

# THE SABBATH RECORDER.

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### O Living God.

A Hymn for the New Century.

BY REV. LUCIUS HARRISON THAYER.



LIVING God, whose ways of old  
All human thoughts outrun,  
In awe we praise thy majesty  
For all thy centuries done.

O Living God, whose cloud and fire  
Leads on dull sons of earth,  
With thanks we own thy patient love  
That brought the soul to birth.

O Living God, who through thy Son  
The centuries new hast made,  
In hope, we face the coming years,  
Through Christ made unafraid.

O Living God, whose spirit wise  
All human skill inspires,  
Kindle our souls for Christ's new age,  
With truth's most holy fires.

O Living God, whose wondrous life  
Fills all eternity,  
Serve well thyself through us in time,  
Then let us dwell with thee.

## The Sabbath Recorder.

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

Entered as Second-Class mail matter at the Plainfield, (N. J.) Post-Office, March 12, 1895.

THE young American can hardly find historical works more important for him to read than those of Francis Parkman. Every year this becomes clearer. The fairness and thoroughness with which he discussed the causes that finally made this country Anglo-Saxon rather than French, are most remarkable. A new story of the man shows how keen was his sense of justice, even in the smallest matters. A friend met him walking one day along the street leading two street boys. He had a firm grip on their coat collars. "What in the world are you doing, Parkman?" asked his friend. "I found that Johnny here had eaten all of the apple instead of dividing with his little brother. I am going to buy another for the younger boy and make Johnny watch him while he eats it."

E. H. L.

THE dispensary system of regulating the liquor traffic, which had its birth in the South, is making steady advancement. In the rural localities of the state of Georgia, saloons are prohibited almost everywhere, under the present Local Option Law; and the Dispensary Act which is now pending in that state will restrict saloons in the counties where the influence of the city vote prevents prohibition under the Local Option Law. The success of the dispensary system in North Carolina is the basis from which these new movements are being pushed forward. Perhaps the system cannot be made successful except in comparatively rural districts, or in localities where no great cities are; but it is certainly a gain over the protection which the ordinary license system grants to the traffic.

THE late Sunday Rest Congress, held in Paris in connection with the Exposition, indicates increased desire for physical rest on Sunday, in France and elsewhere on the continent of Europe. The Congress agreed in general that the state ought to insure Sunday freedom to women and children, since they cannot protect themselves against the greed of employers. There was a strong minority which declared against general Sunday legislation, on the ground that it was an infringement on personal liberty. We are glad to note these evidences of interest in this question, although the points at issue in Europe are purely non-religious, and are in the interests of physical rest, as a means of social and commercial good. Possibly, however, through the movement there may finally come something of value to the larger question of Sabbath Reform.

AN important case has just been decided in the United States Supreme Court, which has declared the constitutionality of the Anti-Cigarette Law of Tennessee. A similar decision had been made in Iowa, but had been practically over-ruled until now. The present case in the Supreme Court grew out of the importation of cigarettes into Tennessee from North Carolina. The Tennessee dealers claimed the right to sell the separate packages of cigarettes, under the Inter-state commerce "Original Package Law." The decision declares that the basket, or packages, in which

the cigarettes are imported might be considered original packages; but that the separate packages of cigarettes cannot be thus regarded. The result of this decision is to drive a large part of the tobacco and cigarette trade out of Iowa, and it is thought that the dealers in that state are now liable for back taxes—the law imposes a tax of three hundred dollars on cigarette dealers—for the business already done. Whatever legislation or other influences may do to check the use of cigarettes should be regarded as a blessing, and devoutly to be wished for.

It is sometimes said that the tendency of Americans toward every kind of organization is excessive. Doubtless it is quite possible to kill a good cause by red tape, and to kill good men and women by membership in too many committees. But organization is the one hope of a democracy. Had the Southern soldier been as amenable to discipline as the Northern, the outcome of the war against slavery would long have been doubtful; but the brave Southerners were impatient of control, and relatively unorganized; they were an army of major generals. In his book on "The Boers in War," Mr. Howard Hillegas makes it clear that lack of organization has been the most dangerous enemy of the Boer cause. Every man in the Boer camp was a law unto himself. "His general advised or persuaded, but he did not command." When the Boer chose not to fight, he would sit in camp and smoke. If he chose to make a visit to his home at a time when his services were particularly needed at the front, no power could stop him from going home, and none dared punish him for going. He fought like a hero when he fought, but he never became that deadliest of enemies, a hero working in combinations directed by a superior intelligence.

E. H. L.

MR. MELVILLE E. STONE, of Chicago, general manager of the Associated Press, in an address before a Boston audience last week, expressed the hope that the day was dawning when the tittle-tattle of life would receive less attention in the press, and when the higher and better things of the world's history would be deemed news. Mr. Stone's position is such that his opinion on this matter may be received as authoritative. It certainly is obvious that already newspapers are dividing into two classes, the legitimate and the sensational, and that the two grow steadily farther apart. It is no longer merely a question of politics which dictates the choice a customer makes from the news-boy. The serious or the clean man buys a serious and clean paper, the frivolous or the unclean man, a frivolous or an unclean paper. And it must be acknowledged that while many papers can be sure that their audiences will relish tittle and scandal, very few can be sure that sensational news *which is false* will be welcomed by anybody. They cannot fool all their patrons all the time. After all, it is the business of the newspapers to tell the truth, and even those whose patrons wish to learn unimportant or scandalous truth have some good influence on public morals. Many a rogue fears the newspapers more than he fears the police.

E. H. L.

THE only ambition worthy of an immortal soul is the ambition to realize the purpose of God concerning us.—H. A. Johnston.

### PASTOR'S EXCHANGE.

One of the methods for improving the RECORDER which we had planned for the opening of the new year, is the establishment of a column in which pastors may exchange notes and suggestions for their benefit and the benefit of our readers. The plan would have been presented more in detail at this time, had not the editor been away from home, and so much absorbed in other duties. The plan proposed includes this request to pastors, that they will report at least one theme upon which they preach in each month, giving a skeleton of the sermon and indicating the line of thought pursued. We believe great benefit will come to pastors if they may thus look into each others libraries, and listen to each other through this exchange column in the RECORDER.

Our churches are scattered over such an extent of country that personal consultation between pastors is not easy. This exchange column that we propose will obviate that difficulty, and the benefit coming from it will be proportionate to the promptness with which each pastor responds to this invitation.

We also include in the invitation a request that pastors report to each other, through this exchange column, what books they are reading and what best suggestions they secure from such reading. This comparison of notes as to reading and the results of reading cannot fail to benefit every pastor. In saying a column, we do not mean to indicate that we will not give more than this space in any one issue, but we do not ask for full sermons. This would be less interesting and very few of them would be read entirely. Our particular object is to secure an interchange of views between pastors so that each may know what the other aims to accomplish. We believe that such a column would find many readers among those who listen to preaching, and that mutual benefit will come to the readers of the RECORDER who will thus secure glimpses of what others than their own pastors are saying and doing. We feel sure that the plan must commend itself to the pastors, and we wait for the first response, assuring our brethren in the ministry that they can thus help and strengthen the pages of the RECORDER, and extend their influence much beyond the circle of their own congregations. Who will be the first to respond? Take any one sermon of the month you choose; begin with January, 1901. Report also at least the title of every new book you read, and if you do not happen to read a new book during the month, tell what books you have read most, and what general suggestions you have obtained during that time from such reading.

### THE GREATNESS OF THE CHRISTIAN'S CALLING.

This theme is commonplace. Men often write and talk about it. This is comparatively easy; but to be thoroughly conscious of how great our calling is, as Christians, and to put that consciousness into action in connection with all Christian duties, is a far greater task; hence we must write and re-write, talk and talk again concerning this measureless greatness of our calling as followers of Christ.

It involves a steady transformation of life and character along all lines, a transformation which changes the earthly and earth-born in us to the heavenly and heaven-born,

in the service of Christ. This is a stupendous miracle: how the divine life and love, implanted by being accepted on the part of the weak and earth-born child, can change, strengthen, purify and develop the life into Christ's likeness, is a problem greater than science can solve, or theology define. And yet each Christian life, if it be what it ought to be, will expect this transformation, not instantaneous and complete, but steady, progressive and always unfolding. If we can measure things that are infinitely great, this is probably the greatest element in the Christian's calling—this being transformed.

The part we are to bear in this transformation is also one of the greatest practical questions which can come to us; how far we can aid the divine life and love in bringing about this transformation. Surely we are not to remain passive in the matter. Too many theological theories are weak and imperfect by suggesting, or teaching openly, that men are to be wholly passive and wait the choice and will of Christ in effecting that transformation. While there is some truth in this view, it is not complete, and no Christian can attain this transformation who does not feel that his choices, purposes, and determinations are a large factor in bringing about that transformation which we call Christlikeness.

Another element in the greatness of the Christian's calling is that he does and must, by profession if not in fact, represent Christ among men. What he is in the business world ought in some good degree to show the world what Christ would be as a business man. So in social life, in the work of the church and everywhere. The greatness of this feature of our calling may be seen by comparison. All agree that only a great man is fit to represent a great nation at the courts of other nations. The world has surpassing need of Christlike influence and Christlike lives, and those who profess to be followers of the divine Master must surpass all others in those characteristics and actions which will compel the attention of men and draw them to the world's Redeemer; hence it is that, viewed from any standpoint, the greatness of our calling as Christians is far beyond what we are wont to think. It is too common to feel that being a Christian means to secure personal salvation, and little if anything more. In theory, each will say that all we have noted above is demanded of every Christian; but comparatively few seem to feel this with sufficient force to seek after that greatness of character and attainment without which our calling as Christians is comparatively so weak and ineffective. The world still waits in comparative darkness where the light of Christian lives should shine forth with abundant glory, because we appreciate so little the greatness of our calling.

THE WOMAN'S SABBATH ALLIANCE.

A meeting of the Woman's National Sabbath Alliance was held early in December in the City of New York. The reports were emphatic in deploring the lack of concern concerning the Sabbath question, and the resultant dangers. It was said, "We have departed from the Book of the Law. We must be strong and very courageous and push God's work, taking for our motto, 'The Word of the Lord and courage.'" The reports also indicate that more literature

concerning the observance of Sunday and upon the general question of Sabbath-keeping has been circulated during the past year than during any previous year. The work is growing through the organization of auxiliary societies, though it has not yet extended in any great degree over the United States. One phase of the report laid much blame upon women for not standing against the rush of Sunday disregard by refusing to use Sunday for social visiting, elaborate dinners, etc. In common with similar movements, the Alliance said strong words against the Sunday newspaper, "that most impudent Sabbath desecrator." The permanent conclusion of the reports and resolutions was that publications should be increased treating the question from the physical, moral, spiritual, sociological, political, civic, home and Bible standpoints.

We are glad to commend this movement, as we have done before, not because we believe it possible to secure a sabbatic observance of Sunday, but because agitation and inquiry will help in leading women—who are, indeed, a large factor in the world's social and religious destiny—into a larger knowledge concerning the Sabbath question as a whole.

THE IMMIGRANT AS A CITIZEN.

Mr. I. R. Friedman, a young Chicago novelist whose story of "Poor People" is one of the most wholesome lately published, writes from an intimate personal observation of economic conditions in the slums of Chicago. In a recent number of the *Interior* he pleads our duty to the immigrant. He insists that if we shun and neglect the wretched foreigner whom we admit to our land, we simply encourage him to lower the standard of living among our own operatives. His reasoning is as follows:

"Many of these foreigners, paradoxically enough, come to America that they may go home and stay there. I have found hundreds that earn \$2 a day and live on ten cents—the \$1.90 representing part of the fortune which is to take them back and keep them there. Part of this evil is our own fault; it is due to lax factory and tenement laws, or rather to lax administration of strict laws. If the inspector of the state did his duty sternly and strictly, the conditions which make it possible for a man to live on ten cents a day would rapidly disappear. Overcrowded rooms, unsanitary tenements would make way for more healthful and more expensive lodgings. The danger is double and the sword is two-bladed. It is only a matter of time and circumstances when the man who can live on ten cents a day is willing to take much less than \$2 for twelve hours labor, and then the man who needs \$2 whereon to live decently must force his higher standard down. Those who come here must stay—the reasons are obvious—or they must not come at all.

But we must do our share to keep them here. Who can blame a guest welcomed at the door and snubbed in the parlor for wishing to see how the house looks on the outside? A Hungarian saloonkeeper, not a bad fellow by any means, whose thrift in dimes acquired him many dollars, complained to me of his homesickness, and his eagerness to dispose of his business and return to Hungary.

"And why?" asked I.

"I am lonely here," he answered, "I long to see my own country again, to hear my own

tongue spoken. I am a foreigner here. I am looked down on."

There is an element in America, and a large element, who scorn to meet all who can not speak English on a ground of equality. They are foreigners, they cannot speak English; they cannot twist their tongues as ungrammatically as their denunciators can—there is no virtue among these strange peoples! Now this Hungarian was a good citizen; he did what Steven Douglas wished his own sons to do; he obeyed the laws and he upheld the constitution; and besides that he had civic virtues not nominated in the bond. Yet he was shunned. Upon whom is the blame of his return?"

CHRIST AS OUR MORAL IDEAL.

The RECORDER has spoken often concerning the larger conception of Christ and his relation to our individual life which makes him the moral and ethical ideal character. Many people accept this thought, theoretically, without ever attempting to make a practical application of it to their own lives. They say Christ is the one perfect ideal man. That is well. But the true conception of duty and privilege compels the addition: "I, therefore, am to make him my model, and according to his character the ideal is to be builded for my own."

