GOING FORWARD GLADLY.

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

—Phillips Brooks.
A poor woman to whom a charity organization was accustomed to send back word each week, sent back word one day, "I do not want any more things, I want folks." Her heart was hungry. In our work for Christ and the Sabbath, for the church and truth, plans are needed, but persons are more than plans or charts. Given an earnest and devoted person and he will find methods and develop plans. What we really want to do is to find ways to do. Purposes are above plans. Convictions are above methods. Purposes create plans. Convictions discover methods. If your soul is filled with long- ing for work that matters, you will not remain inactive long, waiting for methods. If you want to work for truths, ways will open. Love will open them.

So far as the new national problems which are now at hand are concerned, time, patience and wisdom will be needed to adjust them. Each of the new possessions has its own problems. It seems probable that Hawaii and Porto Rico will find natural adjustment at an early day. As to the former, the annexation was so natural that no serious problems can arise. In the other fields military power has a specific place, in preserving order, forwarding improvements, promoting education, protecting us from criminal systems, etc. All these questions involve the three factors named in the opening of this paragraph. Gratuitous advice and wild denunciation of the government are both out of place. President McKinley and the Peace Republicans both lack wisdom. Each possesses high original intelligence, but he is the paradox of our civilization, an intelligent mind that acts with prudence and wisdom. If Congress will supplement their work in the same spirit, the problems will find gradual but successful solution.

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

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

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

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

In its comments on the history of various denominations, for the year 1898, the Treasury speaks of the Seventh-day Baptists as follows:

The Seventh-day Baptists report the organization of a "European Association" in England, Holland and Denmark; the enlarging of their school work in Shanghai, Osaka, and the increases of Sabbath reform work in both publications and field work. They believe that there is a need of regard for Sunday and hence of "a closer, greater interest in the Sabbath." Their net increase in members is 90.

The Hopkinton Churches.

The editor visited the churches in the town of Hopkinton last week. Sixth-day, Jan. 6, was supremely stormy. We reached Westerly, R. I., at 2:50 P. M. Bro. Wm. Crandall conveyed us to Ashaway in comfort, in spite of a storm which was bent on creating universal discomfort. It was so fierce at evening that the service, which was to have been a parlor conference, was broken up. Sabbath morning came with bright sunshine and a falling mercury. We drove to Hopkinton City, to find Pastor Randolph and part of his congregation assembled in the city hall, and we were conducted to the church, which was just a funeral. Considering the circumstances and the roads, a good audience gathered. The Sabbath-school gave way for our conference, which followed the sermon, making a session of two hours or more. A deep interest was shown by the people of the town and by the people as to the future of our work, and of the Second Hopkinton church. This church feels the effects of those influences which are working with special force to weaken all rural churches in New England. This church needs to break up its isolation, to reach out more directly and actively into the current of our denominational life. We trust that it will do so. It was a serious disappointment.
that we could not meet Pastor Randolph, who has labored faithfully on that field for many years.

Returning to Ashaway, we spoke at an evening service, beginning at 6:30, because of the necessity of reaching a train at Westerly for the night boat to New York, and being home for Board Meeting on First-day, Jan. 8. At Ashaway the Bray hopskinson church, now the oldest in the denomination in fact, although not formally organized until 1708, two years after the date of the church at Pisctawaty, N. J., is confronted by another problem peculiar to New England, that is, the smaller and the declining incident to the smaller "factory village." These changes have increased the foreign or semi-Foreign population, most of which has inherited or been reared under no-Sabbathism. This theological poison creates a spiritual state which, at the best, is extremely unfavorable as a basis for Sabbath-keeping Christianity. Large accession were made to this church a few years since in connection with the labors of Evangelist Saunders, but many have already disappeared under the sweep of the no-Sabbath that in a part of New England crowds his sermons with solid truth, and many faithful ones stand firmly by the faith. A gratifying feature of the service there was the presence of many young people, from thirty-five or forty years to sixteen, who took part in the conference and seemed deeply impressed with both the duties and the dangers of the hour.

These older churches in New England have difficulties to meet and problems to solve, grave and important, but believe we believe in the people. Greater activity in denominational work must come to them and greater watch-care must be exercised against the silent but sneaking influences that now assail all Protestantism in New England, and all Seventh-day Baptists in an especial sense. But the Hopkinson churches hold so many precious inheritances that we feel sure they will "let courage rise with danger. Anger rise to street wars."

God bless them and arm them for the fight.

EXCELLENT ADVICE.

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

- Be personally interested.
- Be progressively alive.
- Be physically active.
- Be prodigious in energy.
- Be pushing in business.
- Be punctual in appointments.
- Be painstaking with customers. (Strangers who come to church.)
- Be patient with clerks.
- Be polite to kites.
- Be pleasant to all.
- Be patient to the truth.
- Be quickly at all times.
- Be pecansly inclined.
- Be positive for principle.
- Be definite.
- Be protective to the weak.
- Be pronounced for the right.
- Be ready to act.
- Be proficient in conversation. (At prayer-meeting.)
- Be faithful in resources.
- Be persuasive in argument. (In favor of truth.)
- Be profuse in amiability.
- Be perfect in conduct.
- Be precise with orders. (From the Bible.)
- Be profitable to the house. (Church of Christ.)

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

LETTERS TO YOUNG PREACHERS AND THEIR READER. LETTER XIII.

PURITY.

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

The fundamental idea of purity of style is not reached until we add to the capacity for reflection that which the Greeks called energy, that is, completeness of outline, vividness of expression. The idea is reflected exactly, complete in detail, clear-cut, perfectly distinct. Purity is not a passive quality; it is a vital element. Thoughts presented in language thus pure come close to the hearer. They possess the quality of impelling himself to a hearing, until he absolutely feels them. They are not abstractions. They are realities, a living presence. This vivid, living element lies at the basis of all purity of style. It is equally the basis of all successful style. No speech is successful unless it be true, and truthfulness is the essence of vividness. Truth moves gait in the soul, standing out clear-cut and distinct in its own light. It is like what we call hand relief in art. It is seven more than this. It is as when the artist so paints a figure that it stands out clear-cut in the mind. The presence of the canvas on which it is. Men have a natural appetency for truth, hence the more rigidly truthful ones ideas are, the purer and more vivid will be his style. No one rule involves so much that will aid in maintaining a pure style, as that which says, "As much plain truth as possible."

The consciousness that you are speaking truth will arouse and inspire you to make yourself felt. It will keep you from stopping to "chop logic," or "split hairs. You will glow with an inner sense of your correctness, that pleases you. Truth will also lead you directly to the heart and core of your subject. The state of your heart will do much in determining the purity of your style.

