

THE SABBATH RECORDER.

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LIFE'S BALANCE SHEET.

A Meditation for the Close of the Year.



When the joyous day is gone,
I count the deeds that I have done,
And find one act, though small—
A loving word, a song, a smile—
That did some saddened heart beguile,
Or to a soul recall
The sunlight of the Father's love,
Then I will thank my God above.

If, when the weary day is gone,
I count the deeds that I have done,
And find one act, though small—
A thoughtless word—a look of scorn—
That made a brother more forlorn,
Or caused his feet to fall,
Then I will pray my God above
For more and more of his pure love.

And, when life's toilsome journey's done,
Its deeds complete, its songs all sung,
If I can truly say
With heart and voice I did my best
To point the Father's heavenly rest
To all who will obey,
Then I will praise my God above,
And ever dwell in his pure love.

—The Treasury.

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PLAINFIELD N J

Sabbath Recorder.

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

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THE following letter, while of a personal nature, is published that the many friends of Editor Lewis and wife may be informed of the condition of Mrs. Lewis, who is at the Sanitarium in Battle Creek for treatment. We all extend to the afflicted family our sincere sympathies, and trust that the blessings of an all-gracious Heavenly Father may rest with them: M.

BATTLE CREEK, Mich., Dec. 26, 1900.

Dear Mr. Mosher:

On arriving here at an early hour Christmas morning, I found father much worn with watching and anxiety. Mother's condition on Sunday was such as to arouse the gravest fears for the immediate future. She rallied that night, however, and has held her own till this time (Wednesday evening). She suffers little pain except from neuralgia. To us the most painful part of her condition is the aphasia. "Yes," and "no," are about the only words she has been able to utter for several days, though she understands what is said to her, and is deeply touched by the loving messages of friends. Dr. Kellogg still hopes that there is no organic trouble in the brain, and that these symptoms are all due to the neurasthenia.

You and the readers of the RECORDER will, we know, make allowances if the supply of editorial copy is not always as great in quantity as father would wish. His leaving here is out of the question for the present.

Sincerely yours,

E. H. LEWIS.

STANDING where the two centuries meet for a moment and then part forever, looking on while one hands over to the other forces in history and problems of destiny which will shape the character of the next hundred years, Seventh-day Baptists will be recreant to opportunity and to their legacy from the past, if they do not restudy that past, seeking to discover why they have been and are, and what they ought to be. In the light of ordinary events, Seventh-day Baptists ought to have dropped out of history two centuries ago. Granting that their denominational birth was a natural product of the agitating and sub-dividing influence of the English Reformation, they had no warrant for continuing as a petty sub-division of Christians for more than a century, at most. Such movements are never permanent unless they represent an important phase of truth, the preservation and final development of which is an essential part of that larger commentary on history which God is writing continually.

THE germ of every permanent influence in history is involved in its origin. English Seventh-day Baptists stood for loyalty to the divine Word, for personal, spiritual and religious liberty, for truth embodied in life, rather than in forms, ceremonies, or abstract creeds. At that early time they were the especial exponents of true, logical Protestantism. With all the changes of the last three centuries, the demand for these same truths has not decreased. On the contrary, the demand has increased through the failure of the Puritan Sunday compromise, the growth of worldliness and anti-spiritual influences, and the revival of Anti-Protestant tendencies.

WE enter the new century when the highest conceptions of the Sabbath and its observance are needed as much or more than ever before. One of the first missions of the Sabbath is to protest against every form of low living, against all creeping conceptions in

thought or action. Surely the coming years will cry out for help to rise from the earth-born and earth-loving influences which now abound. The Sabbath is also a plea for the recognition of God in human life, as law giver, guide, redeemer. The Sabbath, with its public worship, its study of the Bible, and its prophecy of coming rest and purity in heaven is the one great exponent and conservator of these ideas of God, of God himself. Even those who claim that the Fourth Commandment was only temporary and Jewish still assert that the "constitution of things demands a Sabbath." To this half-truth we add: God has provided for all which the constitution of things demands,—and for more than this term implies as it is used by No-Sabbathists—in the Sabbath as set forth in the Bible and enforced by the example of Christ. When God's provision is set aside, the general demands are not fulfilled by less restrictive and more easy going methods, the result of some grade of Sabbathlessness.

THE unmistakable mission of Seventh-day Baptists in the new century is to present the broadest view of the Sabbath as God's representative in Time, made from the beginning, as a structural law of the Moral Universe. We have no mission, no right, to teach its observance, or ask recognition for it as the peculiarity of a denomination, or as a rest day, merely, or as demanded on the low grounds of commercial interest. It is more than any or all of these combined. It includes these, as every great structural law involves lesser things. That Seventh-day Baptists have been kept so long, in spite of human weakness, the opposition which comes to minorities, and the attractive substitutes which have been offered for the Sabbath, are proof that they have a work to do in the twentieth century, larger, more important, and more glorious than can be conceived easily. This thought ought to possess every one of them at this time.

RESPONSIBILITY is essential to growth. Personal duty which cannot be evaded, or passed over to another, is highest blessing. It is well for you if the obligations of to-day are fully equal to those of yesterday, or greater. The demand for new effort, new and greater care, is a means of increasing growth and strength. There must be wisdom in effort, and faith in God and truth to induce care of strength, and prevent premature failure by overwork, but, all in all, responsibility is the one thing without which successful growth cannot be.

WITHOUT meaning to be disobedient, many people adopt views concerning faith which substitute it for obedience. This perversion of faith works much evil. Under it one may pursue almost any line of personal choice regardless of what the Word of God requires, and claim immunity on the ground that he is saved by faith and not by works. The Apostle James echoed the teachings of Christ when he declared that faith without works is dead. True faith bears fruit of obedience. Such obedience is the proof of genuine faith.

DEATH AND BIRTH.

To-day we bury the year and the century. When these pages reach the reader men will write Nineteen Hundred and One. Those who appreciate what that may mean will write it with a new thrill of wonder and expectation. The burial of the year and of the

century take place in the cemetery of calendars, but not in the real history of men, of the world or of the universe. The new century takes the place of the dead one, and inherits whatever of good or bad, success or failure, hope or doubt, this last day of the year possesses. These possessions run back through all the years of the century, and linking the new with the old, the buried and the on-coming, create the endless fabric which constitutes history, in the largest sense.

The knell of the dead year may be a time for "memory and for tears," but it is equally a time for prophecy and hope. The years and the centuries belong to God and truth, and through them all the Father in heaven is helping those who will be helped to work out the problems of life and of destiny. Believing that history is an unbroken whole over which Infinite love and wisdom are brooding, we may well take heart, turn our faces from the grave of 1900 and welcome the new century with eager hope and glad anticipation. Among the items which the new century will inherit are these:

PROSPERITY IN BUSINESS.

Nothing touches the earthward side of all lives more closely and persistently than does business. Existence, comfort, culture, social development, education, individual and national prosperity, benevolent enterprises, etc., etc., all are affected by the prosperity or the decline of business. While on one side all business transactions involve self-interest, on the other, business is the main agency by which men supplement each others needs, and each aids the other. Each produces something the other needs, and business brings each in touch with the other. When business is dull, poverty increases and men cannot be helpful, either for self-interest or for charity. However great the faults may be in business methods, prosperity in business promotes general good, and all the better interests of men. The next century will take from 1900 such a legacy of industry, enterprise, push, and success as few years or centuries have received. Wisely guided and conserved, this legacy will make the next quarter of a century surpassingly rich and great in business and in wealth-producing.

THE POLITICAL WORLD.

The intense activity which characterizes the business world finds full counterpart in the relation of the nations to each other. This is seen and felt in the United States, as much or more, than in any other country. The changes which have come to us within the last three years are too great to measure, and the possible results outrun prophecy. In these changes new elements of national life have been awakened, and the chances for good or ill in the future have been increased many fold. The great and complex problems which have come to hand, and those which will arise as the new century comes on, will foster activity, increase the strenuousness of national life and call for citizenship and statesmanship of the highest order. These great issues, with their possible dangers and failures, cannot be avoided; and we are glad to hope that the character of the demands and issues will create a sense of obligation and develop a national integrity equal to the highest needs and the most beneficent results.

EDUCATION.

The field of intellectual activity is not less

intense than those fields of which we have spoken. Abstract science is seeking new realms, and applied science is winning new victories. A century which will welcome wireless telegraphy, and the air ship. The great trans-Siberian railway, and the incipient Nicaragua Canal, anti-toxine and the automobile, enters fields of which 1800 never dreamed and of which 1850 could not prophesy. While the European world comes with its ancient seats of learning strengthened and enriched by the slow growth of many centuries, the United States offers new universities and colleges, whose birth and development within the last quarter of the passing century outrival fairy-land by their actual history, and offer to the youth of the next century opportunities and appliances never known before. Chicago, Cornell and Johns Hopkins are glorious legacies which to-day drops into the waiting hands of to-morrow. He who remains uneducated in 1950 will be written down as indifferent to opportunity, and a traitor to his best self.

RELIGION.

In the field of religious thought and activity, in the opening and extending of mission work, to-morrow inherits movements whose scope and meaning pass all ordinary boundaries. Judaism, the ancient faith of faiths, meets the new century with undiminished power, in many respects, and with many indications of a high conception of its place in the world, and of an unfinished mission. Roman Catholicism—next to the Greek church the oldest form of organized Christianity with a world-wide history—has so planned and wrought that it greets the new century as one who is conscious of power, and expecting new victories. In our own land, strong lines of educational, social and political influence show that Catholicism is prepared to push its claims and formulate its demands as becomes a stalwart and not a weakling.

Protestantism will be on trial during the coming century as never before. Compared with the other great religions, Protestantism is a child in age, and an adult in strength and in purpose. But it has entered a new stage, and its strength and integrity are coming swiftly to new tests. The fundamental doctrine on which Protestantism rests—the Bible the only rule of faith and practice—is already called into court, and the trial will go on with increasing intensity, as the century comes in. Much now tends to overthrow this ancient foundation of the Protestant movement, and there are strong evidences of reaction in favor of her ancient enemy, Rome. In the trial thus transferred to the coming century the Sabbath question will play a prominent part, not as the notion of a sect, but as the embodiment of a fundamental truth, for all time and all forms of Christianity, as well as of Judaism. The future of Seventh-day Baptists is to be a permanent factor in this unfinished problem of Protestantism and of its right to claim its place as a returning to Apostolic Christianity.

REFORMS.

Nineteen-hundred hands over to the next century a legacy of struggles for reform such as no century has received. In some of these struggles, fundamental lines of action are well defined and well advanced. In others the work is scarcely more than begun. The fight against intoxicants will grow as the calendar ascends the scale of 1901. Best of the gains

we offer to the coming years is education concerning the nature and effect of these poisons on body and mind. This most hopeful and valuable of all the lines of temperance work awaits fruitage and development. The struggle against vice, and for social purity, is fairly inaugurated, but its victories are in the future. The battle for civic purity and general political purity is only fairly opened. Of all the forms of government our Republic needs to wage this battle with new courage each succeeding year. One feature of this struggle will obtain recognition sometime down the coming century, such as it has not yet received, namely the elective franchise. As the struggle between Roman Catholicism and Protestantism is by no means ended, so the experiment at self government by the people is not finished. Our present standard of sex, not fitness and character, shows many evidences of imperfection. What changes the new century will see, we do not prophesy; but that there will be changes, and that these will be radical, is certain.

LOOK UP.

Bad as the world is, and in spite of the sad fact that evil in hideous forms, war with its devastations, dishonesty with its lies, and corruption with its poison, will greet the century and claim a place in its history, there is abundant cause why good men should look up and expect victories for right and righteousness. This world which welcomes a new century to-morrow is God's world. Christ is its rightful king and heir. The promises of God will go into the next century flying wing and wing with its evils and discords. New victories await truth. Broader knowledge is in store for men, and higher incentives to righteousness and fellowship with God. Moan not because evil is, but strike great blows and strong for God and good. So welcome the century and bear a part in making its history worthy of a time so blessed of God.

MOHAMMEDANISM.

One of the prominent facts which appear in the study of religious movements during the century just closing is the new vigor and rapid growth of Mohammedanism in India and Africa. A vigorous and progressive movement began early in the preceding century, developing a puritanical party called "Wahabis." The movement was against formalism, persecution, and luxury in worship. It aims at a more spiritual type of religion, and was pervaded by a deep, earnest, missionary spirit. This impulse has carried an improved Mohammedanism far and wide in the East and in Africa. Mr. Oskar Mann, an American student of Comparative Religion, in the *North American Review* for November, 1900, sums up the movement in Africa as follows:

"In order to give some idea of the immense spread of Mohammedanism in these regions, it suffices to mention that, at the beginning of the nineteenth century, with the exception of Timbuctoo, there was scarcely a Mohammedan settlement in the region of the Niger, while in the year 1897 from forty to fifty per cent of the entire population were Mohammedans; and at the present day the Mohammedan sphere of influence reaches as far as the Northern frontier of the French Kongo State. . . . In round numbers, at the present day, the Dark Continent contains eighty millions of Mohammedans to about two hundred millions of inhabitants. 'It is hardly too much to say that one-half of the whole of Africa is already dominated by Islam, while, of the remaining half, one-quarter is leavened and another threatened by it.' These numbers speak for themselves. Mohammedanism is on the way to a total conquest of the Dark Continent."

DESTINY, DETERMINING CRISES.

As we welcome the new century it is well to remember how true success comes or is lost according as men see and grasp new opportunities or fail thus to do. A hyacinth, in full blossom, stands on the table where we write. It came from the green-house this morning fresh and fragrant. Its rich beauty is to be enjoyed to-day. Not many days hence that beauty will be gone, and its fragrant breath will come no more. So many of life's best opportunities come and go, and, having gone, leave us empty-handed, heavy-hearted and unblest. It will help you to re-read the following stanzas from James Russell Lowell. Having read them, may God help you to be more wise and prompt in seeing and doing what truth requires before the golden hour of decision is gone.

