

THE SABBATH RECORDER.

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In Life's Gethsemane.

BY ELON GALUSHA SALISBURY.



ALL alone in the gloom of the night,
With companions asleep by the way,
They who know not the sorrows I have,
Nor the promptings of love I obey—
Oh, my Father, I turn unto Thee,
In the shades of my Gethsemane.

For the burdens of care on my soul
Far exceed my own strength to endure,
And so bitter the cup I must drink,
That temptations to pass it allure—
Oh, my Father, I cry unto Thee,
From the depths of my Gethsemane.

Human sympathies nothing avail
With the trials of life to contend;
Like the rose-tinted rays on the sky,
In the shadows of night they soon end—
Oh, my Father, I come unto Thee,
The last refuge in Gethsemane.

Let Thy will, Oh, my Father, be done;
All myself to thy purpose I yield,
And will do and endure for Love's sake:
From all evil I know Thou dost shield—
Safely on Thou wilt lead, even me,
Through the gloom of my Gethsemane.

—The Evangelist.

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PLAINFIELD N J

The Sabbath Recorder.

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

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WE see the faces of scores of people every day whose prominent question is, "What shall I eat?" Science, in the chemical laboratory, and in many other places and ways, is busy trying to solve this question. For those who may not choose for themselves, physicians indicate day by day what may be eaten. Englishmen say that dyspepsia is the American disease. No one can doubt this, even though he may not see the invalids congregated in a great sanitarium. The shelves of every drug-store in the United States are filled with remedies for this ailment. On fences, bill-boards, and, sometimes, on granite boulders, are found glowing accounts of the merits of nostrums, genuine remedies and foods, some of more and some of less merit. This universal evidence of the existence of dyspepsia and the attempts—or promises—to alleviate it, give abundant proof that the words of Englishmen are true.

A LONG series of causes have wrought this result in the lives of the American people. Prominent among them has been carelessness as to what food they have eaten. Appetite, rather than wisdom and judgment, has been dominant with too many. Indifference as to the quality of the food has been another prominent cause in producing this widespread and most distressing form of disease. Men have set aside their better judgment for appetite, or have disregarded that judgment because of circumstances. They have eaten when they ought not, what they ought not and as they ought not. A man in Battle Creek, Mich., by the name of Post, has become suddenly rich because the American people are anxious to find some relief from the evils of coffee-drinking, hence "Postum-Cereal" is widely advertised, and, under compulsion of pain and disease, men have purchased it readily and drank it eagerly, hoping for relief.

WE write these things for sake of the better lesson which they contain, touching matters spiritual. Men are strong or weak, healthful or sickly, as to physical life, because of what they eat or do not eat. It is not too much to say that, physically, men are what they are because of the food which they consume. The food is changed, not only into the tissues which make up the physical being, but, in a sense larger than can be explained, it enters into character-making and life-work. In a sense yet larger and more intimate, this is true of our spiritual experiences, religious character and social life. The mind and the heart are as hungry as the stomach ever is. They must be fed; and their growth, health, strength and development are governed by the same great laws. Thoughts, truths and purposes form the food for mind and soul. The question of what we shall eat spiritually and intellectually is as much greater than the question of beefsteak and Postum-Cereal for the body, as the mind and heart are above the physical. Pure thoughts, noble aspirations and divine truths are the actual and necessary food of the human soul. God means that we should never grovel, never creep. It is his will that no impure thought

should find a place in anything the soul takes in for food, that no ignoble purpose, no earth-born desire shall ever become dominant in the soul.

HAVE you been troubled to-day about what you should eat for your body? Thrice blessed are you if you are troubled, in the better sense, concerning what your soul should eat. Have you given so much attention to what your body needs that you have forgotten your soul to-day? If so, the failure is sad beyond expression. Are you unwilling to accept the food God offers to your soul, lest somehow the truths he desires you to eat would interfere with some appetite or choice of your body?—some earth-born desire, some temporary joy, some worldly ambition? If so, your folly could scarcely go farther.

If you will but open your eyes to see and be willing to accept that which is provided, there is no lack of soul-food that is of the best. The Bible in its ethical and spiritual teachings is one exhaustless source of food which purifies the heart, strengthens the soul in every noble purpose and brings life into intimate touch and communion with God. Outside the Bible, all human experience, with the endless lessons it teaches, brings good food. The revelation of the Father of love and wisdom and strength as it appears in nature furnishes soul-food. It is not more true that the trees of the orchard yield luscious and life-giving food for the body than that the trees of the orchard and forest furnish similar lessons of wisdom for the soul. When Bryant wrote:

"The groves were God's first temples,"

he suggested to every lover of the Father above the truth that he is working in the fields and walking in the woods. Thus it is that God puts about our lives, in their simplest experiences and their most common duties, all needful food for the soul.

THE purpose of what we are saying is to awaken you more than ever before to the blessedness of eating that which God desires you to eat. To say that it is your duty to seek proper food, in spiritual things, is too weak a way of putting it; duty is too small a word; even privilege is not large enough to tell it all. Neither is there any word which can tell how foolish he is who disregards the opportunities and puts aside the privileges God offers for finding and eating the foods of truth and righteousness. If you can divest your life of its earthly surroundings enough to comprehend how your future destiny is to be determined, or, better still, is now being determined, by the spiritual food you now accept, it will be a help to you, and lift you from the entanglements of earthly and sordid motives which so deter and hamper us in the up-reaching life.

FROM this hour forward, forbid yourself to take part in any conversation with your fellows which will not furnish you with some food for the soul; forbid your eyes to read any page which will not bring to you such food as will nourish and uplift your soul, and give you strength for a life of right doing; forbid your mind to harbor any thought, or cherish any purpose, which does not bring to you helpful strengthening soul-food; for it is by these three roads, of conversation, reading

and thinking, that to the soul is brought its supplies, and its destiny is thus determined. Do not shrink from that word destiny; for destiny is wrapped up in your food. A breakfast of unhealthful food secures beyond question a day or two, or more, of physical suffering. That which you eat for supper to-night will determine your destiny as to restful sleep or sleeplessness with all its horrors. These simple truths find full counterpart in spiritual experiences. Were it not that the forgiving love of the Father is so boundless, so much greater than our follies and failures, evil destiny would hasten upon us apace, because of what we feed our souls upon.

BUT we have said enough, and only wait to add the hope that from this hour you will see no advertisement of dyspepsia-cures, or any kind of boasted remedies for physical indigestion and the results of ill-feeding, but that these may minister to your good by turning your thoughts into higher channels, wherein you will seek the divine wisdom which teaches what you ought to eat in spiritual things. Let this teach you the worth of such truths as the Bible unfolds until you shall be more eager than ever before to know the depths of the eternal riches of the everlasting truths crowding its pages for your eating. Learn to love the church more, the Sabbath-school more, the prayer-meeting more, your own quiet hours of meditation on truth and righteousness more and yet more; for these are your great feeding times. Out of these experiences is the spiritual character and fibre of your soul-life created. Turn often to the story of Christ and the woman of Samaria at Jacob's well. Seek to know the deeper meaning of his words, when the disciples came back with food for the noon-day lunch, which he put aside, saying: "I have food to eat ye know not of." Blessed are you, dear reader, if you put aside all the demands which earthly appetite makes, and in his strength say to everything unworthy: I have higher, better, sweeter and more strengthening food than earth can give.

SO MANY of our friends continue to make inquiry concerning the health of Mrs. Lewis, that we feel called upon to say: there has been quite a marked improvement in some minor points since she came home. There is no relief as to the paralysis of the right side, but the mind is much clearer than it was at one time, and stronger. The power of speech has returned slightly, though she can not frame any sentence, nor pronounce many words, so as to be understood. The word "come" covers her voluntary expression for all questions, and her attendants seek to learn what she desires by asking questions, which she can answer by yes or no. The vital functions go forward with little interruption, and she sleeps well at night; for the most part she is very cheerful and does not suffer pain. We find cause for abundant gratitude for all these mercies.

THE PASTOR AND HIS PEOPLE.

Every pastor must determine what methods are best for interesting his people and developing the church in active work. Those methods which create most permanent impressions upon the minds of the people are best. Personal conversation, is, in some respects, superior to any other method; nevertheless, other methods have great advan-

tages, and are superior in some points to personal conversation.

A printed sheet is at hand, sent out by E. A. Witter, pastor at North Loup, Nebraska, containing a series of questions which we reprint for the aid of those pastors who may wish to use something in that line.

Dear fellow laborer in the Master's vineyard:

With a soul yearning for the perfecting of the church in all the departments of her work, that she may be truly a place of refuge to all children born into the kingdom, and an inspiration to many as yet unsaved, to turn to the Lord; and conscious of the fact that this end is not being reached as fully as it should be; I ask you to prayerfully, and as in the presence of God our Father, consider the following questions, and write answers to all of them that you will, and either return them to the pastor or, by personal conversation, give to him your thought upon them:

1. What is the real object of the church?
2. Who is responsible for making the church what it should be?
3. How may the family increase the usefulness of the church?
4. How may the family help or hinder the pastor?
5. If you dared speak freely to your pastor, what frank word of suggestion would you speak to him?
6. As a young person, what is your relation to the church and the work of the pastor?
7. How do you stand related to the life of the opening century?
8. Are you willing to make any new effort for the *Sabbath truth* for which you stand?
9. What are your personal doubts and difficulties in the matter of religious living?
10. What change or modification in the work of the church would you suggest as needed to meet most fully the purpose for which it was constituted?

PERSONAL INQUIRY COLUMN.

For the sake of enabling our readers to see more of each other's opinions through the RECORDER, we offer to open a column for personal inquiries on the part of our readers. Ask the RECORDER any question you wish, as you would if you were having a personal interview with the Editor. No question will be considered which is not asked over the name and address of the writer, and we prefer that all names be published. Nevertheless, names will be withheld from the public, if the writer so desires. We seek practical questions touching Christian duty, denominational work, and the like. Abstract questions and puzzles are not desired. The purpose of this column is not to present the opinions of the Editor so much as to reveal the thoughts of our readers to one another. Whose question comes first?

THE TIME OF CHRIST'S CRUCIFIXION.

In sending the article which appears on another page, Dr. Daland says:

The enclosed MS., "Four Plain Reasons," etc., I send for publication in the RECORDER. For a long time, a period of several years, I have read all that has appeared in the RECORDER on the other side, and have sought to learn the truth. But a necessity is upon me, as I have been asked many times why I do not accept the "Wednesday Theory," and the subject is now up again in connection with the Sabbath-school Lessons.

We print Dr. Daland's article in the interest of free discussion, although the question has been considered in the RECORDER, from time to time, for the last forty years. Within that time the same question has been widely discussed in other papers without regard to its bearing on the Sabbath question, and the growth of the "Wednesday Crucifixion Theory" has been steady. The investigation thus induced has led some to adopt the theory that Christ was crucified on Thursday. Thoughtful men have been forced to seek some relief from the contradiction which the popular theory sets up against Christ's words

as recorded in Matt. 12:40. The fact that two distinct visits to the sepulchre are recorded, one by Matthew and one by the other Evangelists, is also finding much wider recognition than formerly. Among the later advocates of the Wednesday theory, is William Frederick, of Clyde, Ohio, who constructs from it additional reasons for keeping Sunday.

So far as Seventh-day Baptist investigators are concerned, during the last century, Samuel Davison, full fifty years ago, began the discussion in favor of the Wednesday theory. Soon after, Jos. W. Morton, whose proficiency as a specialist in Greek, gave him a place on the Board of Revisers of the American Bible Union, William M. Jones, specialist in Arabic, Hebrew, and Oriental languages, and others well remembered by our readers, James Bailey, Nathan Wardner, and Dr. C. D. Potter, adopted that theory, and have left their opinions fully expressed in books and newspaper files. The views of the writer have been before the public for more than thirty years. Meanwhile, the popular view has been presented often, and we see no need to extend the discussion in the RECORDER at this time.

For sake of those who would like to recall the salient points in the discussion, we call attention to the fact that the traditional view assumes that, because *παρασκευη* came to be a name for Friday, "in later Hellenistic Greek," it must be so considered in the New Testament accounts of Christ's crucifixion; whereas this use of the term was part of the Hellenizing process, which gave a Roman Catholic instead of a New Testament Christianity. John's Gospel, written latest of all, took special pains to make the matter clear by saying (19:14), that it was the "Preparation of the Passover." This finds full support in the definition of *παρασκευη* given by Thayer—Greek-English Lexicon of the New Testament, page 486, which definition runs as follows:

1. A making ready, preparation, equipping. 2. That which is prepared, equipment. 3. In the New Testament in a Jewish sense, the day of Preparation, i. e., the day on which the Jews made the necessary preparation to celebrate a sabbath or a feast."

This authoritative definition supports the passage in John 19:14, and shows that the statement there made designates the day as the preparation for the Passover and not for the weekly Sabbath. To assume that this day was identical with Friday contradicts Matt. 12:40, and is out of accord with John 19:14.

The two fixed points in this discussion are the words of Christ in Matt. 12:40, and the definite statement in Matt. 28:1, which fixes the time of Christ's resurrection late on Sabbath afternoon and before the close of the day. Accepting the combined scholarship of the Revised Version as competent, the time of Christ's resurrection is no longer an open question, and the popular tradition that it was on Sunday morning is shown to be erroneous. This conclusion is placed still farther beyond dispute by the "Greek-English Lexicon of the New Testament," referred to above, in which the construction of Matt. 28:1, is fully discussed. After giving the references which have been adduced in support of the translation "after the Sabbath," Prof. Thayer says:

But an examination of the instances just cited (and others) will show that they fail to sustain the rendering

after (although it is recognized by Passow, Pape, Schenkel and other lexicographers): *οψε*, followed by a genitive, seems always to be *partitive*, denoting *late* in the period specified by the genitive, (and consequently still belonging to it,) cf. B. sec. 132, 7 Rem. Kuehner, sec. 414, 5 c. β. Hence in Matthew [1, c.] *late* on the Sabbath. Keim. iii. p. 552, seq. Eng. trans. vi. 303, seq. endeavors to relieve the passage differently (by adopting the *Vulg., vespere Sabbati*: on the evening of the Sabbath), but without success. Compare Keil. Com. ueber Matt, *Ad loc.*

Thus is the weight of past and present scholarship thrown in favor of the position we take. The explanation shows that the prophecy of Christ, and the accounts of the entombment, and of the resurrection agree with extreme fidelity, and the accounts of the Evangelists agree with each other when the fact is thus recognized that, in the opening of the twenty-eighth chapter, Matthew speaks of the *first* visit to the sepulchre "late in the Sabbath," to which visit the other Evangelists do not refer; they describe a *second* visit made early on the following morning. Matthew's account of the first visit evidently closes with the eighth verse, and in the ninth he passes to the scenes of the next morning. Thus the following conclusions are fixed.

