THE GREAT SABBATH RECORDER.

A SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, PLAINFIELD, N. J.

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$2.00 A YEAR

PLAINFIELD N. J.
Ir is a prominent feature in the literature of our time that those books, whether novels or others, which deal with ordinary problems of life, find a large class of readers and effect a marked influence. People of to-day care less for abstract discussions concerning what is right than do they for the actual embodiment of principles and truth in individual experience.

The common questions which touch all lives, questions of friendship, ambition, business, politics and religion, have deeper interest for the average reader than at any previous period. It is a healthful sign that books which deal directly with moral, social and religious questions find so many readers and so prominent a place in the literature of these years. In this we are reaching a deep and important want, which is made more imperative by the peculiar characteristics of our time. Men who are hurried, as the men of this age are, will not stop to philosophize or moralize for a long time on ordinary questions; much less will they attempt to measure abstruse and difficult problems in the abstract.

The less purely religious writers for the press will do well to heed this tendency, and study hard that they may meet this new demand.

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

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


The passage in John's Gospel, 10:10, which says, "I am the door: if they shall enter in by me, they shall be saved, and shall go in and out, and find pasture," is with us in these days more than ever before and is richer in meaning than we are likely to think. The purpose in all Christ's work, so far as we may understand God's purpose, is to bring larger and richer life to men. The spiritual life, and many other, is so different from the life which men lead who have not faith and communion with him, that we do well to speak of it as another life, or, at least, as a more abundant life. Men mistreat greatly and wrong many of these gifts which are so near, and deeply anxious for their enrichment and blessing. God's purpose in the Gospel is not so much to secure honor to himself as to bring blessings to his children. Some of these plays in which Christ enriches the lives of those who accept him are as follows:

By Revealing Divine Love.

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

Holland, in "Bitter-Sweet," says when he said that in this world there is one word, and that one word is love. Applied to Christ, it signifies that He enriches life, not only to contrast life where love is absent with life where love is abundant. The trust is so strongly marked that no illustrations are necessary. All successful family setups rise upon the higher types of human love. All ordinary friendships are based upon the pathway of men and brighten their relations to each other is the outgrowth of love that is rich and enduring in the relations between parents and children and grows out of the loving relations of husband and wife. Here we reach the idea which John expressed in the revealed love of God, as it appears to Christ, the only source of permanence and permanent good. Such love is essentially higher spiritual life, and must be said that Christ's purpose is to bring to men this life in unmeasured abundance.

Immortality.

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

The conception of immortality also carries with it the comfort that our lives, enriched a slight degree here, will continue to be enriched more and more through the moral and religious influence, and are never unfilled here are certain of fulfillment there. Half-revealed hopes, which show the dim horizon, are to find ample formation in the enriching that awaits us. Weaknesses, against which we strive and are still in various ways, are all on the way to be eliminated and to appear under the enriching of our Redeemer life in the beyond. Tempations that ass, and against which we struggle, step by step, will not be able to follow us into the richer life which Christ is preparing for. In two of these ways the truth is fully stated, that Christ came that we might be life, and might have it in unmeasured abundance.

"Hammond, La., an Ideal Health and Wel­ter Resort," is the title of a finely illustrated "folder" issued by the Illinois Central Railroad. The pictures of the scenery in the vicinity of Hammond are fine. They are accompanied by brief descriptions.

The Jewish Spectator, Memphis and N. Orleans, is republishing from Jewish Quarterly Review the "Save the Christians," Rev. W. E. Malone, of England.
train himself to feel: "I can do all things through Christ, who strengtheneth me." In general, then, it is a matter of weakness, to both church and pastor, if they shall come to action only in the minutes of the last meeting of the Tract Board, found on another page of this paper. The books designated in that report are furnished without profit to the publishers. The Publishing House is anxious to receive and file your orders at once, in order to know approximately how many copies of books to secure from other publishers. The project needs no argument to commend it to the churches. Recommended as it is, a Conference of men, commended to the good judgment of everyone because of the valuable considerations involved, we expect that orders will be sent in promptly. We ask no money now; but every church, through its officers, or its Young People's Society, or Sabbath-school, or its Woman's Aid Society, ought to place an order at once. The books can be delivered at any time after a month or so, which will be needed to secure the binding in cloth of twelve or more volumes. Remember, $8.00 buys the library, which is worth $11.40. Send your order; take time to raise your money, and the House will deliver the books whenever you say.

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

A church, well organized and capable of supporting a pastor, ought to have within itself, through the blessing of God, all essential means for growth and for extending its work. It is among the churches that the church under his labors, it is scarcely possible but that much of sympathy will go out toward him, and it is, too, probable that proportionate sympathy and love will be withdrawn from the persons. This may come without any design on the part of the evangelist, and even when he may seek to avoid such a result. On the other hand, if his work is a comparative failure, the pastor who has secured him is likely to lose more or less of sympathy. If not of conference, because the one whom he has chosen, and whose efforts he supports, does not gain great success.