Once to every man and nation comes the moment to decide.
In the strife of Truth, with Falsehood, for the good or evil side;
Some great cause, God's new Messiah, offering each the bloom or blight,
Parts the goats upon the left hand, and the sheep upon the right,
And the choice goes by forever 'twixt that darkness and that light.
Backward look across the ages, and the beacon moments see,
That, like peaks of some sunk continent, jut through Oblivion's sea;
Not an ear in court or market for the low forboding cry
Of those crises, God's stern winnowers, from whose feet earth's chaff must fly;
Never shows the choice momentous till the judgment hath passed by.
Careless seems the great Avenger; history's pages but record
One death grapple in the darkness 'twixt old systems and the Word;
Truth forever on the scaffold, Wrong forever on the throne,—
Yet that scaffold sways the future, and behind the dim unknown
Standeth God within the shadow, keeping watch above His own.
Then to side with Truth is noble when we share her wretched crust,
Ere her cause bring fame and profit and 'tis prosperous to be just;
Then it is the brave man chooses, while the coward stands aside,
Doubting, in his abject spirit, till his Lord is crucified,
And the multitude make virtue of the faith they had denied."

WHY DID GOD MAKE THE BEAUTIFUL ?

BY CHAS. A. BURDICK

On a recent moonlight evening, before the leaves began to fall, the writer was unusually impressed with the marvelous effects of moonlight on the landscape; and sitting down in the open air, yielded himself to the beauty of the scene and to the thoughts it awakened.

How wonderful that the moon can so transfigure objects that look very commonplace in daylight! In the foreground, plantains and weeds, which are an eyesore as seen by daylight, blend with the grass in a soft carpet mottled with shadows cast by shade trees, the shadows themselves beautifully flecked with patches of moonlight that dance about as the wind moves the branches above. And how delicate and ethereal appear the top-most branches outlined against the bright sky, their leaves tremulous in the light breezes. And farther away stretches the landscape in dreamy loveliness with its orchards, groves and farthest border of woods.

As I drank in the beauty of the scene on that and subsequent evenings, the question would arise, did God design that moonlight should produce just these effects, or is it an accident, incident to his general plan of creation? A few days afterward we had a glorious sunset scene. As the sun sank behind a bank of cloud that lay on the horizon, a flood of light was cast upon the broken clouds

above, with a dazzling display of coloring that transcends the power of words to describe. Again the question came, did God design that sun and cloud should produce these lovely effects? Believing that no accidents occur in God's work, and considering the fact that all nature is fashioned on the lines of beauty, the farther question arose and has continued to repeat itself in my mind, Why did God make the beautiful? Has it a *utility* in a higher sense than that in which that word is commonly used?

All nature affords evidence that God loves beauty and that it had a prominent place in his thought in creation. Why, otherwise, did he fill the earth with beautiful flowers, with such an infinite variety of forms and colors? Of what use are they aside from their beauty? Why has he clothed many kinds of birds with such brilliancy of plumage? Would not coats of a uniform color be just as warm? Why such beautiful butterflies and moths and such exquisitely colored shells along the seashore?

Winter as well as summer has its beauty. Note the wonderful structure of ice crystals seen on your window panes in frosty mornings, and such dazzling reflection of rainbow tints after an ice storm, when shrubs and trees are encrusted with ice. And the mineral world has its sparkling gems. In short, all departments of nature teem with objects of beauty. A writer has said: "Surely this whole universe is an infinite art gallery of most exquisite work, of choicest harmonies and most gorgeous colorings."

Not only in nature but also in Scripture do we find evidences of God's regard for the beautiful. He made the trees of the garden of Eden "pleasant to the sight" as well as "good for food." The curtains of the tabernacle were embroidered with beautiful figures. The priestly garments were made "for glory and for beauty." The breast-plate of the high priest was a thing of beauty—a groundwork of richly embroidered cloth with twelve different kinds of precious stones set in pure gold. All these were made after a pattern which God gave to Moses. The temple, constructed after the divine pattern which David gave to Solomon, whose walls were of the finest veined marble, the interior lined with wood-work carved with beautiful figures, its furniture of gold and silver, the house "garnished with precious stones for beauty," was an object of wonder and admiration to all beholders.

God, through his prophet Ezekiel, said of Jerusalem, "Thou wast exceeding beautiful, and thou didst prosper unto royal estate, and thy renown went forth among the nations for thy beauty." And the new Jerusalem which the revelator saw had its "foundations garnished with all manner of precious stones," its beautiful river, clear as crystal, its streets of gold and gates of pearl. Thus, in world-symbols is the spiritual beauty of the unseen world portrayed.

And man was made with a nature responsive to the beautiful, and endowed with power to create the beautiful in forms of sculpture, painting and music.

Now it is evident from all this that God had a definite purpose in making the beautiful, and that it has an important ministry for us. And, if so, is it not our duty as well as privilege to yield to the influence of that ministry? Evidently it is the design of the loving Father that this children should be happy. And if

we fail to use the means provided for this end do we not show contempt of his gifts and treat him with disrespect?

And, furthermore, it is God's plan that character should be formed through the influences which he has thrown around us. And if we shut our eyes to the things that tend to develop the finer elements of character and confine our attention to the grosser objects that surround us, and burden ourselves with the sordid pursuits of simply material ends, we do ourselves wrong and dishonor our Maker. Some people seem to pride themselves on holding in contempt beautiful things, while they give all attention to what they call the useful. The more material things which many seek with such exclusiveness are not to be despised; they are useful for the physical side of our nature, but they fail to meet the needs of its finer side; and when alone sought, leave character dwarfed and one-sided. They are powerless to give that uplift of thought and feeling which the beautiful in nature, art and music give, and which make life broader, deeper and richer, and which fill the mind with more loving and reverent thoughts of the Creator. We may not be rich enough to purchase many beautiful things, but the observant mind may see enough in nature and in objects possessed by others which are open to all observers, to give joy to life and a preparation for the enjoyment of that beautiful world where flesh and blood with their lower senses cannot dwell. Then let us yield to the ministry of the beautiful.

FARINA, Ill., Dec. 18, 1900.

A LETTER FROM MR. BOOTH.

A year ago Mr. Booth, a refugee from the persecutions of the consul, set up his camp by the Diampwi river in Portuguese territory. There his native friends found him and banded themselves together as a native church. When the ban of the consul was removed, and our plantation at Cholo started, this little band of believers became the nucleus of the church at the "Plainfield Mission" on our Cholo estate. Later, three of the native Christians were sent back to reside at the old camp and establish a school for the natives from the surrounding tribes. Some months ago Mr. Booth, now with a letter of authority as an agent of the government from which he was formerly a fugitive, visited his old resting place, and his description of the changes is so interesting that it is given below. H. M. M.

DIAMPWI RIVER, B. C. A.,
Boundary of Chipetaland,
Sept. 27, 1900.

Dear Mr. Titworth:

It is now about eighteen days since I left the Cholo Station in search of labor for the most difficult season of the year, viz., the rainy season, now near at hand. I cannot yet tell if the effort will be fairly successful; between the Boma officials and the Zambesi Industrial Station the labor is well bespoken up to this part of the country. Beyond this the Chipeta people fear to come for work and the much needed calico to clothe their nearly naked bodies, lest the government officials burn their huts in their absence in lieu of the tax they require. Three months ago I sent a small party of three of our Cholo members there to try to break up this fear and get a good supply of workers. Some success has attended the effort, and a visit from myself seemed desirable to enlarge the opening already made.

Two days ago I had an interview with five of the Chipeta chiefs a day's journey hence, but, as I was very ill and sick while there, returned to what I must call the Seventh-day Baptist Mission Station of Diampwi. Until I came I did not believe or know of the existence here of anything worthy the name of a Mission Station. I may say I am amazed at what a year has brought forth at this point; that 400 yds. from the comfortable house where I write this is the thorn-surrounded Boma where we slept several nights (just a semicircle of thorns with the river, said to be the home of crocodiles and hippos, as a base line). Both Chipeta and Angoni dreaded this part as the home of wild beasts one year ago, but to-day, to me the change seems miraculous; I can scarce credit my eyes. Refugee Angoni are gathering round to make their villages: a patch of two or more acres is cleared, hoed and ready for maize to give next year's food to the three native Christians and their wives, etc. Three surprisingly respectable, neatly finished buildings of wood and plaster are built, one of four rooms; one of two rooms, elevated four feet above ground; one a small school-house and spare room, fit for fifty or sixty scholars—all this surrounded by a spacious stockade of tree trunks thirteen to fourteen feet high, tantalizing to the eye because of its irregularity. This stockade is of course to keep off the wild beasts so constantly talked about but, so far as my experience goes, seldom seen. In the beautiful and deep pools of the river, daily may be seen a score or so of men and youths swimming, diving, etc., forgetting all the former talk of crocodiles. Morning and evening, Jonathan, the leading spirit here, holds service, singing, reading and prayer. The bugle is even now calling for the evening service.

When you hear of all this extension work you will no doubt wonder what the cost is. I find it is exactly £4. 19. 6 since June 3 (the day these three left Cholo) to date. The future cost I will debit to the contract account as a necessary auxiliary to the labor supply. The fact is, the labor conditions here are in a transition state; close to us at this point are hosts of Chipeta people who have no clothing but a scrap of goatskin, and want work to get clothing, but, owing to the reign of terror inspired by tax hunting native soldiers, fear to leave their huts—especially at this season of the year. So far, but slowly, we are beginning to tap this reservoir of labor more than any other white persons, and this station helps much to break down their reserve.

When food is scarce and costly at Cholo—as now—I propose to send some of the natives students here (whose food is one-sixth part of the cost), with a suitable teacher.

We were two weeks in coming here from Cholo. I think ten days should be sufficient usually. The path passes through all the Zambezi Industrial Mission and Scotch Baptist Missions, and is four days' journey beyond them. At each of them I had long conversations on the Sabbath question, and find they are all much troubled on the subject, owing to the questions of their native workers.

The Cholo type of station seems most too costly to make rapid progress in spreading gospel and Sabbath truths. I cannot help thinking that native stations of the Diampwi type can be made self-sustaining and

self-extending at a cost ranging from \$300 to \$500. Cholo is excellent as a white man's base of operations, and will be satisfactory when labor and food difficulties are compared and the plants kept healthy and renewed from time to time.

Simple machinery or implements may have to be introduced to save dependence on labor; seems stupid in this age of invention to be dependent on hand-hoeing for large estates. You will need to be patient a year or two at your end; then I think we shall have more satisfaction and much smoother work than at present.

It must be taken as an unpleasant fact that conditions are greatly changed for the worse in British Central Africa since the Industrial Mission program on plantation lines was introduced into America by me, now three and one-half years ago.

As a training ground, Social, Industrial and Sabbatarian, Cholo will be invaluable; but the greater hope lies in planting out its converts in twos and threes, a day or two's journey apart, with an afternoon school for boys and girls, who shall work in the morning and get four or six yards cloth per month as payment, thus providing all the food needed by their labor and earning all the clothing they need at present. A flock of goats, sheep or cattle, with poultry, will, by natural increase, carry the cost of such a station. In some localities, in fact most, wheat can be grown at a very remunerative rate.

Each station of this class should be oversighted every two or three months by a specially trained native teacher, such as Pastor Stephen, of Cholo. It is too exhaustive and too expensive for an European to make frequent journeys such as this. It would not be reasonable to expect others, who may be sent, to do what may have been unavoidable in the pioneering and experimental stage. I should not care to have others get as fagged as I do; but the native, there is no need to coddle and spoil on the European model. To walk two or three or four weeks' journey is a pleasure to him. In journeying he can buy—after leaving Blantyre three days behind—all the food he wants for 30 cents to 50 cents per month. If we are to study how far foreign labor can be made to go, we must lay our plans to graft the natives' unobjectionable habits of an inexpensive character upon the root principles of God's Law, and its needed counterpart, the gospel of Jesus.

A NEGLECTED SOURCE OF STRENGTH.

BY REV. GEORGE R. WOOD.

Most Christians desire to be strong. They covet strength to overcome their own difficulties and long for power to influence others. In their desire for power they frequently overlook many simple and practical sources of strength. One of these simple but most efficient sources of strength is suggested in Neh. 8: 10, in which Ezra, the scribe, declares to Israel that "The joy of the Lord is your strength."

Israel had returned from captivity to their sacred and beloved city. Its walls had been restored. The law had been read. Its requirements, its promises and its blessings had been set before them. Yet in the face of the privileges and opportunities which they now enjoy they mourn and weep. They sorrow, presumably, because of the "lost years" which lie behind them. Ezra reproves them

for their tears, and reminds them that not their regrets and sadness, but "The joy of the Lord is their strength."

Tears of sorrow and penitence have their place and mission; but Israel needed to be reminded, and so do we, that joy, and not sadness, is a true source of strength.

Others may be happy, but the Christian may be joyful, full of joy. Jesus assures his disciples that his desire for them is that "His joy might remain in them and that their joy might be full." He tells them to "Ask and receive, that your joy may be full." The Psalmist calls upon God's people to "Rejoice in the Lord at all times." Paul exhorts his brethren to "Rejoice in the Lord always;" and emphasizes it, "Again I say, rejoice!"

Joy is not only the Christian's privilege, but a source of strength, though a much-neglected one. Joy is a tonic to the body, to the mind and to the soul; while sorrow depresses, discontent weakens and fret destroys. The joy of the Lord lifts every burden, lightens every trial and illuminates every cloud of sorrow. Joy in the abiding presence of Christ as a guest in the soul will keep out evil with all its accompanying ills. Sin may knock at our heart's door, but it can never enter unless we open the door ourselves. That soul which is filled with the joy of Christ as an abiding guest will have no desire to open the door to another. The "Joy of the Lord" is a source of strength to the individual life. With its marvelous power to uplift and strengthen, the only wonder is that we do not give to it a larger place in our own lives and a fuller expression before others.

The joyful Christian is the one whose life tells the most for good to others. One mournful and gloomy Christian will depress a whole group, while one joyous disciple will inspire a whole company. David prays that the Lord may "Restore unto him the joy of salvation," to the end that sinners may be converted. A joyful salvation is the only one that will lead others to seek it for themselves. "The joy of the Lord is your strength."