Christ was crucified and entombed on the fourth day of the week, commonly called Wednesday. He lay in the grave "three days and three nights," and rose "Late in the Sabbath," at an hour corresponding with the hour of his entombment, at which time two of the women came to see the sepulchre.

On the other hand, the popular theory of the crucifixion on Friday and the burial just before sunset, says that Christ lay in the grave but twenty-four hours. The RECORDER must choose an interpretation which makes Christ's words concerning himself, given as the sign that he was the Messiah, true to the letter, rather than the popular tradition which contradicts him.

We accord full regard to the different view presented by Dr. Daland, and we believe that in his mind it does not militate against his acceptance of the Sabbath. On the other hand, we believe that most of those who have come to us for the last twenty-five years have been aided to do so by accepting the truth that Christ did not rise on Sunday and that he did fulfill his own words by lying in the grave "three days and three nights," as he said he would.

We can conceive of few greater hindrances to Sabbath Reform, as we seek to promote it, than a return on the part of Seventh-day Baptists to the popular and erroneous theory of Christ's crucifixion on Friday and his resurrection on Sunday. We regret the necessity which is laid on us of not agreeing with the conclusions of a correspondent whom we regard most highly, but we hold this difference in the bonds of love and fellowship. Judging by the change of opinions during the last half century, we have no doubt that the traditional view of the crucifixion of Christ on Friday and his resurrection on Sunday will give way steadily as the consideration of the subject continues.

TO REPROVE a brother is like as when he has fallen to lift him up again; when he hath broken a bone to help set it; when he is out of the way to help put him in it; when he has fallen into the fire to pluck him out.—*Matthew Henry.*

"BUT THE GREATEST OF THESE IS CHARITY."

BY MRS. SARAH WARDNER.

A Paper read at Sabbath-school Hour at the Semi-Annual Convention of the Western Association, held at Nile, N. Y., March 1-3, 1901.

Centuries ago a tender vine was planted by a loving hand in a vast garden. It seemed so tiny and unpromising that for a long time it was almost unnoticed. On the plain were old trees of giant growth, whose branches were broad and far-reaching, whose fruits had fed the inhabitants for generations, and yet the trees bid fair to grow and thrive for ages to come.

One tree—Idolatry—flourished in many parts of the plain and was called by different names in different localities. Those who ate of its fruits worshiped God, whom, in their abject fear, they endeavored to propitiate with gifts and with sacrifices; often of human beings. Their minds were filled with superstitions, and they waged long and bloody wars, treating their defeated enemies with barbarous cruelty.

On the part of the plain nearest the young vine grew an old tree called Judaism, which in former centuries had been noted for its lofty height and luxuriant growth. Those who had dwelt beneath its shade and eaten of its fruit, had lifted themselves up in haughty pride above the other dwellers of the land, calling themselves a "chosen people."

They worshiped Jehovah, who had led them a nation of slaves out of the land of bondage, and from victory to victory, until all foes vanquished, they rested from war, ruled by a monarch excelling all others of his time in riches, power and wisdom. They worshiped their God in a magnificent temple, boasting of their love for his law and of their fidelity in its observance. They delighted in justice, but mercy and love were only for those of their own people.

But in the days of their prosperity they neglected to care for their noble tree. They turned from partaking of its fruits to the fruits of the tree of idolatry; and the heathen nations finding them weakened, despoiled their beautiful tree, cutting off its graceful branches and trampling its fruit under foot until its glory was departed, and the chosen people mourned over their desolation; comforted only by the words of their prophets who said that the Messiah when he came would restore to them and to their tree all the former glory. Yet when he came, so blinded and weakened were they by the effects of their infidelity that they failed to recognize the hand reached out to save them.

As the little vine put forth its leaves and grew, rejoicing the heart of him whose tender care had nourished it, these disheartened people looked upon it with envy. Day by day the master of the vine instructed a little band how to train its branches; how to dip around its roots and water it; what was necessary to give it strength; for well he knew that as soon as it began to bear fruit, those who called the fruit of the old tree good would spare no efforts to cut down or uproot the vine. "This," he said to his followers, "is the true vine. My very life is in it, and if ye abide by my teachings and care for the vine it shall bear much fruit."

This vine had two parts. One being Love and Duty to God; the other, Love and Duty to Men. Now those who partook of the tree of Judaism claimed that on their tree grew the fruit of Love to God; that they were jeal-

ous in service and sacrifice for him. So they said, This man Jesus is an impostor. He claims for his insignificant vine the fruits that our tree has borne for ages; and going to the owners of the tree of idolatry, whose growth had sapped the strength of their tree, they made their complaint, and asked that the vine might be destroyed and the planter put to death. But the answer came, "We find no fault in the man, nor in his followers. They seem to be peaceable, simple people who go about doing good."

But still they argued, pointing to the thrifty vine and calling attention to its sturdy roots and spreading branches, saying, "It will choke the life from your tree and crowd it out if you permit it to remain." And so, reluctantly the request was granted, the life of the innocent was taken and the exultant Jews looked on the drooping, bleeding vine bereft of its Master, saying, "It will nevermore bear fruit."

But had not the Master said that his life was in the vine? Had he not told his disciples that troubles and sorrows must come? Had he not warned them of this very calamity? So while they were grieving over the desolation wrought by their enemies he—the rejected Messiah—came to them again to leave with them words of counsel and encouragement, before he returned to the Father who had sent him to plant the vine for the good of his children. And through the wisdom and grace given them, the faithful followers cared for it till its fruits began to abound.

Then the nations who fed on the tree of idolatry marveled, and remembering the words of the Jews they said, "We must punish and imprison these people so that they cease to cultivate this vine, or it will spread until we cannot stop its growth. Then followed years of trial and persecution, cruel tortures and martyrdom; but still the vine lived, nourished by the tears and blood of those who suffered for its sake. Many, driven from their homes, carried precious seed from the vine, which was called Christianity, and planted it that other vines might grow and bring forth fruit in other lands. And one of those who had been a leader in the persecution of the faithful ones became himself one of the most humble, yet zealous, protectors and tillers of the vine. How incessantly did he labor, traveling far and near to plant seed in many places. How many were the loving, solicitous messages that he sent as to the care of the newly started vine. How minutely he described the fruits for which they should look.

He noted its life-giving properties—faith, hope and charity—and observing that while faith and hope were life-supporting, the branches, whose vitality was drawn from charity, bore choice and plenteous fruits, fruits of love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance, he exclaimed: "And now abideth faith, hope, charity, but the greatest of these is charity. The charity which suffereth long and is kind; which thinketh no evil." For how many years, aye centuries, was the choice fruit hidden by that which was inferior and crowded by a mass of glossy foliage.

From the days of early Christianity to the time of the Protestant Reformation, the vine, while it grew, seemed cumbered with the leaves of form and ceremony. In vain the

poor people longed for the fruits; they were either so high as to be out of reach or hidden from their sight. At length in their despair there arose such a demand and clamor for that which should nourish them that the Mother Church, as she called herself, arose in wrath to punish her rebellious children and bring them back to submission. But the rod of correction, the torture of the Inquisition, the death of the martyr, only caused greater desire for the peaceable fruits of righteousness. Finally, after years of bloody conflict and cruel wars, when brother fought against brother, and father against son, the great family of Christians was divided into Protestant and Catholic worshipers.

As men began to think and study for themselves, all did not agree in doctrine. Some emphasized one precept so as to deem all wrong who did not agree with them. So arose creeds and denominations, breeding discord and strife where should have been peace and harmony. The strong persecuted and imprisoned the weak, or drove them from their native land, and while the branch which fed on faith was pruned and encouraged, the branch of charity was neglected, and its fruits were shriveled and blasted, save where here and there a tiny cluster struggled for life. Hope, too, was feeble and drooping. Follow the little band who, seeking freedom to worship God according to their belief, found refuge, first in Holland and later in New England.

Forgetting that the Father who had led them to these shores, granting them protection, and wisdom, and strength in time of peril, was an all-loving Father, with pitiless hearts they ruled in the Puritan land, acknowledging no belief save the one which they themselves cherished. Think of the Christianity that could banish a man of the stamp of Roger Williams to the trackless forests, in the dead of winter, because of his religious belief. Contrast the treatment he received at the hands of those who called themselves holy men and women with the pity of the heathen Indians, who gave food and shelter to the wanderer.

When a little company of Quakers came, hoping to find a refuge among those who had themselves been driven from their native land, the decree of extermination went forth. Bitterly, unrelentingly, did they manifest their miscalled Christian zeal in their treatment of these harmless people, and in the reign of terror known as the Salem witchcraft. The branch of faith was bearing bitter fruits of bigotry, jealousy and strife. Charity did not thrive in the soil of the New World, and it seemed that the precious fruits would never more be produced.

As years rolled by and civilization and education increased, the spirit of tolerance grew, and now in this broad land are many churches differing in creed, yet all uniting in the love of God and in faith in his Son—all children of the same Father and bound for the same judgment seat. The spirit of liberality, the recognition of the fact that we are all of one family, the desire to do good and spread the gospel to all the world, these are bonds that unite us. These are evidences that the blessed fruits of charity are multiplying. Where once was controversy and discord, is now a comparison of views and beliefs, a persuasion rather than a compulsion to accept new or adverse doctrines. We have

our Evangelical Unions for polemic discussions and for Christian fellowship; our great gathering of Christian Endeavorers singing songs of love and cheer, speaking words of encouragement and uniting those who love Christ into one strong, zealous, effective band. Thus the choice branch of the vine, that charity whose fruit warms the heart with love, inciting us to fulfill our duties to one another and so fulfill our duties to God, is the branch which now flourishes, and drawing its support from the hand of him who planted the vine, it strengthens the branches of faith and hope and the three grow and thrive in unity.

May we each and all so absorb this charity that it may become the vital principle of our lives. Then shall we be so filled with love for others that instead of seeing only that which is evil in them, we shall delight in seeking that which is lovable and praiseworthy.

God alone knows the struggles of each heart, often against tendencies that have been transmitted by heredity. He knows also the conflicts we wage against temptations from without. He notes the sigh of contrition and hears the prayer for forgiveness for the past and strength for the future. He will weigh us in the balance at the last, judging us by the desires of our hearts and not as man judges, by the outward appearance.

And so, when the word of criticism or censure comes to our lips, let us remember that though the fault or sin, which seem so glaring in another, may not be laid to our charge, doubtless our weaknesses are such that we need to pray with the poet

"Teach me to feel another's woe;
To hide the faults I see;
That mercy I to others show,
That mercy show to me."

NEWS OF THE WEEK.

The most prominent feature of the news of the week just closing is the death of ex-President Benjamin Harrison, who died about 5 o'clock on the afternoon of March 13. His last illness was brief, barely covering the time of one week. It was the grip, resulting in acute pneumonia. His funeral was held on Sunday afternoon, March 17, at the Presbyterian church, Indianapolis, of which he was a member.

Benjamin Harrison, the third son of John Scott Harrison, was born Aug. 20, 1833, at the home of his grandfather, ex-President of the United States, in North Bend, Ohio, fifteen miles below Cincinnati. He was reared upon his father's farm, and was sent to Farmer's College near Cincinnati, when fourteen years old. He afterwards studied at Miami University, Oxford, Ohio, graduating in 1852. He studied law in Cincinnati, and in 1853 was married to Caroline Lavinia Scott, daughter of Rev. John Scott, who was then President of a Female Seminary in Oxford.

Mr. Harrison appeared before the nation prominently as a Republican speaker in the campaign of 1856. From that time forward he has been a prominent actor in national affairs. In 1862, he enlisted in the Union army as second lieutenant in Company A, 70th Indiana regiment. Of his war record, we cannot speak in detail. It was marked by ability and success, and those characteristics which have always designated him as a most manly man. He was elected to the United States Senate in 1881; from that time for-

ward his national career is too well known and remembered to be repeated at this time.

Since his retirement from the Presidency he has continued to be a distinguished figure in public affairs, without decline of influence or lessening of reputation. He was expecting to go to Washington to attend to some suit in the Supreme Court, when death claimed him. General Harrison was a typical American, like Lincoln, Grant and Garfield. He represented the best blood of the Anglo-Saxon, and his boyhood was spent among a people who had a large part in conquering the Ohio Valley for civilization. Of his ability and integrity in public life, that is no question. He was President during a trying period, when uncertainty and discontent, coupled with crude opinions concerning national policy, prevailed. His duties were many and difficult. When the history of his time shall be written finally, we believe it will appear that few men, under similar circumstances, have made a record cleaner as to individual life, and more valuable as to permanent national results, than Gen. Harrison. Evidences of respect and honor from those who have known him, either as intimate associates or otherwise, have crowded the pages of the public press, and fallen from the lips of public speakers, since he was called away. He leaves an untarnished name, a record worthy of high praise, and an example of honesty, purity and uprightness, which young men will do well to emulate.

Other items of news indicate that the prospect of peace in South Africa is increasing, and that the progress of establishing civil government in the Philippines goes forward steadily. It is also said that Russia disavows any design to absorb the province of Manchuria in China. Nevertheless, the news from Peking concerning the position of Russia is not reassured. She has practically withdrawn from the "Concert of the Powers." It is said that she opposes further attempts to punish Chinese officials who were guilty of murder during the riots of last year. It is further reported that she is negotiating, privately, with China for the establishing of a Russian protectorate over a large part of the Chinese Empire. If these rumors are correct, the situation is seriously complicated, and the future may be quite different from that we have hoped. It will certainly be most unwelcome if the world is compelled to believe that Russia has been playing a double game with other nations under a mask, and that she is planning to repeat her movements with Japan in 1895, in spite of the protests and plans of the rest of the civilized world.