There is an universal law that, consciously or unconsciously, we build after ideals in everything. In saying "ideal" we mean what is usually expressed by the word example, and yet much more than is implied in the superficial thought of an example; that is imperfect, since it implies acting as someone else acts, while the real thought is being what someone else is, in order that we may act as someone else acts. At this point much has been lost by insistence upon the divinity of Christ, in such a way as to lift him so high that his followers have no hope of being like him. To overcome this difficulty we need to think of him more as a man, "tempted in all points like as we are, yet without sin." When we speak of Christ as knowing our trials, and having passed through such temptations as we do, it is too often an abstract conception which does not take hold upon our lives nor bring the conviction that we may really enter into his life and become in an increasing degree like him. We often sing:

"Just and holy is thy name,  
I am all unrighteousness;  
Vile and full of sin I am,  
Thou art full of truth and grace."

Too many of us are content with having sung, without rising to the idea that salvation in Christ means freedom from this all unrighteousness, and that it means we are to grow into his absolute likeness, so that we will gladly do that which he did, in so far as his actions or teaching may touch our own lives. What is needed above all else is the belief that in saving men, Christ, through all agencies, including the indwelling of the Holy Spirit, proposes to make his followers like himself, in such degree that they will really pattern their lives after his.

The imperfect notion that conversion consists merely in passing through certain emotional experiences, has had not a little to do with keeping so many content with the low ideals which practically tell us that though Christ is a model character, we cannot in any actual or appreciable sense be like him; that all we can possibly do is to seek forgiveness

for our sins and depend upon divine love to carry us into salvation, as a helpless child is carried in the arms of a nurse or parent. What we need is to believe that Jesus, the Perfect Pattern, is our individual Friend and Helper, our Redeemer, and that his actual love and help for us is constantly seeking to develop in us so much of the divine life as will enable us to approach, however imperfectly at first, the actual life which he lived as a man among men. Seen from this standpoint, the Christian naturally asks what Christ would do in the given circumstances which surround his life, believing that so much of the Christ-life will be granted him as is needful to enable him to do under those circumstances what Christ would do. The Christian has a double motive for effort, faith and up-reaching. Indeed, the substance of all we would be glad to teach in this editorial is found in the child's reply when she was asked what it was to be a Christian, and said: "To be just such a little girl as Jesus Christ would be if he lived at our house."

#### IOWA FIELD.

To the Editor of THE SABBATH RECORDER:

Beginning from where I left off in my last letter to you, relative to my trip through Iowa, I find from memoranda as follows:

From Calamus I returned to Welton for Sabbath services, beginning with a praise service Sixth-day evening, and indeed it was a refreshing season in the Lord. The inclement weather prevented the large attendance usual at Sabbath service, but those who attended the Sabbath-school, and following services throughout the day, felt fully compensated for their sacrifice made.

Some calls not reached in the preceding visit of September were made, and the continued trip caused our departure on an evening train for Delmar Junction, stopping over night with Charles Hurley and family, former members of the Welton church. Their two young sons elicited our warmest sympathy for Sabbath-keeping young people, associations and influence to strengthen and develop the seeds of truth already sown in their minds.

The following night found me at Mr. I. Kramer's home in Marion, one of the ministers in the Marion Sabbath-keeping church of God, and which subscribed liberally for the Iowa work.

The next day was spent at Cedar Rapids and Shellsburg, visiting our lone ones, encouraging and giving them the God-speed of the church, for which many expressions of gratefulness was given. Returning to Marion for Sabbath service the following day, in which ministers Kramer and Mentzer assisted; a drive out in the country after services of the day, and a very pleasant interview at Mr. Frank Mentzer's, followed by a longer drive and several calls the following day upon aged and infirm ones, closed the Marion stop.

At Cedar Rapids we found Mr. Henry Sneekloth's family, whose wife was a member of the Garwin church, and we realized the comparative ease in serving our Master with church advantages and associations to strengthen us as compared with those away from any such, amid the throng and bustle of a "city life."

From Cedar Rapids we reached Garwin the third week out, and was glad to meet the friends again. Our stopping place was at

Mr. John Morrow's, where, with the Ladies' Quartet, during the summer months we were made to feel so welcome, and the work of the summer manifested itself by the hearty welcome of the old soldiers of Zion and many others who had, been reached or touched by our summer's efforts. All hoped our visit would be prolonged, and many came out to the Sabbath services; and the young ladies who were baptized during our Quartet work showed development and consecration in filling places in church work to which they had been called. A plan to repair the parsonage and erect the bell on the church was being pushed, which was co-operated in by some of the leading business men, and ere another fall, if nothing happens, a renovated parsonage and a Sabbath bell will cheer the hearts of the church and give new life and zeal. Sabbath services have been kept up regularly, and the Young People's Society held when necessary in the homes of those who could not, from illness, attend them at the church. The Sabbath service was exceedingly pleasant, every member present testifying in conference-meeting to an increased interest in the work of the church, and willing to do anything to advance the honor of God by standing for his day and truth before a gainsaying world. All had been blessed in an abundant harvest, and aside from the local interests we trust to hear of many shares taken in the evangelism and industrial work in Africa.

Visiting some of our people whom we were unable to see during the summer campaign, we left for Shellsburg, St. Anthony and Zearing. Sister Babcock, of Shellsburg, had accompanied her son to his home in Nebraska, and others whom we made much effort to see were not at home.

We found at State Centre Mr. and Mrs. Hutton, of the Garwin church, who were trying to teach the Sabbath truth to their neighbors, and the opposers, either in or out of the pulpit, found some posing questions from Sister Hutton. Life with her was too short for argument, but questions that she plied would take more than a life-time for reply, short of conceding to truth of Seventh-day worship instead of First-day holidayism.

Grand Junction was our next stopping place; arriving in the evening after an eighteen-mile drive over rough roads and a sharp northwest wind, we very much enjoyed a night's rest with Brother Bert Saunder's family.

The next morning we went south to Rippey, to visit Mrs. O. Hull, and found them with a family of three children, the eldest a bright young man already defending the Sabbath, and who, in the near future, if the plans of the parents succeed, will be a Miltonite with college colors and college tactics to enjoy. Oh, how the church covets the young men and women of her own flesh and blood, and while it means sacrifice of friends and money too many times to parents, the development and uplift which it brings to the youth amply repays it. Mr. and Mrs. Hull appreciated the care of the church for her scattered ones, and donated liberally to help the work.

Returning by evening train through Grand Junction north to Paton, tired and feeling the effects of the long drive, Bro. Hurley Babcock and wife made me feel that we were at home and we enjoyed the rest very much. Bro. Babcock, recently of Gowry, had moved

his printing-office and family to Paton; accused of leaving Gowry because of more addition to the saloon element, and which he did not deny. He did not feel disposed to cater to the saloons and left them, to find double the patronage in Paton, and the "rummys" heard a sound among the tree-tops from his paper that had a Seventh-day Baptist ring in it the next day.

We went to Dana to visit the family of B. C. Babcock and sons; the latter was in Wisconsin looking at land to purchase for a farm, which, if obtained, would cause the removal of another family from Grand Junction church, which we regret to say is hardly intact, although there has been no church-meeting to pronounce it thus. It was the general feeling of the members to hold a Sabbath-school at one of the private families. Bro. McWilliams has sold his farm, and had a personal property sale the day I was there, preparing to move to Milton, and Bro. Wells was ready at any time to sell his farm to move to Nortonville, thus weakening the force so much as to be unable to keep up the organic body. The Sabbath services at Grand Junction were well attended, some coming six miles, and over very rough roads and facing a cold, raw wind. None felt disposed to willingly yield their hold, but could not do very much outside of family service. Names were given us to which we wrote, but receiving no response, adjudged them from home.

In Des Moines we hunted for a young man nearly three-fourths of a day, and also at Dow City, but at both places were disappointed. Arriving at Davenport, Mrs. Sarah Arrington and daughter met me, and there we found some young people inculcated with, and defenders of, the Sabbath-day, but away from church associations and privileges, and in a large city of evil influences and habits.

In the homes removed from Seventh-day Baptist churches expressions was invariably made of regret to be thus situated, and of gladness to be remembered; and in the isolated homes, where the RECORDER was read, a closer touch and stronger faith and practice and a familiarity with the general work was exhibited. Eight in number of young men and women promised to uphold the Sabbath through thick and thin, and keep it wherever they would be. One person who had always been, and was still, a member of the Congregational church, wrote for an interview, which I gave her. She had been impressed that the Sabbath-day was the seventh instead of the first, and after giving her my own experience, I called her attention to several passages of Scripture, and left her the leaflets, "Pro and Con," "Why I am a Seventh-day Baptist," and "Amending God's Law," all of which she promised to read and comply with, if satisfied.

As soon as the Garwin parsonage and church is repaired, as desired, the pastor serving it, with the pastor in Welton, could care for the scattered ones easily, and much good accomplished, and victories won for Christ and the Sabbath.

I was on the field nearly five weeks, preaching eleven sermons, seventy-seven calls, distributed four hundred and forty-eight pages of tracts, and held thirty-two prayer services. Although it was my first trip, and my first entrance into many homes, the comradeship of holding up God's law, though standing alone, has begotten a love and friendship which will never be forgotten.

M. G. TOWNSEND.

EDUCATION—WAYS AND MEANS.

BY CORLISS F. RANDOLPH.

Read before the Yearly Meeting of the New York City and New Jersey churches, at New York City, November, 1900.

There are three agencies through which one may obtain an education. They are the public school system, the college, and what we may class as "other means." The public school system is of course open to every one who falls within its circumference; and the facilities which it offers range all the way from the ungraded district school of the country, through a fair graded school of the small village up to the well graded and highly efficient systems of the large cities, which offer not only the kindergarten, primary and grammar school work, but high school courses as well, and in a few instances college courses also.

For myself, I have stood for a good many years unreservedly in favor of a college course; and the ability in ninety-nine cases out of a hundred to acquire a college education is measured, in its last analysis, by the determination of the individual concerned.

At the present time, there is running in the *Outlook*, a series of papers, entitled, "Up From Slavery," which record the ambitions and struggles of one of the humblest and most poverty-stricken boys which the condition of slavery in this country ever produced. But an inflexible determination and an indomitable will were his, and he persevered to such good effect that he has become, not only the leading representative of his race in the United States, but the chief exponent of industrial education in this country. Of him, General Armstrong, for many years President of Hampton Institute, said that, if that institution had done nothing more than to produce Booker T. Washington, that fact alone would have justified its existence.

In the current (November) number of the *Century Magazine* appears the first paper of a serial biography of Daniel Webster, in which are recorded the longings, the discouragements, and the heroic struggle made by himself and his father to secure a college education for the future defender and expounder of the Constitution of our National Government. If our young men and young women would form for themselves an unswerving determination to possess a college education, and make their lives yield to that determination, at whatever cost, save that of health and conscience, few, indeed, would be the cases to be recorded of ignoble failure. The mountain path would often be found to be steep and rugged, and here and there would be found footholds, far apart and slight, but, after all, sufficient for desperation to enable the climber finally to reach the coveted height.

The term "other means," like charity, covers a multitude of things. In these days of modern book-making there is no good reason why the best thought, together with the best culture and the greatest inspirations of the world, may not become the property of any and every one who cares to possess them. Nor is it by any means the great number of books which give wealth and power to the mind, but a few of the very best, the contents of which are thoroughly digested and made a part of the reader's mental, moral and spiritual muscle and sinew. Only a very few years ago, Charles A. Dana, recognized as one of the best newspaper editors which

this country has ever produced, in addressing an audience of college students on the qualifications of a newspaper man, said that the man who had not only become well acquainted with them, but had thoroughly mastered and made his own the great masterpieces of the world's literature, could be trusted to edit a newspaper.

Again, one's own business or profession, together with its cognate and correlated subjects, give unbounded opportunities for the acquisition of strictly utilitarian knowledge as well as true culture. The farmer, for example, in order to be successful, must have a certain knowledge of botany, geology, chemistry, meteorology, entomology, physics, and the laws which govern the origin and development of species, to say nothing of the laws of supply and demand, and the general intelligence which enables him to transact the necessary business incident to his calling, and to make him an intelligent and useful citizen. He may never stop to differentiate the several subjects mentioned or suggested here, and he may never think of calling them by these names. That doesn't matter. He must possess the knowledge, and he alone may lay down the lines of its circumference. The same is true of any other calling, whether it be that of the day laborer, the clerk, the mechanic, or the professional man.

Then there is contact, or personal acquaintance, with men; men who are good and noble, men who are cultivated, men skilled in their respective occupations. In short, an acquaintance with mankind, which gives one a true and undistorted view of the relation of man to man, an acquaintance which elicits and calls into being that true human sympathy, which is a part of every normal man and woman; an acquaintance with nature such as will give one a correct understanding of its purposes and functions, and the relation of one part to another. In short, as a means of education, there may be included anything and everything which will cause man or woman to stand forth physically, mentally, morally and spiritually, nearer the highest type of human perfection, as revealed by Him in whom is embodied the Mystery of the Ages.

AN ELECTRIC DIET.

The notion of fattening pigs by electricity is at all events novel, and if the inventor of the process be not disappointed, the idea will yet be applied to other animals, and even to human beings. To Dr. W. J. Herdman, of the Medical Faculty of the University of Michigan, the world owes this discovery, which is to the effect that the galvanic current promotes the growth of tissue—that is to say, the increase of flesh. It had previously been ascertained that plants develop more rapidly under the electric stimulus, and there was no obvious reason why animals should not be equally responsive to it.