AN EXAMPLE FROM PALEY.

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

"Another system which has been lately brought forward, and with much ingenuity, is that of appertences. The principle, and a short account of the theory, is this: Pieces of soft, dustie matter, beinggradually brought together, by accidents of combination of different qualities, and by their natural appetencies, or a propensity, nature, and never became so by chance. If some of their mothers were alive, they were not able to tell what they say; and yet these fine English clerks will say they speak their mother tongue, if a man should charge them with counterfeiting the king's English. Some far-journeyed gentlemen, at their return home, like as they love to go in foreign apparel, so they will ponder their talk with over-sea language. He that cometh late out of France, will talk French-English, and never blush at the matter. Another chopp in with English Italianed, and applieth the man of his English. The unlearned, or foolish fantastical, that smelt but of learning (such fellows as have seen learned men in their day) will so Latin their tongue that the simple can but wonder at their talk, and think they speak better by way that their talk, and think they speak better by way that way. I know there that think rhetoric to stand wholly upon dark words; and that he can catch an in-horn term by the tail, him they count to be a fine English man, and a good rhetorician."
ing, especially if you use the Authorized Ver-
sion of the Bible which contains many ob-
solte words and phrases. In the place of these you should insert, even in reading, plain
words which are in common use. Much more
should you avoid the use of all obsolete terms in
speaking.

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

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

Every Night a Judgment Bar.

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

And yet, somewhere along the track, ahead
of us all, there is a broken rail, beside the em-
bankment of death. Perhaps it will be the
wheel broken at the cistern, or the silver cord
loosed, the golden bowl broken, or the pitch-
er at the fountain. The hour will strike and the
strike will sound. Who can say whether the
danger is from disease or accident, the event
is equally certain, the time almost equally
the following language: "A great tidal wave
which shall over the land until the whole
continent is ablaze." But, don't you believe
him.

All Things For Good.

He would be a rash man who would under-
take to trace out in detail all the fulfillments
of the glorious promise of Holy Writ. Like
the real of the great fruit, it is difficult to
take notes of Scripture" into a—but let us turn the
subject to pleasant themes.

By the way, there is a professor of English
at the university who, when he did it—made use of—Mr. Davison's
defence of Sunday "the fat but inflated
image." Think of sticking a few needle points of
Scripture" into a—but let us turn the sub-
ject to pleasant themes.

A Slight Mistake.

Now, honestly, we wrote it "the fair,
but inflated image," and then our friend, the com-
paratively small postman, who
when he did it—made use of—Mr. Davison's
defence of Sunday "the fat but inflated
image." Think of sticking a few needle points of
Scripture" into a—but let us turn the sub-
ject to pleasant themes.

The Value of Enthusiasm.

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

The Sabbath Recorder.

Now again the same desperate expedient must
be resorted to; but the same letter which
solved the puzzle, or rather, which
caused an apparent, very objectionable
clue, was relieved by some
magnificent illustrations suggested, and work
accomplished. Every Christian is a travel-
ingar representative of his Master, and the
jumble of events which come to him as the
raw material, are grist for the great mill of
eternal destiny.

Dodge Centre.

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

There are five church organizations in this
town of about a thousand inhabitants. We
think they may be called the "true." Sunday
enth-day Baptist church is all things considered,
the strongest. We are impressed by the
proportion of solid business men in the
church, and by the number of children. Bro.
Clarke is the prince of Junior leaders, and it
is a pleasure to attend the varied interesting
exercises, and see the bright faces turned ex-
pectantly to the front.

Gospel meetings began Friday night, January
6. The attendance these three nights
has been excellent, and the interest good.
The people pledged themselves in advice
by the number of well-to-do,
and, as a partial list
may be said modestly that the Sev-
tember 6.

Th~

state, country, business, and ever. He will be our
friend, the companion, the father who, for years, as seen
and then our friend, the com-

blessed, and whose hand-shake, under the most stir-

ings conditions, still retains the "dead toad"
characteristic crystallized by Bro. Saunders
into classic English.

Conscientious Stomachs.

Quite frequently we hear from the lips of
those who have been complying for some
months with the requirements of hygiene re-
lying to diet remarks like the following:
I have been trying to make health reform make me
a dyspeptic; I am certain my stomach is not
half so strong as it used to be. When I lived
as people generally do I could eat anything I
pleased and never know the difference; but
now I cannot vary in the least degree from
the hygienic diet without suffering for it.
Formerly I could eat between meals as much as
I pleased, and at any time of the night or
day. Now, if I take even a small bite at
night, I get up in the morning with a head-
ache and feel ill all day."'

Dyspepsia is commonly in attributing this
change in the disposition of his stomach to
the effects of hygienic diet; but he should re-
gard his change in diet as a thing to be regrettcd. He needs enter-
tian no fear of dyspepsia; the change which he
notices is the result of the return to health
of his digestive organs."

What would be thought of the mental
status of a converted thief who should com-
plain that he had not fully enjoyed in
renouncing his nefarious profession, for pre-
viously to doing so he had never felt any
quietness and sleepiness? If a pocket or a
robbed a bank, while now his peace of
mind is totally destroyed if he deviates even
so slightly from the requirements of sequi-
ulous honesty?—Good Health.
REPORT OF E. H. SOCWELL.
Representative of the American Sabbath Tract Society at the
Sabbath Workers Association.
The Tract Hour at the South-Western Association, held at Fonke, Ark., November 24–28, was conducted by E. H. Socowell, on the
Sixth-day, November 25, beginning at 10 o'clock A. M. Opening remarks were made by the leader, in which he showed the specific work of
the Tract Board to be that of Sabbath Reform. At the close of his remarks, Rev. I. L. Cottrell spoke upon the topic assigned
him, "The causes of the present agitation over Sabbath Reform." He
mentioned many causes which are agitating the church
over the Sabbath question, among which he
mentioned the foreign element which is coming
to our country, bringing with them the
Continental Sunday. The church, seeing the
Sunday excursions, Sunday ball games and other Sunday-desecration, is alarmed.

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

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

The topic, "The relation of Seventh-day Baptist evangelists to Sabbath Reform work," was given to Rev. J. F. Shaw. Among other
things, Bro. Shaw said, "All our people should be
evangelists, i. e., "proclaimers of the gospel.'
Evangelists should preach the life of Christ, the
value of Christ, and the mission of Christ, to
our people."

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

D. W. Leath had wanted Sabbath tracts and
had sent for them, but had failed to re-
ceive those he asked for. He could use many
secure them.