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

ABIDING PEACE. The public life of our Saviour was preceded by the struggle in the wilderness, immediately following his baptism. This experience with temptation was the necessary doorway into the larger work of his sacrificial life. To this part of his earthly ministry we must give more permanence. It was the period of his will in the will of God, not could have come without the antecedent battle with temptation. In his farewell talk with the disciples, as recorded in the 14th of John, we find one remarkable verse, "Peace I leave with you, my peace I give unto you; not as the world giveth I give unto you. Let not your heart be troubled, neither let it be fearful." It is impossible to formulate a complete definition of the word here translated peace. Perhaps we can come no nearer to it than to say that it is a joyous and satisfying peace-bringing experience. But to know that a little way behind the present sphere of our experience are the larger worlds and the best things must necessarily lie beyond our experience. In this sayings we must not be under the impression that peace will follow our every effort. Peace must be fought for, and it is not an easy thing to do. We cannot pass through more serene and joyous experiences as a result of our continual labors. We must not overestimate the power of the best things must necessarily lie beyond our experience. In this sayings we must not be under the impression that peace will follow our every effort. Peace must be fought for, and it is not an easy thing to do. We cannot pass through more serene and joyous experiences as a result of our continual labors. We must not overestimate the power of the other victors certain. In a way we cannot understand, this struggle in the wilderness brought Christ into closer communion with his Father than he had ever been before. That communion must not be lost sight of, for we have learned by experience that a stronger life is necessary for the spiritual life. In our Christian experience the same law obtains. We know that temptations will always lie in wait for us, and while the gaining of one great victory with the consciousness that the divine strength has been granted and will be granted in future struggles, is the promise of continued victory, it is not likely to pass through the most of temptation. Of course, it is not likely to pass through the most of temptation. Of course, it is not likely to pass through the most of temptation.

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Yester remaining and brotherly love may be a constant rest and peace of mind.

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

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

Reflected Back.

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

Brother Leslie Randolph, editor of the Nortonville News, and generally useful in the administration of affairs in his state, entering with his usual energy into an effort to re-establish a Kansas magazine. Evidently the same flag as in 1890 is still nailed to the masthead: "Stand Up For Kansas." A Breath of the Orient.

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

The Family Doctor.

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

The Tract Board and the Western Editor.

One of the questions now before the Tract Board is whether a man can fairly be Western Contributing Editor, when he has moved more than half-way from Chicago to Plainfield. We hope it can be demonstrated, for how long can a man give his time to public work and not become like the man in the pictures propped up in bed, and the front seat, and the globe.

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History and Biography.

By W. C. Whitting, Milton, Wis.

DAVID WARREN CARTWRIGHT.

A heavy stroke of affliction fell upon him, February 29, 1888, in the death of his daughter Eva, who, with her husband, the station-agent, was living near her. She left a son, in the rearing and education of whom he felt a deep solicitude. Nearly four-and-a-half years afterwards, on July 30, 1892, his wife, the mother of all his children, departed this life, and her remains are laid close to those of the daughter, in the church cemetery. He subsequently made his home most of the time with his oldest son, and on the death of the latter, with the widow, at whose house, as already stated, he also was called to his eternal reward.

In the intervening years he visited sometimes for weeks with his sons, Charles and Paul, living on their farms in the town of Sullivan, where he first settled in the West. He spent days with intimate acquaintances in the village of Milton, always a welcomed guest. He closed his life in a brief period with another son named Daries at Cartwright. He took great delight in attending the sessions of our North-Western Association, and those of our General Conference, when they were held within easy reach of his home. On several occasions he went to Oregon, Ill., to have interviews with a cousin, Hon. J. H. Cartwright, of that town, a Judge of the Superior Court of that state. He entertained a profound respect for this relative, and between them was formed a warm friendship.