Hence the idea of Dr. Herdman, which promises well, though its application cannot as yet be said to have passed beyond the experimental stage.

The Doctor, for the sake of convenience, began his experiments with guinea-pigs, half a dozen of which he put in each of two cages, taking care that they should all be of exactly the same age, so as to make the conditions of the trial as free from flaw as possible. Around one of the cages he strung several

wires, through which a current of electricity was kept passing night and day, while nothing of the kind was done with the other cage. Meanwhile, for a stated period, the animals in both cages were fed with a precisely equal quantity of provender of the same kind, so that there should be no advantage in this respect on either side. As a result, it was found that the guinea-pigs that lived in an electric environment gained in weight during a measured time ten per cent more than those in a non-electric cage.

Doctor Herdman is confident that ordinary pigs, if subjected to ordinary treatment, would exhibit like results. He proposes to build suitably-wired pens, and to furnish the growing swine with regular supplies of electricity, much in the same way as was done with the guinea-pigs.

Nobody can say what may be the final influence of this new discovery upon the packing trade, or whether the "electric bacon" of the future may not command a special price in the market. The imagination extends the application of Dr. Herdman's discovery to almost any lengths. Why may not the day come when every cow in her stall may have her private wire? And electricity is good for pigs, it may serve to fatten babies, or even grown persons who are desirous of increasing their aviridupois, and thus most interesting possibilities for the improvement of the human physique are opened up.—*Saturday Evening Post*.

CHINESE MOTHER GOOSE RHYMES.

A recent volume bearing the title, *Chinese Mother Goose Rhymes*, published by Fleming H. Revell Company, New York and Chicago, is a curious revelation of the likenesses and differences which exist in the folk-lore of different parts of the world.

The Chinese mother caresses her baby's pink fingers and toes quite as an Anglo-Saxon mother does, and like her makes a nonsense rhyme about them for the child. The American mother says:

This little pig went to market,  
This little pig stayed at home;  
This little pig had some roast beef,  
This little pig had none;  
This little pig cried, "Oh, dear me,  
I can't find my way home."

The Chinese mother says:

This little cow eats grass,  
This little cow eats hay,  
This little cow drinks water,  
This little cow runs away,  
This little cow does nothing  
But just lie down all day;  
We'll whip her.

But the sad distance between certain Chinese customs and the corresponding Anglo-Saxon ones, is also illustrated by the Mother Goose rhymes of the Chinese. The American mother is content to let her child be a child, in the happy assurance that when the baby girl grows to womanhood life need be no harder for her than it is for a man. But the Chinese mother borrows trouble from the beginning, and even in nursery rhymes warns the baby girl that her husband will not trust her or treat her as an equal. In many parts of China the girl's feet are still bound and made useless, in order that she may not run away from her husband's house. And the Chinese song goes:

"There was a little girl  
Who run upon the street,  
She took rice and changed it  
For good things to eat.

"Her mother lost control of her,  
Until she bound her feet;  
But now she's as good a girl,  
As you will ever meet."

E. H. L.

## Missions.

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

AFTER our visit to the Little Prairie church, we went to Wynne, Cross Co., Ark. The journey was on Christmas day. They keep Christmas in Arkansas very much as we celebrate the Fourth of July, by firing guns and anvils, and fireworks in the evening. Much bad whisky is imbibed, and there is a great deal of drunkenness. It seemed very strange to us to see Christmas celebrated in that way. What would the Master say if he were now on earth and should see the day on which so many believe he was born, but do not know it to be a fact, observed in such a manner? We took the train at DeWitt for Stuttgart, twenty-five miles distant, and were two hours making it—twelve and a half miles per hour—after stopping twice to repair the engine, and twice to drive sheep and cattle off the track. However, that railroad is only a local affair, and much better it is than a stage route. Five hours waiting in Stuttgart for the Cotton Belt train to take us to Wynne was how part of Christmas was spent. Arrived at Wynne at seven o'clock in the evening, and staid the night at the Tennessee House. Started next morning at about 9 o'clock, on foot, to go to our little church some five miles in the country. After a walk of a mile, Eld. W. H. Godsey met us and we rode the rest of the journey. Two days were spent with our people, preaching one evening at a school-house and one evening at the house of Bro. Godsey. One of the days was very rainy, preventing us in visiting some of the people. The roads became muddy, and a cold wave made a change in the weather. On Sixth-day morning Bro. Godsey brought us to Wynne Junction, where we took the train to Hydrick to visit the Crowley's Ridge church. Bro. R. J. Ellis met us and took us to his house, about three miles from the station. Here we found a hearty welcome and kind hospitality, as we found everywhere. In the evening, preaching service was held in the house of Bro. Ellis, and there was a good attendance. Sabbath morning the ground was frozen and the weather quite cold for that country. Service was held in a neighboring school-house. Our people came out generally; but a few of the First-day people in attendance. The school-house was so cold in the afternoon that the preaching service was held in the house of Bro. William Shannon. Our people enjoyed these meetings very much. As the Secretary was to take the train for home Sabbath night, there was no service. Bro. Randolph remained there and preached Sunday morning and evening, and was to return to his home Monday morning. The two churches of Wynne and Crowley's Ridge have some twenty members. There are more than that number of Sabbath-keepers. These two churches should unite in calling a missionary pastor, and have regular preaching and pastoral labor. The Secretary arrived home New Years. More anon about the South-Western field.

OF all the evidences of Christianity that have smitten unbelief between the eyes, the study of missions is the greatest.—A. T. Pearson.

THE greatest foes of missions are prejudice and indifference, and ignorance is the mother of them both.—S. Earl Taylor.

### FROM DR. SUTPHEN TO DR. HILLIS.

(From the Interior of December 13, 1900.)

[The following letter from Dr. Paul F. Sutphen, of Cleveland, to Dr. Newell Dwight Hillis, of Brooklyn, came to our knowledge and we requested and obtained permission from the writer to publish it. Not written for the public it is the confidential outpouring of the heart of one distinguished and devoted minister to another. The reader will thus obtain an inside view of the thoughts of observant and consecrated men as they look over the present spiritual situation. It is printed without omission or change.]

*My Dear Dr. Hillis:*—Your very kind letter is greatly appreciated, especially when I know your hands are so very full. I beg that you will be assured of my warmest thanks. I confess that the situation throughout the church to me appears extremely grave. You have well expressed it in saying that "parents are living on the spiritual inheritance of their fathers, and the children are drifting away." I have been pondering these matters for many months, and it seems to me that the drift toward practical Paganism is such that all ministers of religion should bestir themselves for a remedy. I have absolute faith in the final triumph of Christianity, but there was a frightful lapse between the Apostolic age and the period of the Reformation, and there may be disaster again. It does not matter much what has caused the present conditions; they are here. The new generation seems have to cut loose from nearly all the traditions of the past, not merely theological, but religious. Every barrier between a godly and a materialistic life seems to be going down. To my thought, practical, as distinguished from philosophic materialism, is sweeping through our churches. The philosophy of the Rubaiyat is coming to be the philosophy of life. Religion is degenerating into mere ethics and humanitarianism. I do not belittle these, but they are surely not religion although comprehended in it. The touch of God on human life, the consciousness of the divine presence, the sense of sin and of the divine help seem to be among the things that are passing away. The remedy certainly does not lie in the Old Theology. I doubt if it lies in the New. Myself a disciple of the latter, I do not think that it possesses any more than the old, the power to regenerate society or save religion from wreck. I believe you are right in saying that "perhaps we are paying for the sins of the fathers who have emphasized philosophy and theology, and in the reaction men are simply not interested in religion." We certainly cannot live on that old theology and philosophy any longer. There will be more and more a reaction from it. But a new theology, though indispensable to the church, will not, I think, do the work of saving either the church or the society from the present drift. We are up against the spirit of commercialism, the "eat and drink, for to-morrow we die" spirit. I am satisfied that whether we occupy the standpoint of the old or new theology, no theology is going to have much weight with the masses of men. They are tired of all phases of the business, and while we preach "about it, and about," they go their ways to their farms and to their merchandise, as the only things that seem to them tangible and reliable.

Probably what the church has been starving for is religion, the apprehension of a living God, who is here as much as he was in Abraham's time, or Paul's. Men need as much now as in Jonathan Edwards' time to

feel the overwhelming calamity of sin in their own lives. It is just as bad now as it was then, and it is just as damning, and men are just as obtuse with regard to it. I don't know what will happen to impenitent sinners in the next world, but I know what is happening to them in this in the paralyzing of spiritual perception and in what looks to me like the atrophying of the soul. Jonathan Edwards with his flaming hell had no more terrible consequence to declare than that. There are enough eternal and unchangeable facts of religion to bring to bear upon the consciences and lives of men, facts, too, which are indisputable by any theology, old or new, to cause men to cry out "What must we do to be saved?"

It seems to me that the people have been drifting away from religion because they have not been able to find any. We have not been strongly calling upon them to come back to God; we have not been making them feel their terrible need of him; we have not been depicting sin and its consequences as they are; we have not been emphasizing the need of genuine communion with an ever-living Christ. We have been going back to the past, "original autographs," and what not other real or alleged documents and dogmas, and we have been creating new ones to take the place of the old, and have been offering all this stuff for the Bread of Life. One would think God is dead, and Christ still lying in his sepulcher, and the Holy Spirit a figure of ancient speech.

You see how I have run on, taking your time to no purpose. Perhaps I am all wrong. I certainly am not criticising the new theology. I stand with it and for it. We must have new tools in our hands. But I do not believe the tools, useful to the workmen, are what the people are greatly interested in. They want the product of the tools. We have been talking about the tools and telling the people how much better they are than the old. And the conservatives have been doing the same, and showing how much better the old are than the new. And the people meantime have said to themselves, "Let us eat and drink, for to-morrow we die." I believe there has never been a day during all these years of theological controversy when there have not been enough great undeniable truths of religion which might have been preached with overwhelming positiveness by liberal men, to have prevented the present drift toward godlessness; and the conservatives could have found them too. In the final analysis the cardinal facts of religion are the same with both schools. If all of us had confined ourselves to religion in our preaching or teaching, and had fought our theological battles elsewhere than before the people, I think the church would be a more Godly institution to-day. I like your Lakewood suggestion. Will you not move in the matter and seek to get such a number of men to come together to consider the state of the church? Faithfully yours,

PAUL F. SUTPHEN.

CLEVELAND, Ohio.

### 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.

## Woman's Work.

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

### COMFORT ONE ANOTHER.

(Contributed by a Shut-in.)

#### Comfort one another!

For the way is growing dreary,  
The feet are often weary,  
And the heart is very sad.  
There is a heavy burden-bearing,  
When it seems that none are caring,  
And we half forget that ever we were glad.

#### Comfort one another:

With the hand clasp close and tender,  
With the sweetness love can render,  
And looks of friendly eyes,  
Do not wait with grace unspoken,  
While life's daily bread is broken,  
Gentle speech is oft like manna from the skies.

#### Comfort one another:

There are words of music ringing  
Down the ages, sweet as singing  
Of the happy choirs above;  
Ransomed saint and mighty angel  
Lift the grand, deep voiced evangel  
Where forever they are praising the eternal love.

#### Comfort one another:

By the hope of Him who sought us  
In our peril—Him who bought us,  
Paying with His precious blood;  
By the faith that will not alter,  
Trusting strength that will not falter,  
Leaning on the One divinely good.

#### Comfort one another:

Let the grave-gloom lie beyond you,  
While the Spirit's words remind you  
Of the home beyond the tomb!  
Where no more is pain or parting,  
Fever's flush to tear-drop starting,  
But the presence of the Lord, and for all his people room.  
—Independent.

We are glad to be able to give to our readers this week an article from the pen of Dr. Rosa W. Palmberg, that was published in the November issue of *Woman's Work in the Far East*. This interesting little magazine is published in Shanghai, and is devoted to the work of women in China.

Words from one who has passed into the beyond always carry with them an added weight. So the few words from Dr. Swinney that appear in this issue may suggest help and encouragement to the anxious mothers she had in mind. Her kind heart was ever reaching out to someone in distress.

### SEVENTH-DAY BAPTIST MEDICAL WORK.

BY ROSA W. PALMBERG, M. D., SHANGHAI.

The medical work in connection with the Seventh-day Baptist Mission of Shanghai was commenced by Dr. Ella F. Swinney in 1883. Ten years later the A. E. Main hospital was built. After this the work was much interrupted by Dr. Swinney's sickness and return to America. Since that time it has been carried on by her successor with a varying degree of success.

Lately it has been gradually growing; the number of visits to the dispensary during the past year amounting to over seven thousand. It cannot be called a large work; still patients often come from great distances, hear the story of the gospel, and return to their homes. Who knows when the seed sown may spring into life and bear fruit? Several additions have been made to the church through this branch of the work. It is truly one great way of gaining the hearts of the people, although not the only one.

For instance, on a country trip a man, who came with a sick friend, picked up a little religious paper in which he read something about the "round earth." Being of a combative nature he immediately expressed his contempt for any one who would say the earth was round. "What is its shape, then?" I asked. He answered: "All Chinese know

that the earth is square and heaven is round!" There happened to be a spinning wheel in the room, and using this to illustrate, I explained to him all the proofs of the rotundity of the earth. Much surprised, he acknowledged, however, that I was right, and seemed much pleased with his new bit of information. He immediately took up the paper again and became much interested in it. In his case all he saw done for the sick did not impress him or take away his prejudice so much as that bit of knowledge gained.