Christianity is judged in the eyes of the world by what it does for its possessor. How does your Christianity affect others? On the whole, is not the air and tone of the average Christian somewhat too mournful? Judging by the number of unsaved at the average prayer or devotional meeting, the answer must be in the affirmative. In their testimonies and prayers, if Christian people do not dwell too much on their burdens, trials and failures, they certainly do dwell too little upon their joys and victories. Burdens, trials and failures have their place and purpose in the development of Christian character, but the joy of the Lord is our strength to overcome our difficulties and to reveal Christ to others.

The world knows a good thing when it sees it, and if Christianity is merely something to get to heaven by when one dies, most men will not desire its possession for the present. But, let the world see in the Christian the joy that Christ saves men here and now—the joy that he saves them from all they need saving from—from all they will let him save them from—and they, too, will covet the possession of that which so enriches the present life and gives hope for the life to come.

"The joy of the Lord is your strength." Then let the world know it. "Let the redeemed of the Lord say so." "The Lord

hath done great things for us whereof we are glad." Let the air, tone, attitude and speech of every Christian reveal the joy that comes in the forgiveness of sins. Let the Christian speak of the joy that comes from being a holier, healthier, happier, more peaceful and hopeful man, instead of always telling of his burdens, trials and failures. Such testimony will prove that "The joy of the Lord is our strength" to influence others to seek salvation.

Is this joy yours? If not, seek it. If it is, may it find a larger place and fuller expression in your life.—*The Standard*.

NEWS OF THE WEEK.

The General Board of the Navy, presided over by Admiral Dewey, has taken up the question of the transfer of the United States naval station from Cavite and its permanent establishment on Subig Bay. At the same time the special board of naval officers now making inquiries in the Philippines as to the best site for a permanent naval station has cabled to Washington for a full equipment of boring apparatus, in order to learn whether there is suitable foundation at Subig Bay and other points for the extensive dry docks and other equipments of such a station. The officials here expect that the borings will disclose considerable difficulty in the way of securing suitable foundations for a permanent station. About seventy-five feet of solid foundation is required for a dry dock, and there is much doubt whether this can be secured at Subig Bay. Several other points are being examined by the Board, and the borings will be carried on at these points as well as at Subig Bay.

A dispatch from Cape Town, under date of Dec. 28, says: General DeWet's attempt to break through to the south has been frustrated, and he is now reported to be at Senekal with a large commando, holding the country between Ficksburg, Senekal and Winburg. General Knox is holding the country between Ladybrand and Winburg. The Eastern parties of invading Boers are being constantly harassed and driven back toward the Orange river. The British yeomanry who were captured near Druitstown by the Boers have been released. Persistent reports are in circulation in London and on the Continent that General DeWet has been captured. The British Chartered South Africa Company received this information from a source in which it is accustomed to place implicit confidence. The War Office, however, is without any confirmation of the report.

The State Department has received no money as yet on account of the Turkish indemnity claims, nor has it had any connection whatever with the deal which has been made by the Cramps with the Turkish Government for the inclusion of the indemnity in price to be paid for a warship by the Turkish Government. But such contract has been made, and the State Department has had promises from the Turkish Government that the claims shall be paid.

Dr. D. K. Pearsons, of Chicago, who several months ago announced his purpose of giving his fortune to small colleges and other deserving institutions, the gifts to be made during his lifetime, has increased his donations by \$70,000. To Grand Prairie College, of Ouariga, Ill., was given \$20,000. Lake Forest University received \$25,000. A check for \$25,000 was sent to a school, the name of which is unannounced. The gifts were contingent on the raising of \$245,000 by the three colleges, which already has been done.

Missions.

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

It being the regular time for missionary Randolph to visit some of the churches under his charge, we accompanied him on a trip to four of them. Our first visit was with the Winthrop church. This church was organized in 1898, by D. W. Leath and B. F. Granbury, and it has at present six members. Part of two days and a night were spent with this church. There was a large congregation at the school-house in the evening, and it was a pleasure to preach to so attentive a congregation. Our people live some two and a half miles in the country from Winthrop village, a station on the Port Arthur Route, some 40 miles north of Texarkana, Ark. We walked out there, and back the next day, after a showery forenoon. We enjoyed the walk through the pine and oak woods. In the morning of the day of our return to the railroad station, it was our privilege to visit a district school in the neighborhood, a lady teacher holding forth in a log school-house, and by her request, made the night before, we gave a talk to the boys and girls upon the need and worth of a good education. This was the third school we had visited.

OUR next visit was to the Little Prairie church in Arkansas County, Ark. This church is located about 200 miles to the northeast from Texarkana. When we arrived at Stuttgart, a station on the Cotton Belt railroad, the train was two and a half hours late, and we missed the train to DeWitt. Stayed the night in town, and the next morning a team took us to Bro. T. H. Monroe's, a member of the church, a ride of 27 miles. The morning was frosty and the coldest of the season, but sunny and pleasant. About two hours after our arrival at Bro. Monroe's, he took us to Little Prairie, a distance of 28 miles. We had ridden across the country that day 55 miles and met our appointment in the evening, rather weary and somewhat under the weather for preaching. That ride was chiefly across Grand Prairie, the finest and richest prairie in Arkansas, some 90 miles long and 20 miles wide. The Little Prairie church was originally the DeWitt church, organized in 1883, by S. R. Wheeler, but our people having moved on to the prairie its name was changed to the present one. This church numbers 20 members. There were added the past year 9 members, 8 by baptism and 1 by verbal statement. Eld. J. L. Hull, whose health is quite poor, has been the pastor of the church a number of years, but Eld. W. H. Godsey has been called to become its pastor, and will begin his labors there the second Sabbath in January. Our people are living, excepting those on the prairie, in a low neck of land between the White and Arkansas Rivers, close to the bottom lands of the Arkansas and Mississippi Rivers, the first being three miles the other twelve miles away from the settlement.

These bottom lands are thickly wooded with elm, gum, oak, pecan, persimmon, cypress, river maple, sycamore and cottonwood. This great forest is fine hunting ground. There are found in it bear, deer, catamount, panther, raccoon, possum, squirrel, wild turkey, duck, geese, and on the edging prairie and in the skirting bush, the quail and prairie chickens. It was our privilege

while here to eat of venison, raccoon and possum. We liked the venison best, which was fine, and served at Eld. Hull's. The low lands are occasionally badly overflowed by the rivers, and the people have to go about in boats. On account of this and the land being so low and flat, there prevails here a great deal of malaria and the fevers which come from it. The farming products here are chiefly cotton, corn, oats and the cow pea. There is a good business in lumbering, cutting and rafting immense cotton-wood and oak logs down the Arkansas and Mississippi Rivers. Steamboats come to a landing on the Arkansas within three miles of our people. The people here are mostly Southerners, but they are a genial and social people, and will entertain one with a royal hospitality. There are but few rich people, the most of them are in moderate or poor circumstances. It was not our privilege to eat a Christmas dinner at home, but ate our turkey at the hospitable home of Bro. T. H. Monroe, near DeWitt, the day before Christmas, and spent our Christmas on the railroad traveling from DeWitt to Wynne Junction, where we spent the night. Mr. Monroe and wife were from Albion, Wis. He and his family live on Grand Prairie, six miles from DeWitt, the county seat. His eldest son is a student in Milton College. Our people at Little Prairie have no meeting-house, but hold their meetings in a school-house. It was our privilege to preach to them four times. They are talking of building a meeting-house. Our next visit is to the Wynne and Crowley's Ridge churches, in Cross County, Ark.

This clipping from the Dallas (Tex.) News, which is found in other newspapers, will be of interest to the readers of the Missionary Page, as it gives the basis upon which the difficulties in China will be settled.

London, Dec. 12.—The negotiations of the Powers in regard to the joint China note were concluded satisfactorily yesterday, all agreeing to the conditions identically as outlined by Count von Buelow, the Imperial Chancellor of Germany, Nov. 19, with the exception of the introductory clause saying the demands are irrevocable, which is eliminated.

Count von Buelow, on the occasion of his first appearance in the Reichstag as Imperial Chancellor, Nov. 9, after making a statement defining Germany's policy toward China and outlining the Anglo-German agreement, proceeded to give the complete text of the demands which the representatives of the Powers in Peking had at that time agreed to recommend to their representatives to embody in a collective note for presentation to each government as follows:

1. An extraordinary mission headed by an Imperial Prince shall be sent to Berlin in order to express the regret of the Emperor of China and of the Chinese Government for the murder of Baron von Ketteler. On the scene of the murder a monument worthy of the assassinated Minister shall be erected with an inscription in Latin, German and Chinese, expressing the regret of the Emperor of China.

2. The death penalty is to be inflicted upon Princes Tuan and Chuang, Duke Lon and, further, upon Ying Nien, Kang Yi, Chao Shu Chio, Tung Fuh Siang, Yu Hsien and other ringleaders whose names will be given by the representatives of the Powers.

(b) In all places where foreigners have been killed or maltreated official examinations shall be suspended for five years.

3. The Chinese Government shall erect a monument in every foreign or international cemetery which has been desecrated or where the graves have been destroyed.

4. The prohibition of the import of arms into China shall be maintained till further notice.

5. China has to pay a just indemnity to governments corporations and individuals, as well as to those Chinese who suffered during the recent events in person or in property in consequence of being in the service of foreigners.

Count von Buelow here interpellated the remark that it was intended to effect a further understanding among the Powers with regard to the principles on which claims for compensation should be preferred. This particularly applied to the case of missionaries.

6. Every single foreign power is granted the right of maintaining a permanent legation guard and of placing the quarter of Peking where the legations are situated in a state of defense. Chinese are not to be allowed to live in that quarter of Peking.

7. The Taku forts and those forts which might prevent free communication with Peking and the sea shall be razed.

8. The powers acquire the right of occupying certain points upon which they agree among themselves for the object of maintaining free communication from the capital and the sea.

9. The Chinese Government is bound to post imperial decrees for two years at all subprefectures. In these decrees (a) to belong to any anti-foreign sect is forever forbidden under penalty of death; (b) the punishments inflicted upon the guilty are recorded; (c) to prevent fresh disturbances, it is declared that the Viceroys, as well as the provincial and local authorities, are made responsible for the maintenance of order in their districts. In the event of fresh anti-foreign disturbances or other infringements of the treaties which are not at once stopped and avenged by punishment of the guilty, those officials shall at once be deposed and never again entrusted with official functions or invested with fresh dignities.

10. The Chinese Government undertakes to enter upon negotiations with regard to such alterations in the existing commercial and navigation treaties as the foreign Governments consider to be desirable, as well as regarding other matters which are concerned with facilitating commercial relations.

11. The Chinese Government shall be bound to reform the Chinese foreign office and the court ceremonial for the reception of foreign representatives and to do so in the sense which shall be defined by the foreign powers.

A CHURCH PAPER.

The influence of a good religious newspaper cannot be overestimated. In our day, when the facilities for communication all over the world are so great, and the tendency is to disseminate that class of news which appears most shocking and sensational, should we not pause for a moment to consider the claims of the religious press of this country and its mission? People express surprise at the amount of pernicious literature read. Yet, in frequent cases, how little have Christian parents done to check the evil by about the only possible method—namely, that of creating a better taste by a supply of better food! Who can estimate the value of a beautiful thought or a precious truth impressed upon their memory which may never be forgotten? The religious newspaper is champion of every righteous reform, the advocate of every good cause. Although it is not a paper to supply general news, it is eminently designed to stimulate and encourage humanity; it is the ally of every pastor and church officer, and the friend of every worker. The religious paper is a great and important factor in all forms of Christian activity. It is universally the testimony of pastors that their most efficient and earnest helpers are readers of church papers.—*Christian Life*.

EVERY life is a profession of faith, and exercises an inevitable and silent propaganda. As far as lies in its power it tends to transform the universe and humanity into its own image. Thus we have all a cure of souls. Every man is a center of perpetual radiation, like a luminous body; he is, as it were, a beacon, which entices a ship upon the rocks if it does not guide it into port.—*Amiel*.

If you wish success in life, make perseverance your bosom friend, experience your wise counselor, caution your elder brother, and hope your guardian genius.—*Joseph Addison*.

Woman's Work.

Mrs. HENRY M. MAXSON, Editor, Plainfield, N. J.

A WISH FOR YOUR NEW YEAR.

BY ELIZABETH POST.

May its light
Be the sunlight of God's love;
Its night
His sheltering wings above;
Its storms
Reveal the wonders of his grace;
Its calms
Reflect the beauty of his face;
Its winds
Breathe the whispers of his care;
Its showers
Bring blessings rich and rare.
May its cares
Bind closer to his heart;
Its joys
Be of heavenly joys a part.

SERVICE.

This is the resolution season, and some of you are even now looking over the past year's successes and failures with a view to mapping out the work for the first year of the new century. What have we to do in the next twelve months? Many things, no doubt. Some, that we can foresee and plan for, and other duties that come unheralded, but must be met with fortitude and executed with promptness.

The future has much in store for us in the way of opportunity and blessing. Shall we not make this year a real step in advance, and from the mistakes of the past, create a future that shall make of us nobler and truer women than we have ever been.

Let us take for our watchword, SERVICE, and let each one interpret for herself its meaning. Then put along side of it this motto: "Do the next thing," and may God add his blessing to each one of you in your serving.

REPORT OF THANK OFFERINGS.

Previously reported.....	\$90 00
W. C. Hubbard, Plainfield, N. J.....	1 00
Cash.....	1 00
Mrs. James M. Aldrich, Westerly, R. I.....	1 00
Mrs. S. E. Brinkerhoff, Nortonville, Kas.....	5 00
H. M. Maxson, Plainfield, N. J.....	1 00
Total.....	\$99 00

CHRISTIAN SERVICE.

BY MRS. ELLA KELLOGG, BATTLE CREEK, MICH.

Read at the Thanksgiving session of the Evangelical Society in Alfred, N. Y., and requested for publication on the Woman's Page.

The deepest, truest, richest blessing that can come to any heart is that which comes through loving service. In the wondrous glimpses of life in the heavenly city which we are permitted to obtain through a study of the Word, we find service a sovereign principle. The Father is ever imparting his bounties. He is continually working to bless and benefit mankind. He has given of the wealth of heaven to redeem them.