Dea. B. F. Cranberry has performed relig-
ious labor in several places and has found our
Hand Book very helpful in Sabbath Reform
work.

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

Thus, after an earnest and interesting con-
sideration of what we as a people should do,
through our Tract Board, the open parlia-
mment closed, and was considered by many as
one of the most important sessions of the
Association. It was the opinion of all the speakers that we should republish many of
the Sabbath tracts whose publication has been
suspended; that we should publish evan-
gelical tracts, and that all tracts we pub-
lished in the past have not been of suitable
character to meet the demand; that we
should publish a tract upon the question of
baptism, which should fairly set forth our
position upon this important doctrine. No
criticisms were passed upon our Tract Board,
or upon the writers of any of our tracts,
but the changes above noted were thought
to be demanded by the conditions by which
we are now surrounded. The remarks made
by the various speakers seemed to express
that the Tract Board is the place in which we have grown out of personal experience upon many fields of labor, and
were all made in the spirit of kindness and
love and indicated a warm devotion to our
common cause.

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

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

If at any time persons have ordered specific
tracts, we do not know how to send them, if
and have not received them, it has been because
the supply was temporarily exhausted. The
Tract Society's purpose is to keep the supply
very well so as to call in the Tract
House. Evangelistic tracts, written by W.
C. Titterworth, of blessed memory, A. E.
Main, T. L. Gardiner, H. D. Clarke, W.
C. Daland, and perhaps others, as we write from
a month ago, are on call with Geo. B. Carpenter,
chairman of the Executive Committee of the
Missionary Board, with whom all evan-
elists are in constant communication. We
would therefore call upon any writer who has
ever been placed before the Tract Board for a
tract on Baptism.

A word seems necessary in explanation of
points in report from the South-Western
Association. If our present Sabbath Tracts
are not equal to the demand, nor doing the
work we set about doing," the board will consider promptly
and gladly any plans or suggestions for se-
curing their highest efficiency and their
widest circulation.
Mission.
By O. U. Whitford, Cor. Secretary, Western, R. I.

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

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

We have but few aged ministers left us as a people. God bless them for what they have been to us as a denomination and are to us today. They were energetic, hard workers, and faithful in their day. The younger ministers have entered into a goodly heritage, which these venerable fathers and their contemporaries made larger by their sacrifices and laborious service. They met with difficulties and obstacles which their successors do not have to meet with today. They had to endure exposures and hardships which the ministers now do not have to endure. Their lives were more sacrificial than ours to-day. Let us reverently take off our hats to them. Let them have our sympathy, our reverence respect, our hearty handshake, and our hearty God bless you.

Many of us are rapidly coming into the ranks of “our old ministers.” May our works and our character be such as to merit the respect and love of those who succeed us, or come after us. We live in an irreverent age. Many young people pass by the aged with indifference and sometimes with disrespect. How many aged people are made to feel that they are in the way, only to be tolerated and endured. God forgive young people who treat their aged parents, aged neighbors, aged ministers, or any aged people, that way. They may become aged themselves, and keenly feel in their old-age neglect and disrespect. The best of the fallen in these days is for young business men; young men and women for the responsible and desirable places, young ministers fresh from the seminary for the pastorates. Age, experience, and ripeness are at a discount, gray hairs are unseen and out of place. The mature and old must meet and endure these things with sweetness and patience; the young and vigorous should not be proud and haughty, irreverent and indifferent, but helpful, considerate and respectful. God bless the young and vigorous! God bless the successors of the venerable fathers who have made so good a record in life and labor.

"Filthy Rags" and Robes of Righteousness.

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

Therefore, any type of Christianity which has righteousness left out is weak and nerveless, as would be a man without bones or an oak tree without the kingdom of heaven itself is righteousness, as the apostle of righteousness tells us, and the crown which awaits God’s true saints is no crown of fading leaves or flowers, but a crown of righteousness. And yet there is a kind of righteousness which is called "filthy rags," no garment at all, but only patches and tatters, and strangely enough it has been a very popular kind in all the ages. This ragged righteousness is a selfish sort, which men expect to get by their own unaided efforts, and to use solely for themselves; for this reason it is properly called self-righteousness. It feeds, pride and at the same time hardens the heart. It makes its possessor cold and narrow and loveless. He does right very much as a machine would. If there is any man in the world that needs to be saved it is such a self-centered righteous man, who thanks God he is not like other men, or who despises other men, for his own righteousness. Now it is just as impossible for a man to be righteous alone by his own efforts, as it is for a merchant to do business alone. No person begins to be spiritual until he loses himself, until he finds something better than himself to worship and serve, but the first step for salvation and toward real righteousness is to realize one’s insufficiency and incompleteness alone, and to find another center of life, for there is no salvation possible for a man until his heart goes out beyond himself. As soon as Christ possesses a man, he no longer does right by rule and as a machine. His heart kindles with love, and it is first nature to do right to those he loves. Righteousness is a necessary fruit of love, and the deeper the love the wider the sway of righteousness. If righteousness is the motive of self, it is absolutely righteous, for it would become his greatest pain to harm anybody in the universe. Christ’s righteousness is, then, not to be sought as an end in itself; it comes with love. It is “put on” as fast as we put on our hats to get by their discomfort, and to keep the rain off our heads; for righteousness is the robe which covers the whole man. It is, too, a vital spiritual principle, which links the Christian into union with the interests of all other men, and makes a complete net-work of relation, and this kind of love-borne righteousness is not merely a selfishness; it is as well an essential quality of the kingdom of heaven, and it is a most fitting crown for those who “keep the faith.”—The American Friend.

Consecration and Courage.

There are truths to be unfolded, emphasized, and pressed to the heart. There are principles to be defended with every atom of force that can go out from intellect, will and consecrated personality. There are causes to be maintained from the rising to the setting of the sun, and evils to be opposed through every hour of daylight and of darkness. There are statements, arguments and defenses to be made with fire and force; there are follies and falsehoods to be thundered against and be struck with lightning; there is to be a defense of every bastion of the fortress of righteousness, and a charge and cannonade for every force of unrighteousness; there are to be unceasing vigilance, unremitting warfare and unyielding constancy; the servant of Christ is no weakling, no passive being, no coward forever raising the white flag and arranging for armistice and surrender to the enemy. He is a follower of the One who “shall not fail nor be discouraged” (Job 12:12). "The righteous man is no waiter. No, he is a man whose deeds are his own, and the unrighteous are the dilettante; and the last one shall be first, and the first shall be last." And because he is to be triumphant as Lord and Leader, every follower is himself assured of success for righteousness.—Sol.