JULIA WARD HOWE.

The readers of the RECORDER have a double interest in the work and history of this magnificent woman, who, for the last fifty years, has had a marked influence upon both literary and reformatory thought in America. The name Ward is carried by Mrs. Howe as a family name from her connection with Governor Ward of Rhode Island, who was a prominent Seventh-day Baptist at Newport. Mrs. Howe is remembered best by her "Battle Hymn of the Republic." Those who lived during the Civil War recall the influence of this grand hymn forged in the hours of the nation's peril. It came from her pen to be welcomed by the lips of every loyal American. The deep religious sentiment which pervades

it, and the victorious spirit with which it throbs, will continue to give it place among the nation's best literature. Those of our readers who are too young to remember the time of its birth will not fail to catch its deep significance even though they cannot enter into the emotions which it awakens in the hearts of those who are older. For the sake of those who are older and younger we print it in this connection.

Mine eyes have seen the glory of the coming of the
Lord:
He is trampling out the vintage where the grapes of
wrath are stored;
He hath loosed the fateful lightning of his terrible swift
sword;
His truth is marching on.

I have seen him in the watch fires of a hundred circling
camps;
They have builded him an altar in the evening dews
and damps;
I can read his righteous sentence by the dim and flaring
lamps;
His day is marching on.

I have read a fiery gospel, writ in burnished rows of
steel;
"As ye deal with my contemners, so with you my grace
shall deal;
Let the hero, born of woman, crush the serpent with
his heel,
Since God is marching on."

He hath sounded forth the trumpet that shall never
call retreat;
He is sitting out the hearts of men before his judgment
seat;
Oh! be swift, my soul, to answer him! be jubilant, my
feet!
Our God is marching on.

In the beauty of the lilies, Christ was born across the
sea,
With a glory in his bo om that transfigures you and
me;
And he died to make men holy, let us die to make men
free,
While God is marching on.

THE BROTHERHOOD.

BY REV. L. R. SWINNEY.

It is a happy custom with some ministers to step down to the door at the close of the service and shake hands with every one going out. Some even leave the pulpit while the last hymn is being sung, and pronounce the benediction at the door. This hand-shaking and kindly word with it give a feeling of brotherhood, help the minister to get acquainted, and may lead a stranger to Christ. Now we believe that this custom will prove a great blessing to pastor and people in many places. But Seventh-day Baptist pastors want to get into the closest touch with their hearers in brotherly love and Christian helpfulness. So I would suggest to my brethren in the ministry what was found so helpful in West Virginia. It is for the pastor, after the sermon is thoroughly prepared, to go early to the church and meet them at the door with a hearty greeting, and inquire tenderly and personally of their joys and sorrows and heart struggles, and so get into "heart touch" with the congregation. This, after earnest prayer, is the best way to get the "key-note" that will make hearts vibrate in unison in the services that follow. Try it, brethren, and shake hands before and after meeting. It will help the Brotherhood.

It is possible so to complicate the machinery of living that the very life itself is crushed among the wheels. We may wrap ourselves in comfort until our breath is smothered in the folds.—W. R. Huntington.

It requires ability to make what we seem agree with what we are, and humility to feel we are no great things.—Amiel.

TRUTH fears nothing but concealment.—
Francois P. G. Guizot.

Missions.

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

EVANGELIST J. G. BURDICK spent a week or more at his home, Prohibition Park, Staten Island, for rest and recuperation. While there he had an attack of the grippe which confined him in bed for a few days. He has so far recovered as to return to West Virginia. He and Bro. D. W. Leath are now holding meetings at Lick Run, W. Va.

MRS. M. G. TOWNSEND, after nearly six weeks of labor at Cartwright, Wis., closed her work and has returned to her home in Milton, Wis. While she was there, Bro. J. H. Hurley came to Cartwright, not knowing Mrs. Townsend was there. He was a valuable help in the work. The results of the meetings are six added to the membership of the church, two deacons chosen and ordained, the church greatly revived and strengthened. The church extended two calls for a pastor which were not accepted. Another call has been made, which shows that the church is very much in earnest in obtaining a pastor. Mrs. Townsend canvassed the church and society for subscriptions and pledges toward the support of a pastor. She succeeded admirably well. Mrs. Townsend's next field of labor is Rock River, where she is now probably at work.

UNDER the leave of absence voted by his church to do evangelistic work, Pastor J. H. Hurley is holding evangelistic meetings at Gentry, Ark. He went by the request of our people living there, who pay his traveling expenses. There is great interest in the meetings. By the urgent request of Bro. Hurley and the friends in Gentry, Miss E. A. Fisher has gone there to assist Bro. Hurley in the meetings. Several Seventh-day Baptist families have moved to Gentry this spring to make them homes. It is hoped that the meetings will result in many converts to Christ and the Sabbath, and the organization of a Seventh-day Baptist church in Gentry.

PASTOR E. A. WITTER of the North Loup church, Neb., by the request of the Boulder church, Boulder, Col., held a series of meetings there nearly four weeks. His church generously granted to the Boulder church the use of their pastor for that purpose. The first week the weather was fine and the attendance at the meetings and the interest were good. The second week was snowy and zero weather, and the attendance was not so good. The third week the weather improved, and the attendance and interest improved unto the end. The people were revived, and some ten declared their purpose to give themselves to Christ. Some of these will join the church by baptism. It was regretted that Pastor S. R. Wheeler's health was so poor at the time that he could attend but few of the meetings. The Boulder church expressed by unanimous vote its thanks to Pastor Witter for coming and to the North Loup church for letting him come; also the church gave a liberal collection toward his expenses.

MISS E. A. FISHER had a pleasant and safe journey to Fouke, Ark. She soon commenced her work among the children of Fouke, organizing a Junior Endeavor Society and instructing the children of the church and

neighborhood in singing, and interesting them in religious work. As already stated, she left her work there awhile to go to Gentry to assist in a series of meetings.

THE OUTLOOK FOR THE TWENTIETH CENTURY.

BY REV. A. F. PIERSON, D. D.

We are now solemnly compelled to confront the work of a new century. We need, first of all, a new vision and revelation, both of our opportunity and our responsibility. Christ is the light of the world, but so is his church. This is impressively brought to view in 2 Cor. 4: 4-7. Satan is represented as blinding the eyes of unbelievers, lest the light of the glory of the Gospel of Christ should shine unto them. The exact conception is, lest the illumination, the enlightening influence of the glory of the Gospel, as reflected and transmitted through the believer, should reach them with its irradiation. In the same passage we are taught that he who commanded the light to shine out of the original darkness hath shined in our hearts to produce this irradiation in us, and make possible this illumination of others. And further on, we are taught this additional lesson, that one of the greatest proofs, both of the power and grace of God, is found in thus making possible that so frail and unworthy a "vessel of earth" should both be able to bear or contain such Divine splendor as a revelation to itself, and also bear forth, or convey such glory as a revelation to others. The lesson of this significant passage is that the highest privilege of a believer is to receive, reflect, and transmit the glory of God as revealed in Christ through the Gospel. Practically that glory will never shine in the hearts of men unless it comes to them through believers, as mirrors or transmitters of God's grace.

With this new century we confront a new crisis in missions, and the question is, Who is to meet it, and how is it to be met? At least four factors combine to constitute this a new and critical emergency in missions, quite beyond any previous one in importance and appeal; those factors are the vast unoccupied area, the entire inadequacy of the army of occupation, the lack of a proper standard of giving, and the lack of a proper spirit of prayer on the part of the church at large.

1. Devout students of missions urgently appeal in behalf of immense areas and populations thus far unreached or neglected. Two great Oriental empires are each a world in itself. India and China contain half the total population of the world. Yet, what has so far been done among these seven hundred millions is comparatively insignificant. When, in 1865, J. Hudson Taylor organized the China Inland Mission, eleven vast provinces of inland China had no resident Protestant missionary. Notwithstanding the hundreds of missionaries in India, the Decennial Conference of Bombay, in 1893, appealed to the Christian church at large for help in meeting "an opportunity and responsibility never known before." Each of the great native states has been occupied by a missionary or two, but many smaller states have not yet been entered even by a single preacher, teacher, or healer, Nepal alone being shut to the Gospel. Bengal has a non-Christian population vaster than the whole population of the United States, and Bahar has but thirty missionaries, one-half being women, for twenty-five million souls.

LANDS TO BE POSSESSED.

Besides India and China, five great districts are as yet totally unreached by Protestant missionaries; three of them in Asia, one in Africa and one in South America:

1. There is the vast territory of inner and lower central Asia, including Tibet, and reaching over the entire heart of that vast continent. Tibet is not, therefore, the only unoccupied country in Asia, but only a small part of what Coleridge called the "vast undone."

2. Upper Asia, or Russian Asia, is an immense field over most of which only Greek priests have access to the people.

3. Arabia, with its nomadic tribes and shrine of the false prophet, is practically unreached. There are only four stations on the border.

4. The Sudan, reaching from the Kong Mountains to the Nile valley, three thousand miles in length, east and west, has a population greater than that of the United States, and estimated at from seventy to ninety million, held under the Crescent's sway.

5. The central portion of South America, the Amazon basin, with millions of natives, is still marked by paganism or has only a corrupt papal system, as bad as paganism.

(Concluded next week.)

THE MONEY OF HER LORD.

A Christian woman in Philadelphia, more than thirty years ago, whose income was hardly sufficient for her support, was accustomed to get from upholsters the old horse-hair covers taken from the furniture they repaired. Of the hair thus obtained she made brushes, and the money derived from their sale was put into what she called "the Lord's bag." In 1864 Dr. Jessup came to this country to plead for money to build a seminary for girls at Beirut. Calling at the home of this devoted Christian, he presented briefly the need of a building, when she exclaimed: "I'm glad you've come, I'll see whether there is anything in the Lord's bag." Going to it, she found about thirteen dollars, and the gift was used to help build Beirut Female Seminary.

TREASURER'S REPORT.

For the month of February, 1901.

GEO. H. UTTER, Treasurer.

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

DR.

Balance in Treasury, Feb. 1, 1901.....	\$1,369 59
Woman's Executive Board:	
General Fund.....	\$28 13
Foreign Missions.....	2 00
Native helpers in China.....	16 50
Boys' School, Shanghai.....	33 20
Home Missions.....	9 70
Gold Coast.....	9 50
Crofoot home.....	15 00
Industrial Department, China.....	5 00
Girls' School.....	2 05
China Mission.....	2 50
S. H. Crandall, Glen, Wis.....	123 58
H. W. Stillman, Daytona, Fla.....	2 75
Mrs. G. W. Stillman, Coudersport, Pa.....	25 00
Mrs. C. Champlin, Medford, Okla.....	1 00
Sherman Park (Syracuse, N. Y.) Sabbath-school.....	1 00
Churches:	
Haarlem, Holland.....	20 00
Second Brookfield, N. Y.....	2 25
Peawatuck, Westerly, R. I.....	70 03
Plainfield, N. J.....	65 03
Greenbrier, W. Va.....	75
Black Lick, W. Va.....	15
East Portville, N. Y.....	3 64
Milton, Wis.....	5 20
Second Alfred, N. Y.....	18 00
Rockville, R. I.....	10 00
Jackson Centre, Ohio.....	6 17
	\$1,725 14

CR.

O. U. Whitford, advance on salary.....	\$ 25 00
Theodore G. Davis, order of ev. D. H. Davis.....	50 00
Evangelistic Committee—Orders.....	100 00
Cash in Treasury: China Mission.....	\$640 22
Available for current expenses.....	909 92—1,650 14

\$1,725 14

E. & O. E.

GEO. H. UTTER, Treas.

Woman's Work.

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

A SONG OF PRAISE.

BY FRANK L. STANTON.

Earth seemed a lonely dwelling place;
Singing, when Sorrow found him,
"This world is not a friend of grace,"
When grace was all around him!
Grace in the violets at his feet,
Grace in the love of children sweet,
Grace where he heard the home hearts beat,
Where heavenly blessings crowned him.

God's light on his uplifted face,
Yet evermore a-sighing,
With rose sweet miracles of grace
On every pathway lying!
Grace where the light seemed lost in night
That whispered of a morning bright
When Love should kiss the dark to light
All beautiful—undying!

O world of loveliness and grace!
Though still by tempests riven,
How kind, how fair a dwelling place
This side the rest of heaven!
Grace on thine every pathway shed,
Grace where our griefs are comforted,
Grace where the green graves hide our dead,
And grace to be forgiven.

—C. E. World.

SUGGESTIONS

From the Fourth Interdenominational Conference of Woman's Boards of Foreign Missions in the United States and Canada.

The Conference was in session in the Marble Collegiate church, New York, January 16-18, 1901. Twenty-seven Boards were represented. The opening paper by Miss Abbie B. Child, Congregational, was a report of the General Committee of Woman's Boards for the Ecumenical Conference. This report showed the infinite detail of planning for woman's part in that greatest of missionary gatherings at which woman's work had its place as a distinct department of missionary work.

"Hints for the planning and conduct of a general Missionary Conference" were given by Miss Frances B. Hawley, Presbyterian. The scope must first be clearly understood. The popular meeting with its appeal through good speakers to the emotions and to the will of the hearers will always have its place in missionary work; but those who come to this Conference do not need to be aroused; all know the need, not one whose heart has not ached with the stress of it. The Conference should be a training-class where the problems are learned and the best light that can be brought shed on their solution. Methods of work at home and the problems on the field should always be considered.

In planning for the Conference there is danger of too discursive and varied a program. Those chosen to preside at the meetings should be women who realize, as Gen. Harrison aptly put it, that "it is the chair and not the speaker's desk" which they are to occupy; they should have the gift of keeping the program up to the time schedule and of gently guiding the discussion back to the subject. Stenographic reports were recommended, that papers and discussions might reach a wider audience.

In answer to the question how the previous Conferences had failed, many testimonies were given of their practical and spiritual helpfulness, and the binding together in Christian fellowship members of the various denominations. Valuable because of the general outlook to be had as to what other denominations are doing, and wherein each excelled, thus proving mutually helpful.