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

The first tract gives the correspondence, beginning January 29, 1896, between himself and a Methodist clergyman at Cartwright on the teachings of the Bible in regard to the day of the week that should be observed as the Sabbath. The latter rehearsed the usual interpretations of the proof texts accepted by First-day keepers, and attempted to sustain his position by quoting liberally alleged statements of the Fathers in the first two centuries of the Christian era, making the most egregious blunders. To Mr. Cartwright's answer no rejoinder was made. About a year and three months afterwards he addressed "An Open Letter to two acquaintances, whom he called "brother and sister," in Christ. In it he treats at some length, first, of "The Covenant of the Commandments;" secondly, of "The Covenant of Promise," both as revealed in the Old Testament, and in the New Testament, and the Book of Proverbs, seventhly, showing especially how the New Testament sustains the Old in enforcing the obligation to honor the seventh day of the week as the divinely-appointed Sabbath. His third tract is entitled "False Prophets," and is based on Christ's warning, that such prophets will arise in the future and "deceive the very elect," and particularly in reference to their acceptance of the Fourth Commandment of the Decalogue in its obvious and exact meaning. His last tract discusses "The Two Laws," the ceremonial and the moral, one temporary and the other eternal. He carefully prepared at first, of this subject. They all are written mainly in the most simple and forcible Bible words, and in sentences that strike like rifle-shots into the breast of the whitest of our opponents. They are worthy of study, not only for the arguments he furnishes, but for the way in which his vigorous and clear-sighted mind, untrained in the schools, grasped and marshaled fundamental truths, found in the Scriptures.

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

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

I am looking over my labor
By the light of the e'retining sun;
For ye know the looking glass shows
That my day is nearly done.

My work for the blessed Master
Is drawing toward its close;
For I have done the work you gave me;
Nor waste the remaining moments,
Regretting a wasted day.

And, oh, if now in the vineyard
Are any led there by my voice,
I pray you, follow my bidding
As near the gateway where I stand.

Do all you can for the Master;
Do as you have been taught;
And when the day is ended,
You may wear the crown of joy.

(Congratulated.)

OUTLINE OF REVIVAL SERVICE.

BY REV. E. H. ROCHET.

The following service has been used with good results, in the place of regular preaching service, during a series of revival meetings. The hymns are selected from "Gospel Hymns Nos. 3 and 6," and were sung promptly when announced and without the use of the organ. Other hymns could be substituted with equally good results.

DANGERS OF DELAY.

Read Rev. 3: 8. 20. Behold I stand at the door and knock: if any man hear my voice and open the door, I will come in to him and will sup with him, and he with me.

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

Sing page 80, "Chicago Anthem Book.

Cataract Cannot Be Cured with LOCAL APPLICATIONS, as they cannot reach the root of the disease. Cataract is a blood or constitutional disease, and is in order to cure it you must take internal remedies. Hall's Cataract cure is taken internally, and is worked on the blood and inner surfaces. Hall's Cataract cure is not a quick medicine. It was prescribed by a famous eye specialist, for him, for the country for years, and is a regular prescription. It is composed of the best natural ingredients, and is a most gentle blood purifier, acting directly on the mucous membrane. The perfect combination of the two ingredients which produces such wonderful results in curing Cataract. Send for testimonials, free.

F. J. CHENET & CO., Prop., Toledo, O.
Sold by druggists, price 75 cents.
Hall's Family Pills are the best.
Missions.
By O. U. Waidforth, Cor. Secretary, Westerly, R. I.

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

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

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

We trust our pastors and churches are interested in the Great Ecumenical Conference on Foreign Missions to be held in Carnegie Hall, New York City, April 21-May 1, 1900. The President and Secretary of the General Committee of the Missionary Society are members of the General Committee. The numerous committees are laboring with great energy and care in maturing and completing all plans and arrangements. It will be the greatest Missionary Conference ever held. We have arranged with one of the Secretaries of this Conference to send a full and general prospectus to the pastors of our churches. It was the pleasure of the Missionary Secretary, as a member of the General Committee, to attend a meeting of Committees held in New York, morning and afternoon of Jan. 11, to consider the possibilities of the Conference, to interchange suggestions, to present plans, to mature arrangements, and to give a strong and healthy impulse to the Great Conference. In the evening a preliminary meeting in the interest of the Conference was held in Assembly Hall, Twenty-sixth Street and Fifth Avenue, to address the Church public to the significance of a World's Missionary Conference in New York City. The Hon. Seth Low presided. Two splendid addresses were given.

The first of December finds the plans for the Ecumenical Conference in excellent shape. The program has been arranged, most of the speakers selected and the order of meetings laid out. Articles for the program are being published daily, and there is a great public interest in the Conference, and the desire is that it will be not only of interest but of inestimable value. Sub-committees on special topics, as Education, Training, and Work, and the results give assurance of practical value for the actual conduct of work both at home and abroad. The program and attractive prospectus will soon be ready, with special information, the report of the Committees, and general facts in regard to the Conference, to be had by applying to the Secretaries Ecumenical Conference on Foreign Missions, 150 Fifth Avenue, New York.

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

SABBATH RECORDER [VOL. LVII No. 4]

IMPERFECT IN ORIGINAL
WORDS OF APPRECIATION.