They have very little of this world, but a great deal of the next; they take short views, but long views. For the life is not come. They have the knack of setting open the windows of their souls for the Sun of Righteousness to stream in.—Theodore L. Cuyler.

Sabbath Recorder.
Woman's Work.

By Mrs. R. T. Buxton, Hammond, Ia.

THE LORD SHOULD COME.

By Mrs. H. W. Saugman.

If the Lord should come in the morning,
As I went about my work,
The little things and the quiet things
That a servant cannot shirk,
Though he may not see me,
And only the dear Lord cares
That there be light in the sun's light is gone;
Would he take us unaware?

If my Lord should come at noonday,
The church of the day;
When the glare is white and the air is still,
And the hoof-beats sound in the street,—
If my Lord came at noonday
And smiled in my tired eye,
Would he be too much for me to meet?
Would he take me by surprise?

If my Lord came hither at evening,
In the fragrant dew and dust,
When the world drops off its mantle
Of daylight like a buck,
And flowers in wonderful beauty,
And cold my shade and rest;
Would his touch of my hand, his low command,
Bring me unhooded for rest?

Why do I ask and question?—
Here is evening coming on,
Morning and noon and evening,
As I have last been seen,
And the daily load grows lighter,
The day grows greater.
For the Master is near, the Master is here,
I have only to sit at his feet.

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

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

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

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

By Mrs. C. H. Clawson.

A little more than thirty years ago, William Carey, a humble shipmaster of Scotland, was impressed with the double command, "Go, preach." In the face of discouragements and difficulties, opposition and ridicule, he went to India where he worked faithfully seven years before he gained one convert. When he died, in 1834, he was honored in the land of his birth, in the land of his labors, and throughout the civilized world.

Since his day missionaries from every denomination have penetrated all parts of the world. Early in the present century our own denomination came forward and assured its part in this solemn responsibility; but special organized work by the women dates back only about fifteen years—for it was at Lost Creek, W. Va., during the Conference, April 29, that the Woman's Board had its birth.

Though in its organization this Board is distinct from either the Missionary, Tract', or Education Boards, it is one with them in its purposes; and like them, it is accountable to the General Conference. It differs from them only in the fact that it appears in an especial manner to the women of our churches, where-by it has brought into activity a force which had hitherto, to a great extent, lain dormant.

Any organization which is justified in its existence, is not to be expected to give reasons therefore, and the Woman's Board abundantly fulfills this condition.

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

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

Then again, as all men are our brethren, so all women are our sisters. Someone has said: "Let us blush to call God our Father until we make an effort to save man, our brother." In the words of the great and ancient, recently, woman's work for woman. The social conditions there existing make it all too sadly true that woman has a work which no other can do.

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

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

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

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

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

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

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

Taking first rank among such means is the Report of the Board. Do we read it carefully from cover to cover, or do many of us pass by or skim lightly over everything bearing any resemblance to a "report"? In addition to this it would be well if every society could have, by exchange, if in no other way, at least one magazine devoted to reports from the fields of work of other denominations, and let it be passed from member to member. It would be another step in our education, our sympathies, but we might gain therefrom new methods of work, new suggestions which we could apply or adapt to our own needs. So longer asked, "What can we do?" Rather is it said, "What can they not do, if only the aim is high enough, the love of Christ so pure, the endeavor so earnest, the work so right, and all the world is a world of evil and confused, and we know nothing of anything do?"

"Consecration.Keep back no single power. Let your head with all its thinking, your eyes with all its seeing, your heart with all its feeling, your hands with all its working,—let your time, your name, your influence, your authority, let all be laid upon the altar. Jesus has a right to all; he demands the whole. Give yourself, with all that you have, your mind and body, your thoughts and words, your purposes and will, and your prayers, and your faith, and your hand, your heart, and your love, and your blessings. "According to thy word, my Lord, O King, I am thine, and all that I have."—Andrew Murray.
THE RELIGION OF THE JEWS.

BY H. A. JORDAN.

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

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

The administration of law by our courts shows the same changeableness, there being a wide difference in communities, and the demand of the same community is variable at different times and under different circumstances. Cases occur in which the individual himself may enforce a penalty for the wrong, or collective members of a community may administer justice without waiting for process of law. But neither individual nor community has the right to violate the obligations of the Jewish moral law. Moses, of great interest to understand just what it is. The most complete definition of the moral law is found in the Ten Commandments. It may be truly said that they are God’s definition of human relations and obligations. Yet every relation and obligation is recognized and Moses delivered the commandments. This event accompanied by the “thunderings and lightnings” of Mount Sinai was rather an emphasis of the very things that were known before. Still greater emphasis was laid upon this law, when Christ, in the Sermon on the Mount, said, “Think not that I am come to destroy the law and the prophets: I am not come to destroy but to fulfill.”

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

Rabbi Isaac M. Wise says of the nature of God: “The eternal our God is one, and its categoric imperative is, ye shall walk after the eternal your God. This God of Israel, the God of Abraham, Isaac and Jacob, the God out of whose bosom, is not a tribal or national, a local or any special, God. He is the one God revealed to Israel and known and worshipped and proclaimed by Israel only; the Creator, the Judge, the Possessor of heaven and earth, exalted above all time and space, the eternal, infinite, absolute, universal and omnipresent God, supreme Love and Truth, the highest ideal of moral perfection.” Can we Christians better define God?

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

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

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

Jesus and his doctrine, and the apostles were Jewish. Rabbi K. Kohler says: “Jesus and his apostles were both in their life and teachings Jewish. From the Jewish synagogue they caught the holy fire of inspiration to preach the coming of the kingdom of heaven, for which they had learned to pray, while sending up their daily incense of devotion to the Father in heaven. Jesus was a true son of the synagogue. There was no reason why he should antagonize the teachings of the synagogue any more than John the Baptist did. When asked what he took to be the fundamental commandment, he could not, like any Jew with the ancient watchword, ‘Hear, O Israel, the Lord our God, the Lord is one, and thou shalt love the Lord thy God with all thy heart’; and then he declared as to the next one, ‘Love thy neighbor as thyself.’ Any man who has the Jewish declaration, ‘Think not that I have come to destroy the law and the prophets; I came not to destroy but to fulfill,’ there was no reason for the Jewish people at large, nor for the leaders of the synagogue to bear him any grudge or to set themselves at variance with all the teachings of the Jewish religion. It was the anti-Semitism of the second century church that cast the guilt upon the Jew and his religion. Jesus died a true Essene Jew, and the followers of Jesus were perfect Jews themselves.”