It was suggested that at the Conferences definite recommendations should be made

that can be placed in concrete form before the thousands of Societies connected with the different Boards, on such subjects as proportionate giving, the circulation of missionary literature, etc.

In the "Report and some of the results of the after-meeting of the Ecumenical Conference," Mrs. J. T. Gracey, Methodist, noted the fact that in the city libraries to-day such has been the demand for missionary literature that libraries are purchasing the most recent works and arranging them on special shelves convenient for reference.

The Conference of Missionaries held in Tokyo, Japan, where the fraternal spirit culminated in the appointment of a standing committee on missions, whose province it shall be to promote in every way the spirit of unity and co-operation.

The proposition to establish an International Missionary Bureau to collect and publish information, and to be a center where information on all subjects of general interest, where maps of all fields and literature of all Boards could be obtained.

"The history of the united study in missions" was given by Miss Ellen C. Parsons, Presbyterian. At a Literature Meeting at the Ecumenical Conference attention was focused upon this measure for practical comity among societies at home.

A scheme of lessons was introduced which might be used simultaneously by all religious bodies. It was feasible because all denominations have occasion to study much the same general subjects in missions. Better lessons might be secured by selecting experts to prepare them; economy in power and a broadened view and unity of spirit would be developed.

At the meeting a committee was appointed to take the matter of lessons in charge, and this committee have prepared an introductory course of six lessons for use in missionary meetings, clubs and home study. Subject, "Christian missions in the nineteenth century." These were distributed at the Conference, and can be obtained at denominational headquarters. Flexibility and adaptability are claimed for this plan of study. The topics are few and simple enough for boys and girls; and they are also capable of expansion to the grade of accomplished students of missions. There has been an unmistakable response, and several Boards have adopted this program of study.

In the discussion which followed this paper, the question of the difficulty of securing books was raised. The answer was that it is not expected that one person will have all the books referred to. Let every one get one book and study it. Put missionary books in the Sabbath-school libraries. Introduce into the boys' libraries, in Junior Endeavor Societies, such books as "In the Tiger Jungle," "Story of Dr. Paton," "Siege of Peking," etc.

The question was asked, "Why not introduce these studies of missions, so broad in their scope, into our Woman's Clubs with great intellectual and spiritual profit?"

The paper on "Co-operative publications as suggested in the resolutions of 1900," by Mrs. W. W. Scudder, Reformed Church, suggested the publication of books of common missionary interests at home; union publication of hymn books, map, etc., and short, attractive, illustrated sketches of missionary

heroes and heroines for young people. For foreign lands, stories for women and children, illustrated with colored pictures if possible, of their own home life, country and scenery which they could understand and appreciate. Already books of merit have been written by Hindu women, and such could be used in the work of creating a pure and healthful Christian literature.

After this paper the need of books of common interest was emphasized, and two committees were appointed to consider the matter of publishing one book a year in this country and one in some foreign country in its own language.

"The value of missionary exhibits," Mrs. A. T. Twing, Protestant Episcopal. Exhibits are particularly valuable as a means of interesting young people and children in the ever important subject of missions. Several successful exhibits were described, and a little book entitled "A Manual for Stewards at Missionary Loan Exhibits," was recommended to those conducting a missionary exhibit. It is published by the Church Missionary Society, Salisbury Square, London, but can be ordered through any bookseller. The paper recommended permanent exhibits in the public museums in large cities and also in schools.

In the discussion, a plea was made for missionary exhibits on a small scale in Sabbath-schools, just a shelf or two with glass doors and a few curios correctly described on labels attached. Maps were recommended as one of the best object lessons. They appeal to those interested, and bring the distant near; they arrest the attention of the uninterested. Let every society and every meeting always have a map. Small maps similar to the great map of the prevailing religions of the world which hung over the platform at the Ecumenical Conference can be bought for fifty cents of the Baker Publishing Company.

Mention was made of a Missionary Geography which is being prepared, to contain maps of every missionary country with the mission stations of every denomination clearly indicated. It will be published by the Student Volunteer Movement, 3 West 29th Street, New York.

Mrs. S. L. Baldwin, Methodist, in her paper on "Comity: how far practiced here and on mission ground," gave numerous instances of practical comity. In many missionary lands certain districts have been assigned to the various denominations, and some have willingly given up members, territory and churches to other missions. Monthly concert of prayer has been held by three missions in one district for more than thirty years.

There has been co-operation in printing; in the circulation of Sunday-school literature; Conferences have been held, and in some countries union churches have been established.

The question was asked, "What will the future be in relation to this great subject?" Missionaries on the field, facing a common foe, although of different companies, are coming to feel more and more that they must stand shoulder to shoulder. The question comes with greatest force to the home churches and societies. What will they do about it?

"Interdenominational work in education," Mrs. L. B. Wolf, Evangelical Lutheran. This paper treated of the subject from the

standpoint and experience of years in connection with educational work in the Madras Presidency. There all schools are under a universal system arranged by government, so that a pupil in a standard class can enter the same class in any school in the Presidency. In Bible studies the missionaries have carried out the same plan, so that adjoining fields may be as nearly the same as possible, and scholars can be transferred from one district to another with no more disarrangement of their Bible studies than of their secular. The general opinion brought out in the paper and the discussion was that co-operation must be in the sphere of higher education and not in the primary grades. The objections in the way of it, the variety of language and the loss of personal influence.

The paper on "Philanthropic work," by Mrs. T. W. Anderson, United Presbyterian, gave as the warrant for philanthropic work in missions that Christ not only preached but healed. He did not overlook the claims of the body in his redemption of the soul; he fed the hungry, he healed the sick, his sympathies encompassed the whole man. Many illustrations of philanthropy were given by members of the various Boards present, and every woman was urged to study Dr. Dennis' "Christian Missions and Social Progress" in connection with this subject.

In the "Question Hour," led by Miss Susan Hayes Ward, Congregational, the first subject taken up was the "Settlement Work" of the Presbyterian Board in India. The work has not yet been tried, but the plans are made. Six ladies, one of whom is a physician, are to settle in the center of a cluster of villages where no work is being done, and work from that center. It is to be away from a mission station and where the villages are under native rule. The points of difference between it and the itinerating are: first, economy in living; and second, that by living in the midst of these distant villages, it is thought more permanent work can be accomplished.

Miss Deyo, in her paper describing "Successful methods of evangelistic work," laid particular emphasis upon direct intercourse with the natives. One of the chief obstacles, she said, was lack of workers, consequently the most successful methods are those which make the most of the missionary force and at the same time bring native helpers into the work of direct evangelization as salaried workers or volunteers from local churches. The best policy is to have as many centers as possible, each one to be occupied by at least one missionary. The ideal method would be to have one family and one single woman in each station. Miss Deyo advocated a negative method: not to teach English; that is, Christianity and not English should be made the prominent subject.

In the paper on "New educational methods," Miss C. M. Wood, Friends, suggested four ways in which the Board, at home, could keep the missionaries and mission schools in touch with new and good educational methods.

1. By well-trained new workers and by special training for workers on furlough.
2. By sending special instructors to lecture at Conferences on the field.
3. By exhibits.
4. By technical literature and by correspondence.

This valuable paper may be found in

Woman's Work for Woman, for March, 1901.

It was suggested that an exchange of exhibits on the field would be valuable and an incentive to better work, and also that it might be possible to enlist the technical institutions, such as Teachers' Colleges, in passing on their knowledge and suggestions to those on the field who need their help.

The closing paper of the Conference, "Ourselves and our work," by Mrs. J. B. Willmott, of the Methodist church, Canada, was an earnest plea for personal consecration, study of the Word and prayer. She advised thorough study of the peoples and countries where missionary work is being carried on, and urged more sympathy for missionaries in the field. Wherever mission work has failed we should look at home, not in the field, for the cause and the remedy. In the words of a missionary, the greatest need is "Spiritual warmth in the churches."

Several of the papers will be included in the Report of the Eighth Conference of Foreign Missions Boards. Foreign Missions Library, 156 Fifth Avenue, New York. Price about 20 cents (not yet ready).

WOMAN'S BOARD.

Receipts in January, 1901.

Milton, Wis.:		
Ladies' Benevolent Society, Education Fund for Milton College		\$ 10 00
Mrs. Henry Ester, Mrs. Johansen, Mrs. Vine Clark, Miss Anna Jordan, African Mission girl "Verna."		12 00
Mrs. S. J. Clark Tract Society		5 00
A Friend, African Mission girl "Loris."		1 00
Plainsfield, N. J., M. S. A. K. Witter, Industrial Department, China		5 00
Dunellen, N. J., Ladies' Aid Society:		
Tract Society	\$ 6 00	
Missionary Society	6 00	12 00
Associations:		
Central, Sale of photos, Girls' School	\$ 1 55	
Eastern	50	2 05
Little Genesee, N. Y., Ladies' Auxiliary Society:		
Tract Society	\$ 3 38	
Missionary Society	3 37	
Board Expense	3 00	9 75
Alfred Station, N. Y., Woman's Evangelical Society:		
Tract Society	\$ 4 23	
Missionary Society	4 22	
Miss Burdick's salary	25	8 70
Nortonville, Kans., Sabbath-school, China Mission, Boys' School		30 00
Alfred Station, N. Y., Miss Charity Burdick:		
China Mission	\$ 2 50	
African Mission	2 50	5 00
Alfred, N. Y., Woman's Evangelical Society:		
RECORDER	\$ 2 00	
Tract Society	10 00	
Missionary Society	10 00	
Miss Burdick's salary	25 00	
Boys' School	1 40	
African Mission, Jacob Bakker	10 00	
" Mrs. Booth	5 00	
Board expense	4 00	
Crofton Home	10 00	77 40
Hampmond, La., unappropriated		5 00
Nile, N. Y., Ladies' Missionary Society:		
Tract Society	\$ 2 50	
Native Helpers, China	2 00	
Home Missions	6 35	
African Mission	7 35	
Education Fund	2 00	
Gold Coast	3 00	23 20
Earlville, N. Y., Mrs. J. D. Washburne, African Mission, Thank-offering		3 00
Independence, N. Y., Ladies' Aid Society:		
Native Helpers	\$ 3 00	
Miss Burdick's salary	5 00	
Board expense	1 00	
Gold Coast	1 00	10 00
Akron, N. Y., Mrs. S. A. B. Gillings:		
RECORDER	\$ 2 00	
African Mission	2 00	
" Thank-offering	1 00	5 00
Total		\$224 10

Receipts in February.

Milton, Wis.:		
Woman's Board, African girl, "Charity"	\$ 24 00	
King's Children, "Louise"	12 00	
Several ladies, "Doris"	6 00	
Ladies' Benevolent Society, Miss Burdick's salary	15 00	\$ 57 00
Chicago, Ill., Woman's Union, Chicago church:		
African Mission	\$ 5 00	
Unappropriated	10 00	15 00
New Auburn, Minn., Ladies' Aid Society:		
Gold Coast	\$ 5 00	
Home Missions	5 00	
African Mission	5 00	15 00
Berlin N. Y., Ladies' Aid Society, unappropriated		5 50
Talent, Ore., W. Y. P. M. Society, African Mission		1 50
Nortonville, Kans. Ladies' Missionary Society:		
African girl	\$ 1 00	
Unappropriated	50 00	51 00
Hampmond, La., Ladies' Aid Society, per Mrs. Irish, unappropriated		2 00
Wilton, Ia., Ladies' Benevolent Society, unappropriated		10 00
Chicago, Ill., Mrs. Mary L. Langworthy, African Mission, Jacob Bakker		4 00
Alfred, N. Y., Woman's Evangelical Society, African Mission		5 00
Dodge Centre, Minn., Woman's Benevolent Society:		
Tract Society	\$ 10 00	
Missionary Society	10 00	
African Mission	5 00	
" girl	12 00	37 00
Albion, Wis., Ladies of the church, Rev. D. C. Lippincott		5 00
Walworth, Wis., Ladies' Benevolent Society, unappropriated		5 00
Total		\$213 00

F. & O. E.
MARCH 3, 1901.

MRS. L. A. PLATTS, Treas.

WISCONSIN LETTER.

The quarterly meeting of the Southern Wisconsin and Chicago churches, held with the church at Rock River in February, was an unusually interesting occasion. The topics for papers and discussion in the Ministerial Conference, all relating to various social phases of the minister's work, were well prepared and discussed in a way that was helpful to those taking part in the discussion. The preaching and devotional meetings which followed were strongly spiritual and uplifting. The papers read at the young people's hour were thoughtful, and the consecration service was a fitting close to an excellent session. Two unusual features of this Quarterly Meeting are to be noticed: one was the discussion of questions relating to our Theological school, brought to our attention by the Board of the Education Society; and the other was the ordination of Bro. Allen C. Davis, son of Rev. D. K. Davis, to the office of Deacon in the Rock River church. It is gratifying to note that this little church, for a long time struggling for an existence, is in a more hopeful condition. Bro. E. D. Van Horn is still the student pastor, around whom the membership is rallying with a good degree of unity and spirit of co-operation. This choice of a young, able, and consecrated brother to the important office of deacon is one of the signs of this new life, as well as one of the means for further promoting it.

The next Quarterly Meeting is to be held in Milton Junction, some time in May next, and by a general agreement of both the Ministerial Conference and the Quarterly Meeting, the entire program for that occasion will relate to some particular form of denominational life and work. Whether this will be educational, missionary, or Sabbath reform, will depend largely upon the wants or wishes of those with whom the meeting is to be held, as they have the making of the greater part of the program.

Speaking of the small churches, it will be gratifying to recall that a number of these churches in Wisconsin have been considerably enlarged within a few months past. During the quartet work last summer both Marquette and Rock House Prairie (formerly Grand Marsh) were more than doubled in membership, and within eighteen months the church at Cartwright has been increased in membership more than threefold. Two young men have recently been chosen and ordained to the office of deacon, and the church, which owns a good house of worship and a parsonage, has recently called a pastor. With proper encouragement and a strong united effort, Cartwright ought to become a self-supporting church.