The angels are represented as ministering spirits engaged in services for God's children; and, "not to be ministered unto but to minister" was the example set for us by him who came to earth to be our model. His whole life was under a law of service and its constant lesson to us is that of unselfish ministry.

Real service is the love in the heart expressed in words or deeds. It is true, one may work with no love in his heart for the object for which he is toiling, but such labor is drudgery, not true service. It is a law of physical life that increase in strength is dependent upon exercise. The same principle applies in spiritual life; without activity there is no growth. The natural law of recompense also holds with true service in the reflex in-

fluence upon the character of the worker. As Lucy Larcom beautifully says:

"Helped are all the helpers,
Giving light, they see;
He who aids another
Strengthens more than one,
Sinking earth he grapples
To the great White Throne."

So he who serves most grows most. So wonderfully is God's plan arranged that no service counts so much for him as that rendered to our fellowman. In Christ's vivid picture of the great day of reckoning, the decision for each individual is represented as turning upon this one point of service. What one has done or has neglected to do in serving his fellowmen decides his eternal destiny. We are not left in ignorance as to the character of the service required. "I was an hungered and ye gave me meat, thirsty and ye gave me drink, a stranger and ye took me in, naked and ye clothed me. I was sick and ye visited me, I was in prison and ye came unto me." Here Christ identifies himself with every child of humanity; the needy, the afflicted, the outcast, the fallen, the erring, the homeless. "As ye have done it unto one of the least of these, my brethren, ye have done it unto me."

In all the common human experiences of this world of toil and care, there are opportunities for service. The Creator has made us to differ, some rich, some poor, some ignorant, for development of character. Great deeds are not essential to worthy service. It was the numberless little ministries, the continual going about doing good which rounded up the full measure of blessing of Christ's life on earth. We are not to neglect great opportunities, but we should not despise the smallest leading. One little effort, even so small a thing as a cup of cold water, may start a series of blessings, the widening circle of which shall reach out in benefits to future generations.

We dwell continually in the midst of human need. There are places where these needs are greatly augmented, where both physical and moral destitution prevail, and there is no spot so favored that there is no necessity for following the injunction given by Peter, "Ye all of you gird yourselves with humility to serve one another."

I have been asked to speak of some ways and methods of doing this needful service. The subject is so far-reaching I can only touch upon a few points, and can perhaps best do this by telling you something about some of the organized work with which I am conversant. Some of the methods are applicable for use by any society, and others may be modified to suit the occasion.

First may be mentioned the unique work of the Sunshine Society, which has for its purpose the dissemination of many cheering and enlivening influences in homes all over the land. Particular attention should be paid to people who are unable, to any great extent, to enjoy the freedom of out-of-door life, and to those who, while not confined within walls, are yet, because of their isolated homes, shut out from much communication with their fellow-beings. The membership fee is paid in the coin of the Society, in Good Cheer instead of money. The work is carried on through the exchange of books, papers, magazines, that have been read and laid aside; pictures, letters, helpful suggestions, flower seeds, potted plants, articles of fancy work, patterns, kindly greetings, and anything that will help

to brighten the pathway of a fellow-being. The Society which numbers its members by thousands, scattered over our own and foreign lands, had its origin in a Christmas card with a sentiment so helpful that it was undesignedly passed along from one to another till before the holiday week had ended the message of the little card had cheered the hearts of six different people.

Somewhat allied in character to this is the "Woman's Ministry," an unorganized work, save that it is carried on by the women of a religious denomination. In one sense this might be termed a "postage stamp mission," as the work is largely carried on through correspondence. A secretary, at a central station, keeps a list of those who have volunteered as workers together, with a memorandum of the kind of work each is best fitted to do. Persons in need or persons interested in needy ones, write to this secretary and are put in communication with just the one to give the assistance required. The wife of a poor Western farmer, longing for literature to interest her children through the long winter evenings, is helped by some well-to-do mother, whose children, grown up and gone from the home-nest, have left behind a shelf full of books just suited to this poor sister's needs. Books, magazines and pictures are loaned by mail, and often several workers unite and purchase a larger or smaller number of books, to be used as a circulating library to be loaned to poor or isolated ones unable to obtain literature in any other way. Scrap-books of classified subjects are made and used in a similar manner. In these days of multiplied reading matter it is not difficult to find a plentiful supply for such purposes, and a little painstaking care will provide intellectual food for many a famishing soul from the material we cast aside without a thought, as soon as our weekly list of magazines and papers have been looked through. Flowers, too, are used to scatter brightness and blessing. Bunches of fresh wild-wood beauties from the country cheer the lonely dweller in some city attic or remind the wanderer of home and God, and bouquets from a city hot-house find their way to the sick-room of some disheartened sister in the country. Each should be as daintily arranged as possible, and bear a card with a Scripture text or some other helpful message. A widowed mother with a sick child, living miles from the nearest physician, is put in communication with a doctor or nurse who will write her a letter of helpful suggestions which may save her child's life. The discouraged one's name is given to some sister whose sympathetic heart is brim full of good cheer to offer to the young and ignorant who crave the aid of those older and more experienced. One can have no idea, until a trial is made, of the numberless cases of need, many of them most pitiable, that come to light through such a ministry.

A noon-day hour of prayer is observed, at which time the members everywhere unite in petitions for the weak, the sinful, the erring for whom prayers have been requested by interested friends. Many a burdened heart, many an afflicted soul, or suffering body, whom relief could reach in no other way, is helped by this woman's ministry. To obtain the means for carrying forward this work, the members have what is termed a self-denial fund, into which they cast their mites saved

by going without some accustomed luxury, amusement, unnecessary ornament or pleasure.

An organized work more far-reaching is that termed "Christian help," conducted by bands of consecrated workers, consisting of a leader, a gospel teacher, a missionary nurse, three mother's helpers, and three or more persons termed burden-bearers, because they are to be ready to help lift any burden they find resting upon the hearts or shoulders of weary, despondent, fellow mortals. The mother's helpers find a larger opportunity than almost any other Christian worker, in the needs of the neglected little ones of the poor, teaching the mother within the home how to make the best of her resources for the welfare of her family, and outside the home offering the child the advantages of sewing, cooking, and kitchen-garden classes and a long list of other helpful measures, undertaken to call out and develop the best in the child.

The work of the Missionary Nurse combines that of an angel of mercy to the sick and suffering, and an instructor to those willing to learn, regarding hygienic and sanitary measures for the prevention of disease. An idea of the duties of the burden-bearers may be gained from a perusal of the diary of such an one:

Sunday. Helped two old ladies who were in need of wood and had no one to split it.

Found a widow dependent on the rental of her rooms for support. Roomers were looked up and sent to her.

Monday. Supplied two destitute cases with clothing secured from other parties.

Helped a mother trying to support herself and child by washing, to find work.

Tuesday. Called on — whose wife is in the hospital; found the children and house in a sad condition. Helped to straighten things up.

Found a poor man without a Bible; obtained one for him.

Found a sick child, sent missionary nurse to show the mother what to do for it,—and so on throughout the list.

These burden-bearers are often persons whose time is well filled with necessary work for their own support, and what they do of missionary work must be sandwiched in at odd moments outside of work hours. Indeed, in many instances, the entire band is made up of persons who must toil for their daily bread, and who have only their evenings and an occasional hour to devote to this work. Do you ask how such work is maintained? In several ways. Some bands are educated and supported by their church, others work under the auspices of charitable institutions, and still others are self-supporting. In this latter case, there may be two nurses, both trained workers, the one working among the well-to-do for wages, which she divides with the other, nursing among the poor without compensation. The other members of the band devote a portion of their time to work for which they receive remuneration.

There are few localities where there is not a crying need of work for children. As Philips Brooks said, "He who helps a child helps humanity with a distinctiveness, with an immediateness which no other help given to human creatures in any other stage of human life can possibly give." So well recognized is this, that numberless meas-

ures are put in operation by philanthropic men and women to help the children. Such efforts are attended with great blessings, but they are not enough. Simultaneous with the work for children should be a work for mothers, for as has been aptly said, "Every question that faces the American people today has its root in the home. When every home is what it should be, there will be no need of a campaign of reform. There will be nothing to reform."

Mother's Meetings, Mother's Clubs and Child Culture Circles are becoming common, but more effectual as a missionary enterprise is a Mother's Class, meeting regularly, for a definite period, for the systematic study of all that pertains to the highest physical, mental and moral development of the child. Such a class serves two purposes: that of helping the member who is a mother to a better understanding of her duties in her own home, and second, that of fitting and training workers to help mothers and children in every condition of life. Much tangible good is sure to follow such study. Students in a class of this character which has been in operation for eight years, who have gone as laborers to foreign lands, often write that the knowledge obtained through the Mother's Course has served them to get a hold upon the people where every other avenue of approach was closed. In a place like Alfred, with so many resources at command, such a class could be easily conducted. And just here may I be permitted the suggestion that no work that can be undertaken by the Women's Evangelical Society will count for more in the cause than the organization and conduct of a training school for the education of women in all lines of practical missionary work, and certainly there can be no more fitting spot on earth for such an enterprise. I am not sure but that such a school for the preparation of workers would arouse more interest in the cause of missions, stir up more enthusiasm and awaken in more hearts a desire to serve in the Master's vineyard than anything else that could be done.

The command, "Go ye into all the world and preach the good tidings" means not only into every foreign land, but into every condition in our own land. To the ignorant freemen and poor white of the South (of whom in the state of North Carolina there are nearly one-half million individuals over ten years of age who can neither read nor write and are almost worse than heathen in their morality) to the untutored Indian of the West and Southwest, as also the foreign stranger within our gates. The prisoner behind the bars, the convict and hardened criminal should strongly appeal to us as souls in need. It may not be within the province of your work to personally visit such in prison, but you can secure the means to maintain some prison missionary, and can, through correspondence and literature, help many a sin-sick soul, and what may count for more than all, when the prisoner is discharged, friendless and alone in the world, you may open your doors and provide him a home, secure him employment and help him to begin life anew. Missionary homes are in great demand, not only for the ex-prisoner, but for the wanderer desirous of reforming, the unfortunate and friendless. It is just as great a missionary work, just as noble a part to convert or help a fellow-being within the walls of

one's own home as to save a soul in a heathen land. Every week, men and women who might reform under favorable circumstances, go down to death for lack of an opportunity to rise. Such an one placed in a Christian home, surrounded by wholesome influences, given employment with those who would offer a word of encouragement, and in patience wait for the fruit of their labor, might be rescued to a life of usefulness. Comparatively, there are few whose circumstances permit of their going forth into the world as missionaries, but the homes are rare whose inmates blessed with health and the ability to labor might not thus welcome Christ in the guise of some brother or sister in need. Missionary homes are also needed for the outcast poor, the uncouth child that nobody wants, the disagreeable old man, the feeble old lady, the unfortunate young woman, whose case appeals to our sympathy, but to whom to open our own doors and come face to face with the unpleasant things that are inseparably connected with work for such, makes us shrink from the burden and the self-denial. Yet these are they of whom Christ said, "I was a stranger and ye took me in." The principle underlying this work is simple, practical service for needy humanity. It is a work adapted to every field where there are human needs, and limited only by the knowledge and efficiency of the workers.

Inseparably connected with plans of missionary work in all lines is the question of means to carry it forward. When we shall have come to feel that all we are and all we have is the Master's, lent to us only, for use in his service, it ought not to be difficult to obtain for the asking all the money needed to carry forward his work. Until then, I know of no better way than that suggested by a facetious friend when asked how money could be raised for missionary purposes, "Put your hand well down into your pocket, just as though you were going after money for some selfish purpose, get the contents of your pocket well in hand, as a business man says of his work, and then *lift*." This is the very best way to raise money. If you want to know how to get other people to raise money, set them a good example.

WHY DID JESUS CHRIST COME INTO THE WORLD?

When Jesus Christ came into the world it was full of religion. There were temples and altars everywhere. The Pantheon at Rome housed as many as thirty thousand gods, and all objects and phenomena of nature symbolized divinity. Gods of all kinds were running nearly everything going on in the world, from war to matrimony. Politicians were priests and priests were politicians. Even Julius Caesar had been Pontifex Maximus, and when Jesus was a child at Nazareth Roman sailors were prostrating themselves before Augustus and proclaiming him a god.

Nor was there any want of moral precepts. The literature of the day is full of them. The brotherhood of man had its high place in lofty sentiment. Theatres rang with plaudets when it was mentioned. And the fatherhood of God was a fundamental conception of the religion of the Pagan as well as of the prophet.

To say, therefore, that Jesus Christ came to be a religious Teacher, or Guide, or Example, or to represent Divinity, does not differentiate his religion from the vast stock

with which the world was already supplied, or distinguish his mission on earth. He was not simply a greater Teacher, or better Guide, or more perfect Example than others. He was something more. What?

Turning to the record we find it said in the announcement of his coming: "Thou shalt call his name Jesus, for he shall save his people from their sins." That which names him is his mission as a Saviour. It separates him from all sages, philosophers, teachers, prophets and priests. "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." His name is alone. There is no other name that parallels or approaches it. Jesus is the Saviour and the only Saviour. And Christianity is alone, for it is the only religion which presents the Saviour. The comparative study of religions has its uses and values. But when it ends simply in comparing the lofty sentiments and moral precepts of other religions with those of Christianity, it misses the mark. It fails to grasp the supreme thing in Christianity.

Again, it is clear that the salvation which Jesus Christ came to bring was not directed first toward the state or society. It was the fatal mistake of his people that they persisted in expecting him to save the state, but he refused, just as he declined to take up the abuses of society. What Jesus came to save was sinners. He said so over and over, and so he is preached all through the New Testament. The Old Testament is an attempt to save a state, a society; the New Testament is salvation for sinners.

But mark, it is personal salvation. Jesus Christ is a personal Saviour and the sinner is personally saved. The union between himself and his disciples was a personal union; and when he had ascended they went out calling upon men to repent of their sins and believe on him as a personal Saviour. To the agonizing question of the jailer, Paul replied: "Believe on the Lord Jesus Christ and thou shalt be saved."