We, the naysayers, extend our thanks to the...
The Sabbath Recorder — [Vol. LVI, No. 4.

softer, more serious strain of song, for such music has been and is beloved by that great man of God in a lesson of "Do unto others as you would they should do unto you," which is the accomplishment of each of his love-giving days. Eleven o'clock found me through the bright main street of Northfield. I doubt not each one remembers with a wistfulness of pleasure the corduroy straw-ride with Mr. Moody.

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

The Sermon in a Saloon.

BY JAY B. HAMILTON.

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

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

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

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

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

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

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

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

"I would certainly hold a meeting in perdition, if I felt it my duty and could get in; but this town can't be held at all."

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

"'It is large enough to hold a good-sized congregation, and it has one advantage over any other place in the town: you will never find a crowd there, night or day. I do not believe they will allow you to speak. If 'One-eyed Jack,' the proprietor, is in a good humor, he may kick you into the street; if he is cross, and generally is, he may shoot you. I am sorry I didn't have my hat on in front of the saloon and enter. I slipped in to see the sport. The preacher stood for a moment, just inside the door, looking around. At the farthest end of the building a powerful man, with a black patch over one of his eyes, was swearling at a bartender in a most sulphurous manner. The stranger approached the swearer and said, as he removed his hat and made a courteous bow:

"'Are you the proprietor of this place?'"

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

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

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

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

"'Now!' said the preacher.

"'Well, I'll be — ; I beg your pardon, Parson, I've almost said a curse word; but preajch in my saloon?' He looked about and heard the clink of the glasses, the banging of cards upon the table, the hard laugh and the awful oaths, and said:

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

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

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

"'Fun!' roared Jack. 'I'd like to see anybody make fun of my guest. Parson, fire away. I'll be the deacon of this revival. If anybody dares to kick up a row, I'll be — ; There, there,' said the preacher. 'Deacons don't swear.'"

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

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

"The preacher sprang upon a table and began to sing a gospel song. His voice was full and powerful, and the air was a popular war ballad. The chorus was simple, and all were urged to join in singing it. In less than five minutes half the crowd were singing as lustily as class-leaders, and pouted round with their fists upon the card-tables. After the hymn was sung, a short prayer was offered and the sermon began. It was a brilliant and magnificent discourse, floated upon an earnest heart. The preacher's face was sympathetic, his voice was tender at times, and then it rose in a ringing tone like the blast of a trumpet. The words were simple, bold and true. He plainly told them of the danger of sin, the certainty of penalty for the sinner, and ended with an exhortation to regain the innocence and purity of their childhood days.

He was in the midst of a pathetic picture of the far-away home, which loved ones were thinking, weeping and praying for the wicked wanderer, and the crowd was hanging in breathless silence upon his words. An angry altercation was begun at the feet of the preacher. It was fierce and brief.

"An old man, with a tranquil countenance and the form of a giant, was playing cards with a young lad, with long curly hair, and the sweet, innocent face of a girl. The giant was called 'Slippery Dick.' He was the terror of the town. He was one of the regulars, with cards that every game was deliberately robbed on his part. The lad was called 'The Baby,' because of his face and cards. When the two sat down to play, every one in the place said to each other: 'What a fool 'The Baby' is to try to play cards with 'Slippery Dick.'"

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

"'You're a cheat!'"

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

"'You're a liar!'"

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

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

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

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

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

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

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

"The crowd roared with applause.
guilty of justifiable homicide and goes free.
All in favor of the motion say "Aye!"
"A thunder of 'Ayes' responded.
"All opposed say "No,"" said Jack as he cocked his revolver and glared about the room. A moment's death-like silence followed;
"This court is unanimous and 'The Baby' is acquitted. The parson will say a prayer for 'Slippery Dick,' and we'll take him out and plant him."
"Great Scott!" rang out as Jack shouted.
"All up, gents; hats off!" Every one stood and uncovered the head.
"I have heard many prayers in my life, but never one like the parson's over 'Slippery Dick.' The preacher tossed above the sea of heads, and, with eyes closed, talked with God. He pleaded for mercy for the mob of sinners before him who were on the road to eternal ruin. He uncovered the hard and cruel hearts about him with the fearless and steady hand of a master surgeon. You could hear the quick gush of suppressed breathing as each one of the pack of reprobers felt the unsparing hand reveal his own guilty secret.
The prayer for Jack, the ringleader in sin, was sent from that same Jack covered his face with his slouch hat and trembled like a leaf. The petition for 'Slippery Dick' was a picture of awful sin receiving its awful penalty in accordance with divine law. It brought a sob of terror from a score of hearts. When the prayer reached 'The Baby' the hard voice trembled and broke into a wail the cruelty; its words are:
"The crowd went out in silence."-Independent.

THE SABBATH RECORDER.

JAN. 29, 1900.