Since the going of Bro. Charles Sayre to Hammond, La., the entire "Berlin circuit" has been without a pastor or missionary. In some, at least, of these churches regular work is maintained by the people. At Marquette they are much helped by Bro. Lester Babcock and wife, members of the church at Milton, who are in charge of the schools of the place for the year. It is expected that Bro. H. C. Van Horn will come upon this field about April first, dividing his time and labor between Berlin and Marquette. But his coming will leave Farnam, Nebraska, unoccupied, and his limitation to these two churches, quite enough for one man, leaves Coloma and Rock House Prairie without any pastoral or

missionary aid. This is no exceptional condition of affairs in all the great North-west and South-west. "The harvest truly is plentiful, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." And when we pray let us not forget to add, "Here, Lord, am I, send me." L. A. PLATT'S.

MILTON, Wis., March 11, 1901.

CHRISTIAN FELLOWSHIP.

BY ROBERT B. BUCKMAN.

Christian fellowship, the relation which exists, or should exist, between several members of a church organization, is in many ways a unique and an unusual one, for it has its foundation and beginning and purpose and end, not in any human preferences and conception, or in any civil or social law or custom, but in the word of Christ himself.

It is without a parallel in all the world. There is nothing to which it can be likened. It is something in many ways superior to any other relationship to be found in human life; it is a divine institution in the midst of men; it is something also which, perhaps, cannot even be adequately defined, and yet it cannot fail to be recognized, and its influence felt, and its characteristics observed.

First of all, it is not good fellowship, although this may be one of its minor characteristics. I believe that nowhere can such profitable and delightful social relationship be found as in the church. Many in these times are crying out against the club, the secret order, and the exclusive social circle, but I have no real fear of their ever endangering to any extent the social life of the church. It is superior to that of any other organization whatever, and I do not believe that it can ever cease to be held in its proper esteem among men. And yet the superior social relationships which exist in the church are not the only characteristics of Christian fellowship.

Farther, it is not friendship merely. But friendship, as the term is ordinarily understood, that familiarity and frequent association between individuals, which is the source of so much good and benefit, is not lacking in Christian fellowship, by any means. It is a frequent charge heard against church-members, that they often do not appear to be friendly or even interested in one another, but cold and distant in their bearing toward one another.

Without entering upon a discussion of the truth or falsity of these accusations, is it not a fact that adversity to misfortune has again and again revealed the true relation of a seemingly distressed church-member toward a fellow-associate such as the term friendship would but beggarly describe?

Finally, Christian fellowship is not association solely. No other institution which brings men into relation with one another infuses into their common intercourse a spirit in any way similar to the Christian fellowship of the church. It is more elevating and uplifting, more permanent and efficient than that of any other organization.

So close and intimate and sympathetic is this bond of union, and so essential is it to the life of each, that it is likened by St. Paul to the unity of a physical body. "So we, being many, are one body in Christ, and every one members one of another." Christian fellowship is, more than anything else,

the earthly beginning of that communion of saints, which we believe is to be one of the unspeakable pleasures of the future life.—*The Interior.*

COFFEE.

James F. Johnston, M. A., F. R. S., F. G. S., etc., etc., after giving in Volume First of his Chemistry, the beers, wines and liquors we drink, and their deleterious effects, commences his Second Volume on Chemistry by saying:

"Akin to the intoxicating liquors we consume are the narcotic substances we indulge in; and if the history of the former, in their relations to the social state, be full of melancholy interest, that of the latter is still more striking and extraordinary."

What can we find more "melancholy," more sad than the drink habit? Like sin, it is the nature of every narcotic drink from the lowest fermented to the highest and most destructive distilled liquor, to deceive. We use them because others do. We think there is no harm in them. We come to like them, and unless principle steps in, which is not always the case, we are liable to want more of the same or something stronger. As long as there is in every pound of good coffee one ounce of deadly poison, it will answer well all the demands of a starter in a wrong direction, say nothing of its own ability to destroy.

After Mr. Johnson has given the name of each narcotic, its chemical make-up, the name and nature of the poison it contains, he goes on to say, "All these indulgences shade into each other, often by almost imperceptible degrees, and our constitutions, in favorable circumstances, insensibly adapt themselves to all. How much, therefore, ought we to be on our guard against their insidious attractions."

If I never had seen nor treated one of the hundreds of broken-down tea and coffee sufferers that I have known; if I had not lived long enough to watch the effect of these drugs upon friends and dear relatives, from their first almost imperceptible and insidious effects, down to the deepest sorrow that can come to the human heart; if I had not seen the infant, the loved, promising child, and the young people just coming into usefulness, sicken and die from the direct effects of these poisons, and from diseases brought on by their use; if I never had known one of the many who have the headache if from any cause they cannot have their accustomed tea or coffee; if I never had known or heard of one of the millions of alcoholic and opium drunkards who came to their sorrow by the way of narcotics; had I only come to know what such men as Doctors Richardson, Lus, Crothers, Funk, Kellogg, Johnston, Davis, and many other learned men say about coffee; as I value my own present and future, and the well-being of others, in this world and the world to which we all hasten, I would say to all whom I expect to meet at the bar of God, shun all the narcotics. I have the kindest feelings for all who do not see these things as I do. I came from their position. But as I would face any opposition or danger to signal a train about to plunge into the fatal gorge, so, by the help of God, I will try to hold up the temporal and spiritual danger signal to prevent others from plunging into the abyss where millions from these small beginnings have gone, all to a dishonored death, often preceded by untold sorrows, and sometimes by blackest crime.

H. P. BURDICK, M. D.

ALFRED STATION, N. Y.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, March 10, 1901, at 2.15 P. M., President J. Frank Hubbard in the Chair.

Members present.—J. F. Hubbard, Stephen Babcock, D. E. Titsworth, L. E. Livermore, A. E. Main, A. H. Lewis, J. D. Spicer, W. M. Stillman, H. M. Maxson, O. S. Rogers, G. B. Shaw, Corliss F. Randolph, H. V. Dunham, C. C. Chipman, W. C. Hubbard, A. L. Titsworth, and Business Manager J. P. Mosher. Visitor.—H. H. Baker.

Prayer was offered by Rev. Geo. B. Shaw.

Minutes of last meeting were read.

The regular committees reported the work progressing favorably along the various lines.

The committee on revision of the mailing lists reported the work completed, and that the list is made up of the names of Presbyterian, Baptist, Methodist and Episcopalian clergymen.

The committee on program presented the following report:

PROGRAM FOR ANNUAL MEETING.

10 A. M. Opening exercises.
Annual reports of the Executive Board.
(a) Report of the Treasurer, J. D. Spicer.
(b) Report of the Corresponding Secretary, A. H. Lewis.
Joint collection for Tract and Missionary Societies.
Appointment of standing committees.

12 M. Adjournment.

AFTERNOON SESSION.

2 P. M. Discussion of annual report, speeches limited to ten minutes.
A layman's idea of how Seventh-day Baptist Pastors can advance the work of the American Sabbath Tract Society, Stephen Babcock.
Discussion of "a layman's opinion."
Adjournment.

EVENING SESSION.

7 P. M. Report of committees and miscellaneous business.
A pastor's view of how laymen can advance the work of the American Sabbath Tract Society, Rev. Geo. W. Hills.
Discussion of "A Pastor's view."
Closing remarks by the Corresponding Secretary.
Final business and adjournment.

Report adopted.

Correspondence was received from Rev. A. P. Ashurst, reporting on the work for the month of February, and showing the distribution of 21,600 pages for the month.

Correspondence from Rev. Geo. Seeley reported the distribution of 30,000 pages since he began the work.

Correspondence from Alfred A. Titsworth expressed the gratitude of the executors of the will of the late Isaac D. Titsworth for the appreciative and kindly spirit manifested toward them by the Board.

The Treasurer, J. D. Spicer, presented his usual financial statement, following which a unanimous vote of the Board was taken, expressive of the gratitude of the Board that Bro. Spicer was able to meet with them once more, after his long and serious illness.

That portion of the correspondence of A. P. Ashurst which related to a brother in need, was, on motion, referred to the Corresponding Secretary.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec'y*

Young People's Work.

THE action of the C. E. Society of Plainfield, N. J., concerning the petition to close the Pan-American Exposition on Sundays, as reported in the RECORDER of Feb. 25, 1901, was reconsidered at a meeting held March 13, and "laid on the table, subject to the call of the President." We report this in reply to inquiries from a correspondent.

WESTERLY, R. I.—The last Missionary meeting of the Pawcatuck Society was in charge of Miss Grace E. Clawson, Chairman of the Missionary Committee, and the Society voted to pledge \$85 to the Young People's Permanent Committee for our denominational work this year. On Christian Endeavor Day, Feb. 2, the program prepared by Rev. F. E. Clark, D. D., in honor of the twentieth anniversary of the C. E. movement, was used, Miss H. Louise Ayers being the leader. On Sabbath afternoon, March 2, we had present at our meeting Mr. William Lawton, Superintendent of the Randall Square Mission in Providence, and Rev. Mrs. Lydia Fenner, his assistant, and both gave earnest addresses, which were followed by the roll call of the Society, and responses for the consecration service. That evening they spoke at the People's Mission, and a number of our members were in attendance at the meeting. On Sunday evening they gave addresses at a union service of the Christian Endeavor Societies of the town at the First Baptist church. Yesterday afternoon the meeting was led by W. D. Wilcox, who gave a most helpful talk on the subject, "A Castaway." Our Society regrets the removal from town, for the present at least, of Miss Margaret Ayers, one of our faithful members, who goes to Shiloh, N. J., on account of the illness of her sister. We hope circumstances may permit her to return to Westerly some time in the future.

The quarterly meeting of the Local Union was held with the Broad Street Christian church last Thursday evening, and the newly-elected President, Rev. Clayton A. Burdick, of Ashaway, presided. The opening exercises consisted of a praise service, an anthem by the choir, and a devotional service led by Rev. W. L. Swan. The address was given by Rev. Byron U. Hatfield, of Mystic. Mr. Hatfield, who is a new-comer in this vicinity, was listened to with evident interest, and made a most favorable impression. His subject was "The Measure and the Motives of the Christian Life." He looks upon life as the product of deeds, not years, and as no life will rise higher than its ideal, he urged a clear and definite idea of the design of life. The quality of service should be placed before the quantity. The most prominent characteristic of Christ's life was service. The speaker illustrated that there was a great distinction between labor and service, although much of the former passes for the latter. A machinist who passes over a flaw in a steam engine which causes a railroad accident may have labored, but did not render true service; and no more does a minister who simply entertains his congregation and does not preach Christ as the Saviour of the world. Service is labor baptized—anoined. The sharp contrast was noted between Nero and Paul, the one a Pagan who lived to be served, the other a Christian who lived to serve. Paul was one who recognized that increased ability to serve carried with it increased debt to serve.

The motives of the Christian life are three: First, faith in God and in his Son Jesus Christ, illustrated by such men of faith as Abraham, the Apostles, Luther and Gladstone. Second, hope for men. A discouraged person attains no marked success. A pessimist has been defined as one who has to choose between two evils and chooses both. If discouraged, flee to the cross of Christ, which is the sundial of the ages on which the shadows are creeping up and not down. Third, love. The people who have had the most influence in the world have been men and women of heart. As an illustration of this from characters in recent books, the School-master and the Doctor in Ian Maclaren's "Beside the Bonnie Brier Bush," were mentioned. But the deep things of the heart are not the ones most often mentioned. A person may minutely describe a small river to his friend, but he stands speechless before Niagara, which is too great to describe. And now abideth faith, hope, love, but the greatest of these is love.

This inspiring address was followed by two excellent papers, Miss Ruth E. Inman, of the First Baptist church, describing the "All Round Endeavor;" and Mrs. V. M. Black, of the Christian Society, taking as her subject "The Life is the Light Thereof." A brief consecration service was conducted by Mr. Burdick, and some of the visitation committees who had been appointed to visit other Societies reported. Geo. W. Norman reported for a committee who had been appointed to nominate a member of the Executive Committee of the State Union for one year, and presented the name of Rev. Clayton A. Burdick, who was duly elected. After the collection it was announced that the banner would go to the Potter Hill Society, and it was presented to their Vice-President by the President of the Broad Street Christian Society, which had held it the past quarter and for some time previous. Sixty per cent of the members were present from Potter Hill. After the benediction a pleasant social hour was enjoyed in the vestry, a collation being furnished by the entertaining Society. W.

MARCH 10, 1901.

FROM ALFRED STATION.

The C. E. Society of the Second Alfred church has not been heard from through the SABBATH RECORDER in a long time. However, we have an active Society of about thirty, with the same number of honorary, and a few associate members. We hold our prayer meetings each week the evening after the Sabbath.

Some of the active members are working out of town this winter, so the meetings are not as well attended as usual, though many attend who are not members, including some of the Juniors.

We hold our business meetings the first Thursday evening of each month. After having the reports of the different committees, and other matters of business, the literary and music committees furnish a short program, which has proven quite an inducement to many to attend the business meeting. We seek to help the church by doing the janitor work, which saves the church from \$50 to \$75 a year. We contribute yearly for Dr. Palmberg's salary and other missionary purposes, for the Tract Society and for our own church expenses. Our Society has been active in helping the sick of the community this winter, both by soliciting funds to pay those

who were nursing the sick, and by personal work. Our Good Literature Committee, with Pastor Peterson as chairman, has succeeded in fitting up the front parlor of the church for a Public Library and Reading-room. The room is open Wednesday afternoon and evening of each week, when many books are drawn from the Library. Many of the young men and boys spend the evening there reading the popular magazines and playing games. Sometimes the pastor reads a story to them. We feel sure this Reading-room has been a means of creating a greater thirst for good literature among many of the young people of the community. During the past year the Society has suffered the loss of a faithful and efficient worker in the death of Mrs. Laura Gridley. We feel we need more of the Holy Spirit within us, and sincerely ask all the Endeavor Societies to pray for us that we may grow in grace, and may have more hungering and thirsting after righteousness. Let us pray for one another.

THE JUNIORS.

We have a Junior Christian Endeavor Society to be proud of, with Mrs. F. E. Peterson as Superintendent. We very often hear of much good being accomplished by her untiring efforts. They number 44, being about equally divided between active and associate members. The attendance necessarily varies a good deal. Most of those who live near attend regularly, but many live at such a distance that they cannot attend every Sabbath, and so lose the interest that might be gained by regular attendance. During the year the Juniors have raised funds for the Boys' School in China, for African missions, for our church expenses and other benevolent purposes, and have bought new singing books. Now they are learning alphabetical Bible verses. They have taken care of the session-room of the church, and in other ways have tried to do "Whatever He would like to have them do." COR. COM.