What is meant by being saved is also made clear. Man is lost because he has lost the disposition to be right with God and to do right among his fellowmen. His heart is away from God, and being away, he is a lost man. He is not right for this world or for any other world. Jesus reconciles him to God by making him right. He takes away his guilt by his death on the cross, and his disposition to sin by the power of the Holy Spirit. He comes into his heart to keep it, and takes charge of his life to save him from sin and direct and bless him in service. Almost any religion can tell any man what he ought to be. Christianity alone makes him what he ought to be.

It is thus that the Christian religion differs from all other religions and is the only religion. To preach it simply as a system of morals, of fine sentiments, or series of doctrines, is to omit its supreme appeal and miss its power. Such preaching is not distinctly Christian preaching, and too often has no more power than the moralizing of the classical philosophers, which Lecky declares had no power at all. To scoff at saving individuals and talk of the broader plan of saving the state and society, is simply to get back into the old mistake of Jesus's generation. Society and the state can be saved only by good men and women, not by good

theories. To leave a personal Saviour out of the preaching of Christianity is also to miss its supreme attraction. To tell men and women of selfish and sinful disposition about moral duty wearies and repels them. To tell them of a Saviour who changes that disposition and turns duty into privilege and service into joy, attracts them. It makes the gospel good news.

This is the Christ of to-day, and of all days: "Jesus Christ, the same yesterday, to-day and forever."—*The Advance*.

THE CENTURY'S PROGRESS IN HIGHER EDUCATION.

BY PRESIDENT W. F. BOATWRIGHT.

When the nineteenth century dawned there were twenty-four colleges in the United States. There are now nearly 700 colleges and universities, though less than half this number are generally acknowledged to be worthy of their honorable designation. The colleges of 1800 were not only few in number, but they had few students, slender material resources, and a narrow and rigid curriculum. Many colleges are now liberally endowed, well equipped, and have large faculties and hundreds, or even thousands, of students. Instead of one prescribed course of study, a single college will now offer scores, or sometimes hundreds, of elective courses. In 1800 college endowments were counted in paltry thousands of dollars. In the year 1899 alone, the private benefactions to education are estimated at \$70,000,000, by far the larger part of which amount was for higher education. The last two and a half decades have witnessed greater advances in college education than the previous two and a half centuries. This acceleration of progress bodes well for the new century.

The sum of human knowledge has received vast additions since 1800, and the college curriculum has been correspondingly extended. Linguistics, or rather grammatical drill, mathematics, and moral philosophy, with here and there a little so-called natural philosophy, made up the college course of study 100 years ago. The natural sciences, biology, chemistry, physics and their kindred, were all but unknown. The laboratory and its methods were unheard of. The greatest modification of the traditional curriculum has been caused by the general introduction of the sciences of nature. The rise of these sciences has also given us in this century the school of technology as adjunct or rival of the liberal arts college. Only in this century have modern languages and literatures, including English, history and the ever widening group of economic studies, had a recognized position in the college curriculum. Harvard established its first professorship of French in 1815, and of history in 1839.

Graduate studies are a creation of this century. The first American degree of doctor of philosophy was conferred at Yale in 1861. In 1898, 246 persons received this degree. In 1896-7, 4,919 persons were pursuing graduate studies leading to Ph. D.

Not until about 1850 did a chartered college (Oberlin) open its doors to women. The colleges for women begin with Vassar in 1865. Co-education did not become general until after the University of Michigan, in 1870, was opened to women. To-day 70 per cent or, excluding Catholic colleges, 80 percent of our colleges are co-educational. Of normal schools, of industrial education, of education

for the professions, and of the wonderful development of college athletics, the limits of this paper permit the barest mention.

The school of 1800 looked upon adolescent mind as *tabula rasa*, as plastic clay. Now, youth is observed in all its restless activities, and the end of education is to discover, develop, and direct the potentialities of an organism. Closely linked with this changed attitude of the teacher is the fact that during this century professors have grown younger and college students have grown older. Paternalism gives way to fraternity. Yet with all its pedagogical errors the college of 1800 taught its students to put forth their best energies even upon distasteful tasks, and under the personal influence of noble men trained sturdy character. As we start the new century with millions of money and elaborate educational machinery, it behooves us not to undervalue the methods which produced such excellent results a century ago.—*The Standard*.

RICHMOND COLLEGE, Va.

WHAT HINDERS YOU?

My friend, this frank question speaks to your conscience: What hinders you from becoming a Christian? Though you may not reply with the lips, yet your inner man might speak out if it could, and honestly say, "I am afraid of ridicule. They will laugh at me." But who will laugh? Will your parents laugh at you? I hope they are praying for you. Will your "best friends" laugh at you? Then they do not deserve the name; they are your enemies. But companions, shopmates, schoolmates, may sneer at you. Suppose they do. What then? Is not every good and noble act liable to sneers? Will you always continue to be shamed out of your eternal happiness by the short-lived "laughter of fools"? Was not your divine Master scoffed at beyond measure? And will you refuse to bear a little harmless ridicule for him? But perhaps you say, "Youth is no time for psalm-singing and gloom. It is the time for merriment." I do not ask you to be gloomy; it is the very thing I want to deliver you from. "Gloom!" Is it a gloomy thing to have your sins forgiven? Is it a gloomy thing to have a good conscience? Is it a melancholy business to labor for God's glory—to be busy in doing good—in blessing souls? Ah! I will tell you what is a "gloomy" thing. It is a gloomy sight to see a son or daughter setting out on the perilous voyage of life without chart or compass, in hourly danger of everlasting shipwreck. It is a gloomy sight to see a young man despise salvation. It is a sad sight to see a young maiden "quench the Holy Spirit," and give herself up, head and heart, to the senseless frivolities of the world. It is the saddest of spectacles to behold the slow, steady hardening of a heart in sin—to behold the chains of the destroyer coiled closer and tighter every hour about a soul "without God and without hope." You admit the fact of these brief suggestions, and say, "I ought to be a Christian; I mean to be a Christian; but there is time enough yet." Who told you so? Has God drawn aside the veil, and revealed to you a long life ahead? Has he given you an assurance that next year will be your "accepted time"? Your "next year" may be spent amid the wailings of the lost. The shroud may be already weaving for you.—*Cuyler*.

God delights in true, earnest thinkers.—*Timothy Dwight*.

Young People's Work

By EDWIN SHAW, Milton, Wis.

THE NEED OF CHRISTIAN ENDEAVOR WORK AMONG OUR YOUNG PEOPLE.

BY MISS DORA KENYON, ALFRED, N. Y.

Read at the Association in Andover, and requested for publication in the RECORDER.

We may resolve our subject into two questions: "What are the needs of our young people?" and "Does the work of the Christian Endeavor Society supply these needs?"

The needs may perhaps be included under one need, the need of consecration. There is always a need of consecrated teachers, preachers, and missionaries, but we need not only those who will go and give, but also those who will stay and give—Christian workers in business who are willing to consecrate their money to Jesus Christ—to give that others may go. It is a startling thing to know that there are young people who are ready and willing to go as missionaries who cannot go because there is not money enough to send them. Think of it. There are many souls to-day who might know Jesus Christ if there were enough of his followers who consecrated their money to his service.

Again, what a difference it would make in our individual churches and consequently in our denomination if together with the preachers, deacons and elders all the church members felt a personal responsibility in the welfare of the church. Surely, if the young people take an active part and interest in church work, if they are not only willing to do it but are trained to do it efficiently, there need be no fears for the present or future workers in the church. These are needs which, I believe, are felt by all denominations. There is a need which is peculiarly ours as Seventh-day Baptists, the need of young people in the professions and in business to whom the Sabbath is a matter of conviction and not of convenience; young people who can prove that it is possible to be successful and at the same time to keep the Seventh-day holy. These are, in brief, at least some of the needs of the young people of our denomination.

In a way, consecration is a matter of education. First there must be the three simple conditions of all spiritual life: food, pure air, and exercise. In the very beginning of our Christian Endeavor work we make the promise to make it the rule of our lives to pray and to read the Bible every day. In these we have the food and the pure atmosphere, and I believe that the promise to do whatever God would have us, and to support our own church is simply a statement of the impulse to activity or exercise which is the result of feeding upon the Word of God and of breathing the pure atmosphere of prayer.

Another part of Christian Endeavor work is the Tenth Legion, which encourages the promising of one-tenth of all our means to the service of Jesus Christ. All of these purposes are in the form of a pledge which, if faithfully kept, will result in a habit which cannot be easily broken. It seems to me that a very valuable thing about the Christian Endeavor Society is that it emphasizes an heroic, definite pledge which we promise to keep, trusting in the Lord Jesus Christ for strength. Surely an invaluable part of a Christian's training.

Christian Endeavor work makes not only the theory but the practice of work a necessity.

In the Prayer-meeting, Lookout, Relief, Good Citizenship, Good Literature, Floral, Junior, Finance, Missionary, Social, Literary, Music and Sabbath-school committees are represented all branches of church work and all of them require active, intelligent work from their members. The willing worker becomes as well the capable worker.

While Christian Endeavor work is not in any way strictly denominational, it is educational in all the elements of spiritual life. The young man or woman who becomes an active, consecrated worker will govern the great steps of life, not by convenience, but by conviction, and I believe that the young people in the Seventh-day Baptist denomination who are good Christian Endeavorers will be good Sabbath-keepers. It has been truly said that the four foundation stones of our Society may be called Pledged Confession of Christ, Pledged service for Christ, Pledged Loyalty to Christ's church, and Pledged Consecration to Christ. Without these stones in the foundation no true Christian Endeavor Society can be formed and it is just as true that without them no true Christian character can be built.

I believe then that Christian Endeavor work may supply many of the needs of our young people. What the preparatory school is to the college or, rather, what college work is to life-work, Christian Endeavor work is to the future work in the church. It is true that an indifferent member, like the neglectful student, will find himself poorly prepared for life's work, but the earnest worker in Christian Endeavor to-day is the support of his church tomorrow. May God grant that you and I may make the great motto of our lives "for Christ and the Church."

ADVANTAGES OF JUNIOR ENDEAVOR TRAINING.

BY MRS. W. D. BURDICK, NILE, N. Y.

Read at the Association at Andover, and requested for publication.

When any new plan or movement is brought to our notice, we are usually slow to accept it as good, until we are convinced that there are advantages to be gained by such a movement.

The Junior Endeavor movement has stood the test of time, and the predicted advantages of this work have been more than realized. There may still be a few people in the world who can see no need of having Junior Societies in our churches, but they are not often heard from now. The only good reason I ever heard given for not having a Junior Endeavor Society was that there were no children in that church.

Where such a church as this exists, I am sure I do not know; but I feel quite certain that you will not find one reduced to such poverty in our denomination.

There are certainly many advantages to be gained from the Junior training, and if these advantages were more generally realized, especially by parents, the number of members in our Societies would be greatly increased.

Suppose you step into a real, live Junior meeting, what will you see? You will probably find a Superintendent in charge, though you may find one of the Juniors leading the meeting, another one leading the music, with perhaps a third at the organ.

Then if you stop to think that each week finds different members taking these places, you will begin to realize that they are being trained in leading a prayer-meeting. But

you will notice also that these leaders are not the only active ones in the room, there sit the rest, ready with their Bible references, or verses, or ready with answers to questions. It is easy for Juniors to take some active part in their meeting, and trust that the habit will be so firmly fixed that it will cling to them as long as they live.

In one Society with which I am acquainted the meeting is opened, after two or three songs, by sentence prayers, in which nearly every child, down to the six-year-old, or some simple prayer of thankfulness or petition. Here is another advantage, for habit of offering public prayer is a hard one to form in older children, but easy with younger ones.

Among the other advantages may be mentioned the practical knowledge gained of the Bible, and the training in its use. Most Juniors are taught the books of the Bible, and something about them—whether historical, poetic or prophetic,—and also something about the contents of each book. They are also trained in the rapid finding of references, and if you have ever tried to keep up with a Junior in finding verses, you probably found yourself somewhat hurried at least, if not somewhat outdone. And with this finding of references they are taught to find the teachings of the Bible on different subjects.

I believe this training in the use of the Bible is one of the great advantages of Junior Endeavor work, for it makes them familiar with the Guide of their lives, and they learn to love the Word of God and to have faith in its teachings. Another advantage of Junior training is that of practical application of lessons they learn in deeds and kind words, generosity and helpfulness.

One Society had collected three dollars which to buy new hymn books, but afterward decided to give the money for mission work, and one little Junior in her prayer meeting soon after said, "O, Lord, make us willing to give the money and not think too much about the books."

A Sunshine Committee of another Society visits the sick and elderly people, carry flowers and doing what they can to cheer and brighten their lives.

One Society distributed 2500 papers during a single year, and another made food kitchen-holders and sold them, sending money to the sufferers in India.

And right here comes in another important advantage—that of early training in knowledge of mission work, and of giving its support. The outcome of this training may not be realized yet, but it will surely be felt in the years to come. Though there are many other advantages, perhaps if I mention one more it will be sufficient, and this one is to me the most important of all. It is the advantage of growing up in active Christian work. A child who has had this training in the use of the Bible, in taking charge of meetings, in practical living and giving will, when he gives his heart to God, be not only ready, but fully prepared to take his place with the other workers in the vineyard of the Lord.

CHRISTIAN ENDEAVORERS, NOTICE.

Hitherto we have been using the Home Readings prepared by the United Societies, they granting us the privilege of rearranging the days of the week to conform to our belief. This privilege was reluctantly given

year, they wanting us to pay for it, which was perhaps all right; but this year the Permanent Committee secured the prayer-meeting topics, and from them, at the expense of much labor and great care, have prepared our own Home Readings. We hope that all our Societies will use these Topic Cards. Send in your orders to our Publishing House at once, as they will be ready by the first of January. The following prices will prevail:

100 copies.....	\$1 50
75 ".....	1 15
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M. B. KELLY, Pres. Per. Com.

THE BIRTHDAY OF THE NEW WORLD.

The new world is growing old. As another century of its age is rounded out, it is interesting to think of its beginning. We date time from the birth of Jesus Christ, as if there had been no years before he was born. The truth is, there were many long centuries before that time—no one knows how many. But somehow centuries without Christ do not count for much. The years seem like long rows of ciphers, with no numeral preceding them to give them value. At least, from the day Christ was born into this world all things had a new meaning.