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

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

It is the opinion of the Committee that, without opposing any other cause, without comparison of claims or merits, even the Secretary of the Board, the Tract Board should go before the people and press with all possible clearness and vigor the claims of the work of the school, and plead with all earnestness the merits of its cause.

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

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

Respectfully submitted.

Arthur E. Main, President.

Address.

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

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

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

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

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

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

3. By taking and reading the SABBATH RECORDER, and our other periodicals. In this way a knowledge of denominational affairs will be assured, interest is, and the field of our denominational history and biography has rarest riches beyond what many of us dream, rich in instruction, inspiration and instruction. The Board could publish more valuable historical and biographical works, if our people would buy them, and their reading would help aid, all and young, to live more worthily a work of a worth.

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

By order and on behalf of the Board.

On motion, the report was adopted.

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

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

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

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

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

Resolved, That we hereby extend to the Recording Secretary of this Board and of the American Sabbath Tract Society, Brother Arthur L. Tilton, our warm sympathy and brotherly love in the sorrow which has come to him through the death of his beloved wife. We pray that he who loves and comforts the widow, and brother love in her grief.

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

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

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

Minutes read and approved.

Adjourned.

Wm. M. Stillman, Asst. Sec. Rec.

WANTED!
The following Publications are needed to complete the work of printing our present master in permanent form. After bidding, day will be held in the Library, Publishing House. Any one who can furnish any of these, and will do so, will be greatly appreciated.

100, Vol. XXII-XLVI, 1900, for $1.60.
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100, Vol. XXII-XLVI, 1900, for $1.50.
Young People's Work

By EDWIN SHAW, Milton, Wis.

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

Which Way are You Going?

If you are rising to higher and better things steadily day by day, or are you gradually sliding down the easy path of indolence and negligence? Is your Christian life wearisome, yet invigorating? Does it outgrow you and satisfy you? Do you put forth in climbing a mountain, where one is fatigued, yet revived by clear, pure air? Or is your Christian work irksome and depressing? It requires effort to go up, but there is a sure and satisfactory reward.

It is easy to travel a down-hill road, but it is, nevertheless, exceedingly tiresome, enervating, and depressing. Come on, young friends, let us go on, against the wind, against the tide, to better, still better things.

Parson vs. Shoemaker.

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

"If I'm! I haven't no respect for any class that ain't a labor class," said John Shoemaker.

"They say that every man thinks of God from his own standpoint, so I naturally picture him as always busy.... Parson, God's world is a work-a-day world, and there ain't no honor in idleness. Idleness is nothing but a serpent's egg, and only a serpent can come out of it."

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

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

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

We need a closer union among our Societies, a better acquaintance given social intercourse. I think a letter from one Society to another. Write out what is better, telling the religious experience of the members, the hopes and aims, and we would be told good. It is at least worth a trial.

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

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

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Societies wishing the names of their officers, or any special announcements, to appear on the Booklets which they may order, can be accommodated at a slight advance in price.

Any information bearing on this will be cheerfully furnished by the Publishing House.

MRS. M. G. TOWNSEND LICENSED.

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

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

Mrs. M. G. Townsend was born in Clarkfield, Huron county, this state, Dec. 8, 1843, of New England parentage, and raised in the old Puritanic style; her education was under private tutors until old enough to attend the Norwalk Seminary, where she received the best advantages. Desiring a better education, she went to Oberlin, where, with teaching during vacations, she worked her way, graduating in 1861. She became identified with temperance work at the age of 18 by joining a juvenile temple under the I. G. T. order, and at 20 was arrested with fifteen others for helping demolish a bar-room in a tavern which was making a great deal of trouble in her home town. During the war her heart was enkindled with the idea of the brotherhood of man, and she was secretary of the Huron County Sanitary Commission. She had early been a leader with sympathy upon the home front in the home being the last station in the underground railroad before reaching Oberlin, where the runaway slaves would be carried by the Underground Railroad to Canada. In 1869 she married Dr. John Townsend of Edgerton, and at the time of the woman's crusade was first violinist and president of the Pianoforte League, and had the satisfaction of seeing and helping in the closing of thirteen saloons, and she has been identified with the crusade movement from the first inception. She has resided in Holgate twenty-four years, withholding neither money nor influence in every good work. Her home has been a Bethesda to many a poor drunkard; she herself going into saloons after sons at the request of their parents, and winning them to higher life. Her home is a refuge to all who by God's help have been enabled to stand. From local president she has filled every subordinate position in the Woman's Christian Temperance Union of the 13th district years and president of the State Board of Trustees four years, and she has entered every door of every home in the community. A member of the Sanitarium, and was engaged by the state I. G. T. O. for two years, lecturing and organizing, and accomplished most satisfactory results. In every movement, she had, who always had been by her side in every good and gentle effort, received a stroke of paralysis, living only a few days after being literally laid on the bed of sickness. In every movement, she had, who was deeply beloved and was always at home in the hearts of her hearers.