PRESIDENT'S LETTER.

Dear Young People:

When revival efforts are used as a means for a kind of religious gambling enterprise between religious leaders, there is certainly need for a genuine revival to begin in the hearts of such leaders. During the past two or three weeks a holiness convention has been in progress in Chicago. This convention seems to have aroused some degree of interest, and one of the leaders, a certain Mr. Farson, made a general challenge to the ministers of the city who have failed to arouse any revival interest in their churches. He agrees to start a revival in any of their churches which in two weeks shall result in the conversion (or "sanctification") of at least fifteen people, or, in case of failure, to pay to the church \$1,000. The Rev. R. A. Morley, pastor of the Sheffield Avenue M. E. church, accepted the challenge. Articles of agreement were signed by both parties, according to which, if the revival should be a success, Mr. Morley and his flock were to give the use and full control of the church, well lighted and heated, for two weeks. If it should prove to be a failure, Mr. Farson was to pay the church \$1,000.

Let us draw a parallel case: Suppose one of the theatres of the city should fail to do a paying business, and some ambitious fellow should come to the proprietor and say: "I'll bet you \$1,000 against the use of your thea-

tre for ten days that I can make it pay." His challenge is accepted, and the verdict of the church is at once given that these men have, by their transaction, engaged in gambling.

Is there any difference in the principle, whether the wager is placed upon the successful running of a theatre, or the successful conducting of a revival meeting; whether the agreement is clothed in the rough garment of gambling terms, or in the more genteel, silken robe of sacerdotal sophistry? In a city where there is so much gambling done as in Chicago, and where the churches seem to be so much opposed to it, the manifestation of such obtuseness of conscience, especially on the part of religious leaders who claim to have reached such exalted spiritual attainments as our Holiness brethren, is in itself a most obvious indication of the need of a genuine revival, and is at the same time a suggestive commentary upon the strength of character produced by the "complete sanctification" doctrine. Its product is a tangible reason why many people do not wish that kind of revivals.

I am glad to state, however, that the Methodist Presiding Elder is more keenly alive to the evil of such an arrangement, and is unwilling for it to be carried out.

M. B. KELLY.

CHICAGO, Ill., March 11, 1901.

THE ANGEL OF HOPE.

The narrow gorge stretches before us, with its dark overhanging cliffs that almost shut out the light, the path is rough and set with sharp pebbles; it is narrow, winding, steep; often it seems to be barred by some huge rock that juts across it, and there is barely room for the broken ledge, yielding slippery footing between the beetling cliff above and the steep slope beneath, that dips so quickly to the black torrent below. All is gloomy, damp and hard; and if we look upwards, the glen becomes more savage as it rises, and armed foes hold the very throat of the pass. But, however long, however barren, however rugged, however black, however trackless, we may see, if we will, a bright Form descending the rocky way, with radiant eyes and calm lips—God's messenger, Hope; and the rough rocks are like the doorway through which she comes near to us in our weary struggle. . . . Never mind how black it may look ahead, or how frowning the rocks. From between their narrowest gorge you may see, if you will, the guide whom God has sent you, and that Angel of Hope will light up all the darkness, and will only fade away when she is lost in the sevenfold brightness of that upper land, whereof our "God himself is sun and moon"—the true Canaan, to whose everlasting mountains the steep way of life has climbed, at last, through valleys of trouble, and of weeping, and of the shadow of death.—A. Maclaren.

TRACT SOCIETY.

Contributions in February, 1901.

Churches:		
Pawcatuck, Westerly, R. I.	53	81
Plainfield, N. J.	65	04
Second Alfred, Alfred Station, N. Y.	5	75
Second Brookfield, Brookfield, N. Y.	6	30
Milton, Wis.	5	20
Jackson Centre, Ohio.	1	38
Woman's Board: General Fund.	30	39
Thank-offering.	1	00
3 Re-ORDER subscriptions.	6	00
H. Kerr, Chicoto, Texas.	10	00
Mrs. G. W. Stillman, Gouersport, Pa.	1	00
Total.	191	87

E. & O. E.

J. D. SPICER, Treas.

PLAINFIELD, N. J., March 6, 1901.

Children's Page.

WHEN MY MOTHER TUCKED ME IN.

BY BETTY GARLAND.

Ah, the quaint and curious carving
On the posts of that old bed!
There were long-beaked, queer old griffins
Wearing crowns upon their head;
And they fiercely looked down on me
With a cold, sardonic grin;
I was not afraid of griffins
When my mother tucked me in.
What cared I for dismal shadows
Shifting up and down the floor,
Or the bleak and grewsome wind gusts
Beating 'gainst the close-shut door,
Or the rattling of the windows,
All the outside noise and din?
I was safe and warm and happy
When my mother tucked me in.

Sweet and soft her gentle fingers,
As they touched my sunburnt face;
Sweet to me the wafted odor
That enwrapped her dainty lace;
Then a pat or two at parting,
And a good-night kiss between,
All my troubles were forgotten
When my mother tucked me in.

Now the stricken years have borne me
Far away from love and home;
Ah! no mother leans above me
In the nights that go and come,
But it gives me peace and comfort,
When my heart is sore within,
Just to lie right still, and dreaming,
Think my mother tucked me in.

Oh, the gentle, gentle breathing
To her dear heart's softer beat,
And the quiet, quiet moving
Of her soft-shod, willing feet!
And, Time, one boon I ask thee,
Whatso'er may be my sin,
When I'm dying let me see her
As she used to tuck me in.

—The Watchman.

JACK'S CHRISTMAS PIE.

"Not a thing in this basket but a horrid fat mince pie," announced Willis crossly, tossing the snowy napkin on the floor.

"Why, I'm sure that's lovely," said mamma cheerfully, picking it up.

"I don't think so. We have mince pies of our own, and Nurse knows it," scolded the spoiled boy.

"There never were such pies as Nurse Abbott makes," declared big Brother John, buttoning his overcoat.

"Willis, I'm ashamed of you," said mamma. "Dear, kind old Nurse would be very much grieved if she knew how you had received her Christmas present. Look at this little note tucked in beside it: 'For my lamb, with my love.'"

"He looks more like a bear just at present," teased John.

"I wanted nut-cakes, like she sent me last year," whined Willis.

"I'm glad it isn't nut-cakes," said John. "You'd do as you did before, and store 'em away and eat 'em—every one—yourself, like the little miser you are. You can't do that with your big pie," and John chuckled good-naturedly as he reached for Willis' ear. But Willis was not to be teased or coaxed into a good humor. A Christmas eve of unusual gait, with a too-plentiful supply of goodies, and a heap of presents in the morning which left no wish ungratified, had proved too much for his temper; and Nurse Abbot's pie met with a reception which would have made the kind old giver's heart ache if she had known it.

Mamma lifted it from the basket. "She has baked it for you this very morning," she declared. "It is still warm, and looks perfectly delicious."

"And smells deliciouser," said John, sniffing the savory odor. "I'm so glad it isn't nut-cakes!"

Willis flashed angrily. "You'll not get one

bite of it, sir! Just see if you do!" he declared. John patted him on the head (which is always ruffling to a small boy's dignity), and announced that "he guessed he'd see about that," as he closed the front door behind him. Mamma picked up the basket and left the room, and Willis went to the window to watch John out of sight. "Wish I was big," he sighed to himself. "Big folks don't have to stay in the house all day Christmas just for a cold. I don't care if we are going to have company—I don't want company, I want to go somewhere. John gets all the good times, and I don't. Oh, dear! I don't care, he shan't have any of my pie—he's so selfish to tease me for it! Wish I could hide it—only mamma would make me get it."

"There comes Jack Boots. Wish I was him," and the dejected little figure crawled up in the broad window-seat to watch the bright faced bootblack come whistling down the street, swinging his kit and shuffling his ragged shoes in time to the merry tune. He nodded at Willis. "Have a shine?" he called. "Merry Christmas!"

"Merry Christmas," responded Willis. "Can't come out—got a cold."

"Say, pard, that's hard luck. I'm downright sorry for you," chirped Jack. "What'd Santa Claus bring you?"

"Lot's of things, and—a mince pie. What did you get?"

"Me and Santy ain't much acquainted, and, tell the truth, he left me out this time," replied Jack, as gaily as if confessing to innumerable gifts. Just then an idea popped into Willis' head. "Come up to the door," he called. "Here, you can have this pie—yes it's mine. I want you to take it—we've got plenty more. Here's some paper to put over it. Bring the plate back after you eat it"—and the big door shut almost before Jack could realize that it was really true—that the delicious, big, fat, plummy pie was his. He swung his tattered cap gaily as Willis climbed back in the window, and uttered a shout that brought mamma in from the other room to see what had happened in the street.

"It's Jack Boots, mamma. I gave him my pie—Mr. John won't get it now, I guess;" and Willis nodded triumphantly. Mamma looked sad. "I'm sorry," she said.

"Now, mamma, I thought you liked me to be generous," began Willis, looking guilty.

"So I do," replied mamma quietly. "But you haven't been generous. There is no generosity in giving away what we don't want ourselves, especially when it is done to spite some one."

"But Jack didn't have any Christmas gifts."

"Poor boy! I am glad to have you share with him. But are you sure that fact had anything to do with your gift to him? Real generosity means giving something that we must deny ourselves in order to give. If you knew there would be no desert for your dinner without that pie, would you have given it to Jack?"

"I'm afraid not, mamma." The words came in a shame-faced whisper, and mamma left the room again looking sorrier than ever.

The twelve o'clock chimes rang merrily, and Willis was dressed for the company who were momentarily expected, when mamma called him. "Put on your coat and muffler, dear, and come with me. I want to show you something."

A moment later she led him down the back

yard to a knot-hole in the high fence. "Look through and keep quiet," she whispered.

Outside in the stone paved court, on two or three empty ash boxes, sat a Christmas party unlike any the little boy had ever seen. There was old Pietro, his hand organ beside him, while Pippo the monkey grinned and chattered from the top. Tessa, the little tambourine girl, was next to her father. A lame newsboy and two bootblacks were the other guests, and all were looking expectantly toward Jack, who sat on a loose paving stone, the pie in his lap and a jagged old knife in his hand.

Carefully he cut—breathlessly they watched till the flaky brown crust was nicely divided into six even pieces, with a smaller one for Pippo. "I—I'm glad it's big, mamma," whispered Willis, with a queer little choke in his voice. Mamma drew him back from the fence. "Could you think of anything it would be nice to do?" she asked.

"My—new knife," said the queer voice, "the four bladed one—for Jack—and a pumpkin pie—a whole one, please, mamma, and I'll go without any dessert for two days." Mamma nodded and her eyes shone.

About three minutes later, as the guests in the court regretfully gathered up the last crumbs of crust, a basket with a rope tied to its handle slid down the high fence, while a childish voice from apparently nowhere in particular called shrilly, "It's for Jack." Of course they knew then it was for all of them. In it there were more good things than the entire six had seen for many a day, but they ate them every one, and as soon as the party was over, Pietro and Tessa and Pippo went around to the front pavement and played and sang and performed for Willis and his company till it seemed as if they'd never stop. When at last they went away, each carried a little Christmas token to remind them of the day which brought to this old earth the most blessed Christmas Gift it has ever known.—*Christian Work*.

AN INTELLIGENT CAT.

"I have a cat that can read," declared a lady. At any rate she knows when a letter comes for her."

"A letter!" exclaimed her friend, in astonishment.

"Yes, a letter. If you don't believe it I will prove it to you. Just wait a moment while I direct one." She left the room, and presently returned with a sealed envelope, addressed, "Miss Pussy, No. — Blank Street, City." This letter was duly posted.

The next morning the postman came, and soon afterward the servant entered with a bundle of letters, among which was that for Miss Pussy. Placing them near her feline highness on the floor, Pussy's mistress said:

"Now, Pussy, pick out your letter." Surprisingly enough, Pussy at once showed an interest, and in a moment had pushed aside with her paws the envelope addressed to her.

"Wait a moment," said the mistress, "and she'll open it." Scarcely had she said this when Miss Pussy tore open the envelope, and in a moment was literally devouring its contents—catnip!—*Buffalo Enquirer*.

MISS TALKY:—"Mrs. Spunge, your new neighbor, seems to be such a cheerful lady. She would not borrow trouble."

MISS GABBY:—"She would if she could cook or wear it."—*Baltimore American*.

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.

WESTERLY, R. I.—Rev. M. S. Anderson, of New Britain, Conn., held a number of meetings in town last month, and on February 9 occupied the pulpit in our church, preaching an earnest sermon on the Holy Spirit. Assistant Pastor Wilcox has been preaching a series of sermons on Christ's Fulfillment of the Old Testament, which have been interesting and helpful. Pastor Davis was in town on a short business trip last Thursday afternoon, returning in the evening to his studies at New Haven.

The Ladies' Aid Society held a patriotic entertainment in connection with its regular supper, February 26, which was arranged under the direction of Mrs. C. A. Main. There were recitations, tableaux and musical selections which were enjoyed by a large assemblage.

Mrs. Sarah C. L. Burdick, widow of the late Rev. A. B. Burdick, died at her home on the Potter Hill road February 24. As she lived nearer Westerly she was a regular attendant at our church services and Sabbath-school, although holding her membership at Ashaway. She was a good woman and will be missed in the church and community.

Mrs. Mary P. Bently, an aged and respected member of our church, was 92 years old the last day of February. She observed the day quietly, but many congratulations, letters and remembrances from children, grandchildren and friends, helped to make the occasion a pleasant one. Mrs. Bentley was born in Newport, but has spent the most of her life in Westerly, and has resided for nearly forty years in the house at 3 Maple Avenue, which is her present home. She is a remarkably well preserved and active woman for one of her years.

MARCH 10, 1901.

INDEPENDENCE, N. Y.—The Independence church is still alive, although nothing of late has appeared in the columns of the RECORDER from this place. But little of especial interest has occurred this winter in our church work; yet our people, together with their faithful pastor, are trying to maintain the interest relating to the welfare of Christ's church, and the great work he has given into our hands. A greater degree of spiritual life among many of our members is much desired, for too many unimproved talents are being laid away only to meet the return of the Master in sadness and disappointment. Yet the future is full of hope, and it still remains our work and duty to use the powers God gives for his glory, our mutual good and the spread of his truth.

