building, Twenty-third Street and Fourth Avenue. The Sabbath-school meets at 10.45 A. M. The preaching service is at 11.30 A. M. Visiting Sabbath-keepers in the city are cordially invited to attend these services.

GEO. B. SHAW, Pastor,  
1279 Union Avenue.

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.

I. L. COTTRELL, Pastor,  
201 Canisteo St.

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

Sabbath literature and lectures on the Sabbath question may be secured by addressing Rev. W. C. Daland, Honorary Secretary of the British Sabbath Society, at 31 Clarence Road, Wood Green, London, N., or, Major T. W. Richardson at the same address.

THE next session of the Ministerial Conference of the Southern Wisconsin and Chicago churches will convene at Milton Junction, on Sixth-day, Feb. 16, 1900, at 10.30 A. M. The following program has been arranged:

1. Exposition of Ezekiel, chapters 40-48. S. L. Maxson.
2. Is membership in secret societies, such as Masons, Odd Fellows, etc., conducive to spirituality? and what advantages might accrue to the church if the fees, dues, etc., which are paid to these orders were contributed to the work of the church? J. W. Stillman.
3. How can I best use the Bible to make better men and women? W. D. Tichnor.
4. What is Jesus Christ to me, and what can he be to my fellowmen? H. W. Rood.
5. What is it to be filled with, and led by, the Holy Spirit? G. J. Crandall.

S. H. BABCOCK, Secretary.

CIRCUMSTANCES are beyond the control of man, but his conduct is in his own power.—Benjamin Disraeli.

THERE are in business three things necessary: knowledge, temper, and time.—Owen Feltham.

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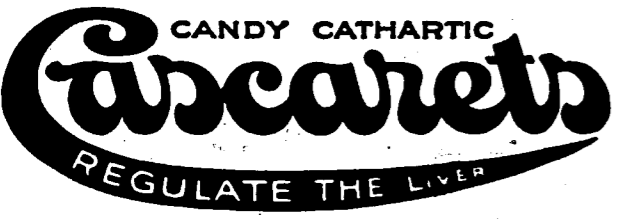
HAPPINESS is increased, not by the enlargement of the possessions, but of the heart.—John Ruskin.

DO THAT which is assigned you, and you cannot hope too much or dare too much.—R. W. Emerson.

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THE secret in success is to do all you can without thought of fame.—Joseph Addison.

BETTER wear out than rust out.—Bishop Cumberland.



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