Rev. H. Perreira Mendes, a Jew of high authority, says, “We unite with Christians because it is the highest ideal of that religion. We unite with the founders of Christianity that not one jot or title of the law should be changed. Hence we do not accept the First-day Sabbath, etc. We unite in the belief of a coming Messiah. We unite in our belief of immortality.”

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

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

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

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

If Christians and Jews ever meet on common ground, Christians will have to put away the false faith and practices that have been handed down through the ages, influences; and the Jew will have to accept the Messiah idea. Both will have to unite upon the solid rock of truth, as set forth in the Jewish moral law. It is no egotism for Seventh-day Baptists to claim that they come nearest to realizing the great ideals of Judaism. It seems possible, it may be the mission of Seventh-day Baptists to lead Christianity in such a union.
THE SABBATH RECORDER

LONDON LETTER,
BY WM. C. DALAND, D. D.

To the Editor of THE SABBATH RECORDER:

Not so very long ago I wrote you of the abomination of Church and State as combined here in England. The recent battle between the ritualists and evangelical churches, though, for the matter of that, the conflict is still on and raging—has afforded many instances of these things. It was in connection with the army. The Rev. Arthur Robins is chaplain to the Household Troops at Windsor. The barracks are, therefore, his "parish" according to the English idea, and as such he has put under his care by the government. But he complained that he was not allowed to look after the men who were thus placed in his charge, and it appeared to be the government which was at fault. The general commanding is evidently in favor of working a notorious band of so-called "Sisters" authority to visit among the soldiers, where they have been seeking to undermine the chaplain's influence and counteract his teachings. The Rev. Arthur is a low churchman, and on this question, in dispensation, has been put under a sort of supervision. His teachings are not sound enough, and so the "Sisters" had to supplement them.

Now here is a funny state of things. The war office appoints a Protestant clergyman to look after the spiritual needs of the Household Brigade, and he is duly paid out of the army appropriations for that service. The general commanding sends women to introduce Roman Catholic doctrines among these same soldiers and to undo what the chaplain does. These women draw £25 a year for each regiment for so doing. Now the ridiculous thing about this is that the nation pays a man for teaching one set of doctrines and some women for teaching the opposite doctrines to the same people! Of course this is one of the trench church party by which they seek to introduce their teachings everywhere they get a chance, and it is simply a little sharp practice on their part to draw the pay for their labors. All of which shows that until the millennium comes Church and State can never cooperate in the same man’s ability to make them. What hope the Rev. Arthur will stick up for his rights and have the "Sisters" put out, or else leave them the field entirely to themselves.

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

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

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

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

Londons, [254] 1899.

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


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

Minutes of last meeting were read.

The Supervisory Committee reported the general work going along as usual, and that an edition of 5,000 each of Nos. 3, 4, 6, 8 and 11 of the series of twelve tracts has been printed, also 5,000 Hand Books and 5,000 Catalogues of Publications, and editions of 5,000 each of certain other tracts whose editions are about exhausted and have been ordered printed.

Report adopted.

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

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

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

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

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

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

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

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

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, Rec. Sec.

TRACT SOCIETY.


J. D. SPORE, Treasurer, in account with

THE AMERICAN SABBATH TRACT SOCIETY.

by

Balance, Cash on hand, Oct. 1, 1899. $47.40.

Receipts in October, as published. $151.31.

Balance, Cash on hand, Nov. 1, 1899. $115.52.

Office expenses, $6.00. $6.00.

Missouri Missionary Fund. $1,424.24.

D. C. Birckhead bequeathed $43.

Interest, Bank and Mortgages. $116.69.

Leben, Oct. 2, 1899. $98.96.


Total. $4,580.12.

Taxation. $300.00.

A. H. Lewis, salary, $100.00. $100.00.

Visitors, New York, Oct. 28th. $15.00.

A. H. Lewis, travelling expenses, $25.00. $25.00.

Church Graffiti. $20.00.

I. A. Pickett, travelling expenses. $37.00.

J. H. Butts, $29.78.

J. H. Butts, travel expenses. $2.50.

Visitors, Wisconsin. $29.78.

J. H. Butts, money lost on trains. $2.50.

J. H. Butts, money lost on trains. $2.50.

J. H. Butts, expenses, money paid and paid out. $137.07.

Total. $2,675.49.

Balance, cash on hand, Jan. 1, 1899. $489.79.

E. O. E.

J. D. SPORE, Treasurer.

FLUSHING, N. J., Jan. 2, 1900.

Booked, compared with returns, and found correct.

D. B. TIPHOSWORTH.

WILLIAM C. HUBBARD, Asst. Com.
Young People's Work

By Edwin Shaw, Milton, Wis.

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

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

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

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

A LONG face and a bowed head in church are no proof that the owner is a real sincere Christian. Neither do peanut shells, pieces of torn paper, or mangy pictures in the hymn-books belonging to the church prove a person is not a real sincere Christian. They are straws however which show which way the wind blows.

NOT THE END OF THE CENTURY.

We endorse the following, from the Chicago Recorder, even if it reflects upon an editorial in a recent number of the Sabbath Recorder:

Lest any one be tempted to follow the saddening example of the man who reference to the Chicago Recorder, which jocosely proclaims this as the last year of the century, let it be understood once for all that this is not the last, but the next to the last, year of the century.

The matter of record of time was not completed until the 31st of December of the year 1.

The first decade was not closed until the last day of the tenth year; the first century was not finished and filed away for historic reference until the last day of the 100th year.

The second century, therefore, began January 1, 100, or just 100 years after the year 1. The twentieth century begins on the first day of the year 1901, and the nineteenth century does not pass into history until the last day of the year 1900.

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

OLD AGE.

BY C. S. SAYRE.

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

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

Would you smile to see her hobble
On the crescent moon, when floor,
As she labors still to serve you,
As she did in days of youth?

Would you laugh at her trembling,
As she hands the tea to you?

Would you brown at table lines
Sewed and patched through and through?

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

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

Yet, you’d read from this strange tablet,
In the mirror of the old,
And the things you now are learning
Soon will be a tale that’s told.

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

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

How as mother, wife and neighbor,
She was all that earth could be.
Striving ever to be happy,
Making her home a safe sea.

How the neighbors, when in sickness,
Always called for sweet Fanore;
How also turned the beggar
From her humble cottage door.

How she taught her children early,
 Ere they knew the value of a penny,
With their childish lips to whisper,
“I pray the Lord to keep;”

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

You would never for one moment
Look upon the wrinkled face,
And decide with proud aversion
That she has gentle grace.

Had you seen her in the kitchen,
In the garden, in the field,
As she toiled with saintly patience,
Hoping for the precious yield,
You would have seen a face most kindly,
Lit by the sunshine of that light,
Sunsine straight from ports of glory,
Driving away that gloom.