Perhaps we do not think often of the real significance of the abbreviations A. D., which we use continually in noting time. They tell us that the years in which we are living and all the years that have passed since Jesus was born are years of our Lord. They are years of his stay in this world. The birth of Jesus was indeed a new beginning of time. From that day forward there was something in this world that never had been in it before. It was not merely new teaching, although "no man ever spake like this man." The words of Jesus have been seeds of blessing all these nineteen centuries. It was not merely the life of a great man, like other men whose names have immortal honor, whose influence is imperishable.—The birth of Jesus Christ was the coming of God into this world. We need not dogmatize, but we all stand with uncovered head beside the manger in the little town of Bethlehem, for he who sleeps his first sleep there is Emmanuel,—God with us. That is why we write Anno Domini in all our dates. These are years of our Lord. Whatever of good, beauty, gladness, and hope there was in the centuries before Jesus was born, it was indeed a new beginning of time when he came.

We need not say that this was not God's world before Christ came. "The earth is the Lord's, and the fullness thereof." Nor is it true that he was not in it then. The Old Testament tells of divine appearances. But they were rare, and gave scarcely more than glimpses of the ineffable presence. There were divine revealings, but they were only flashes or gleams of glory. We do well to reckon time from the birth of Jesus Christ, for in his incarnation all the fullness of the divine life was brought down among men.

We may say, for example, that love was given a new meaning when Jesus came into this world. Of course, there was love here before. Mothers loved their children. Friend loved friend. Some of the rarest friendships of history belong in the centuries before the beginning of the Christian Era. But Jesus illustrated in his life the love which reaches

out beyond all lines of kinship and of natural affection. "What do ye more than others?" was the test question the Master put to his disciples. Anybody can love his friends, and be kind to those who are kind to him, and salute graciously those who salute him. Even the Gentiles loved in this way, Jesus said. "I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven." Forgiving injuries is not an expression of natural affection, but the love which Jesus taught prays, "Forgive us as we forgive."

The ancient law said, "Thou shalt love thy neighbor as thyself;" the Christ law and love requires, not as "thyself," but *more* than we love ourselves. We are to give our own life, if need be, in love's service. The parable of the Good Samaritan is our Lord's own illustration of the way we are to love our neighbor. He may be an enemy,—it was so in the story—but the man who did us a cruel wrong yesterday, if we find him in need to-day, is our neighbor. Then the love we are to show is not merely pity, but help to the uttermost, whatever the cost may be.

But a lofty teaching was not all that Jesus brought to earth. People might have said that no one could live up to the standards which he gave, and that no one could realize the splendid ideals of his teaching. But Jesus lived up to his own standards, and realized every one of his own ideals. He brought into the world, not merely new interpretations of the duty of loving—he brought love itself. Some scientific men, in trying to account for the beginning of vegetable life in this world, have suggested that possibly some fragment of a bursting planet may have been hurled to our globe, bringing with it its roots and seeds, and that thus life began here. We need not give the fancy any thought, but it illustrates the way love came to our earth. Out of heaven came One who himself was the infinite and eternal Love. In bringing life, he brought love—for life is love, and love is life. All the love that is in this world to-day, and all that has been here since Christ was born, was kindled from the one flame that burned in the heart of Jesus.

For not only was he the very love of God brought to earth in the incarnation, but he came to give that same love to others, to put it into the heart of every one who would believe on him. It is not impossible for men, therefore, to attain the lofty standards of living which Jesus gave for his friends. He came not to teach lessons merely, but to give life and to give it abundantly.

Every one who touched Jesus carried away in his own heart a new warmth, which by and by transformed his life. Then every one whose life was kindled at this flame of love, in turn kindled other lives. So the work has gone on through these nineteen centuries. Through all human strifes and contentions, amid cruelty, injustice, and oppression, love has wrought persistently, winning its victories. Every one who endures wrong patiently, who keeps his heart sweet under harshness or insult, is helping in the triumph of love. Every one who does a kindly deed makes the wintry air a little warmer.

It is such deeds as these that are the truest interpretations of the love that had its earthly incarnation that first Christmas night. We can best hasten the coming of the kingdom of Christ in its full glory by letting love have

its victories in us over all that might make us bitter or resentful—the love that beareth all things and endureth all things, and by doing ever the gentle deeds that comfort lonely hearts, and relieve suffering and distress.

"A friendly smile, and love's embering spark
Leaps into flame and illumines the dark;
A whispered "Be brave" to our fellow-men,
And they pick up the thread of hope again.
Thus never an act, or word, or thought,
But that with unguessed importance is fraught;
For small things build up eternity,
And blazon the way for a destiny."

We can make Christmas worthy of its sacred meaning only by love. We need not seek far for opportunities, all about us are those whose hearts we can warm, whose lives we can inspire and enrich, simply by bringing to them the love of Christ.—*Sunday School Times.*

A CONTRAST.

In the first of a series of articles on the closing century, *Zions Herald* depicts a condition at the close of the last which few fully realize. The long war of the Revolution had produced the usual demoralizing effects of war:

Through the close alliance with France floods of most pernicious infidelity poured in. Paine's "Age of Reason," fully published in 1795, had immense influence, and was a startling sign of the times. The colleges had hardly any Christians in them. Churches were few. Bibles and religious books were exceedingly rare. The standard of Christian conduct was very low. The drinking habits of all classes, ministers included, were most scandalous. The observance of the Sabbath in places not a few had nearly disappeared. Many public men in high station were open unbelievers and bitter opponents of the faith, as well as morally corrupt. The outlook was dismal in the extreme.

The moral condition of Europe was low, Napoleon was in the midst of his career, and England was straining every nerve for his overthrow:

The social, civil, political, sanitary, moral and religious condition of England, though much improved over what it was when Wesley assailed it fifty years before, was still fearfully low as compared with the present. Manners were of the coarsest. Gross indecency of speech, and song, and print was rife. Profanity pervaded all classes from the king and queen down. Society clothed itself with cursing as with a garment, and found its chief adornment in immoderate drinking. There was no education to speak of, and no justice, worth mentioning, available for the common people. There were 223 capital offenses, and hanging went merrily on with little cessation or perceptible effect on public safety.

And this mixture of blood and grime trailed across the first quarter of the closing century. We are accustomed to dwell upon material progress, and do not remember that moral progress has moved forward *pari passu*. The religious progress of the century may be seen by comparing the present with the condition correctly depicted in the quotation above.

The century shows the church to have risen from lifeless dogmatism and formalism to altruistic and self-sacrificing activity. The first note of the change was at the middle of the century when international brotherhood first asserted itself, and America rose to minister to famine-stricken Ireland. Now, through the nerves of sympathy, mankind has become a living organism, suffering in one part of which sends pain to all parts. We are accustomed to speak of a present coma of the churches and of Christian society—if we were suddenly thrown back to the condition of the first of the century, good men now would despair, as good men did then, of the perpetuity of the Christian religion.—*The Interior.*

THE child, through stumbling, learns to walk erect. Every fall is a fall upward—*Theodore Parker.*

Children's Page.

THE PRICE OF LOVE.

BY RAY WRENN.

Grace beyond Euphrosyne,
Voice that thrilled with ecstasy.
Beauty shined most daintily,
All enchanting, she was passing me.
"Tarry." Vainly every gift I tried.
"Take my very heart, but stay," I cried.
She stayed. Life by her is beautified.

Love surpassing love of woman,
Every grace beyond the human,
Chief among ten thousand, He
Altogether lovely came by me,
As I, eager lover, won the bride,
So "Take all, my very heart," I cried.
He took. Life by him is glorified.
—*Central Christian Advocate.*

PAPA'S STORY OF A WILD CAT.

BY ALLEN B. WEST.

When I was a little boy, I lived on a farm in the southern part of Wisconsin. Across the fields, to the west of the house, were large woods. These woods sheltered many a wild animal. Here were rabbits and squirrels in abundance. Here we often heard the drum of the partridge and the whir of its wings as we started it from a thicket. Often, at night, we could hear the cry of the wild cat, or lynx, as the books call it, and the prolonged howl of the wolf.

I had a brother Leman and a sister Amy. We three spent many pleasant hours in the edge of these grand old woods, and so my story begins.

We had gone out, one fine morning in May, through the fields, to the edge of these woods to play, while father plowed for corn in the field near by. It so happened that as we played we came near an old straw stack just over the fence in the wood, and, as we came near the stack, I saw a hole in it that reminded me of a hen's nest, for it was my work at night to gather the eggs. I thought that perhaps a neighbor's hen had stolen her nest here, so I ran to the stack with great expectations of eggs, and looked into the hole. And what do you suppose jumped out and ran off into the woods? A big wild cat. I yelled and jumped back, and then we all scampered, as fast as our feet would carry us, to father.

"A big animal jumped right out of the straw stack, right at me, and then ran off into the woods."

It had to jump at me, for that was the only way it had to get out of the nest. Father told us that he thought it must be a wild cat, for he had often heard wild cats at night.

He went with us and looked into the hole, and sure enough it was a wild cat's nest, and snug in their little bed lay three little, wee kittens, so young, that they had not yet opened their eyes.

"Run to the house, Leman, and get the gun, and the powder, and the shot and the caps; and tell Aunt Susan and Mother that you have found a wild cat's nest."

We all ran to the house, a quarter of a mile away, as fast as our little legs could carry us. We rushed in like a whirlwind.

"We've found a wild cat's nest." "Mother, I've found a wild cat's nest." "Aunt Susan, Allen has found a wild cat's nest." "It has three little kittens in it and they haven't got their eyes open yet." "Come quick."

Leman got the gun, and the powder, and the shot, and the caps; and Aunt Susan put on her sun-bonnet, and mother put a shawl over her head, and a more excited company you never saw, started for the woods.

Aunt Susan looked in, and sure enough there were three little, wild kittens, and she took one out; and then mother looked in, and sure, there were two little, wild kittens, and she took one out in her apron, and then there was but one left for the mamma cat when she should come back.

She could often be seen, way out in the woods, but she did not venture back to her nest until late in the afternoon, when she dodged into the nest, took her remaining baby in her mouth, and ran off into the woods followed by father as soon as he could be called from his plowing. We soon heard the snap of a cap, and then another, and then a big bang. "The gun went off that time," said Leman. "I know it," I replied. Father did not get very near the old cat, and only fired the once, and then was only near enough to scare her a little.

The little kittens were taken home, put into a nice, warm bed of straw, and given some sweet milk. In a few days they opened their eyes never to know that they were real wild kittens, yet they would, when they became older, show their wild nature in many ways, as I may tell you later.

One of these dear little kittens met with a sad accident early in life. It fell into a jar of sour milk and caught such a cold that it never recovered.

But the other lived to be much larger than any house cat that you ever saw, and so playful. It would follow the end of a whip-lash round and round for a long time, jumping high up to catch it when it was raised.

It would jump up into mother's lap and purr and purr—then begin to play with her ball of yarn; then, quick as a flash, down he would jump with it, run out of the door and up the burr oak tree that stood near the front door. Here he would climb to the very top, when he would drop the ball, letting it unwind as it fell. Then he would run down the tree and carry the ball up again, letting it unwind all the while, until the yarn was well strung through the tree.

One day it found a spool of thread in the bed-room which he strung through the chairs and around the bedposts and bureau legs until it was well nigh impossible to untangle it.

Once grandma found a half-grown rabbit near the house. The cat was called, and such a race. Round and round in a circle ran the rabbit with the cat close at his heels until, at last, the rabbit was caught.

The kitten was such a pest among the hens that for weeks he had to be kept shut up under the house. He would grab a chicken by the neck, and before she would have time to give one squawk, his teeth would be through her neck. When he had been punished severely, a few times, for catching chickens, he would kill them on the sly and carry them off to the woods to eat them, but he would come back, after he had had his dinner, licking his chops.

It was great sport to see him run and jump onto the backs of the sheep. How he would scare them.

Mother would sometimes tie the kitten to a tree instead of putting him under the house for catching chickens, but he would climb up the tree and swing himself off, thus hanging himself until mother, for fear he would choke to death, would let him go.

I have said that he was very playful, but he was not so when he had a piece of meat. Then he was as fierce as any real wild animal. I have had him at such times jump right up

into my face with a savage growl. We learned to let him alone when he had meat. In another thing he was unlike the common cat. He never could see nor catch a mouse. A mouse was too small game for him.

And now my story is nearly done, for our pet ate a rat which had been poisoned and in twenty-four hours was dead, and we children were very sorrowful.

THE COMMERCIAL VALUE OF A GOOD MOTHER.

Boys recommend their mothers, we sometimes say, but mothers also recommend their sons. His mother's character, in a place where she is known, is a valuable part of the stock in trade of a boy just entering upon business. A striking instance of this has come to our knowledge in a most unexpected quarter—the liquor trade. A boy from the country applied for a position in a liquor store in Boston, and would have entered upon the work had not his mother objected. The proprietors made an effort to get her to withdraw her objection and wrote as follows: "We employ some fifty-odd men, and have not a single man who is not steady, upright, and industrious. We are even stricter and more particular than we would be if engaged in any other business, and unless your determination is fixed, we would like you to come to Boston and see us. The fact that your son has a mother who is interested in and watching over him is one of the strongest recommendations he could have for us." This is a much better testimony to the commercial value of a good mother than it is to the business which handles such dangerous goods that it is forced to insist that its servants shall be as unlike as possible to its customers. —*Christian Advocate.*

HOW THEY KNEW DINAH.

Lillian, Gertrude, Harold and Stuart had a sweet little kitty named Dinah. She was very black and very cunning. One day, just before supper, a strange black kitten walked into the house, and they all agreed that she must go away, as some other children might be waiting for her to come home; so they put her out-of-doors and drove her off. While they were eating supper a little scratching was heard, and the children, looking around, saw a black kitten on the window sill trying to get in.

"It's Dinah!" "It's the strange kitten!"

"It is Dinah!"

"Well children," said papa, "now let each one tell why he thinks it is, or is not, Dinah!"

"I think it is Dinah because it is black and just her size," said Lillian.

Gertrude looked carefully, and exclaimed: "I don't think it is Dinah, because her eyes are larger and wilder!"