The early part of the winter was very mild, but for the last six weeks plenty of snow and severe weather. Early in the winter a very disastrous ice storm visited this section, injuring fruit and forest trees badly; which, together with the forest worms, has nearly ruined many of the maple-sugar bushes. The grip epidemic did not pass us by; many have been afflicted, but so far all have recovered. We desire to be remembered by all our Christian friends.

COR.

OKLAHOMA. — A letter from Nettie Van Horn came to this office under date of Nov. 26, 1900, conveying items of home news from that field. The continued absence of the Editor has prevented its consideration during this

time, and we now summarize the facts contained in the letter.

The soil is excellent and the crops already grown give promise of a fine country when it is thoroughly improved. The water is good and sometimes soft. It is secured by digging from fifteen to thirty feet. The country has been settled rapidly, public roads are laid out on the lines of every quarter section, and there is no going across lots. Timber grows rapidly, and large peach orchards are being grown. It is believed that the country will be remarkable as a fruit-bearing country. The small fruits are already grown successfully. There is a dry season from the middle of July to the first of September. All in all, it is a desirable place to live for persons who have a little money and desire good homes. Land is worth from \$1,200 to \$2,000 a quarter section. Some Seventh-day Baptist families are settled at Alger, and are anxious to secure others of like faith for that neighborhood. A new town is being built near Alger, and there are favorable openings for those who desire to engage in other business than farming and agriculture. Further information may be secured by addressing M. L. Van Horn, Alger, Woods County, Oklahoma.

BOULDER, COL.—The winter has been fine, many, very many days of sunshine. Cold, not severe anytime, very little snow. Many cases of grip in the city; some severe for a little time, others milder and lingering; not many deaths from any cause, none in our society. The business men are enterprising and active. Boulder does not stand still. There is a steady advance in buildings, in price of real estate, in business, schools, and population. The Texas-Colorado Chautauqua has come more into the hands of the Boulder people. Arrangements have already been nearly completed for a good assembly this summer; most of the speakers are engaged. They are among the best in the land. Other attractions of a high order will continue through the season. The Chautauqua opens July 4, with an address by the noted Gen. Fitz Hugh Lee. The assembly continues in session about six weeks.

As to the church, we are keeping along in a straightforward way. Wish we were doing more to advance the cause of the blessed Master. Our beloved brother, E A Witter, pastor at North Loup, Neb., was with us three weeks, beginning about the middle of January. He was active in family visitations and earnest in public service. Much good seed was sown. May the good Lord water it and perfect the harvest. A stirring good interest was manifest at several of the meetings. Persons rose and made new resolves for Christ. Some were lifted into a higher spiritual life. But some failed, we fear, to make the best use of this golden opportunity. There are some who linger about the gates of Zion. We should have been rejoiced to have welcomed them at this time into Christ's kingdom as it is here upon earth. As servants of God, all we can do is to work faithfully and leave the results with him to whom we must all give an account. The Pastor was suffering with a lingering attack of grip, and could not attend many of the night services. The Missionary Board, the North Loup church, and Bro. Witter, all have the heartfelt thanks of the Boulder church for this pleasant and profitable visit.

S. R. WHEELER.

MARCH 5, 1901.

STRANGE DOCTRINE.

To the Editor of the SABBATH RECORDER:

In the RECORDER, issue of February 25, on page 124, first column, we read as follows:

It is always wise and safe to enlighten conscience. It is always dangerous to break down even a misguided conscience. Paul was all the stronger Christian and apostle, not for having been a persecutor, but for having been a conscientious persecutor.

To the first statement we make no objection, but think it would be unwise to even attempt to "enlighten conscience" with any light other than the "true light which lighteth every man," the "light that shineth in darkness," which is Jesus Christ, who says: "I am come a light into the world that whosoever believeth on me should not abide in darkness." John 12: 46.

Next statement. "It is always dangerous to break down even a misguided conscience."

If a conscience has been "misguided," who misguided it? and wherein lies the danger in breaking it down? How was it with Jesus? Did Jesus pursue a "dangerous" course on that day, about noon, in flashing the ray of glory upon the pathway of Paul, and his crew, as they were nearing Damascus, which light knocked them all down, and at the same time completely "broke down" and changed Paul's misguided conscience? This put an end to all his misguided plans for further persecutions. In proof of this we hear Paul say, "and I said what shall I do, Lord." Acts 22: 10.

Can it be that the persecutions in which Paul had been engaged added to his Christian strength? Did Paul's consenting to the death of Stephen, and standing guard over the clothes of his murderers, eventually make him a "stronger Christian and apostle"? Was it thus? We have always thought that Stephen received the blessing and the full be-attitude, and that no part ever fell to the "conscientious persecutor." Paul was careful to number himself among sinners and as being "chief." Jesus says: "Ye are the light of the world," therefore we venture to say that it is not "dangerous" to "break down even a misguided conscience." Let the light of truth and righteousness shine upon it, and we do earnestly recommend that it be done.

We think the doctrine to which we have alluded is exceedingly dangerous, and should not have a place in Christian ethics.

H. H. BAKER.

PLAINFIELD, March 14, 1901.

FOUR PLAIN REASONS

For Rejecting the Wednesday Crucifixion Theory.

BY THE REV. WILLIAM C. DALAND, D. D.

1. All the four Gospels affirm that the crucifixion of our Lord took place on the Preparation-day, that is, on Friday, and Mark distinctly defines the day as "the day before the Sabbath."

The passages are: Matt. 27: 62; Mark 15: 42; Luke 23: 54, and John 19: 14, 31 and 42. The Greek word Παρασκευή, or "Preparation," in later Hellenistic Greek was the regular name for Friday, and it is to-day the word in ordinary use in modern Greek for Friday, just as Σάββατον or "Sabbath," is the ordinary modern Greek name for Saturday. Mark's words cannot readily be understood in any other sense.

The "Preparation of the Passover," in John 19: 14, is nothing other than "Friday of the Passover," just as our English friends say "Easter Monday," that is the Monday of Easter or the Passover.

Some indeed make the assertion that this "Preparation-day" is the day of preparation for the "Passover Sabbath," and not of the weekly Sabbath. But there is no instance that has ever come to my notice of any other writing in which the word is so used. Further, this "Passover-Sabbath" must be what the Old Testament calls "the first day of unleavened bread," the 15th day of the month Nisan, beginning at the close of the 14th day. Exod. 12: 15, 16; Lev. 23: 4-8. The three Synoptists (Matthew, Mark and Luke) apply this term to the 14th day, the day the lamb was slain. The seventh day of unleavened bread is out of the question, although that also was a "Sabbath."

2. The first three Gospels distinctly affirm that the proper day when the Passover lamb should be slain had already come before our Saviour ate the Passover Supper with his disciples, which must have been the evening before the crucifixion. Therefore our Lord's crucifixion occurring the day after the supper, could not have been upon a so-called "day of preparation" for the Passover Sabbath, for a day of preparation for an event must precede it. The Gospel of John is in no real conflict with this. Our Lord accordingly was crucified on the "Passover-Sabbath" itself, the fifteenth day of Nisan, a "Preparation-day," i. e., a Friday.

The passages are Matt. 26: 17; Mark 14: 12; Luke 22: 7, and John 13: 1. Even if it be supposed, which is hardly conceivable, that our Lord ate the Passover one day too soon, how in that case could all the three Evangelists agree in stating that the proper day had arrived, and how in that case could they possibly write of the following day as a day of preparation for the "Passover Sabbath"? This is not a mere difference between two writers, for in this case the same writer would mention a feast as having arrived and then call the next day one of preparation for it, which is manifestly absurd. How could three Gospel writers commit this absurdity?

Of course the language of the Evangelists is loose to the extent that they apply the term "first day of unleavened bread" to the fourteenth day of the month. But even so, the next following day must be the Crucifixion day, and that day is the one called "Preparation," and accordingly the preparation for the day following that in turn. This last could not be the "Passover Sabbath," which must by that time have already passed, being the day on which our Lord was crucified.

3. Luke, in his Gospel, records the saying of one of the disciples near the close of the day following our Lord's resurrection, and therefore on Sunday toward evening, that "to-day is the third day since these things were done." The last of "these things" mentioned in the saying of the disciple is the crucifixion. This saying would be true if our Lord were crucified on Friday, but false if he were crucified on Wednesday. Luke 24: 13, 21 and 29.

According to the usage of all the ancient tongues spoken by Jewish people, Sunday would be "the third day" after Friday, but could not be the third after Wednesday, as indeed it could not in our own language.

4. Again and again in the Scriptures where our Lord's resurrection is mentioned it is stated that it would occur or that it occurred on "the third day" after the crucifixion, or

"after three days," an expression of similar meaning. According to the meaning of the words as the people of that day understood them, these expressions agree better with the crucifixion on Friday than on Wednesday.

The passages are: Matt. 16: 21; 17: 23; 20: 19, and 27: 64; Mark 9: 31 and 10: 34; Luke 9: 22; 18: 33; 24: 7 and 46; Acts 10: 40, and 1 Cor. 15: 4. In these the expression used is "the third day." In the following "after three days," or "within three days," or other similar expressions, are used: Matt. 27: 63 and Mark 8: 31. Also Matt. 26: 61 and 27: 40; Mark 14: 58 and 15: 29 and John 2: 19 and 20, etc.

That the expression "the third day" always meant the third of a series including the first is well-known and appears from such passages as Luke 13: 32 and John 2: 1, compared with the context. It is a familiar Jewish expression, and there are multitudes of cases in the Old Testament, as Exod. 19: 10, 11.

The foregoing are plain reasons for rejecting the "Wednesday Crucifixion Theory," which might indeed be accepted, if it did not lead into a greater number of discrepancies and difficulties than it removes. The two great difficulties which the "Wednesday Theory" escapes are those of Matt. 12: 40, where the time our Lord lay in the tomb is declared to be "three days and three nights," and Matt. 28: 1, where the resurrection is said to have taken place already during the hours of the Sabbath. These two passages, it is true, involve disagreements with the statements contained in the passages cited in the foregoing four reasons. But these are only two discrepancies, great as they seem to be. The "Wednesday Theory" is in direct conflict with over twenty passages of Scripture. It is better to go with the twenty than with the two.

That all disagreements in Scripture cannot be explained away is clear. If we are bound to explain all, let us try to explain that one between Mark 15: 25 and John 19: 14. In the one Gospel it is affirmed that our Saviour was crucified at about 9 o'clock in the morning (the third hour), and in the other that at noon (the sixth hour), he had not yet been led away to crucifixion. There must be and there always will be inexplicable discrepancies.

It is well to seek to harmonize passages that seem to disagree when it can be done, but there is great danger lest in a zealous desire to explain discrepancies, however inconvenient or glaring they may be, we be led to the construction of a theory that rests upon a multitude of inferences which themselves involve difficulties more numerous, that render the whole structure unstable and doubtful, however pleasing it might be to us to have it so.

[An article by Dr. Riddle, in the *Sunday School Times* of 9th inst., has much in common with the foregoing, but Dr. Daland's manuscript was in hand long before Dr. Riddle's article appeared. EDITOR]

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY, }

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.
Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

A. W. GLEASON,
Notary Public.

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

Sold by Druggists, 75c.
Hall's Family Pills are the best.

Popular Science.

BY H. H. BAKER.

Barometric Calculations.

The collection by telegraph of registrations by barometers, thermometers and hygrometers in different sections of the United States enables the Weather Bureau at Washington, D. C., to give a tolerably correct forecast of what the weather may be from one to two days in advance, throughout the whole section, and of gathering storms, and also predict their intensity and direction.

One of the most valuable instruments used in arriving at these important conclusions is that of the barometer, which shows the pressure or weight of the atmosphere over the wide-spread fields of the country.

The Captains of vessels which sail the oceans depend quite largely upon the barometers to give them warning of a storm in advance, or even of a furious wind near at hand, though unseen, giving time to furl the sails and prepare for the onslaught.

This very useful instrument was invented by Evangelista Torricelli, who was born at Piancodoli, Italy, October 15, 1608, and died at Florence, October 25, 1647. He was at first a copyist for Galileo, afterward his pupil and successor as professor at Florence.

What led to this invention was a very deep well which had been dug near Florence. In trying to raise the water by a suction pump, they found the water would only rise about 30 feet, and in spite of all their efforts to fit the piston and valves, the water would remain at that point.

This remarkable phenomenon was made known to Torricelli, who accounted for it by attributing pressure to the air. He reasoned that water would rise in a vacuum only to a certain height, where the downward weight of a column of water would just balance the pressure of the atmosphere. To prove this, he selected a glass tube about a quarter of an inch in diameter and four feet long. He sealed one end and filled the tube with mercury, then inverted it in a basin containing mercury, when instantly the mercury sank to nearly 30 inches above the mercury in the basin; this left a perfect vacuum in the upper end of the glass. A scale on such a tube renders it a perfect barometer. I have such an one that I have consulted daily for nearly fifty years.

The heights of the columns of two fluids in equilibrium are inversely as (what is called) their specific gravities. Mercury is 10.784 times heavier than air, but the air diminishes in density and pressure as we ascend. It is estimated that the air reaches about 120 miles in height.

There can be no difficulty in understanding the principle shown by a barometer; it is that the free air balances a column of mercury, whose average elevation at the level of the sea is 30 inches; and 30 cubic inches of mercury weighs very nearly 15 pounds, therefore the atmospheric pressure must be near 15 pounds on every square inch, at the level of the ocean, or a ton on every square foot, and a 100 tons on a cube having 10½ feet equal sides. The air being light and elastic, and very expansive by heat or contractive by cold, is subject to very large displacement, producing partial vacuums.

Under this enormous pressure the air rushes on to equalize; this we call wind. On land the effect is not so marked, but on the water the contour of the waves, the white-caps and the breakers show the effect of this tremendous power, sometimes in a majestic manner.