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

Little we know the weight of sorrow,
Now the weight with which they pain
On their heart, once bright and cheery,
Be it to linger, or to rain.

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

How we love to sit and listen
To their tales of days by by,
Watching the trembling hand in gesture,
Beating an unmemorable.

Days of gloom now come over them,
Gloom, because bright youth is gone,
Gloom the dark, the woe to come.
Gloom that has but mortal bond.

Eyesight gone and memory waning:
Yet in youth’s bright hour they day
Caught one gleam of golden sunshine.
Which so chief can fitch away;

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

But now life is nearly over,
Now the sun has set tocompute,
Now the days seem long and dreary,
Now the battle’s nearly done.

For she toiled and toiled for thee,
Precious life had done;
In her garden, in her house;
In all through her life.

Of the United Nations, as far as
The owner is a real sincere
Christian, which we think.

Our Society have again kindly permitted us to use their topics, we making necessary changes.

Last year we sent to the Secretaries of the Societies samples; this year it will not be necessary, but you will find the folder for 1899 very neatly prepared, with cover, and room to print your church or society card on, in case you wish to pay extra for it. You can consult the office about this. Please use them as far as you can, in order to make the self-sustaining. If you would take samples or single copies, see stamp. For prices, see Young People’s Page of the Recorder.

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

The apportionment or amount which we ask each Society to give in our Annual Letter is not, in all cases, I find, understood. This amount we suggest that they contribute to the work of the Tract and Missionary Board. I wish to tell the Secretaries would present those lists to their Societies. You can see what is asked of other Societies. It is a safe rule for all Secretaries to present all communications to them as Secretary, either to the Society or to the Executive Committee for instructions. I find in some cases our communications are taken for advertisements, or for some one else. Read this paragraph in your Society, please, unless you have a very careless Secretary, or are afraid of offending them; then please do not read.

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

E. B. SAUNDERS.

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

OUR MIRROR.

PRESIDENT’S LETTER.

Dear Young People:

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

This year the leaflet will be, we think, more satisfactory in many respects. The United Societies have again kindly permitted us to use their topics, we making necessary changes.

Last year we sent to the Secretaries of the Societies samples; this year it will not be necessary, but you will find the folder for 1899 very neatly prepared, with cover, and room to print your church or society card on, in case you wish to pay extra for it. You can consult the office about this. Please use them as far as you can, in order to make the self-sustaining. If you would take samples or single copies, see stamp. For prices, see Young People’s Page of the Recorder.

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E. B. SAUNDERS.

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

Cor. Sec.

DEAR ENDEAVORERS:—The Society at Nor-tonville seems to be in a very good condition. The meetings are well attended and the usual interest manifested. The Society is arranging at the present time for an entertainment to be given with the band from the village; the band to furnish the music and the Society the literary part of the program.

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

Cor. Sec.
Children's Page.

By ANNE HEMPSTEAD BANCROFT.

I tremble to speak of the bright prophecy for the day. And I have to remember that I am a little child, and that my little experience has been so small.

I am in beautiful gilt houses, and singing, living as I do in so gallant and bold, for your own little lady!" I said to myself.

And I came to the Prince, for a great surprise. Would you think I was a princess, or a maid? I said to myself, "I'll dance on my feet, and scatter about on the floor. My floor hadn't been swept fully that day."

And I thought of the dear mother—she, I heard Nellie's mother say one day, just before she ran down to her own breakfast, "I wish Dick's got enough water to last till I come up; I can't wait now!" And off she went. I had water in my cup, it is true, but it was full of seed husks, and fresh water would have tasted nicer. My seed cup looked full, but it was mostly husks, and I had a scanty breakfast that morning, and the worst of it was that Nellie forgot to come back after her breakfast and give me mine. Well, after that she forgot pretty often, and I had to live on seed husks and scatted about on the floor. My floor hadn't been swept for a long time, and as I am naturally very neat, it troubled me to see the floor of my little gold house is such a confusion of sand and sea.

I really felt very hungry, and I thought of the dear mistress, who sometimes I was a prisoner and slowly. And then I thought of the dear mistress say one day, oh! how dreadful it was. I went down the stairs again, and left my little swelling throat long, beautiful trills on the floor. My floor hadn't been swept fully that day."

Now how long will a church full of are last at that rate? I ask you; say 15 minutes, and what then to be done? Why then they must breathe it all over again. And then again and so on, till each has took it down and breathed it again, and on and on and on."

And the sight is as free as are out doors; or 0 Sextant! in our church, on the other hand, was scarce as plenty. Searce as banknits when auguts beg for money, when they say is party after tea, and you have to see them. I don't want to see them."

The same indvidual doant hev the privilege of breathing in his own are and doing it. Each one must take weverone comes to him. 0 Sextant! doant you no move your."

To blow the fire of life and keep it from going out; and how can belles bios without wind? And the wind are? I put mine to mine.

Regrettably the latter, in a titil place, may tell a little story to the children, to-day, for lack of food."

To the eternal rest our beloved sister, qualities we shall"ever after have, will we be sure to apreciate the latter, in a right place, may tell a little story to the children, to-day, for lack of food.

And they must breathe it all over again, and what more is the privilege of breathing in his own are and doing it. Each one must take weverone comes to him. 0 Sextant! doant you no move your.

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PASTOR'S BULLETIN.

With this issue the editor of this Bulletin takes leave of its subscribers. His home will still be in Chicago, and he hopes to see you all occasionally; but his work will lie in other fields, and the pleasant duties of pastoral life with which he has been so happy since coming to Chicago in February 20, the pulpit will be supplied by Rev. J. T. Davis, pastor of the New Auburn church.

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

Pastor-elect M. B. Kelly needs no introduction, if we may judge by the cordial expressions we have heard from so many. Some know him personally, others by reputation; but all, we believe, are prepared to love him.

Bro. Kelly is the son of the staunch frontier preacher in southern Illinois, so well known to an earlier generation. He is one of the most intelligent and consecrated men that it is our privilege to know. He has the devoted love of every church which he has served as pastor. He is possessed of bright talents, and the advantages of the city will do much to prepare him for the future of great usefulness which we expect for him. We are very happy to leave the church under the watch-care of such a noble pastor, and we are very happy to welcome our brother to association with such a noble body of Christians. God bless the church of Chicago and its pastor.

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

Maxson's home is back home again, improving in health.