In common with the experience of all medical missionaries, we come to know of sadness and sorrow, such as are not often met with by other workers. Sometimes we are able to help them by human means, but very often there is nothing but the knowledge of the love of Christ that can relieve.

I remember a man who came to us during the past year, from a town thirty miles distant. He was almost wholly blind. When asked what had so injured his eyes, he answered that it was constant weeping, as he had in one year been obliged to "buy six coffins." Not exactly understanding his meaning, he explained that all of his family had died within the year, and he only wished he might die, too. He was a strong man, and it was pitiful to see him so hopeless. A wealthy neighbor had kindly paid his fare on the boat that brought him to us. Our hearts went out in sympathy toward him, and we told him of the light of the world and the One who was able to comfort him if he would only believe. We taught him a simple prayer that he might know how to pray, telling him he might add any other petitions of his own. We also gave him a little tract, which he said his neighbor would read to him. Some time afterwards he returned, seeming much more cheerful, and his first words were, not of his eyes, but asking if we would listen and see if he remembered the little prayer correctly. To our surprise he had the meaning perfectly, although there was a slight change in the wording of it. He said he was much happier, could see a little, and prayed to God every day to save him. After further talk he left us, and we have not seen him since. One woman continued coming some time after her disease was cured that she might listen to the Bible-woman's explanation of the Scriptures, saying that there was much quarreling in her home, and here she found peace and that which helped her to be quiet and happy in the midst of strife and unhappiness. A year ago a young woman came to me asking me to treat her husband, who was insane. I gave her some medicine, but told her at the same time that it was doubtful if I could cure him. But I told her also of the great Physician and his omnipotence and that, if she would confess her sins and call upon him for help, he was merciful, and had promised to hear our prayers.

When she next came it was vacation time, and I was away. A Chinese doctor offered to cure her husband for sixty dollars if he would go and live in the doctor's home. She let him go, but visiting him a month later found him much worse, and also badly treated, which decided her to bring him back home. Then she determined just to take my advice and ask the Lord to heal him. Not long after she came again to see me, bringing her little child for treatment, and she told me all about her husband, and exclaimed, "and the Lord

heard my prayer and my husband's mind is restored." She went on to say that she promised the Lord she would be his disciple, and she now wanted to become a probationer. After a short time her husband followed her in this step, and now they are, so far as we know, an earnest Christian family. We thank the Lord for the many encouragements he gives us, and desire to use more fully every power to serve him.

### A WORD FROM DR. SWINNEY.

This article Dr. Swinney dictated in a whisper, at two or three sittings, when she was feeling a little stronger than usual, for the exertion tired her exceedingly. Every word seems precious because of the beautiful spirit that prompted it. She had several other topics in mind, and wanted to write next on Missions, but her frail body was too weak to carry out the purposes of her great, loving heart. It was a joy to be with her, she was so patient, so resigned to the will of God, so filled with gratitude for all her blessings, and had such a simple, child-like faith.

MARIE S. WILLIAMS.

A frail child in the house is a grave responsibility, and every effort should be made for the improvement of the physical condition as a basis for future strength and usefulness.

Frail children should be warmly dressed, and, in suitable weather, allowed to play in the open air. Neither house-decoration nor fine clothes are of importance compared with the health of the child, and if the child continues weakly the mother should make every effort to take him to the mountains and allow him to roll and play freely. A change of air and surroundings often proves helpful.

If the mother gives the child some little tasks to do, she should not allow his aches and pains to excuse him from fulfilling them. Children are very cunning, and soon find if any little plea will excuse them from their duties. By taking small tasks, and persevering in them, many have grown stronger and better able to do their part in the world. The world wants nothing to do with headaches and backaches. It wants its work, however small, done well and promptly.

As was said in the beginning, a frail child is a great responsibility in the home, and these few lines are written with the hope of helping mothers who have such burdens. It is important that they take time to study the Bible and often take the burden to the Lord in prayer, asking for extra wisdom and strength. At the same time let them look about for all the helps they can find. There are, now, many books and periodicals on child culture to be had.

Some mothers have come grandly through their years of trial, and they, and those under their care, have proved to be the sweetest and gentlest workers. May those who read these lines strive earnestly, and finally be among those who have thus triumphed.

ELLA F. SWINNEY.

Dictated to Mrs. Williams.

### "SHE BEING DEAD, YET SPEAKETH."

I have been reading again our dear departed Dr. Swinney's last message to us (in the RECORDER of Nov. 19), so full of tenderness and love for the unfortunate, the sick, the sinning, the class of unfortunates who are dependent on their keepers for proper food and care, and there comes to me a great longing that her last call to us may be heeded, and that God may stir the heart of "some of our noble women" to inaugurate a work of reform in the lines indicated.

Kindness will work for the reformation of

criminals, while harsh treatment hardens the heart of the offender so that it is closed to the appeals of those who would bring the gospel of love to heal the wounds that sin has made. Who will take the lead in this truly Christlike work? We ask the question, and bring this matter before the readers of the RECORDER again, hoping to awaken still deeper interest in the subject.

MRS. C. M. LEWIS.

#### RESOLUTIONS OF RESPECT.

WHEREAS, In the providence of God, our beloved sister Dr. Ella F. Swinney, has been called from her life of active, loving service to her reward on high.

Resolved, That the Woman's Missionary Society of Nortonville, Kansas, do sincerely unite with our missionaries in China, the Missionary Board and our sister churches, in deep sorrow of heart, for the great loss we have sustained; but while we mourn our loss, we rejoice and thank God that through him she was able to accomplish so much during her life.

Resolved, That her consecrated, self-sacrificing life should stimulate us to more devotion and zeal, both in our foreign fields and in the salvation of souls around us, realizing that the Master has need of earnest, faithful workers in his service.

Resolved, That we earnestly recommend to our young people, our sister's devotion to her cherished mission, by overcoming patiently every obstacle, her zeal in every good work, and her kindness of heart for all, as well worthy of their imitation, and our prayer shall be that some among them may be led to follow her noble example, and take up the work that she has been called to lay down.

Resolved, That a copy of these resolutions be sent to the Woman's Page in the SABBATH RECORDER for publication.

MRS. S. TOMLINSON,  
MRS. FANNY HILLS, } Com  
MRS. S. E. BABCOCK, }

#### FOR MORE THAN TEN MINUTES.

BY DORCAS DARE.

"He asked queer questions, didn't he?"

"I should think so! I wonder if anybody will remember them for more than ten minutes."

Mrs. Hastings and Mrs. Hunt were returning from church. They had been listening to a noted preacher. Both had liked him. They had exchanged expressive glances from time to time, as different points of the discourse impressed them forcibly. They would have liked to speak—to say, "There is Mr. John Brewster! How I would like to know what he thinks of that!"

They did speak of him when the benediction had been pronounced.

"Remember more than ten minutes?" Oh yes, I guess so."

"I hope so," said Mrs. Hunt, "I hope I will."

"I know I will!" replied Mrs. Hastings, confidently, "for John will talk it all over when we are eating dinner. He'll be sure to."

Mrs. Hunt took her Bible, when she reached the room which she rented from Mrs. Hastings, and read the verses which had been the text. She sat still and thought about their meaning for a long time. It seemed clearer to her than ever before.

Suddenly, the questions which she had instantly applied to Mr. John Brewster returned to her mind. "Of what value are you to your city or town or community? Do you give back to it, in your time and thought and service, any of the wealth you are getting from it? Do you give any of your time to promote honesty in your city's affairs? Do you endeavor to get the best men elected? Or, do you go home and count up your gains, and say: 'Oh, I can't be bothered. The city must run itself!'"

"It hit him!" she said, "He's the richest man in the city, and he never does a single thing to make it a better city. He never thinks of anything but his money and how to squeeze it out of people."

Mrs. Hunt was a widow. Mr. John Brewster's name was a familiar one. For ten years she had worked in his department store. She received from him a salary, which by the utmost economy, paid for her room rent, her food and her clothes.

"Yes," she said, bitterly, "he squeezes it out of people. He squeezes it out of me. Not a cent do I have for any little pleasures, not a cent to give away. I work all day, eat just enough to keep life in me, buy only clothes enough to keep me presentable, and have not a cent left at the end of the year. 'Of what value!' He is of no value at all! He is only a money-getter!"

She burst into tears as she spoke. "He gives nothing, and because he pays his clerks so poorly they can give nothing. They are too tired to give themselves, and they can't give money. Not a cent, unless I deny myself my dinners, for anybody. Well," with a despairing sob, "God knows how gladly I would give, if I could."

She opened her Bible again and read for a time in the Gospel of Mark. "How much Christ gave!" she thought, as she read. "Why, he was giving himself all the time. He was always ready to do anything he could—for anybody, too. Rich or poor, it made no difference to him. He would do as much to-day for me, poor as I am, as he would for Mr. Brewster."

She read on until she came to the story of the poor widow. It held a fresh significance for her. "She gave her all. She was poorer than I am, yet she gave all the money she had. She did not know where she could get more. Yet she gave it—all she had. I couldn't do it."

She closed her Bible, saying, "If that poor widow gave all she had, I, surely, ought to be able to give something. I must do it, even if I go without food. Yet, if I do that, I cannot do my work, and, if I don't do my work well, I will be discharged. What can I do?" She walked to the window. In the west the sky was radiant. Its brightness cheered her. "It seems just an answer!" she exclaimed. "I can be bright, I can try to be cheerful, I can try to make others cheerful! I can give—yes, yes, I can give something!" She stood with her eyes taking in every change in the sky, until the last faint tint gave place to the twilight gray. "I'll tell Sarah Love about it to-morrow," she thought. "She is always grumbling because she has to work so hard that she is too tired to go to the Art Museum. I'll tell her she can see a thousand times finer pictures in the sky than she can see there."

She turned away from the window with a lighter heart than when she approached it. "I will not judge Mr. Brewster," she said. "He was there, he heard it all. And, after all, the question was just as much for me as for him, for unless I give back something to the people who buy of him and pay him the money he pays out to his clerks, I am of no value to the community. I can cultivate cheerfulness; I can give that, and I can be more patient with customers."

"And," a few moments later, "I can give some sort of an unexpected pleasure to the

old ladies in the Paul Street Home; for I can cut out all the anecdotes, and all the stories, and all the poems in the papers, and bind them between some pretty red box covers, which I can get for nothing, and take them to them, and tell them it was all I could give. And—oh yes, I can do more, I can give my idea to the girls at the store, and ask them to do it for some one. We'll call it our mites. I'll run down now and ask Mrs. Hastings if she will give me their papers every day."

"So you've been thinking, too, have you?" said her landlady. "So have John and I. We don't have much to give to anybody, as you know, what with rent and coal and all the other things we must have, but John says he will never vote for a dishonest man after this, and he will do all he can to induce all the men he knows, to vote for good, clean, honest men for all the city offices. That's how he is going to give back something. And I'm going to make myself of some use in the school question. Teach the children rightly, and they will value men more than money, just as that minister said this morning. So I'll give time and thought there. You ought to register your name. Why don't you?"

"I will. But, just now I am full of other plans. If I have no money to buy things, I want to give something."

"You have made a beginning, and the Lord will show you other things, if he wants you to do them."

"I believe he will!" said Mrs. Hunt, thoughtfully.

She felt more and more convinced of it, during the week. The days were very bright, and the crowds in the store correspondingly large. To her counter—one of the book counters—many people came. Each year Mrs. Hunt had waited upon them with silent contempt. "They don't know, they don't care, anything about the authors; they take pretty covers, and they want good-sized books," she had said.

It was with a different purpose in her heart that she now met them. "I must give back something, and perhaps my old love for books will help me to help some of my customers." And so, somewhat timidly, she volunteered her help in these selections, and, finding it gratefully accepted by the few, extended it to all. Her cheeks grew hot if a supercilious stare answered her, but she persevered. And, day by day, as the girls around her grew tired and downhearted, she did her best to enliven and encourage them, saying constantly to herself: "I said I would be cheerful: I said I would try to cheer them. It is my mite."

It was harder now than at any other season. "Laugh and the world laughs with you," seemed a false statement, many and many a time. The girls were, for the most part, young: they saw the lavish expenditure of money, they wanted it for themselves, and they constantly bemoaned their hard fate. Yet she persevered. "They shall laugh!" she said. "I will make them laugh! Then they will work faster and better."

It was late when she spread her supper. There were two plates instead of one, two cups instead of one, the guest's spoonful of tea in the teapot. Sarah Lore was her guest.

"I live in a cold, bare, attic-room; I shall eat beans for my breakfast, my dinner, and



my supper! I must patch all day. Won't it be merry?"

"Bring your patching across the street to my room," said Mrs. Hunt, after a moment's thought. I will help you with it in the evening. And, in the late afternoon, I will give you a present! I will take you for a walk, I will show you a beautiful river and a sunset sky! The picture the Master Painter paints. He knows just how you long to be a painter, you poor child!"

The sympathy in her voice touched Sarah. "I'll go with you," she said. "I may as well freeze outdoors as indoors."

When the walk was over, Mrs. Hunt said, quietly, "Now we will drink our tea together, and then we will patch. I have a cake—the gift of my landlady, and you must share in its plums. Oh, yes!" as Sarah shook her head, "Why not? We are neighbors here as well as in the store. Come. Why, my dear, you are crying!"