The scale of the barometer is marked in inches, generally from 27 to 31, and these are divided into tenths. If the mercury rises above 30 it is called a high barometer; if it falls below it is called a low barometer, and by this scale and the thermometer and hygrometer, the weather prophets forecast the collection for a storm, and the course of the wind to equalize the atmospheric pressure.

There are half a dozen or more different styles of barometers, such as the Aneroid, invented by M. Vide,

of Paris; Fortins, Fitzroys, Hawsons, Kings, Hardys, Hipps; also Thorells self-registering barometer. Yet no barometer has ever been invented, which for accuracy of indications or measurements, has excelled that of Torricelli, made in 1645.

S. E. AND I. A. COFFEE.

About a ton of the first crop of Coffee from our Mission plantation was shipped direct to the S. E. and I. A. instead of being sold in Hamburg. This has been cleaned and prepared for market, and is now ready for distribution. It has a fragrant aroma, rich color and mild flavor. The plant from which it is raised is the Arabian coffee-plant from which Mocha coffee is produced, and expert judges pronounce it coffee of the highest grade.

In order that all interested in the work of the S. E. and I. A. may taste of the product of our plantation, we desire to send a pound free to each family that has subscribed for our stock. We have accordingly sent a supply to the larger centers when the shipment is large enough to be sent by freight. These centers are as follows:

Alfred, N. Y.	Milton, Wis.
Alfred Station, N. Y.	Milton Junction, Wis.
Adams Centre, N. Y.	Nortonville, Kas.
Albion, Wis.	Nile, N. Y.
Andover, N. Y.	New York, N. Y.
Ashaway, R. I.	Plainfield, N. J.
Chicago, Ill.	Shiloh, N. J.
Dodge Centre, Minn.	Walworth, Wis.
Farina, Ill.	Westerly, R. I.
Hornellsville, N. Y.	Welton, Iowa.
Independence, N. Y.	West Edmeston, N. Y.
New Market, N. J.	West, Hallock, Ill.
Niantic, R. I.	Brookfield, N. Y.
	Leonardsville, N. Y.

We shall be glad to send a pound by mail to any subscriber not reached from any of these centers, who will send the postage for it (18 cts.). The rest of the coffee is for sale at 25 cts. per pound, plus postage (being of the quality usually sold for 30 cts. to 40 cts.), and can be obtained at the centers indicated above, or from the Secretary, W. C. Hubbard, Plainfield, N. J.

Yours truly,

THE SABBATH EVANGELIZING AND INDUSTRIAL ASSOCIATION.

PATIENCE.

Let but patience be in the heart, and neither anger, nor discord, nor hatred will be able to find a dwelling within it; if they attempt an entrance, how soon will they be expelled and depart from thee, that the home of peace may have continued abiding in that heart where it rejoiceth the God of peace to dwell. Yea, if the Christian has come forth from fleshly rage and strife, and has entered meek and tranquil, as from amongst the tempests of the sea, within the haven where is Christ, how can his heart give admittance to anger or discord, knowing that it is forbidden him to render evil for evil, or bear hatred unto his brother!

A CHRISTIAN is just one who does what the Lord Jesus tells him. Neither more nor less than that makes one a Christian.—George Macdonald.

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 Silences the Pharisees.....	Matt. 22: 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 XIII.—REVIEW.

For Sabbath-day, March 30, 1901.

LESSON TEXT.—Isa. 52: 13 to 53: 12.

GOLDEN TEXT.—He is despised and rejected of men.—Isa. 53: 3.

NOTES.

Our lessons for this quarter all find their place within the space of six days. It is plain that all the Evangelists think of the events of this week as of the greatest importance; for they give more than a quarter of their Gospels to the records of these few days.

Although these lessons have various teachings, they may be roughly classed, according to their contents, as follows: Four lessons of Triumph, four lessons of Warning, four lessons of seeming Defeat but of real Victory. In the first lesson we see triumph of faith on the part of Mary since she recognized that Jesus was worthy of unmeasured devotion. This act of love is the indication that our Lord is to reign supreme in the hearts of thousands. In the second lesson Jesus is hailed as king by the multitude. Although many may afterwards have been untrue to him, they certainly recognized him as one worthy of honor. In the third lesson Jesus sees the indication of his triumph in the coming of foreigners seeking him. In the fourth lesson our Lord triumphed in argument over his enemies so that no one dared further to question him.

In lesson fifth Jesus warns his disciples to be steadfast and earnest in his service, and thus to be ready for his coming. In lesson sixth we are taught that faithful watching includes activity, and that we must give an account of that which has been committed to us. In the seventh lesson Jesus warned the twelve that one of them was to betray him, and speaks of the woe that would follow such a deed. The last words of Jesus to his disciples before his crucifixion were in regard to the necessity of watchfulness in view of the weakness of frail humanity.

In lesson ninth we see the Son of man betrayed into the hands of sinners. No wonder that the disciples saw in the arrest in the Garden the token of defeat for all his plans, and for the kingdom which he was to establish. In the tenth lesson Jesus is condemned by the religious leaders of the chosen people of Israel—by the very ones who ought to have been foremost in accepting his teachings, and in helping to establish his kingdom. Before Pilate Jesus was again condemned, although manifestly innocent, and sent away to execution at the demand of the mob of his enemies. In the twelfth lesson we see what seems to be the climax of defeat. The Leader of the new teaching is killed. At the death of a man his work usually ceases. In some cases it is carried on by his followers. Our next quarter's lessons will show how this seeming defeat began to be turned into real victory. "And of his kingdom there shall be no end."

VOICES FROM THE PAST.

In the same group of old documents, one of which appeared in the RECORDER of Feb. 18, 1901, are the following letters. Time-worn and faded, they are yet legible, and we reproduce them, as nearly as modern type can reproduce the handwriting of those ancient days. The first letter is addressed on the outside thus:

For
Mr. Johnathan Davis
att
Cohansey
Favor of Brother Tanner.

NEWPORT, SEPTEMBER ye 10th, 1751.

Beloved brethren & friends these with my Christian Love unto you all, hoping that you are such as keep the Commandments of God and the faith of Jesus Christ and that you are united by striving together for the faith of the gospel in these declining days. I pray that God may be with you & Bless you with Spiritual Blessings in Christ Jesus our Lord that you may be keeping the unity of the Spirit in the bonds of peace and may be following after those things that make for peace and things where-with one may edify another, to this end may the Lord abundantly bless him who is over you in the Lord & that he may have many seals to his ministry for his rejoicing in the day of the Lord. in testimony of my Love to my dear Lord and Saviour and you his church and people I herewith send you a silver cup for the use of the holy Sacrament of the Lord's Supper which please to accept of in Love from a poor widow yt desires to be casting in her mite into the treasury of the Lord. I beg your prayers to God for me that i may be kept by his mighty power through faith unto Salvation from your unknown

Sister in the bonds of the gospel

Hannah Marten.

P. S. give my kind Love to my Children & grand Children abner Cartright and wife Let them know that i enjoy a good degree of health as i hope they do H. M.

The next letter is directed as follows:

To the
Church of Christ
at Cohansey in West Jersey
Under the Pastoral Care of
Nathan Airs.

The Church of Christ at Westerly & Hopkinton in the State of Rhodeisland—to the Church of Christ at Cohansey of the same faith & order of the Gospel sends their Christian Salutation Greeting—wishing that all needful Grace Mercy & Peace may be Multiplied & Bestowed upon You From God our Heavenly Father through Jesus Christ our Dear Lord & only Saviour Amen.—Dear Brethren when we remember the many Tokens of Your Love by the Visits & Faithful Labours of Your Reverend Elder Davis now Dec'd, We Desire to Sympathy & Condole with You in Your Loss & Desire To Bear You in Mind as a Sister Church—But at the Same Time to Extend our Views Beyond the Grace where we Humbly Trust he Resides now in the Mantion of Bliss & Gone to Receive a Crown of Glory Which the Lord the Righteous Judge has Reserved & will Give to all who Love his appearing, in which class we Ever considered him—& Desire You Dear Brethren to Remember that whom the Lord Loveth he chasteneth & Scourgeth every son whom he Receiveth & altho it may for the Present seem Hard & Grievous may it afterward yield to Us the Peaceable Fruits of Righteousness. Dear Brethren Respecting the State & Standing of our Churches we Enjoy a comfortable state of Peace & Love, have had a Large addition & they are still doing—We have had a Very Comfortable Yearly Meeting Last month & were Very profitably refreshed & comforted by the company Improvement in Publick & Private conversation of Eld. Nathan Rogers from Piscataway with Deacon Martin a Worthy Brother who accompanied him By whom we wrote to our Sister church in that Place. And Having an opportunity (tho Very short) would not omit writing to You a few Lines confessing to You our Deficiency and Neglect in Times Past Desiring you to forgive us. We Do Esteem it a Very Great Privilege & Duty to write to Each other by each convenient opportunity to stir up one another & To Exhort each other Dayly and so much more as we see the day approaching. Dear Brethren it Does appear that the Time is short—therefore Let us hold Fast the Profession of our Faith without wavering believing he is Faithful who has Promised therefore Let us not be wary In well Doing But be adding daily to our Faith Virtue Knowledge Temperance

Patience—Godliness Brotherly Kindness & Charity that we Give all Diligence to make our Calling & Election sure for if we Faithfully do these things we shall never Fail Dear Brethren when we consider that we have here no continuing City Let us not Fail To seek onethat is to come Whose Foundations cannot be shaken whose builder & maker is God—O how many Voyses seem to be sounding all around us O be stedfast & Immoveable and always abounding in the works of the Lord Believing that all our Labour of Love & Selfdenial Bearing the cross etc, shall not be in vain. O Dear Brethren the preaching (Tennets) now sounding among us, is Universal Salvation. Let us not be Deceived for God cannot be Mocked for whatsoever we sow that we shall reap in the Great Day of account. Our Dear Lord has Told us—who shall stand at that Great Day at his Right Hand & also on his Left & their Different sentences which he as a Righteous Judge will Pass & assigns to us the Right, the whole Volume of the Book Old & New correspond & Unite to establish us in the firm Belief thereof—how full is the whole Book of Evidence to us of this Truth, that Unless a man is born again, that strait is the Gate, and narrow is the Way & few their be that find it (Fear not Little Flock) & for us to strive to Enter in at the strait Gate (we only hint) how is it Possible to Recon-cile these things—therefore Dear Brethren as we have received the Truth we Humbly Trust as it is in full Let us walk therein that we may hold Fast the beginning of our confidence from Unto the End & not be carried about with Every wind of Doctrine—Dear Brethren Pray for us that we may stand fast & compleat in all the will of God that we all Labor to keep the Unity of the spirit in the bond of Peace that the God of Love & Peace may Abide with us & may strengthen Establish comfort and confirm in abetting to do his will Finally Brethren we bid you a Kind Fare well Recommending You to God & to the word of his Grace which alone is able to build You up & to Give You an Inheritance among all them that are sanctified through Jesus Christ our Lord & only Saviour to whom be joy For Ever Amen.

Signed by Order & in Behalf of the Church.

Joseph Clarke Church Clerk.

Westerly State of Rhodeisland, Sept. 22, AD 1787.

IMPORTANCE OF A WISE CHOICE.

It is said of Thomas Marshall, the eminent statesman of Kentucky of a generation or more ago, that he was, in his early life, greatly moved by the power of God to become a Christian. He debated the matter. It seemed to him that if he should become a Christian he must become a minister of the gospel, and this he was determined he would not do, as he was determined upon the law and political success. One night he was in a prayer-meeting. An earnest prayer was being made, and he felt that if he remained until its conclusion he must yield. Determined that he would not yield, he siezed his hat and rushed out of the room. Never after that did he have an impulse to become a Christian, but went on in a life in which he had some worldly success, but in which he destroyed himself in a course of dissipation. Almost the same thing is said of Aaron Burr, one of the brightest and worst men who have ever lived. He tells us that when he was about nineteen years of age he saw that a decision was to be made between the world and God. He went into the country for a week to consider the matter. He then made a resolution never again to trouble himself about his soul's salvation. From this time he threw himself recklessly into sin, sinking lower and lower in depravity and unrighteousness.

We are to choose Christ and life, and then we are to go on in the right way, pressing toward God in the way of faith and obedience and holy service.—*Herald and Presbyterian.*

WANTED!

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

Special Notices.

North-Western Tract Depository.

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

MILL YARD Seventh-day Baptist Church, London. Address of Church Secretary, 46 Valmar Road, Denmark Hill, London, S. E.

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

SABBATH-KEEPERS in Utica, N. Y., meet the third Sabbath in each month at 2 P. M., at the home of Dr. S. C. Maxson, 22 Grant St. Preaching by Rev. G. W. Lewis, of Verona Mills. Other Sabbaths, the Bible-class alternates with the various Sabbath-keepers in the city. All are cordially invited.

SEVENTH-DAY BAPTIST SERVICES are held, regularly, in Rochester, N. Y., every Sabbath, at 3 P. M., at the residence of Mr. Irving Saunders, 516 Monroe Avenue, conducted by Rev. S. S. Powell, whose address is 4 Sycamore Street. All Sabbath-keepers, and others, visiting in the city, are cordially invited to these services.

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 Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath.

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

REFERENCE LIBRARIES.

The following list of books is recommended to Pastors and people who have a desire for a thorough and systematic study of the Sabbath question. These books are offered on a cost price basis.

Paganism Surviving in Christianity.....	\$ 1 75
A Critical History of Sunday Legislation.....	1 25
A Critical History of the Sabbath and the Sunday in the Christian Church.....	1 25
Biblical Teachings Concerning the Sabbath and the Sunday.....	60
Sabbath Commentary.....	60
Swift Decadence of Sunday; What Next?.....	1 00
The Seventh-day Baptist Hand Book.....	25
Thoughts on Gillfillan.....	60
Proceedings of the Chicago Council.....	60
The Catholicization of Protestantism on the Sabbath Question.....	25
Studies in Sabbath Reform.....	25
Life and Sermons of Jonathan Allen.....	3 00
Total list price.....	\$11 40
Proposed price, f. o. b., Plainfield, N. J.....	8 00

Address: American Sabbath Tract Society,
PLAINFIELD, N. J.

WANTED!

Minutes for the Following Years:

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

Send to SABBATH RECORDER,
Plainfield, N. J.