THE FOSTORIA PRESS says:

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

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

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

Her high spiritual attainments and her intense love for souls, coupled with the extension of her own work at the command of her abilities for building up the Master's cause in any field.

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

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

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

S. L. MAXSON, Pastor.

The above preamble and resolution were adopted unanimously by a rising vote of the Chicago Seventh-day Baptist church on Jan. 16, 1900. By order and in behalf of the church.

C. U. PARKER, Clerk.

TO ALL SEVENTH-DAY BAPTISTS.

Dear Brethren and Sisters:

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

This was abide with us, every one in our hearts.

S. E. MAXSON, M. D.

Utica, N. Y., Jan. 17, 1900.
Children’s Page.

SIX TIMES NINE.

I studied my tables over and over, and back and forward, too, but I couldn’t remember six times nine, and I thought I knew what it was, said John. He then said.

“Till my sister told me to play with my doll, and I went up to my room, and I thought of what you had taught me.

“If you call her ‘fifty-four’ for a while you will be better at it, said I."

So I took my favorite, Mary Ann, and I thought I knew what it was.

“The answer of two times two.

At first I thought that wasn’t quite fair, for there was no doll in the book; but I was better for the teacher’s sake and the children’s funny looks.

So, after a while I thought it all out, and believed it was right without shadow or doubt.

Next day Elizabeth Wigglesworth, who always sets people so proud, said; “six times nine is fifty-two,” and I nearly laughed aloud.

But I wish I hadn’t, for when teacher said, “Now, Dorothy, tell you can,” I answered, “Mary Ann!”

—Exchange.

BIRDS AND THEIR WINGS.

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

The wings of birds, like the flaps, are fitted for special use. The birds that make long journeys in the fall in search of winter homes, have wings that are long and broad, furnished with strong, wide-spreading feathers; while birds that do not make these “flying trips” have smaller wings.

The ten long feathers on the tip or last joint of the wing are called primary feathers, and are the ones that help most in flying, as this is where the wind strikes and lifts upward. On the second joint are called secondaries, and the little soft feathers that cover the bases of these long ones are called coverts.

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

When a bird wishes to fly, he raises his wings from his body, folded. Then he spreads them out and strikes downward with them, and throws himself forward in the air. This downward stroke raises him in the air, just as the backward stroke of an oar sends a boat forward; and before the weight of his body can pull it down he makes another stroke and another, and is off. The longer the stroke the more there will be in each stroke, and the less often he will have to repeat it to keep up, and the farther he will go at each stroke of these “oars,” as naturalists often say his wings. And they are the oars a boatman uses; the corded bird is a wind driven airship. To make the likeness more complete the bird has a rudder to guide it, for its tail, with its strong muscles and long, stiff feathers, serves this purpose. There are twer of these rudder-feathers, besides the covert, sometimes they are all of the same length; sometimes they form two sharp points, as in the swallow; sometimes they are rounded off.

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

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

MABEL’S SECRET.

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

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

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

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

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

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

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

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

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

“You won’t tell anybody, will you?” enquired little Mabel.

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

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

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

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

But it happened one day that Harriet was sent to distribute the pile of clean handkerchiefs from the lavatory, and Mabel was busy with the writing. It was so short that she took it in at a glance:

“Resolved, To Alwas spek pleasant when Eany body speks croos.

—MABEL FORD.”

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

“Resolved, That I will try this year to re- turn pleasant words for every unkind

—HARRIET FORD.”

It made a difference that was easy to see when two of the children were to practice this resolution. There was less of quarreling.

“That’s mine! You better mind your own business,” said John, one day, when she took his up and was putting it in his drawer.

“Then, mother, wants me to clear up the room,” said Harriet.

“Well, I want the top to stay there,” said John.

“Tell me! what made you?” said John.

“Come here, and I’ll show you,” said she.

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

She opened little Mabel’s and took out the clean, soft pile of handkerchiefs. “Look at this!” said she.

“The good little thing! She never did quarrel anywhere,” said John.

“So I thought I’d be good about one in mine, too,” said Harriet, and she showed hers—Youth’s Companion.

A CHAPTER ON VEGETABLES.

Potatoes come from the earth, To distant India trace their birth;

Said Harriet, proudly, and that cliff upon your wall—

A cheerful sight to all around—

The onion traveled here from Spain;

The leek from Switzerland, garlic, From Sicily obtained.