"I was thinking of home," said Sarah, hoarsely. Then, recovering herself, she said, "I will come and I will come gladly. I'll tell you how often the girls have said, 'What would we do without Mrs. Hunt?' And, only yesterday, I heard a woman say to another, 'Just go to that slim woman in black with the pleasant smile. She will help you to get books that Benny and Sarah will be sure to like. She helped me and she will help you.' And she meant you, you, you!"

Mrs. Hunt's face flushed. "Thank you, dear," she said gratefully. "Neither you nor I will ever again say we can give nothing, will we?"

At the close of the evening, when the patching was out of the way, and Sarah was putting on her coat and hat, Mrs. Hunt said, "You read aloud remarkably well. One of the old ladies at the Home cried, to-day, because her eyes are so dim she can neither read nor sew. You can read, I can sew. Why can't we go together, and be her eyes and her fingers, one evening in each week, and make her life a little brighter? We are always tired, I know, but it isn't far to go, and I wish we could manage it."

"We can!" said Sarah. "It has been lovely here to-night for me, and I'll do my best to make it lovely for her!"

Mrs. Hastings came in after Sarah had gone. "Well," she said, "I could hardly believe my own ears, when I heard that scowling girl across the street humming a tune as she let herself out. She has had a scowl on her face every time she has passed my window for a year. What did you do to her?"

"I gave her a little of the love I used to have so abundantly. That is all."

"Well, it sweetened her. And, as John was just saying, some of the questions that minister asked, have been remembered longer than ten minutes by this family."

"Yes, thank God," said Mrs. Hunt.

#### THE OPEN VISION.

In the SABBATH RECORDER of December 24, 1900, page 825, is an article under the title, *The Soul's Vision of God*, written by Arthur C. Kempton, and first published in the *Standard*. I have read and re-read the article with increasing delight and profit. Perhaps others may go back and read again the article if they know something of the author of it. He had already passed to the unveiled vision of the Beloved, before his words had found the types of the SABBATH RECORDER.

Mr. Kempton was a young man, possibly not more than five or six years from the Sem-

inary, the last three of which he had been the pastor of the Baptist church in Janesville, where his work was most signally blessed. Last year he was president of the Wisconsin State Y. P. S. C. E. His annual address, on Consecration, at Racine, will not soon be forgotten by those who were permitted to hear it. His enthusiastic re-election to the same office for another year was a fitting tribute to the efficiency with which he had begun his work, and the plans which he outlined for the coming year gave abundant promise of better things. In a note to the writer of this article not more than two or three weeks before his death, Mr. Kempton referred to his pastoral work in a characteristic, earnest way. How well his work was done in Janesville is attested by the fact that now young men, for whom he labored and prayed, are coming to Christ, and at the first public service in the new year at least a score of these will confess him in baptism.

The object of this writing is to emphasize a point or two which are well worth remembering.

1. Nothing, in Christian experience, is truer than that it is the soul which sees; in other words, that it is not so much on what we look as how we look at it, that makes the difference in what is seen. The trained geologist reads chapters of prehistoric events where the untrained sees only stones. So the soul attuned to the love of God looks upon him as a loving Father, while he who lives in sin sees only a stern Judge. This is exactly in keeping with the Apostle Paul's declaration concerning the gospel message which is to some a savor of life unto life, while the same message is to others a savor of death unto death. It all depends upon the attitude of the heart toward God.

2. Soulful work in the service of God brings souls to God. In the last analysis, "methods" are nothing, the spirit is everything. The earnest soul makes or finds its own best methods. Sometimes it will be one way and sometimes another. Thirty years ago a young man from a class in the Union Theological Seminary in New York went, under the call of the American Board, as a missionary to some point in Syria. In a few weeks there came back a letter to the class saying he had had his first talk with a native about the great salvation. He said, "I don't know much about the language yet, and this man knows nothing of English, but I know the love of Jesus, and this man is looking for Him, and when two such persons come together they soon find a way of communication." It is soul to soul, and soul language is universal language, and he whose soul vision of God is clear has power with God and power with men.

3. Sometimes God permits his servants to reap what they have sown, and sometimes the harvests come when the faithful sower of the seed has ceased from his labors; but still it is true "He that goeth forth and weepeth shall doubtless come again with rejoicing bringing his sheaves with him."

4. That life is long which accomplishes life's grand end. How much such a man as Mr. Kempton, in the vigor of young manhood, is needed in the world! There was our beloved George E. Tomlinson, who left us nearly a quarter of a century ago, and Wardner Titsworth, of blessed memory, both young men of brilliant minds and consecrated

lives. Why are they not still with us, doing mighty work in the cause we all love? None can tell, because "now we see through the glass darkly," but when the open vision shall be granted us we shall know, and the knowledge will be inexpressibly sweet.

This, then, is the message which the article from the *Standard* brings to me: The soul, and not the eyes, is the organ of vision; the soul, seeing God, because purified by his spirit, is filled with power and blessed peace; thus dwelling in the love of God, the mysteries of his counsels can be safely left to the marvelous revealings of the open vision. "Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him, for we shall see him as he is."

L. A. PLATTS.

MILTON, Wis., Jan. 2, 1901.

#### HINTS TO CHURCHES ON HOW TO HAVE AN ACTIVE, DENOMINATIONAL PASTOR.

BY THE PASTOR OF THE NEW YORK CHURCH.

We all recognize the fact that there are more important qualities to be sought for in a pastor than *activity* and *denominational interest*.

First of all, he must be a man of God. In addition to this he should be in some way prepared to be a good spiritual, intellectual, and social leader of the children of men. The ideal is high, and no one of us has reached it. If your pastor is not a good man, I hardly know what to suggest to you, but the chances are that he is a good man and that what he needs is a little stirring up to greater activity and denominational interest. Here is where I wish to make suggestions to churches. If he lives in the city, pay his street-car fare, get him a bicycle, arrange that his wife may have a hired-girl, and give him to understand what you want him to do. In addition to this, offer to pay his stationery and postage account, and, if his penmanship is too bad, get him a type-writer. Take away every excuse to be lazy in the work you pay him to do. If he is getting into "ruts," send him to work with a quartet in evangelistic work for a month, or suggest that he exchange pulpits with some brother pastor for a few Sabbaths. Do not think that he can do your work well without a vacation each year.

If he is not sufficiently denominational, send him to Conference and present him, on or before next Christmas, with every book in the "Sabbath Reform Library" that he does not already possess. Be perfectly frank with him. Tell him what you want. Push him, but do not expect him to make bricks without straw. Do not permit your pastor to say "my church," but rather teach him to say "the church that I serve." If such treatment does not make the pastor reasonably active and denominational, my only further suggestion would be that you try it on another man.

These words are not written in any spirit of fault-finding or simply as a compliment to the people that I serve, but as an honest suggestion to greater activity. If you can not do as much as some, do all that you can. You can not afford to have your pastor ill-informed and with his hands tied. The pastor ought to lead the church, but he ought not to have to drag it. Life is too short and too serious business for any trifling. If the pastor is really lazy, I hope you will remove every excuse and show him to himself in the true light.

## Young People's Work.

By EDWIN SHAW, Milton, Wis.

WESTERLY, R. I.—The Pawcatuck Christian Endeavor Society has recently been strengthened by two new active members, and hopes for further additions soon. The Society took charge this year of decorating the church for Christmas. At the prayer-meeting, December 22, a star was used to represent the glory of Christ, and seven members were asked to speak upon different elements of his glory. The meeting last Sabbath was led by Assistant Pastor Wilcox, who gave an appropriate talk on "The Old and the New." The following officers were elected for the ensuing term of six months:

President, Charles B. Andrews; Vice-President, William H. Healy; Recording Secretary, Mabel A. Saunders; Corresponding Secretary, H. Louise Ayers; Treasurer, Allen C. Whitford; Lookout Committee, Mrs. Dwight R. Stillman, Minnie Green, John H. Austin; Prayer Meeting Committee, Winnifred J. Curtis, Mattie Ebert, John H. Austin; Social Committee, Mrs. W. H. Browning, W. H. Browning, H. Louise Ayers, Mabel A. Saunders, Grace E. Clawson; Relief Committee, William H. Healy, Lewis A. Stillman, Albertine Wells; Flower Committee, Emma Crandall, Charles D. Maxson, Daisy D. Barber; Missionary Committee, Grace E. Clawson, Margaret Ayers, Charles D. Maxson; Music Committee, Ethel M. Maxson, Mrs. Elisha C. Burdick, Hannah C. Stillman; Good Literature Committee, Erle F. Barker, Charles Witter, Mable F. Burdick.

The Christian Endeavor Union of Westerly and vicinity are to meet this evening at Grace Methodist Episcopal church by special invitation of the Epworth League of that church. The pastor of Grace church has also arranged a union watch-meeting for the appropriate observance of the close of the nineteenth and the beginning the twentieth century. W.

DECEMBER 31, 1900.

### CHRISTIAN ENDEAVORERS, NOTICE.

Hitherto we have been using the Home Readings prepared by the United Society, they granting us the privilege of re-arranging the days of the week to conform to our belief. This privilege was reluctantly given last 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
50 " .....	1 00
25 " .....	50
Single copies.....	03

(Postage Prepaid.)

M. B. KELLY, Pres. Per. Com.

### TIMES OF REFRESHING.

BY ALVAH S. HOBART, D. D.

One of the mistakes which men willingly make, so the apostle Peter wrote in his second letter (chap. 3: 5), is to forget a part of history and build their schemes, and theories, and infidelities on the other part. The tendency to make generalizations on too small a circle of observation is frequently seen among

the believers as well. It is a very common thing, now, to hear the sad-toned admission from good men that the condition of the churches of the land spiritually is at a low ebb. Compared with what the hearts of good men desire, and with what at times has been experienced, the statement is true. If one gets despondent over it, a reading of the book which suggests this article will inspire in him a quiet courage—if not an exultant hope. ("Some Aspects of the Religious Life of New England," by George Leon Walker, D. D.)

The facts of the history show several things of great importance to Christian people. The first is this: The advance of Christian religion has not been like an ever-rising but never-ebbing tide. It has been like the coming of waves in which waters were borne away up on the shore and (not like ocean waves, where the under-tow takes the water all back and no gain is made for the ocean) although some recede, yet some remain; and the shore line of Christian life is pushed in. The kingdom of Christ gains on the kingdom of his enemies. Putting away all our theories about millennium, Christian life is more abundant in the world than it was 50, 100 or 150 years ago, and it is a very confirmed pessimist who will stand up and say that the character of the professing Christian world is not, as a whole, better than it was then.

There are strong present tendencies toward decline. There is intense occupation of the minds of men with the mere question of a house and some bread and butter. There is a lack of hopeful courage in many pulpits. Men almost think the waves are shrinking and the ocean settling to a dead calm of spiritual indifference. If this is true it is not new. The history of the country shows that such times of indifference have been before. From 1700 to 1740 was such a period, and the voice of George Whitfield was the trumpet blast which seemed to awaken the dead—and revival swept over the country. The direct effect on the churches was good, though followed naturally by a decline. But the effect on the ministers was to improve their preaching and to make men who had fallen into purely educational preaching more evangelistic.

It was not till the "Revival of 1800" that another great wave came. For a long time previous the churches had been practically without spiritual life. The war for independence and the new openings for business had taken men's thoughts from religion. "William and Mary College was a hotbed of infidelity," and "Harvard of Socinian sentiments." The testimony of many pastors was that family religion was declining; prayer was uncommon; infidelity of the Tom Paine kind was exultant. But there came a season of great awakening which was almost continuous for twenty-five years. After 1825 there were many "local showers of blessing." Then came a great decline from 1845 to 1857. But in 1857 the "windows of heaven were opened" and great, permanent results followed.

Since then there has been until now no long period of spiritual barrenness unless this be one. All these times of decline had an end. As we read the history we are often reminded of the early promises made concerning the earth: "Seed time and harvest shall not fail."

Another fact of the history is that these times of refreshing were always times when

the hearts of men were turned toward God, and the religious life of those times recognized his agency with more than usual clearness and emphasis. The apostle Paul once wrote: "We brethren, as Isaac was, are the children of promise." A child of promise is one in whose birth something above the natural law and the will of man is concerned. The results contain more than the human estimate of cause will account for. These revivals have been conspicuously "children of promise." Dr. Bright once wrote an editorial for the *Examiner* entitled the "Theology of Revivals." The idea was that revivals taught us great lessons in theology. So this glance at revivals shows us the evidences of a more than rational and natural element is in these periods of awakening.

Another fact of the history is that each period of awakening has found better agencies for work than the preceding; and has been freer from undesirable concomitants. If there should descend upon this land now the awakening Spirit of God it would find the most extensive and thorough organization for work ever seen in the history of the church. Not only are all classes organized for all kinds of work, but it is a generally prevalent idea that all should work. This is the special contribution of the past twenty years to the world's thought.

There seems, then, reason for us to say with the author of the book, that "those mysterious breathings of spiritual energy coming, no one can tell whence, and going no one can tell whither, which have in the past of our history been the chief agents in the conversion of men, and in the upbuilding of the church," will return. God will revive his work. . . . "Again the still small voice will sound above the chatterings of frivolity and the bickerings of politics and of trade. Men will fall on their knees in awe of an almost visible God, and in the trembling conviction of the great necessity of a sinful soul to have God's forgiving and transforming grace." God is surely bringing forward as in the past

"One far off divine event  
To which the whole creation moves."

—The Standard.

### TRACT SOCIETY.

Receipts in December, 1900.