"Do you see the whitespot on her throat?" asked Harold. "It is smaller than Dinah's."

"Now, Stuart," said papa, turning to the youngest, "is it Dinah or not?"

"It is not." "Sure?" "Yes." "Why?"

"Dinah is under the table!"—*S. S. Times.*

A SYMPATHETIC BOY.

Young Hopeful.—"Papa, it worries me to think how much trouble I give mamma."

Papa.—"She hasn't complained."

"No, she's real patient. But she often sends me to the store for things, and the store is a good ways off sometimes, and I know she gets most sick waitin' when she's in a hurry."

"Not often, I guess."

"Oh, she's most always in a hurry. She gets everything all ready for bread, an' finds at the last minute she hasn't any yeast; or she gets a pudding all fixed and finds she hasn't any nutmegs or something; an' then she's in an awful stew 'cause the oven is already, an' maybe company comin'; and I can't run a very long distance, you know, and I feel awful sorry for poor mamma."

"Humph! Well, what can we do about it?"

"I was thinking you might get me a bicycle."—*Selected.*

Our Reading Room.

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

NEW MARKET, N. J.—This "mother church," though somewhat aged, still has many indications of life and youthful vigor. Her bicentennial will naturally occur in about five years. That event should be made an occasion of note and of general interest throughout our denomination.

Nearly twenty-four years ago we entered upon our first pastorate with this old church; and now, having commenced a third term of service here, it is pleasant to find many familiar faces, and to be so heartily welcomed. Many of those whom we greeted and with whom we labored in church work nearly a quarter of a century ago, have passed on to their rest and reward. Others have grown up and are now active Christian workers, and still others have come into this society from other localities, so that our membership is about the same as formerly. Within the period mentioned we can count up fifty-seven deaths and sixty removals to other places. In the meantime the "star of empire" has not been altogether westward, for not less than forty persons have come into this community from other places.

There is a fair prospect that some other families may soon come here to settle, and the inducements for such immigration are not wanting. Farmers, mechanics, and to some extent professional men, in many instances, would find it to their interest to locate here. We have excellent religious and educational advantages, good markets, a mild climate; a soil which responds quickly and bountifully under good management; good roads, railroads and electric cars.

If any of our people in other localities contemplate making a change for the sake of enjoying any or all of the privileges here indicated, we will be glad to encourage the enterprise by answering any questions or giving any information in our power. Communications designed for the writer should be addressed to Dunellen, N. J., instead of New Market, to insure prompt delivery.

L. E. LIVERMORE.

DECEMBER 27, 1900.

MILTON, Wis.—We are passing the holiday season with appropriate services and entertainments. With devout gratitude for past and present blessings, we are trying to set our faces toward the new century with wide-open eyes and with hearts and hands fitted for better work.

President Whitford is spending some weeks in Kansas and Nebraska in the interest of Milton College. The winter term will open Jan. 2, 1901, and the prospect for a full term is good. Prof. Albert Whitford goes to California to-day for needed rest, and his son, Prof. A. E. Whitford, will teach in his place. Prof. C. E. Crandall and his sister, Mrs. W. W. Clarke, have gone for an extended trip in Mexico and California, and Mrs. Crandall remains in Milton and will continue her work as professor of German in the College. L. A. P.

DECEMBER 26, 1900.

ART is the application of knowledge to a practical end.—*Sir John Herschel.*



IMPORTANT FEATURES OF THE PAN-AMERICAN EXPOSITION.

The Pan-American Exposition at Buffalo, beginning on May 1, next, will surpass all former enterprises of this sort in six very important and interesting features, as follows:

First, the court settings. By this is meant a symmetrical placing of the principal large buildings with reference to one another so as to form a system of connecting courts, each with its special feature yet each a part of one great beautiful picture. The principal courts are the Court of Fountains and Plaza, which forms a north and south perpendicular, and connects with a transverse court called the Esplanade. Two minor courts open into the Esplanade known as the Court of Cypresses and Court of Lillies. These courts, about 33 acres in area, with a magnificent decoration which will complete their beauty, will give to the eye a vista of exceptional grandeur, from whatever point they may be seen.

Second, the hydraulic and fountain effects. Each of the courts has its special fountain feature. The Court of Fountains contains a pool covering about two acres, in which are hundreds of darting and sparkling jets. These fountains are in the form of magnificent sculptures in large number. Surrounding the main group of buildings and bordered with a double row of trees and grassy banks is a broad and stately canal more than a mile in length. At certain points this canal forms part of the court vistas, but has more to do with the rich embellishment of that portion of the grounds outside the main building. Lagoons that lose themselves amid lawns and gardens tap the main waterways at various intervals, and at the southern side of the Esplanade it broadens into lakes where have been planted a wonderful variety of water plants to be ready for next year's blossoming. In that part of the great Exposition plot known as Delaware Park is a lake half a mile long surrounded by wooded banks that will contribute much to the beauty of the Exposition.

Third, the horticultural and floral embellishment of the grounds. At all salient points have been arranged formal flower beds and gardens while upon a large space, immediately south of the Esplanade, have been arranged the most complete horticultural displays ever seen at any Exposition.

Fourth, the sculptural and plastic decorations. This exposition will set a new pattern for nations to contemplate and adore. The exterior of every building will present a richness of design and delicacy of detail unparalleled in the history of expositions. Majestic statues and costly modeled groups, lacking only life to complete the ideality of their purposes, will guard entrances and

bridges or send down their blessings upon the enterprise from lofty dome and towers.

Fifth, the color decorations. From all the buildings will be diffused a radiance of color that will vie with the brilliant gardens in its agreeable effect upon the eye. Such elaborate color decoration upon the exteriors of the great group of buildings is a distinct departure from the custom observed at former expositions. To the prismatic brilliance of the gardens and the rich tints of the buildings will be added water effects extraordinary in conception and of supreme beauty. In all the courts will be large pools rippling and sparkling under the fantastic activity of numberless fountains. Many of these fountains are to be elaborate sculptured works with jets of water playing from hundreds of openings.

Sixth, the electric lighting effects. With all its wonderful beauty by day the Exposition will be, like the Cereus of Tropical America, a flower of the night. Then will it blossom in exquisite perfection. With all the fountains playing amid floating lights upon every golden, rippling pool; with the great cascade shooting in veil-like form from its high niche in the tall electric tower; with more than 200,000 electric lights fringing every building and giving to every jet and ripple of water a fantastic iridescence; with music lending the charm of sweet sounds to the harmony of color and sculpture, flowers and foliage and fountains, the evening scenes at this Exposition will be such as no lover of the beautiful will permit to pass without at least one determined effort to witness them.

INFLUENCE.

Every Christian is producing two sets of influences. Two currents of power issue from him, which set in motion the wheels of life around him.

One is the unconscious, involuntary influence of his real character, the other is the voluntary influence of what he consciously says and does—what he says and does for a special purpose. Now, these two currents that flow from him may be opposed to one another. The character may be saying one thing, and the lips and conduct another. A man preaches love to Christ and to men; but if his own heart and life are not saturated with this love—if it is not an experience in his own heart, he will preach in vain; for the language of his lips; the influence of his character will contradict the influence of his words. The power of character arises from its truthfulness.—*Hugh Macmillan.*

Use your gifts faithfully, and they shall be enlarged; practice what you know, and you shall attain to higher knowledge.—*Thomas Arnold.*

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The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of Testimonials.

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Popular Science.

BY H. H. BAKER.

High Speed Telegraphy.

Two Austrian inventors, Mr. Herrea Pollak, and Mr. Virag, have invented a very ingenious machine which writes the message on a tape at the receiving end of the wire at the rate of more than a thousand words a minute. The inventors found that a perfectly legible system of writing Roman script upon a tape could be accomplished by making suitable contacts of high and low pressure currents of opposite polarities at the sending end of the wire.

The writing is accomplished by means of a perforated tape prepared by a machine, it having a keyboard resembling somewhat that of a type-writing machine. A single wire only is needed to transmit this great multitude of words per minute, and it is found to work well even at a distance of two hundred and fifty miles.

To move a pen with a velocity sufficiently quick to write a thousand words in a minute required considerable force and had to be discarded; in place of a pen was adopted a little mirror, mounted on two telephone diaphragms, so arranged as to move in a vertical or horizontal direction. This mirror threw a small ray of light, which wrote upon a photographically sensitized tape as it was leaving the machine, which tape was at once passed through developing and fixing baths, which rendered the copy ready for the compositor, or message to be delivered.

This receiving machine is scientifically constructed so as to use a mirror for flashing the Roman script letters on the sensitized tape, which is a great improvement over the use of the mirror as connected with ocean cables.

That this new arrangement for delivering copy for transmission on a single wire, and the receiving of it at the other end ready for the compositor, 250 miles distant, enough to fill a page in the RECORDER in six minutes, is a scientific feat of vast importance.

It is our opinion that the day is not far distant when the post-offices in the United States can do the telegraphing of the country as cheap as they now carry the messages in envelopes. The Post-office Department may furnish the message tape to the public the same as they now do postal cards. When written upon, the message could then be transmitted any distance in less time and at less expense than a letter could be stamped and made ready for the mail bag.

In a city like Plainfield a number of clerks, say four or six, could be kept busy writing messages for people, who would dictate rather than write themselves, and costing only a trifle. We feel very sure that some plan is near at hand for transmitting intelligence that will allow us to multiply the "Western Union's ten words" by five, and then divide by five the cost of sending the same by their present slow process.

TO ENGLAND IN TWO DAYS.

"Fast electric ships crossing the ocean at more than a mile a minute will go from New York to Liverpool in two days," writes John Elfreth Watkins, Jr., of "What May Happen in the Next Hundred Years," in the December *Ladies' Home Journal*. "The bodies of these ships will be built above the waves. They will be supported upon runners, somewhat like those of the sleigh. These runners will be very buoyant. Upon their under sides will be apertures expelling jets of air. In this way a film of air will be kept between them and the water's surface. This film, together with the small surface of the runners, will reduce friction against the waves to the smallest possible degree. Propellers turned by electricity will screw themselves through both the water beneath and the air above. Ships with cabins artificially cooled will be entirely fire-proof. In storm they will dive below the water and there await fair weather."

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

INTERNATIONAL LESSONS, 1901.

FIRST QUARTER.

Jan. 5.	Jesus Anointed at Bethany.....	Matt. 26: 6-16
Jan. 12.	The Triumphal Entry.....	Matt. 21: 1-17
Jan. 19.	Greeks Seeking Jesus.....	John 12: 20-33
Jan. 26.	Christ's Lances the Pharisees.....	Matt. 23: 34-46
Feb. 2.	Parable of the Ten Virgins.....	Matt. 25: 1-13
Feb. 9.	Parable of the Talents.....	Matt. 25: 14-30
Feb. 16.	The Lord's Supper.....	Matt. 26: 17-30
Feb. 23.	Jesus in Gethsemane.....	Matt. 26: 30-46
Mar. 2.	Jesus Betrayed.....	John 18: 1-14
Mar. 9.	Jesus and Galathas.....	Matt. 26: 57-68
Mar. 16.	Jesus and Pilate.....	Luke 23: 15-26
Mar. 23.	Jesus Crucified and Buried.....	Luke 23: 35-53
Mar. 30.	Review.....	Isa. 52: 13-63: 12

LESSON II.—THE TRIUMPHAL ENTRY.

For Sabbath-day, Jan. 12, 1901.

LESSON TEXT.—Matt. 21: 1-17.

GOLDEN TEXT.—Blessed is he that cometh in the name of the Lord.—Matt. 21: 9.

INTRODUCTION.

The Triumphal Entry occurred, as John tells, on the next day after the Feast at Bethany.

Our Saviour is no longer seeking privacy, but courting the greatest publicity. He is no longer striving to make his teachings prominent while keeping himself and his own place among men in the background; but is rather making bold claims to his Messiahship and to his right to be accepted as king by the Jewish people. We are not, however, to suppose that Jesus has changed his mind since that evening by the lake, just a year before this time, when he sent away his disciples and dismissed the multitudes who were eager to crown him king. Although the approach of our Lord to Jerusalem has been aptly called a Triumphal Entry, and was accompanied by the shouts of the people ascribing regal honors to him, and by action upon their part suited to a royal procession, yet this approach had nothing in it to excite the jealousy or to arouse the hostility of the Roman procurator. Jesus came not to overthrow by force the political government of Jerusalem; but rather as the Prince of Peace seeking an enthronement in the hearts and lives of men.

He came not upon a war-horse; but upon "the colt the foal of an ass." We are not to think of this as an act of the greatest humility; for he might have walked among his disciples. Jesus by thus coming in state to the Holy City was directing the thought of the people to the prophecy of Zechariah in regard to the Messiah, and presenting himself for their acceptance. He himself knew, however, that the way to his crown was through suffering, that his triumph was to be won through defeat, and that the throne to which he was coming was the cross of Calvary.

The cleansing of the temple probably occurred upon the day following the Triumphal Entry, as is shown by the particular reference to time in Mark's Gospel. Matthew is here arranging his material logically rather than chronologically.

TIME.—In the early part of April in the year 30. The traditional time of this lesson is upon the first day of Passion Week, called by many Palm Sunday.

PLACE.—The road from Bethany to Jerusalem,—probably the path which curves to the south as it goes over the brow of the Mount of Olives.

PERSONS.—Jesus and his disciples; the multitudes accompanying him and meeting him; the people of Jerusalem; the traders in the temple; the blind and the lame; the chief priests and scribes; the children.

OUTLINE:

1. Directions to the Disciples. v. 1-5.
2. The Royal Approach to Jerusalem. v. 6-11.
3. Jesus Excludes the Traders and Comforts the Maimed. v. 12-14.
4. Jesus Rebukes the Chief Priests and Commends the Children. v. 15-17.

NOTES.

1. Bethphage is not mentioned elsewhere than in this connection in the New Testament, nor at all in the Old Testament. It is, however, referred to frequently in the Talmud, and seems to have been a village upon

the Mount of Olives sometimes reckoned as a part of Jerusalem.