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

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

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

Mr. and Mrs. J. H. Parsons were summoned by telegram from the holiday visit to the home of his parents in Detroit. Mr. Parson's laboratory was burned on the night of December 30. Some important things have been saved out of the ruins, and he will soon be able to fill orders as usual; but we cannot gratulate him that he still has the most important things, the brains, the business, and an excellent "partner."

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

H. P. Anderson, a Sabbath-keeper who has a jewelry store at 15 Milton Ave., is a frequent attendant at church. The story of his conversion and his acceptance of the Sabbath through independent study, is an interesting one. We hope he will become better acquainted among us.

The bazaar cleared about $40, but the ladies think they will employ some other way well. If success comes with raising money next year, we understand the respect of the husbands heartily agrees with this purpose.

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

WHAT WATCH.

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

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

LESTER CHARLES RANDOLPH.

Susan Strong Randolph.

6124 Illinois Avenue.

Chicago, Jan. 5, 1899.

HONESTY IN EDUCATIONAL MATTERS.

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

"The editorials in the School Journal upon the question of uniform examinations are right to the point. This is the one subject of reform that is uppermost in the mind of educators, and of more vital interest to the future of our state than many are prone to think. A more pernicious system than the present one, with all its abuses and temptations to dishonesty and corruption, is continuous, and the things continue to grow worse in the same ratio for years to come as they have in the last two years. The time is now ripe to reform, when the honest and worthy teacher will be driven from our state. These cannot compete with the thrones of those who secure certificates by fraud, but the honest, and by hard work and study they may be a fruitful harvest for a state to reap, when the worthy and honest teachers thereof are supplanted by the unworthy and the worthless."

Let no one flatter himself that the picture has been overdrawn. Indeed the bare facts are appalling. Plenty of county examiners and superintendents tend to be in out-of-the-way corners, from twenty to fifty prosperous teachers, in so-called "summer normals," for the "express purpose of a two months drill for the county examinations, over which the same examiners expect to preside. In nearly every case their pupils are promised before-hand that their chances are better, and a good grade certifi­cate will be much better if they attend those schools, because the teacher is an examiner. Then when the teachers examination comes these same examiners must make good their pledges; so that each teacher in the examination who has attended any of their "normals" cannot expect special favors from any one of the examiners.Each examiner controls one-third of all questions; and is sure to bring forward those upon which his own students have been drilled. These are sometimes mere technical points which would be likely to answer who has not obtained special drill thereupon, but which serve well the purpose of their having prolonged examinations to tide his students over all failures likely to occur on the other questions, and the promised "Number One" is secured.

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

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

TEXT WORTH IS IN BEING, NOT SEEING.

In doing each day that goes by some little good, not in dreaming. Of great things the few do well, not the many. For whatever men say in their blindness, and spurn, and sneer, it is their own doing. There is nothing so kindly as kindness, and nothing so royal as truth.

-Alice Cary.

THE ART OF MASSAGE.

BY W. V. P.

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

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

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

The Art of Massage. By W. V. P. Chicago: Wm. B. Wight, Publisher, 1899.
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. “That we may be good and well-watered, as the fruit of the right hand of the Lord.”—Deut. 8:16.

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

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

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

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

PASTOR SINDALL.

HARTSVILLE, N. Y.—Eld. H. P. Burdick of this place has become a veteran in gospel and temperance work. It is about sixty-two years since he delivered his first temperance lecture. He was ordained to the ministry as pastor of the Hartsville church fifty years ago, having preached his first sermon four years earlier. For thirty years Dr. Burdick has spent most of his time in evangelistic and temperance work. To an interviewer he lately said: "I cannot remember having failed on more than two appointments in twenty years, and it will take six months to fill my presentconditional promises for preaching and lecturing." For fifty years past, when the preacher at Hartsville has not been an ordained pastor, which has happened, Bro. Eld. Burdick, when not more than sixty miles away, has returned for the communion Sabbath services at Hartsville. During 1897 and 1898 Bro. Burdick traveled over 2,300 miles in filling his appointments. The writer does not know just when the Doctor was born, but he is 89 years of age, and his health indicates that he is living. His genial face, hearty grasp, and earnest words have brought blessings to thousands. INTERVIEW.

PLAINFIELD, N. J.—In the "Week of Prayer," the pastors of our city met at 5 o’clock in the afternoon to pray together, and with spiritual profit. Union meetings are being held this week under the auspices of our Ministers’ Association. A deep desire exists for the coming of the blessings of the great salvation.

Last Sunday evening in our Sabbath-school room of our church, a society for promoting industrial missions in Africa, under Seventh-day Baptist auspices, was so far organized as to adopt a constitution, and to appoint a committee for the nomination of officers, and for the holding of meetings. The attitude of those most interested in this undertaking, toward our Missionary Board, may, I think, be fairly set forth in the following statements: 1. They hesitated, at first, to go on all, of a misapprehension of motive and purpose. 2. The China Mission has no better friends than are found among the supporters of this movement. 3. It does seem to me that the work now feels equal to the assuming of new burdens; and these brethren believe they hear a providential call to enter this open door of promised usefulness. 4. Constitutional provisions are made for transferring the African Mission into the hands of the Missionary Board, whenever that body may be willing to take it. 5. Every effort will be made to increase rather than diminish the receipts of the Mission; to avoid running any risk of our financial usefulness. 6. We hope to see industrial features introduced into our Shanghai Mission at an early day.

The grip of the great gospel is spread in the midst, with no present sign of abatement.

A deep gloom is cast over us by a death of one of our older and ­valued men, the Rev. Prof. Lewis with a book, he was asked to be seated. The gripe of the great gospel is spread in the midst, with no present sign of abatement.

A deep gloom is cast over us by a death of one of our older and valued men, the Rev. Prof. Lewis with a book, he was asked to be seated. To these deaths much grief comes to the families of these men, who, in the coming of the Lord, will enter into rest. It is with their families we sympathize in their bereavement. We hope they may be comforted with the comfort of God. We have lost another of our younger brethren, who, though not as experienced in the Lord’s work, yet has been a true witness. We have lost a true friend and an earnest supporter of His cause. We will not be able to fill the shoes that have been vacated by his death. The church and society, the following articles: A gold watch, of Elgin make: a complete set, in leather, of Moulton’s Modern Bible, twenty-two volumes; several volumes of special interest to a missionary, including "Bruce’s;","Twelve;" Cone’s, "Paul, the Man and Missionary;" Guthrie’s, "Growth of the Kingdom of God;" Kent and Saunders’, "The Early Prophecies;" and the reports of the "Students’ Volunteer Movement." To these was added a gift from the ladies for Mrs. Randolph.