Churches:	
Plainfield, N. J.....	\$24 36
Friendship, Nle, N. Y.....	14 50
Adams Centre, N. Y.....	22 50
Milton, Wis.....	13 75
Secord Brookfield, Brookfield, N. Y.....	9 78
Farina, Ill.....	3 50
New York City.....	11 03
Sabbath-schools:	
Farina, Ill.....	7 13
New Market, N. J.....	5 00
H. Kerr, Climax, Texas.....	10 00
Rev. Madison Harry, W. Edmeston, N. Y., Thank Offering.....	5 00
	\$126 55

E. & O. E.

J. D. SPICER, Treas.

PLAINFIELD, N. J., Dec. 2, 1900.

CALMNESS IN EMERGENCY.—Dr. Weir Mitchell, lecturing to a school of nurses lately upon the necessity of self-control in emergencies, told the following incident: "One of his patients, while in a low, nervous condition, swallowed a dose from the wrong bottle. She shrieked out that she was poisoned. One of the nurses screamed 'Aconite!' and began to cry hysterically. The other nurse, seeing that the patient was going into convulsions from terror, when relief would be impossible, said coolly, 'Don't be frightened. Look here.' taking a mouthful of the dose herself. She then went outside to rid her mouth of it, procured an emetic, and sent for a doctor and a stomach pump. Her calmness saved the life of the patient."

## Children's Page.

### DID IT PAY?

BY DEBORAH PEELE.

"And whatever put such a notion into your head?" said uncle Ned, who had been out with his sister's three children to see their chickens.

"Well," said the eldest, his uncle's namesake, a bright, energetic boy thirteen years old, "our Sabbath-school superintendent asked our school one day to raise twenty-five dollars in three months to send a poor boy who lives in Tennessee to school for one winter. He also talked to us about giving one-tenth of all the money we got to something that would help people and help God's work. He made a good many of us feel ashamed of our selfishness in enjoying so much, while many boys and girls were even too poor to go to school. When Ralph and I came home, and told mamma about it, and how we wished we could earn money to give, she, like the good, kind mamma she always is, set her wise brain to work to think of a way for us to do it. Papa gave us one dollar as capital to begin with and had us promise that little sister should have part of our profits, but we boys were to do the work. That was three years ago, when I was ten, Ralph eight, and Dorothy four years old.

"We bought a hen with ten little chickens, and some feed for them. How we watched those chickens grow! It seemed to us they never would get big, but mamma said, if we would be patient, and take good care of them, that in about three months they would be large enough to sell. We went out every morning, the first thing, to see if they were all right, and if they were any larger than when they went to bed under their mother's wings. One morning we found one poor little fellow dead, so we had a funeral for him, and buried him under the apple tree over there. Ralph was the preacher, I was the undertaker, and Dorothy had to be the audience. When the other nine chickens had grown large enough, mamma said we could sell part of them and keep a few to lay eggs the next winter. It almost made us cry to part with them, but we wanted the money pretty bad, so we sold five of them at thirty cents apiece. The mother had hatched out another brood of fifteen chickens before this, but we had put another lot of eggs under her and raised that brood by hand, with a great deal of help from papa and mamma. Then, when the old hen came off in three weeks with twelve downy yellow-and-black little fellows, we let her take care of them herself. She was pretty glad, too, to get off of that old nest, where she had been for six long weeks.

"During the summer and fall we raised thirty-five chickens, and sold all of them except the five pullets we had kept for winter. I tell you, we fed those hens with the best kind of food we could find to make them lay. We took a poultry paper, and read how to care for chickens. We had a warm house and nice clean nests, and were paid for our pains by getting a good many eggs, which we could always sell for a high price, because eggs are scarce in winter, and it is very hard to find such fresh ones in market as we could furnish.

"We had to work, too, for everything had to be kept in order, as it was our promise to papa, when he set us up in business, that whatever we undertook we would do well.

"This is our third year, and we counted up the other day just how much we had made off of our chickens. Papa helped us keep our accounts until we learned how, and showed us how to put down all our expenses and receipts."

"And may I ask how you have come out financially?" said Uncle Ned.

Ralph now spoke, as he was the one who kept the accounts:

"Our total receipts for the thirty months have been forty-five dollars, and our total expense thirty dollars. We always take out one-tenth of all the money we receive, and give it to the church, Sabbath-school, Christian Endeavor, or for some other good purpose. We now have a cash balance of ten dollars and a half, and our stock on hand is worth ten dollars."

"Pretty good," said Uncle Ned, "for business carried on in a poultry yard thirty-five feet square on a town lot; but I want to know whether other boys have done as well, and whether you raised enough money in your school to send that boy to school."

"Oh, yes!" said one of his nephews, "we sent our Johnnie, as we call him, that winter, and since then we have sent both him and a little girl to the same school. Many of the other boys and girls earn their own money, too. Some raise flowers to sell, some fancy chickens or pigeons, some sell newspapers, others have mowers and cut grass, and oh! there are many ways in a town like this to earn nickels and dimes if a boy wants to work. It's just splendid, too, to make your own money; it makes a fellow feel as if he was giving his very own."

And as they walked back to the house, Uncle Ned was thinking that he had learned a good lesson from his two nephews and his little niece Dorothy.—*Selected.*

### HOW MUCH IT COST.

One, two, three! Kenneth nestled uneasily. Four, five, six! He bored his tousled brows head deep into the pillows, and tried not to hear the seven.

Lazy little Kenneth! The next time the clock spoke it said "eight," imperatively, and sent him into his shoes and stockings in a panic.

Kenneth hurried bravely; but buttons didn't behave, and where could the other shoe be? Where was the hair-brush? If he'd only got up at seven!

After all, he didn't dare to stop to eat but three muffin-bites and a cookie. Then he snatched his lunch-pail from the pantry-shelf, and was off. Mamma was up in the berry garden, picking currants. It wouldn't do to run up after his good-bye kiss; there wasn't a minute to spare.

He was late to school, anyway, just by an unlucky minute or two; and on his way to his seat he could hear Miss Periwinkle's pencil-point, hard and rasping, tracing his poor little black mark.

Well, it was a sorry morning, and a sorry boy in it. Kenneth was too hungry and too crest-fallen to study, so his spelling-lesson came to grief. He had to stay in at recess to study it.

When noon did come, how he ran for his dinner-pail! It looked so shiny and comforting; and he snuffed little, spicy, consoling smells round the edges of the cover. Didn't he know just what was in there?

"My mother puts up the splendoriest dinner in this town!" he cried. "The splendoriest in—this—town!"

Some of the boys objected; but Kenneth, tugging at the pail-cover, was insistent.

"You wait an' see. Any o' you fellows got spice-cake in your dinners, an' tongue sandwiches—an'—an'—sage-cheese? I guess so!"

The cover snapped off. The boys peered into an empty pail. Empty as poor Kenneth's little hungry stomach. It wasn't his lunch-pail at all. Why hadn't he noticed there wasn't any small red-worsted bow on the handle? This was mamma's milk-pail, and he got it in his hurry. Oh, dear!

Of course, the boys—being boys—laughed at him loudly; and, of course, Kenneth's face reddened angrily. But he made a big, brave effort, and joined in the laugh. There was a great lump in his throat and it was hard work squeezing the laugh through. It got caught, and broke into two pieces. Still, it was a laugh. He put his hands in his pockets and walked off, trying to whistle.

"My mother puts up the splen"—called one of the boys after him; but he didn't get any farther.

Benny Brown's grimy little hand was clapped over his mouth. "No, you don't," Benny said, stoutly. "Ken's a brick. I guess you wouldn't 'a' laughed yourself. You'd 'a' been hoppin'."

"That's so. So would I," agreed Emil Smith. "Good for Ken!"

"Let's make it up to him. Come on," cried Benny, excitedly.

And, when Kenneth went back to his desk, there was a generous dinner spread out on it, waiting for him. Every boy had shared his choicest bits. So, you see, Kenneth wasn't hungry when he got home to mamma at night, except for his missing kiss. But he was ever so much wiser.

"You see, mamma," he confided to her aside, "It don't do to be a lazy-bones. It's dreadful 'xpensive."—*Selected.*

### THE REWARD OF GIVING.

No good deed is ever forgotten. An incident is related of a little girl whose mother was a sick widow, and who stopped a young man on the street and begged him to buy her chestnuts. He was poor but could not withstand her pitiful look. He handed her a coin and said, "I cannot use your chestnuts, but you are welcome to this." She thanked him and then hurried away. Twenty years passed. The little girl grew to womanhood and became the wife of a banker. Passing the library one evening, she saw a man with her husband whom she recognized as the man who, years before, had been kind to her. When he had gone, she inquired his errand.

"He came to see if I would give him a vacant position in the bank."

"Will you?"

"I don't know."

"I wish you would," she said, and then told him the story of her poverty and the man's generosity.

The man sat beside his sick wife's bed that night, when a liveried servant brought him a note.

"We shall not starve," he exclaimed, "I have the position." He opened the note and found inclosed a \$250 check, with the words, "In grateful remembrance of the little silver piece a kind stranger gave the little chestnut girl twenty years ago."—*The Christian Herald.*

## 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.

DUNN'S CORNERS, Westerly, R. I.—We are having a typical Rhode Island winter; very little cold weather and very changeable. We are having, at this writing, a warm rain which is fast taking out what little frost there is in the ground.

Our Sabbath services are well maintained, with a good degree of interest. We hope to have Dr. Lewis with us in the near future, when he will speak to us along the line of Sabbath Reform work.

Thanksgiving services, were held here in our church again this year. We held our Christmas services on the evening after Christmas, which consisted of an interesting program followed by the Christmas-tree, when many were made happy. The ladies served refreshments, and a social time was enjoyed by all.

N. M. M.

DECEMBER 31, 1900.

WESTERLY, R. I.—The Christmas holiday season has brought home a number of the members of the Pawcatuck church and congregation who are away on account of school or for other reasons. Family gatherings have been numerous, and good cheer has abounded in the homes. Pastor Davis, with his wife and baby Ruth, whom they have recently adopted, came from New Haven for the holiday vacation the day before the Christmas service on Sabbath, December 22, and are at the home of Mrs. H. M. Ayers. Mr. Davis preached a sermon appropriate to the season, and the excellent music by the choir included two anthems, a selection for male voices, "Star of Bethlehem," and a baritone solo, "The Chimes of Christmas Morn." The Sabbath-school festival was held Thursday evening, December 27, and consisted of phonograph selections and a bountiful supper, followed by an entertainment in the audience room. The primary and intermediate departments marched up stairs with their banners, and were greeted by the sight of a large windmill which had been constructed on the platform. There was appropriate Christmas music, including songs by the fairies and brownies, and a genuine Santa Claus appeared on the scene, who, after being assisted in raising a breeze sufficient to start the windmill, ground out presents for all the younger members of the school. Even the babies of the Cradle Roll were not forgotten. The committee in charge of the entertainment, Mrs. A. H. Langworthy, Wayland D. Wilcox, and Miss Mabel A. Saunders, with the superintendents and teachers, spared no pains to give the young people a good time, and the older members of the congregation who were present enjoyed seeing their pleasure.

The officers of the Sabbath-school were re-elected at the last session of the year, December 29. At the same time a class of seven was graduated from the intermediate to the senior department of the school. Appropriate exercises for the graduation and the close of the year were held under the direction of the primary superintendent, Mrs. L. T. Clawson. Pastor Davis gave a brief address to the class, and the Superintendent, M. A. Crandall, awarded the diplomas.

The Ladies' Society of our church gave the

people of the town a treat last month in the opportunity to hear a lecture on the Passion Play by Rev. George H. Payson, who witnessed the famous drama of Oberammergau, in 1890 and again this year. The lecture was an excellent one and illustrated with fine stereopticon views.

The union Thanksgiving service of the Westerly churches was held in the evening this year. It was an innovation which seemed successful, as the attendance was large, notwithstanding a hard rain. It was held at the Calvary Baptist church, and a good sermon was preached by Rev. J. G. Dutton of the Broad Street Christian church. Mr. Davis was in town at the time and assisted in that service, and on the Sabbath following he administered the Lord's Supper in our church.

W.

DECEMBER 31, 1900.

NEW AUBURN, Minn.—We have had a very pleasant winter so far, with but few bad days and no really cold weather until now, the thermometer at this writing registering 12° below zero.

This is a very healthful location under ordinary circumstances, but just at this time there is very much sickness in our community, the prevailing trouble being "la grippe."

Peter Clement is teaching some distance from New Auburn, but is frequently permitted to spend Sabbath with us.

Ever since Pastor Socwell located with us, he has preached on Sunday evenings in the Baptist church. During his absence in the South, the ladies of the Baptist church gave a supper in their church for his benefit, which netted them \$25.

Mr. J. Hutchins, of North Loup, is spending a few days with friends here.

Four of our young men have organized a male quartette, and their singing is well received by all who hear them.

JANUARY 2, 1901.

### RUSSELL SAGE ON THRIFT.

Thrift is so essential to happiness in this world that the failure to practice it is, to me, incomprehensible. It is such an easy, simple thing, and it means so much. It is the foundation of success in business, of contentment in the home, of standing in society. It stimulates industry. I never yet heard of a thrifty man who was lazy. It begets independence and self-confidence. It makes a man of the individual who practices it.

I think the greatest fault that characterizes our education of the young to-day is the failure to teach thrift in the schools. From the very outset, a child ought to understand the value of saving. In some schools, I understand, penny savings funds are now established. Out of these funds, if they are administered with practical common-sense, will grow more sound teaching than out of anything else in the curriculum. I mean teaching that will make for success; and that, after all, is what the mother hopes for for her child and a nation for its citizens.