The turnip, for a hundred years or more

Braves the artichoke’s reproach;

Yet the European land, And Eastern race of sea-coast shore

Best rest on our own fair land;

When Elizabeth was reigning there,

Pears came from Holland, and were dear;

The South of France acts its part well—

To beasts, but some from Egypt came.

The radishes, both this and stout,

Names of China are, no doubt;

The leek is too gusty for man;

The artichoke, who, from Egypt came,

With celery, so crisp and pale, Are products of our own fair land;

The turnip, for a hundred years or more

Braves the artichoke’s reproach;

Yet the European land, And Eastern race of sea-coast shore

Best rest on our own fair land;

When Elizabeth was reigning there,

Pears came from Holland, and were dear;

The South of France acts its part well—

To beasts, but some from Egypt came.

The radishes, both this and stout,

Names of China are, no doubt;

The leek is too gusty for man;
Singing by a quartet, "Asleep in Jesus." Reading of the Scriptures, and remarks by the writer, who spoke of the blessed doctrine, that, when the mists have rolled away, our redeemed spirits will see things face to face, and know even as we also have been known. The Rev. J. T. Davis, of Boston, according to a long-ago request of Mrs. Tittsworth. Remarks by Rev. Dr. Rice, now of Newark, a former pastor in Syracuse, who also performed the marriage ceremony and officiated over the funeral services. The thought that morning follows the night, and calm the storm, he spoke of her earnest and faithful work in the home church, and of her pure and good, but oft-suffering life, adding words of Christian sympathy and comfort. A fervent prayer by Rev. Dr. Schenck, pastor of Trinity Reformed church, in this city, where Mr. Tittsworth has been organist for eighteen years. Singing, "The Christian's Good-night.

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

"Earth with all its sin and sadness, Pain and sickness, grief and tears; Heaven, with its unspoken gladness, Light and love and songs of years; How the two, contrasted stand— This dark world, and that bright land."

JANUARY 14, 1900.

Plainfield, Jan. 18, 1900.

NEWS OF THE WEEK.

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

It seems practically certain that the efforts of the brewers to secure a reduction of the internal revenue tax on beer will fail; it is probable that the revenue stamps will be again made. The points taken are outrageous and the main lines of defense are yet unreached. Both Boers and British are active at other points, and a general battle in the Transvaal must be settled soon. That may go far toward determining the future of the war. We hope it will hasten peace.

FACT SOCIETY.


J. D. Brewer, Treasurer.

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

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

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

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

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

The End of the Century Calendar.

The great progress of the printer's art in the nineteen years of our dealing is witnessed by the artistic calendar we have just received from N. W. Ayer & Son, newspaper and magazine advertising agents, Philadelphia. True to its motto of "Keeping abreast of the Times," Ayer & Son have made this calendar, year after year, that for it has been a life work and a figure of the art world. The calendar's paragraphs are commensurate with its artiness as an art work, but its size is determined solely by the number of figures arranged and displayed. The calendar features some disasters that quickly catch the eye and make it a favorite with each household. These features are accompanied by detailed descriptions of the events, which is copied out in a delightful way that adds to the attractiveness of the calendar.
LESSON V—THE FIRST DISCIPLES OF JESUS.

For Sabbath-day, Feb. 3, 1900.


GOLDEN TEXT—They followed Jesus. John 1: 43.

INTRODUCTION.

Many have wondered that there is in John's Gospel no mention of the baptism of Jesus; but it is to be remembered that John wrote down what Jesus had done as an Apostle and a seer, and that he might have used as well-known some of the incidents which the other Evangelists narrated. This first chapter certainly presupposes the baptism.

It seems that the delegation of priests and Levites comes in due degree to make formal inquiries of John the Baptist concerning him, and his work, even during the very day before our Lord's return from the wilderness, as shown by the phrase "on the morrow." It is interesting to notice that John never speaks of himself as a name in his Gospel and that he is called John the son of Zacharias without adding the designation, "the Baptist." This circumstantial occurrence is an unanswerable argument in favor of the reliability of the Gospel of John.

Some have found difficulty in harmonizing this account of the first disciples of Jesus with the first account given by our Lord, and the reason given was at the very beginning of his ministry, of which this seems to be a part. John's account of the first name by which this disciple is known is given as a name known to the Jewish nation, which was the cornerstone of Jesus' mission. It is shown that Jesus was the second in the line of Jewish messiahs, and that this is an important fact in connection with the strengthening of the Christian faith. This, like the parenthesis of verse 38, is for non-Jewish readers.

41. He first findeth his own brother Simon. From the word "first" it is to be inferred that John the Baptist brought him to Jesus. The name Simon was not unusual in the first two disciples was undoubtedly John, the author of this Gospel.