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

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

The same evening yesterday, the report of the treasurer, Prof. C. E. Crandall, showed all bills for 1898 paid, and the subscriptions for 1899 sufficiently large to warrant the same salary for pastor as was paid last year. It was therefore voted that the salary of Rev. M. B. Kelly, the pastor, shall be at the rate of $900 per year. Elder Kelly is to take charge of the church about Feb. 20. It should be remembered that this church has
no endowment, or income from any source, except subscriptions and collections, and its policy has been to do as much as possible for pastor and denominational interests as possible each year, trusting to Providence in regard to the future.

In the old days it was an ambition of the present writer, for a long time one of the test readers, to be able to support a minister here. But much better it is that God has raised up a church to do it. Although the writer is able to serve as an active member, his constant prayer is that God may keep and prosper the Chicago church and enable it to fulfill its mission.

LILA J. O'DWAY.
Popular Science.

Automobile Wagons.

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

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

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

A Hoisting Crane.

One of the largest and strongest hoisting cranes in the world is that in use in the Navy Yard in California. It weighs 200 tons and has a counter balance of 120 tons. This remarkable crane will carry and deposit at any point within a circle of 150 feet diameter, and will elevate to any distance up to 54 feet. It has a capacity for lifting 40 tons at a rate of 7 feet per minute, and carries it to any point within the range of the crane itself, at a speed of 50 feet per minute. It will hoist 15 tons at the rate of 15 feet per minute, and sweep the entire circle with it in two minutes. The width of the track is 24 feet, and the body of the car is 20 feet square. The steel cable used in hoisting is 1 5/6 inches in diameter and will stand a strain of 76 tons before breaking. The gears are all of steel, and the car body rests upon 20 double flanged wheels, two of which are drivers.

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

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

MARRIAGES.

CLARKE—Pease.—At the residence of the bride's parents, in Rochester, C. K., on the 21st inst., by Rev. F. W. Wilcox, assisted by the Rev. S. R. Wheeler, Mr. R. B. Clark and Miss Anna Gertrude Pease.

DEATHS.

Notice: ordinary notices are inserted free of charge. Notices exceeding six words per line for each line in excess of twenty.

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

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

BURDICK.—Glen Peoole, only son of B. D. and M. Elvira Burdick, was born in J. Lockman, N. Y., July 6, 1897, and died of pneumonia at Sophob morning, Dec. 31, 1898.

He was a bright, loving and noble boy, the hope and joy of loving parents, and his early death is mourned by his friends, and especially his family, with deep and tender, at the time of his first death. Funeral at the request of the people of the lockman. A. B. P.

CRANDALL.—In Rockville, Conn., Jan. 1, 1899, Miss M. Hannah Crandall, aged 86 years, 7 months and 13 days.

She was the daughter of Samuel and Betsey Vincent Crandall, and the mother of twelve, seventeen sons and five daughters, all of whom, save two, Alonson and Loretta A., have passed to the church triumphant. She gave her heart to Christ at the age of six, and was united by Eld. Matthew Stillman and united with the First Seventh-day Baptist church in Hopkinton. When the Seventh-day Baptist church was organized, she was one of the original members. Thus she has been seventy-one years in fellowship with the people of her choice, and died loved and revered by all.

MATTESON.—In Rockville, Conn., Jan. 5, 1899, Mrs. Lydia Howard Matteson, relict of the late Dr. Chapman Matteson, in the 93d year of her age.

Mrs. Matteson was a sincere and devoted Christian. She, with her husband, were formerly members of the Six Principle Baptist church. In March, 1856, they united with the Seventh-day Baptist church in Rockville and retained their relation with this body till their death. She was united in marriage to Chapman Matteson Sept., 21, 1849. They had five children, three sons and two daughters, one only of whom is living. Her husband preceded her to the Spirit land ten years ago. She was a good woman and respected by all.

BODARD.—At Andover, N. Y., Jan. 4, 1899, at the home of his daughter, Mrs. C. N. Robbins, Wm. Boorad, aged 72 years, 11 months and 20 days.

He was born in the town of Independence, N. Y., Jan. 11, 1826, where, as an industrious and hard working farmer, most of his active life was spent. He was united in marriage, Nov. 25, 1842, with Sarah Stillman, daughter of Nathan Stillman, who died April 20, 1847. Two children survive him, C. P. Boord, of Andover, N. Y., and Mrs. Ida Boord, of Linton, Vt.

The Sabbath Recorder, Plainfield, N. J.

Special Notices.

The Sabbath-keepers in Syracuse and others who may be in the city over the Sabbath are cordially invited to attend the meeting of the Seventh-day Baptist Societies at the Philo Temple, on the evening of the Sabbath, at 4 o'clock, at the residence of Dr. F. L. Irwin, 117 Grace Street.

The Sabbath-keepers in Utica, N. Y., will meet the Sabbath morning in each month at 2 o'clock, at the residence of Dr. C. S. Mason, 22 Great Street. Sabbath-keepers in the city and adjacent villages, and others are most cordially invited to attend.

The Sabbath-keepers in Chicago hold regular Sabbath services in the LeMay Building, on Randolph street between State street and Waabah avenue, at 2 o'clock P. M., at the residence of Dr. C. S. Mason, 22 Great Street. Sabbath-keepers in the city and adjacent villages, and others are most cordially invited to attend.

Charles D. Cook, Clerk.

The Sabbath-keepers in Chicago hold regular Sabbath services in the LeMay Building, on Randolph street between State street and Waabah avenue, at 2 o'clock P. M., at the residence of Dr. C. S. Mason, 22 Great Street. Sabbath-keepers in the city and adjacent villages, and others are most cordially invited to attend.

Charles D. Cook, Clerk.

The Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Cherry and Main streets, at 2:30 P. M., Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath.

M. B. Kelly, Pastor.

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OUR OFFER FULLY EXPLAINED IN THIS EDITION.

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THE SABBATH RECORDER.

LITERARY NOTES.

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

The American Antiquarian and Oriental Journal published by Rev. Stephen D. Peet, Ph. D., at Chicago, III., gives $44 of the antiquities of all lands and the customs of all races, including their myths and symbols, religious notions, art products, architecture and pag-}

A new book of poems just out. It is heartily endorsed by the press as an "A splendid home for sale.

Between Milton and Milton Junction, Wis., a home, favorably situated as to schools, churches, and Milton College. There are four acres of land, about half of which is in small fruit, and a dwelling house with attendant buildings. 'The location is a picturesque one, and the house is commodious and comfortable. The place is valued at three thousand dollars, and is sold to Mrs. Mary J. Rice, of Sycamore, Ill., for $1,325. Reduced from the regular price by addressing the author at Gates, N. Y.

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