Failure in the world is impossible if a young man will start out right. If society will take hold of the matter in the proper spirit, every young man will start out right. Of course, even under the most favorable conditions there will be exceptions to this rule. But there are exceptions to every rule. Of them we can take no account. But the great body of young men would go right if they were taught the road at the outset. You may

not be able to make good morals by legislation, but you can make a successful man by proper teaching and example.

As matters stand now, all that the average child ever hears in school of the value of saving is contained in some dry text-book or essay. There is nothing living, vital or forcible in such material as this. It is of very much greater importance that a child or young man should know how to proceed on the road to success in the world than it is that he should know the road to Cape Town or London, or that he should know the involved principles of the higher sciences.

This is a tremendously practical world, and that man is going to get the most out of it who is not hampered by a constant want of money. It is absurd to suppose that great riches always bring happiness, or even that the accumulation of great riches is essential to success. The man of moderate means is, on the whole, perhaps happier than the extremely rich man, and he who makes for himself a safe place in any field can be set down as being quite as successful as the man who accumulates millions. But the man who is perpetually hard up cannot under any circumstances be happy, no matter what the foolish in the world may say; and no man can win a safe place in the world if he is hampered with debts. Helpless poverty is the most crushing affliction that can come to a family, and is the affliction most easily avoided. The man who starts out right will never be poor in the extreme sense, no matter how limited his income, or how circumscribed his opportunities.

Let him lay down the rule for himself that he will invariably spend less than he makes; then he is safe. No man can be happy in this life for any length of time if he does not live up to this principle, no matter how dazzlingly he starts out, or what his prospects are. If he deviates from this rule he will sooner or later come to grief. He must save to succeed. He must succeed in something to be happy. That man surely faces acute misery who at thirty is not better off than he was at twenty. It is a simple process, and for its non-observance there can be no possible excuse. Let the boy or man live so economically that he always has something to lay by, and he is certain to have, in the end, a competence to protect him against all ordinary worries. Of course there may come unavoidable accidents; but even these will be more easily combated if, as a young man, the habit of economizing has been cultivated. I wonder constantly, when I meet examples of misery caused by unthriftiness, how such things can be with a human being whose brain is normal. . . . Make it a rule to save at least twenty-five cents of every dollar you earn.

Be honest; always have the courage to tell the truth.

Don't depend on others. Even if you have a rich father, strike out for yourself.

Cultivate independence at the very outset.

Learn the value of money. Realize that it stands, when honestly made, as the monument to your value as a citizen.

Be jealous of your civic rights. Take a wholesome interest in public affairs, but do not let politics, or anything else, interfere with the rigid administration of your private duties. The state is made up of individuals.

Be clean and decent. Don't do anything

that you would be ashamed to discuss with your mother.

Don't gamble.

Be circumspect in your amusements.

In connection with amusements, I have never been able to understand why the young men of to-day deem the theatre an absolute essential in seeking diversion. After all is said and done, the theatre, even at its best, is neither so elevating, nor so instructive, nor so satisfactory as a great many other avenues of pleasure. An evening with a good book is, or ought to be, more satisfying to the young man of brains than an evening in a hall where a lot of make-believe characters are strutting up and down the stage, like children at a masquerade. When the human race reaches its highest mental development there will probably be no theatres. The people will then require neither stage sittings nor actors to interpret the writings of their poets, scholars and story-tellers. But that time is probably still far away. Meanwhile, it behooves the young man to get all the satisfaction that he can out of books rather than out of theatres. It is less costly, and from any standpoint more desirable.—*The Saturday Evening Post.*

#### "WHY DID JESUS CHRIST COME INTO THE WORLD?"

To the Editor of the SABBATH RECORDER:

Referring to an article in the RECORDER of December 31, entitled "Why Did Jesus Christ Come into the World?"

It seems probable that there are various phases of his mission, as there are of the situation that he sought to perfect. He frequently taught that there was a purpose to cause poverty to vanish; to bring justice in the earth. He stated that there was a plan for the poor, and in response to Peter's question, "What shall we gain that have left all to follow thee?" he told of the gaining of "an hundred-fold in this life; of houses and lands." But this was not all of his answer. He further stated that the outcome of the plan was that those who accepted the material feature of the plan were to be made secure in the other phase of the plan; they were promised "in the age to come age-lasting life."

The predictions were made by the prophets of a perfected and desirable condition for labor; a time when war should cease, and every man would have in possession a home for his use, with none to molest or make afraid. Messiah confirmed this, and taught how to now acquire the conditions, in an humble way, and brightened the hopes of his hearers with the promise of "many mansions" in the future.

If we had no word by Messiah, but knew what his disciples did as the outcome of his teaching, we would then know what he taught. It is briefly told in the Acts of the Apostles 2: 6, how "all that believed gathered into one place, and organized themselves into a commonwealth;" a form of organization which was maintained till the fifth century by the various congregations, and although finally dwarfed and destroyed by monarchy, still remained feebly in the valleys of Europe until 1874, when the sect was transplanted to this country.

Paul makes it clear that there is a need for those who shall exist to have subsistence; that this thought was not lost sight of by Messiah; and more, that there is a grand

future for the people when the "plan" is in good running order. Paul said: . . . "He became poor that you might become rich." 2 Cor. 8: 9.

It seems certain that Messiah did not become spiritually poor; the context further gives evidence that the riches were actual property.

In a letter to Timothy I. (6: 6), Paul states that a means of livelihood is an advantage, even to believers.

"Piety with a competency is great gain." (Douay, Greek-English, etc.)

It is easy to believe that this is a correct view of the situation; it is difficult in this country to keep the commandments in a struggle in which "every man's hand is against his brother," and in the older countries, where the struggle is more intense, the truth of this statement is more apparent.

It is, therefore, evident, that Messiah came into the world for the perfecting of the condition of men materially, as well as spiritually, a fact that has been withheld from the people during long years, by the state churches, until it has nearly been lost sight of altogether.

CHARLES E. BUELL.

JANUARY 3, 1901.

#### NEWS OF THE WEEK.

[The following from the *Public Ledger* covers many important points of news for the week.]

Advices from Cape Town are more hopeful, owing to the active recruiting of local forces in all quarters, and a better feeling prevails in London, based upon the prospect of Lord Roberts taking the reins at the War Office. From Sidney, N. S. W., it is reported that there is quite a rush of men there anxious to join the new contingents, 5,000 having volunteered. The reports of Lord Kitchener's conference with the burghers also tend to remove anxiety. According to the *Daily Express*, Lord Kitchener has warned the mine owners that they must not count upon military protection. A quantity of ammunition has been captured from sympathizers with the Boer invaders in the neighborhood of Paarl. Two hundred Boers have recrossed the Orange river, going north. The Russian commandants, Petrowsk and Du Plooy, were killed in the fighting at Utrecht December 25. Lord Roberts, in a communication to the public expressing his thanks for the reception tendered him, eulogizes the soldiers in South Africa and appeals for contributions to the Soldiers' and Sailors' Association, seconding the efforts of the Princess of Wales to take care of the families of the men who are fighting.

United States Ambassador Choate presented the Hay-Pauncefote Treaty, as amended, to the Secretary of State for Foreign Affairs, the Marquis of Lansdown, on Jan. 4. No discussion occurred, and the nature of Lord Lansdowne's answer is not indicated. Mr. Choate simply notified the Secretary of State for Foreign Affairs that he had sent him a document forwarded by the State Department. An answer, probably, will not be sent until the Cabinet discusses the matter fully. The interview between Mr. Choate and Lord Lansdowne was chiefly devoted to an expression of the latter's views on China's answer to the demands of the Powers. It is understood that Secretary Hay desired to know what Great Britain thought of those points which China, in her answer, said she was unable to fulfill at present. No difference

of opinion appears to exist between Secretary Hay and Lord Lansdowne. While further negotiations between the Powers are necessary, it is believed there are no very serious difficulties in the way of a settlement that will be satisfactory to all nations.

Telegrams from Nevada, Eldorado Springs and Appleton City, Mo., say a distinct earthquake shock was felt at those points at 9.12 P. M. on Jan. 4. At Eldorado Springs window panes were broken and other slight damage occurred.

Andrew D. White, the United States Ambassador at Berlin, has been elected a member of the Berlin Academy of Science.

That the Congressional Committee intends going to the bottom of the case of former Cadet Oscar Booz, whose death is held to have been the result of hazing at West Point, was shown by the character of the opening session of the investigation. With the evidence taken by the Military Board of Inquiry before it, the Committee had much of the ground covered. The sessions clearly indicated that the Committee intends to sift the matter thoroughly, and there has already been brought out important testimony that the Military Board did not uncover. It was intimated that one remedy for hazing practiced at West Point, suggested and seriously considered, is that in case of future brutal hazing at the institution the entire upper class be dismissed. This course, it is urged, would make the class responsible for order throughout the corps.

#### VEST-POCKET COOK STOVES.

The Commissary-General of the Army has recently bought for the special use of our soldiers, large numbers of little cookers of a kind newly invented. Each of them is hardly bigger than a teacup, so that the contrivance has the merit of being easily portable, while possessing the additional advantages of extreme simplicity and cheapness. With a single twist one unscrews from it a metal rim, and this, having three legs, is made to serve as a tripod-stand for holding a brass receptacle from which the cover is removed with another twist.

The receptacle, which is nothing but a small cylindrical cup, is partly filled with a whitish-looking substance that has the appearance of spermaceti. One is informed, however, that the stuff is in reality a mixture of wood alcohol and "some vegetable material," the nature of which is not explained. On being touched with a match it catches fire instantly and burns with a steady, lambent flame, which, though almost invisible to the eye, is extremely hot.

Now, the small quantity of alcohol mixture in the cup—it is quite solid—will burn for an hour and a half, and the cost of it is almost nothing. It will serve to heat water or for any purpose of minor cookery, a sauce pan or light pot being placed upon the tripod. When the fuel-mixture is used up, a fresh supply is scooped out of a pint can with a spoon and put into the brass cup, so that culinary operations may proceed. In a region where fuel is scarce—as in China, for example, or in parts of the West—such a contrivance is invaluable. It is likely to be adopted by sportsmen for use in camp.

The Navy has purchased a quantity of these impromptu cookers, and is furnishing them by way of experiment to some of the ships.

As a means for heating shaving-water, under conditions where the ordinary conveniences are not at hand, the contrivance described is specially available.—*The Saturday Evening Post.*

## Popular Science.

BY H. H. BAKER.

### Developing Photographs in Light.

Professor F. E. Nipher, of Washington University, St. Louis, has made the discovery that as the exposure of the camera is made shorter, the developing bath must be more strongly illuminated.

The Professor is now developing clear pictures, with no trace of fog, when the bath is placed in direct sunlight, but covered by transparent colored screens.

To prepare a screen, he takes an unused photographic plate and after drying the gelatine film, the plate is put into a water solution colored with aniline.

Good results have been obtained by using a screen of a ruby color, and also by using one of a pure yellow.

Early in the year 1839, Mr. Louis Jacquis Mande Daguerre sold to the French Government the process for taking pictures by sunlight, which was then published to the world. It was called "Transparent and opaque painting." Soon after being published, Mr. Towson made an improvement by using larger lens, as heretofore only the "Camera Lucida" was used.

Later in the year 1839, Professor John W. Draper, of New York, succeeded in taking a picture from life (one of his relatives). This was the first picture from life ever taken, and was widely published in New York.

In 1840, Mr. Goddard followed with bromide to increase the sensitiveness of the plates, and Mr. Fizeau, with application of chloride of gold, to strengthen the lights and shades, and fixing more stable the operation.

Since then, scientific improvements have been added, one after another, until photography, as an art, has become the leader in advance of everything in light and shade, and in correctness of outline.

Now comes the doing away with the dark chamber for developing. What may we not expect of photography before this century has half passed away?

### A Wonderful Bridge.

The Pennsylvania Steel Company, of Philadelphia, has lately completed, for the British Government, one of the largest and highest viaducts in the world. It is located in the Shan Hills of Burmah, India, on the line of railway from Rangoon, through Mandalay, into China.

The construction of this viaduct is considered by experts to be a most remarkable feat of scientific engineering skill. This splendid structure spans a gorge between two mountains and is 2,260 feet long, and 320 feet high in the center, and is built entirely of steel. It has sixteen supports, 140 feet apart, of various heights, constructed of lattice work, the central one, 320 feet high, having a base 135 feet square. It required forty thousand tons of steel for its construction, and the chartering of three freight steamships for its transportation.

The shipments were made in July, August and September, 1899. About forty skilled mechanics were taken from this country, and some three hundred natives were employed in its construction. It was commenced on January 31, 1900, and completed during the following November.

We are not advised as to the actual cost, as it was competed for by the bridge builders throughout the world; and it would not be considered good business policy to allow their several bids to be published. The United States in this case took the cake.

**THE FIRST MAN.**—When a youthful genius was asked by the Superintendent of the Sabbath-school, "Who was the first man?" he answered, "George Washington, sir; who was first in war, first in peace, first in the hearts of his countrymen."

"No, no," cried the impatient Superintendent; "Adam was the first man, of course."

"Well," replied the thoughtful youth, "if you are speaking of foreigners, I suppose he was." — *Child's Gem.*

## 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 Slances 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: 36-46
Mar. 2.	Jesus Betrayed.....	John 18: 1-14
Mar. 9.	Jesus and Caiaphas.....	Matt. 26: 57-68
Mar. 16.	Jesus and Pilate.....	Luke 23: 13-26
Mar. 23.	Jesus Crucified and Buried.....	Luke 23: 35-53
Mar. 30.	Review.....	Isa. 52: 13-63: 12

### LESSON III.—GREEKS SEEKING JESUS.

For Sabbath-day, Jan. 19, 1901.