42. Jesus would go forth into Galilee, etc. He decided to return to Galilee, but for the sake of the peace of the love of Christ was not so far from Capernaum. Although there is still some question as to the exact location of the Galilean capital, it is probable that it was at the mouth of the Jordan as it empties into the lake and on both banks of the Jordan. The city of Capernaum was the residence of Peter and Philip. We learn later that Jesus had a home in Capernaum.

43. Philip findeth Nathanael. Each disciple carries the message to another. We have found him, etc. Here is a more formal statement than that in verse 41, of the recognition of Philip as one of the Messianic prophecies of the Old Testament. Moses spoke of him in the desert nearly one of the heroes of the law who spoke of him either directly or indirectly. The God-man referred to in Hebrews and Romans is the one who is recognized as the son of a carpenter at Nazareth. Nathanael's name is not found in any of the other Gospels, but it is likely, however, that he is the same as Bar-tholomew: whose name occurs in connection with Philip's.

44. Can there any good thing come out of Nazareth? Nathanael was commissioned to the work of Jesus and had been overcome, and thus preserved by ice.

WHAT ARE WE ALIVE TO?

The measure of a man is found in the things to which he is most alive. Lazarus, in Browning's poem, puzzles the Arab physician by his comparative indifference to the Roman preparations against Jerusalem and his passionate interest in the fact that his child has died something wrong. Evidently the man was alive to another world than that in which the Arab lived. And the man who is living the spiritual life must always thus differ from those who are not. He is very little concerned about the shows of bulk which the world fuses over, and out of which the newspapers glare flaring headlines. His interest awakes at once when any question of right or wrong emerges. He has an perpetual expression of indignation for what is base, cruel, unjust and impure, and a cheerful admiration for things excellent and of good report. Other men are alive to things that are visible and imposing, yet are transitory, things of life; he is alive to the principles of right and duty. For he "looks not at the things which are seen; for the things which are seen are temporal, but the things which are unseen are eternal."—2 Cor. 4: 18.

Cresus is in the missionary church. When he gave the church his commission, "Go, teach all nations," he sealed up with it the priceless promise, "Lo! I am with you to the end of the world."—P. L. Cuyler.
The Delicious Fragrance
from a hot Royal Baking Powder biscuit what the appetite. The taste of such a biscuit—sweet, creamy, delicate and crispy—is a joy to the most fastidious.

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MARRIAGES.
BuRN—LEONARD.—In Ashaway, R. I., Jan. 2, 1900, by the Rev. C. A. Burdick, Mr. Lucas F. Burn and Miss Jennie U. Leonard, both of Westerly, R. I.

DEATHS.
Not spoken of on the solemn angels Have such wrongs. The buried portion is a glad event. A.M. Sabbath-keepers in every heart. God calls our loved ones, but we lose not wholly. They live on earth for us, and on earth for them.

TITSWORTH.—Frances S. Titsworth, of Providence, died January 9, 1900.

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

SMITH—IN, AlfreD, Jan. 12, 1900, of anemia, Clinton Michael Smith.

Brother Smith was born June 30, 1862, on a farm three miles from AlfreD. At the age of 26 he was married to Miss Etta Bradford, and began work in the terra-cotta plant, where he continued good neighbor, faithful in his work, interested in church affairs. The Rev. Clinton Michael Smith.

The good die not.

A. M. SABBATH-KEEPERS—Held regular preaching services in the Welsh Baptist chapel, Madison Avenue, Chicago, Ill., an expanded version of the same. A. M. SABBATH-KEEPERS—Held regular services in the Welsh Baptist chapel, Madison Avenue, Chicago, Ill., an expanded version of the same.

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Situated in the thriving town of Salem, 14 miles south of Boston, is a school for boys and girls, of the highest class of educational equipment. The school offers a liberal course of study for students of both sexes, designed to prepare them for a career in any of the professions, the arts, sciences, or commerce. The Salem College is accredited by the New England Association of Schools and Colleges and is in excellent standing with the authorities of the state of Massachusetts.

Winter Term Milton College...

This term opens Wednesday, Jan. 2, 1900, and continues twelve weeks, closing Tuesday, March 13. In the preparation of the study, as well as in the Curricula, is furnished by the best experienced teachers of the State. These studies are arranged into the following groups:

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For further information, address REV. W. C. Whitford, D. D., President, Milton, Rock County, Wis.

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Rev. W. L. Babcock, Recording Secretary, New York City

W. H. T. Whitford, Corresponding Secretary, Westfield, N. J.

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The work of this Board is to help pastors in finding and employing ministers among us to find employment.

The Board does not interfere with the choice of candidates, but it offers advice upon any church or persons, and gives it the names of three persons selected from the whole board.

In its work of selecting ministers, the Board has no authority to interfere with the ordination or admission to the General Conference.

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