2. The village over against you. Doubtless Bethphage, just mentioned. An ass tied and a colt with her. Mark and Luke tell us that no man had ever sat upon the colt. This circumstance is mentioned as showing the particular fitness of this beast for Jesus to ride when he came in formal state to Jerusalem to claim his own. Compare the fact that Jesus was buried in a tomb which had never been used before.

3. And if any man say ought unto you, ye shall say, the Lord hath need of them; and straightway he will send them. We do not need to infer that Jesus had made previous arrangements with the owner, nor that he was a disciple. Every one in the locality had doubtless heard of the resurrection of Lazarus and of the other gracious acts of Jesus. It would be very natural to grant any request he might make. The explicitness of these directions illustrates the more than human knowledge of our Lord.

4. That it might be fulfilled, etc. The circumstances of this journey did not come about by accident, but happened through the providence of God to accord with the circumstance of the Messianic prophecy in Zech. 9: 9.

5. The quotation is freely from the Septuagint version of Zechariah with a phrase added from Isaiah 62: 11. The prophecy is in regard to a Messianic king ruling in peace, after the overthrow of his enemies. Daughter of Zion is figurative for inhabitants of Jerusalem, and so symbolically representative of the people of Israel.

7. And put on them their clothes. They stripped off their outer garments and thus provided Jesus with an honorable seat. It is possible that there is a parallel incident in 2 Kings 9: 13, but that passage is a little obscure. Matthew says that they put their garments upon both animals—possibly because of their uncertainty which he would choose.

8. A very great multitude spread their garments in the way. Better, the greater part of the multitude. Comparing the accounts of the Evangelists, we see that one company of people was following Jesus, another company came from the city to meet him, and having turned about preceded him. Casting the garments in the way was a mark of distinguished honor. Others cut branches from the trees, and strawed them in the way. This was another act of devotion on the part of the enthusiastic multitude. The verb "strawed" is not in good use in modern English.

9. Hosanna to the Son of David! The word Hosanna is the reproduction of the Hebrew words הוֹשֵׁעַ נָא, meaning, Save, I pray thee, and is probably quoted from Psalm 118: 25. By this word, which is appropriately addressed to a powerful one, they ascribed kingship to Jesus, and perhaps even divinity; for this word is used in the Psalm as addressed to God. Blessed is he that cometh in the name of the Lord. A designation of the Messiah. Compare Psa. 118: 26. Hosanna in the highest! The exact meaning is somewhat in dispute, "In the highest" may refer to the place of the throne of the one addressed. The people call upon the king to exercise his divine favor from his place in the highest heavens.

10. All the city was moved, saying, Who is this? No wonder that this enthusiastic procession caused a commotion in the city. We may infer that the multitudes with Jesus were for the most part Galileans and other strangers attending the passover services, and not residents of Jerusalem.

11. This is Jesus, the prophet of Nazareth of Galilee. As the multitude had already hailed him as Messiah, we may take this statement as their answer as to identity of the Messiah; the well-known prophet of Nazareth of whom you have heard so much of late.

12. And Jesus went into the temple, etc. As to the time, see Introduction. Compare the cleansing of the temple at the beginning of our Lord's ministry. John 2: 14-16. Some have supposed that the four Evangelists are all speaking of the same incident; but in that case either John or Matthew, Mark and Luke have made a great mistake as to the date. There are no insuperable difficulties in recognizing two cleansings of the temple, even with many of the attending circumstances very similar. The traders who furnished animals for sacrifices had invaded the

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sacred precincts of the temple enclosure. The money changers were making money from the people by charging a small fee for exchanging the current money for the sacred half-shekel pieces with which the tax must be paid.

13. **It is written**, etc. The quotation is from Isa. 56: 7 and Jer. 7: 11 freely combined. It is very likely that these traders not only robbed God by the invasion of the temple, but also robbed the people by extortionate demands.

15. **The chief priests** were the heads of the different courses. **The wonderful things**. The Greek word thus translated is used only here in the New Testament. It is used to refer both to the healings mentioned in the previous verse and to the cleansing of the temple. **The children crying in the temple**, etc. These were evidently taking up the words of greeting used by their elders, and attracted by the gracious Master who was so kind to little children, were rendering him sincere homage.

16. **Hearest thou what these say?** As much as to say, Why do you not reprove them for addressing you with so much honor as Messiah? Compare Luke 19: 39, 40. Jesus defends the children and quotes Psalm 8: 2. They were rendering no more than appropriate praise to him.

17. **He lodged there**. Very likely at the home of Lazarus and his sisters.

of his wife, in 1883, when he accepted Christ as his personal Saviour, and during the following summer united with the Seventh-day Baptist church of this village, since which time he has been a faithful attendant at the religious services and a hearty supporter of the church work. For over forty years he was a member of the choir, and chorister much of that time. During the past thirty-five years he was in business here and has been appointed to offices of trust, always performing his duties faithfully and conscientiously. He was much interested in the work of the denomination, and was well posted in its affairs. The Conferences were blessed meetings to him. He had a remarkable interest in the young people, and by them he was respected and loved. Trusting in Christ, he died with no fear of death, having lived the allotted time appointed to man. Funeral services were at the home. Text—"I have fought a good fight." 2 Tim. 4: 7, 8. A. C. D. JR.

CORRECT MUSICAL EDUCATION.

An interesting and somewhat revolutionary article on the subject of musical training in general, and of children in particular, is published in a Vienna weekly (*Die Wage*). The writer, H. Geisler, is apparently a practical teacher, but he is dissatisfied with the methods that prevail, which he considers based upon a misconception of musical development as prescribed by nature. Musical activity, he says, is divided into the three categories, manual, sensual, and intellectual. Instead, now, of proceeding on the presumption that manual practice increases and develops sensual and intellectual perception, we should realize that such perception must already exist before it can be expressed by means of an instrument. Hence the ability to perform is the outcome of musical perception, not its developer. The writer says:

"Musical impressions, perceptions, and conceptions must already be present before one can call them into tone-existence on an instrument. They are not acquired by means of an instrument, but simply expressed through it. Our own musical production of a composition has this value: it renders the musical phenomena clearer to us from several points of view. Undoubtedly the piece is more deeply impressed on the mind, is better understood and held by the memory, if the learner not only hears it, but also reproduces it. But the conception must exist in the mind before it can be reproduced on an instrument, and the primitive educational instrument remains the human voice, which leaves the production of the tones to the taste of the singer. But even singing is not the real beginning; the natural order should be: hearing, singing, performing. The most thankless instrument for musical education is the piano, or, rather, all keyed instruments in general. And yet we see a foolish, one is tempted to say 'panpianoism,' sapping our entire musical life. The piano is for the 'musical' man an indispensable, priceless aid; but for primary education it is worthless and harmful; it not only does not make one musical, but, on the contrary, it gives the beginner a false view of music and depresses him. To be sure, thoughtful teachers do not fail to make occasional remarks, theoretical suggestions, in the endeavor to awaken the sense of hearing. But they refuse both to

perceive the supremacy of this sense and to allow it its just rights, and they are, moreover, handicapped by the method of teaching which rests on the presumption that the tone-sense will develop of itself in following the mechanical-technical course of study.

"To be sure, the better class of pupils in the end reach *real* music, for talent conquers all obstacles; but in the correct way they would have made more rapid progress. Does any one still believe that blind persons are blest by nature with greater musical gifts? Their ear is simply developed owing to the fact that it is not distracted from music through the sense of sight. And yet methods of teaching, as demonstrated on the technical side, have developed to remarkable perfection, and there are now no end of good teachers. They feel the neglect of the sensual and intellectual, and try to mend matters to the best of their ability.—*The Literary Digest*.

NOTICE.

The Treasurer of the General Conference would respectfully call the attention of certain churches to pages 49 and 50 of the Minutes recently published.

WILLIAM C. WHITFORD.

ALFRED, N. Y., Dec. 14, 1900.

Special Notices.

North-Western Tract Depository.

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

☞ THE Sabbath-keepers in Syracuse and others who may be in the city over the Sabbath are cordially invited to attend the Bible Class, held every Sabbath afternoon at 4 o'clock, with some one of the resident Sabbath-keepers.

☞ THE Seventh-day Baptist church of New York City holds services at the Memorial Baptist Church, Washington Square South and Thompson Street. The Sabbath-school meets at 10.45 A. M. The preaching service is at 11.30 A. M. Visiting Sabbath-keepers in the city are cordially invited to attend these services. GEO. B. SHAW, *Pastor*, 1293 Union Avenue.

☞ THE Mill Yard Seventh-day Baptist church holds regular Sabbath services in the Welsh Baptist chapel, Eldon St., London, E. C., a few steps from the Broad St. Station. Services at 3 o'clock in the afternoon. Church Secretary, C. B. Barber, address as above. Sabbath-keepers and others visiting London will be cordially welcomed.

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

☞ SABBATH LITERATURE and lectures on the Sabbath question may be secured in England by addressing the British Sabbath Society, Major T. W. Richardson, 31 Clarence Road, Wood Green, London, N.

WANTED!

A young woman able and willing to do housework; willing to be a "servant" when that is needed; and who, outside of that, would like to be treated as "one of the family." Address, SABBATH RECORDER, Plainfield, N. J.

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Minutes for the Following Years:

- CONFERENCE—1841, 1845, 1846, 1852.
- TRACT SOCIETY—1845, 1846, 1847, 1848, 1856, 1857.
- MISSIONARY SOCIETY—1845, 1846.
- PUBLISHING SOCIETY—1851, 1852, 1854, 1855, 1856, 1857, 1858.
- EDUCATION SOCIETY—1856, 1857.

MARRIAGES.

BURCH—AUSTIN—At the Seventh-day Baptist parsonage, Leonardsville, N. Y., Dec. 19, 1900, by the Rev. W. C. D. Land, James Garfield Burch, of Leonardsville, N. Y., and Miss Fannie May Austin, of Brookfield, N. Y.

GREGOIRE—HURLEY—At the home of the bride's father, Mr. L. A. Hurley, in Welton, Iowa, Dec. 19, 1900, by Rev. Geo. W. Burdick, Mr. J. Andrew Gregoire and Miss Clarissa Hurley, all of Welton.

GREEN—STILLMAN—At the Seventh-day Baptist parsonage, in Little Genesee, N. Y., Dec. 22, 1900, by pastor D. Burdette Coon, Mr Hiram Clarke Greene and Miss B. Arlounie Stillman, both of Genesee, N. Y.

HIBBARD—GREEN—At the home of the bride's father, Edgar Green, Dec. 24, 1900, by Rev. D. Burdette Coon, Mr. Archie Ellsworth Hibbard and Miss Edith Rozetta Green, both of Genesee, N. Y.

TOLBERT—PULLAN—At the home of the bride's parents, Mr. and Mrs. E. H. Pullan, in Milton, Wis., Dec. 25, 1900, Mr. Raymond B. Tolbert, acting pastor of the Seventh-day Baptist church at West Hallock, Ill., and Miss M. Louise Pullan, Rev. L. A. Platts, D. D., officiating.

DAVIS—FENNER—At the home of the bride's parents, in Louisville, Ky., May 30, 1900, by the Rev. Dr. Estil, rector of St. Paul's Episcopal church, Will K. Davis, of Milton, Wis., and Mrs. Myra H. Fenner, of Louisville.

DEATHS.

Not upon us or ours the solemn angels
Have evil wrought.
The funeral anthem is a glad evangel,
The good die not.
God calls our loved ones, but we lose not wholly
What He has given.
They live on earth in thought and deed as truly
As in His heaven. —Whittier.

MAXSON—At Portland, Conn., October 30, 1900, William Bliss Maxson, son of the late Henry and Ellen Maxson, in his 46th year.

JACKSON.—In Milton, Wis., Dec. 12, 1900, of heart failure, Mrs. Ora Goodrich Jackson, aged 32 years, 3 months and 21 days.

Mrs. Jackson was a granddaughter of the late Horace Hamilton, so long known in Milton, and in the earlier years in Alfred. While living with her parents, Mr. and Mrs. Charles Goodrich, in Kansas, she was converted and joined the Baptist church; returning to Milton some years ago, she had not changed her membership, but maintained a true Christian walk. She had been married less than one year. L. A. P.

CHAMPLIN.—At the home of his daughter, Mrs. Adolph Scholz, in West Edmeston, N. Y., Dec. 15, 1900, Orson Champlin, aged 72 years, 2 months and 1 day.

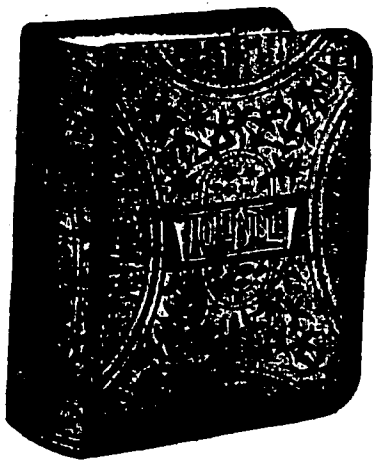
Mr. Champlin was born in West Edmeston, Oct. 14, 1828. Early in life he acknowledged the need of a Saviour, but did not become a Christian until after the death

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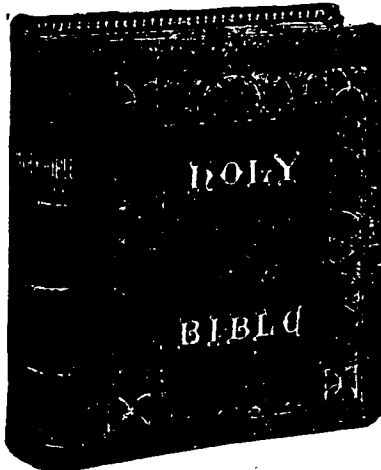
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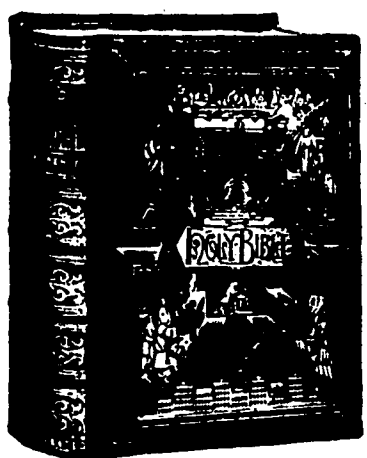
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