LESSON TEXT.—John 12: 20-33.

GOLDEN TEXT.—We would see Jesus.—John 12: 21.

### INTRODUCTION.

Our present lesson finds its chronological place upon the day after the cleansing of the temple. It is well worth the time of the student to fix in mind the incidents of this day. As Jesus and his disciples were returning to Jerusalem in the morning, they noted the fig tree which he had cursed, withered away. As they entered the temple, the chief priests and elders came to him questioning his authority. Our Lord replied to them, and then taught the people by means of three parables: The Two Sons, The Wicked Husbandmen, and the Marriage of the King's Son. After this he showed his great wisdom in his answers to the three questions asked him, first, that of the Pharisees, concerning tribute to Cæsar; second, that of the Sadducees concerning the resurrection; and third, that of a certain lawyer, concerning the greatest commandment. Having, with consummate skill, foiled all the efforts of his foes to entrap him, he asks in his turn a question of the Pharisees, How is the Christ David's Son? Upon this day also Jesus saw the poor widow casting her scanty all into the treasury, and commended her munificent gift. The approach of the Greeks was probably near the close of the day, shortly before our Lord returned to Bethany for the night.

The coming of these foreigners to Jesus is an event which may be classed with the anointing at Bethany, and the triumphal entry into Jerusalem, as marking the culmination of Jesus' ministry. It is not Jerusalem alone that needs him, nor Judea, nor Galilee, but the whole world. It is only through his death upon the cross that his field of work may be extended to all who thus need him.

**TIME.**—According to tradition, upon Tuesday of Passion Week.

**PLACE.**—Jerusalem, probably in the courts of the temple.

**PERSONS.**—Jesus and his disciples, Andrew and Philip particularly mentioned; certain Greeks; the multitude.

### OUTLINE:

1. The Greeks Seek Jesus. v. 20-22.
2. The Lesson of the Grain of Wheat. v. 23-26.
3. The Voice from Heaven. v. 27-33.

### NOTES.

20. **And there were certain Greeks,** etc. These were evidently proselytes, like the Ethiopian eunuch. Acts 7: 27. Having adopted the religion of the Jews, they shared their Messianic hope. They may have resided no farther away from Jerusalem than Galilee.

21. **The same therefore came to Philip.** The reason for their coming to Philip in particular is not apparent. Perhaps it was an accident. It is possible that they also lived at Bethsaida. It is very likely that they were attracted to him because he had a Greek name. **Sir, we would see Jesus.** Their request was not for a good place to look at Jesus; but they desired an introduction to Jesus that they might become acquainted with him.

22. **Philip cometh and telleth Andrew.** It seems very likely that Philip questioned within himself the propriety of bringing foreigners to Jesus, and so consulted with his

fellow disciple Andrew, and that they decided that they had better ask Jesus himself before they granted the request of the Greeks.

23. **And Jesus answered them,** etc. The pronoun "them" refers, no doubt, to Andrew and Philip. We are not told whether Jesus granted the request of the Greeks or not. Some have thought that he refused to see them. When we remember that Jesus healed the daughter of the Syro-Phœnician woman, and said, "Other sheep I have which are not of this fold," we cannot doubt but that Jesus graciously received these who were so eager to see him. Our evangelist does not stop to speak of this interview; but rather tells us what Jesus said when Andrew and Philip came with the request. **The hour is come,** etc. The way to glory for Jesus was through the cross. In this coming of the Greek was illustrated the broad need for him which could only be filled by his death.

24. **Verily, verily, I say unto you.** Jesus speaks with great emphasis in regard to a teaching which the disciples had shown themselves very slow to comprehend. **Except a corn of wheat fall into the ground and die.** We would say "a kernel of wheat," or "a grain of wheat," as in the Revised Version. Our Lord uses the death of the kernel of wheat, the giving up of its life for the sake of the stalk, which will bear much fruit, as an illustration of his giving up his life for the sake of extending his influence.

25. **He that loveth his life shall lose it.** The same sort of self-denial that was necessary for Christ is required of all. We are to sacrifice seeming temporal advantage for eternal gain. The word "life" in this verse stands for two different Greek words,  $\psi\upsilon\chi\eta$ , and  $\zeta\omega\eta$ . The latter word occurs in the expression "eternal life," and means real true life, life in the highest sense as distinguished from mere animal existence. The other word is sometimes elsewhere translated *soul* and might well be translated *self*. Jesus often taught his disciples in regard to this wise denial of the baser self for the sake of the higher. Compare Matt. 10: 39; Luke 9: 24; 17: 33, and other passages. The statement is a little more vivid if, instead of *keep* we translate *guard*—"shall guard it with the result that he shall attain life eternal."

26. **If any man serve me,** etc. Here we have a little more specific statement in regard to the requirements and blessings alluded to in the preceding verse. The man who desires to be reckoned as ministering to Christ must follow his example in surrender of self. Such disciples will be rewarded by fellowship with Christ and honor from the Father.

27. **Now is my soul troubled,** etc. This verse marks the beginning of a new paragraph. Our Lord is thinking of the great cost to himself of devoting his life like the grain of wheat sown in the earth. John does not speak of the agony in Gethsemane which the other evangelists refer to. This verse may be reckoned, however, as taking the place of the record of that night struggle. **Father, save me from this hour.** Some have thought that there should be an interrogation mark after this clause. In that case we should understand it as asking a rhetorical question, inquiring whether it is appropriate for him to say, "Father, save me from this hour." It is better, however, to think of the humanity of our Master as momentarily overcome by the thought of the great burden for him to bear and that he prayed for deliverance. **But for this cause came I unto this hour.** He immediately reverses his thought and takes back his petition; for he came into the world and took upon himself the form of weak humanity for the especial object of bringing redemption which must necessarily come through this, suffering upon the cross from which he naturally shrank.

28. **Father, glorify thy name.** Thus does the Saviour express his entire submission to the will of God and his willingness and readiness to endure anything required of him. **Then came there a voice from heaven.** In response to his submission there came the comforting and assuring voice of God as at his baptism, and at his Transfiguration. **I have both glorified it, and will glorify it again.** That is, already in thy life and work, and in thy death upon the cross.

29. **Said that it thundered; others said an angel spake to him.** They doubtless heard the sound, but not the words. Our ears must be attuned to hear God speak. Some of the bystanders heard but the loud

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sound; others more susceptible recognized a voice, but did not distinguish the words.

30. **This voice came not because of me,** etc. Jesus tells them that the voice was not so much to reassure him; but especially for them. It was perhaps to admonish them for their unbelief, and particularly to teach the disciples that outward disgrace and a shameful death were not to be taken as proofs of real defeat. They were slow to learn the lesson that there could be any other kingdom but that which was external and temporal, and that there was any other power but that of physical force.

31. **Now is the judgment of this world.** Judicial decision is now passed upon the power of this world which has stood in opposition to God. In the death and glorification of Christ, the powers of evil are triumphed over and condemned. **The prince of this world.** The devil has this title, since it is to him that all men who are not following God render allegiance. **Cast out.** He is removed from his throne and cast out from his empire. The victory is already virtually accomplished through the life and death of Jesus. It is however continually being consummated in this present age, and so is not utterly complete, even at this day.

32. **If I be lifted up from the earth.** This was a figurative way of saying, If I die upon the cross. Compare John 3: 14. **Will draw all men unto me.** Christ's kingdom is to be a universal kingdom. The allegiance of all is to be secured through the attractiveness of the cross. By his death upon the cross as the representative of God, as very God himself, he has made the greatest appeal possible, he has shown the boundlessness of the love of God in stopping at no sacrifice short of the greatest, for the sake of mankind. Depraved humanity may resist now; but it cannot always resist.

**MARRIAGES.**

SAYRE-CLARKE.—At the Seventh-day Baptist church, Dodge Centre, Minn., at the close of the morning sermon, Sabbath, December 29, 1900, by the Rev. H. D. Clarke, Rev. Charles S. Sayre, of Berlin, Wis., and Miss Mabel A. Clarke, of Dodge Centre, Minn.

WIARD-WALDO.—At the home of the bride's parents, Mr. and Mrs. D. C. Waldo, of Blystone, Pa., Dec. 26, 1900, by Rev. Smith, Mr. Henry W. Wiard, of Cross- ingville, Pa., and Miss Clara E. Waldo, of Blystone, Pa.

LIKENS-LUPTON.—At the home of the bride's parents, Mr. and Mrs. Chas. Lupton, of Shiloh, N. J., Jan. 1, 1901, by Pastor E. B. Saunders, George F. Likens, of Bridgeton, N. J., and Alice L. Lupton, of Shiloh.

KENYON-BELLAMY.—At the residence of the bride's brother-in-law, Mr. H. H. Hoxie, at Ashaway, R. I., Dec. 27, 1900, by the Rev. Clayton A. Burdick, Mr. Gardiner B. Kenyon, of Hopkinton, R. I., and Miss Annie M. Bellamy, of Ashaway.

**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.

ELLIS.—In Alfred, N. Y., Dec. 29, 1900, of neuralgia of the heart, Thomas Ellis, in the 73d year of his age.

He was the son of William and Ann Pickett Ellis, born in Ossenthorpe, Nottinghamshire, England, April 25, 1828. He was the eldest of a large family of children. When a boy about fourteen years of age, he came with friends to Canada, and a few years later to the States, and located at Alfred, N. Y. On Oct. 18, 1851, he was married to Abbie Louisa Stillman, daughter of Silas and Abby Maxson Stillman, and to them were born five children, three sons and two daughters. Of these, two sons and two daughters, with the mother, survive him. The deceased was educated in the faith and practice of the Episcopal church; and to the fact of his great respect for his early religious training can be attributed the only reason he did not identify himself with the First Seventh-day Baptist

church of Alfred. He was a strict, conscientious observer of the Bible Sabbath, and loyal and generous in his support of the church. Soon after the death of his wife's father they moved on to the old homestead, where for forty years or more he proved himself a very successful farmer. He leaves behind him the comforting assurance that he was accepted of his Saviour, and was prepared to meet the summons which awaits us all. His funeral was attended at the First Alfred church, Jan. 1, 1901, Rev. B. F. Rogers officiating, assisted by Rev. L. C. Randolph, and his remains were laid at rest in the Alfred Rural Cemetery. B. F. R.

DAVIS.—Dudley H. Davis was born near Salem, W. Va., March 23, 1834, and died at his home in Quiet Dell, W. Va., Dec. 24, 1900.

He was a son of William F. and Rachel Hughs Davis, who were among the earliest members of the Salem church. He was baptized and received into the Salem church in 1856. Soon after this he became established in mercantile business in Quiet Dell, and took his letter from the Salem church in 1858 and joined the Lost Creek church, of which he remained a loyal member and supporter to the end of this life. He died very suddenly. Funeral services at the home December 26; also service and burial at the Salem church and cemetery, Sabbath afternoon, December 29. M. G. S.

PARTELLO.—After a very brief illness, Edward, son of Mr. and Mrs. Charles Partello, aged 2 years and 4 months.

In the great bereavement the family have the sympathy of the entire community. C. A. B.

DAVIE.—Azubah Davie was born in the town of Berlin, N. Y., Sept. 1, 1818, and died Dec. 17, 1900, at the home of her daughter, Mrs. Thomas E. Greenman.

Her father was Abel G. Burdick. She was converted at about the age of eleven years, and united with the Berlin Seventh-day Baptist church. She leaves to mourn her departure three daughters and one son. Services conducted by the pastor. Text, Psalm 23: 4. M. S.

CLARKE.—Amelia (Greene) Clarke was born in Berlin, N. Y., Aug. 29, 1814, and died in the town of Hounsfield, N. Y., Dec. 25, 1900.

She was one of eight children of the late Joseph J. Greene. In 1840 she was married to Roswell Clarke, who died in 1891. She possessed a devout Christian spirit, and was loyal to her faith and her church. She had long been a member of the Adams church. A. B. P.

BROWN.—Infant child of Mr. and Mrs. Brown, of Shiloh, N. J., Dec. 28, 1900, from severe burns. E. B. S.

**PNEUMATIC TYPEWRITERS.**

Electric typewriters, of which more than one pattern is already on the market, will find rivals in the equally new pneumatic typewriters. These latter, as their name would indicate, utilize compressed air, which furnishes power to operate the type bars or wheels, according to the style of machine. The air is stored under pressure in a cylinder, the mechanism being similar to that of a bicycle pump, and as easily managed. Admission of the air from the cylinder to the operating mechanism is controlled by the keys—that is to say, by the touch of the fingers of the operator.

When the A key is touched, for example, for the air rushes from the cylinder to the connection for the A type-bar, the latter prints the letter without the exertion, by the operator, of any force worth mentioning. A mere touch furnishes the pressure required to open a valve, which allows the air to come from the cylinder. In short, the same end is gained as by the electric typewriter, the operator being relieved of all necessity for muscular effort. This is the simple end and aim of

the power typewriter, whatever the character of its mechanism.

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Incidentally, the pneumatic typewriters render much greater speed practicable, and another advantage they have is that all the letters they print are equally distinct. In ordinary typescript the distinction of the letters varies considerably, as the strength of the stroke of the operator varies.—*The Saturday Evening Post.*

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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.

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