

# THE SABBATH RECORDER.

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### The Heights Beyond.

BY HARRIET PRESCOTT SPOFFORD.



LET the strong soul aspire, and boldly climb  
The hills that seem to bound the world at  
even,

Lo, there are hills beyond, that like the clouds  
Quiver in violet mists and melt in heaven.

Still let him follow, follow, where sublime  
Crag after crag among their icy crowds  
Point into space, still over them will shine

The separating azure that shall be

Beyond his utmost, and the paths divine

Beyond the treading of his feet; and he

Shall find the heavens higher than their gleams,

Higher the thoughts of God than any dreams.

Shall he lose heart then on his joyous quest,

Droop as a leaf where the worm drills a way?

Nay, for forever and forever rest

Before him, limitless in lines of light,

Bathed in a loveliness of perfect day,

Those shining paths where an Almighty Hand

Beckons him on from far to farther height,

Where love and hope and faith and joy have

spanned

The gulf between, till full of a new might,

He turns with sweeter life and warmer glow

And holds his hand to those who climb below.

—The Congregationalist.

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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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THE Gospel and the Decalogue are one—two sides of the same picture; or, to change the figure, they are the two foundations on which the temple of everlasting redemption rests. In the gospel, "thou shalt not," as it appears in the Decalogue, is changed to "thou shalt," "I ought" and "I will." No thought is richer to the obedient Christian than this: "I ought, and I will because I ought." The Decalogue does not cease in the gospel, but it is transformed into that higher conception which is in the heart of each law of the Decalogue. If to you the Decalogue seems a group of hard commandments, you have not known its deeper meaning nor entered into its real purpose. It is written in that simple negative form to meet the childhood of the race, and the childhood of the individual, with the purpose of leading the race and the individual on to successive heights until, led by the gospel, the soul rejoices to say, "Not because the Father says 'thou shalt not,' but because my redeemed soul says, 'I ought, therefore I will.'" Thus obedient love becomes highest law, and the Decalogue is transformed from negative command into actual life.

It is well to gaze at the stars, but far better at the things which lie beyond them. It is well to rejoice in God's material universe; but far better to rejoice in the love which gave it, keeps it in existence, and waits to redeem it from every ill. Turn your aspirations toward that which is highest, always; but know that there remains something still higher, which the eye of faith and the heart of obedience will find to-morrow. One of the most blessed things promised to the Christian is that what we know to-day may be, as it always ought to be, supplemented by something more that we may learn to-morrow. Most unfortunate of all men is he who feels that to-day's attainments are enough, and that to-day's faith is sufficient for anything except to-day. To-morrow's knowledge, to-morrow's trials, to-morrow's temptations, all will unite to give to hope and joy and peace a larger field, a deeper meaning and a sweeter rest, as to-morrow comes. Look toward the highest you know to-day, and believe that a higher will be revealed to-morrow.

THE lowest law in human affairs is force; that is the law of savage life. A step higher we come to self-interest. In this much improvement comes, but force and selfishness still bear a prominent part. Rising another step, reason asserts many things which neither self-interest nor force have sought or accomplished. Reason sets aside much that force would do, and modifies much which self-interest demands; but the highest and best results are still unattained. Above reason comes love. Love sets aside many conclusions upon which reason would rest, and does a thousand things that reason and self-interest and force would never require. But love has a higher side, which is revealed in the gospel and in the teachings of Christ as nowhere else. This higher revelation of love is self-sacrifice. In this every lower motive finds

a place, but each lower motive is freed from the imperfections which go with it when acting alone. As a result, all that is best in each of the lower motives finds fuller expression in self-sacrifice. Force becomes sanctified in self-sacrifice. Self-interest is forgotten in self-sacrifice. Reason is ennobled in self-sacrifice, and thus the highest and best that can be conceived finds full expression in perfect self-sacrifice.

BE careful that you do not define self-sacrifice as though it were an undesirable thing. We shrink from the use of the word self-sacrifice because the average definition of it is inadequate and misleading. In the largest sense, self-sacrifice is the highest joy. He who learns the lesson of self-sacrifice from Christ finds real pleasure in giving of his powers, his efforts, his life for the sake of others. Its best illustration in human experience is in mother love. Giving of self in sacrifice for her babe is the highest form of pleasure. Self-sacrifice never talks of burdens, but rather of the pleasure of living; nor of difficulties, but rather of the joy of overcoming. Self-sacrifice never mourns over the cost; rather it rejoices in the glory of investing life's riches, or of life itself, in the service of truth and of men. The joy of the Master was made complete when he gave himself in that crowning sacrifice for the greatest of all ends, the redemption of those whom divine love had created, and for whom divine love found its fullest expression on Calvary. Struggle toward these highest conceptions of life, in which all lower motives united, shall give to you the crown of glory which self-sacrifice places at the end of all human effort.

### UNFOLDING BEAUTIES.

One of the most delightful of our experiences in mountain travel was shared with Mrs. Lewis on a beautiful morning, when we left Interlaken, Switzerland, sailing toward Berne. Behind us, and on either hand, as the steamer slipped over the blue lake, mountains rose and fell. New peaks appeared each hour, each gilded by the summer sun or made more lovely by the changing shadows. It was a panoramic feast of loveliness, ever changing and never less beautiful. That morning's scenery remains on the canvass of memory in fadeless beauty. The day before we had gazed for hours upon the glories of the Jungfrau, whose permanent beauty out-rivals all the Alpine peaks; but the shifting and unfolding views which appeared during the sail that day added so much to what had been enjoyed before, that the glories of the Jungfrau seemed dimmed in the presence of the almost numberless pictures which were created as we glided along the azure waters of the lake.

This is a weak comparison; but in some such way does the soul come to know by passing experiences what the love of the Father and the guidance of the Spirit of Truth are. Along life's path not all days can be beautiful; the sun does not always shine; but the picture must be made up of both light and shade in order to be complete. When the shadows have passed, the light of the sun and the glory of its presence are doubly enhanced. Believe, dear reader, that for your life, if it be one of obedience, new pictures of glory, new experiences in which rest and strength and peace shall come to you, are yet to be your own. If it seems to you that all the

path of your earth-life is shadowed, you may yet rest assured that the Father has in waiting, somewhere and sometime, sweet, glorious pictures, upon which you may not only look, but which shall come to be a part of your life. We remember days of storm and darkness in Switzerland, but that one forenoon, with its changing beauties, has enough to lighten all other pictures, as the memories of single experiences of your soul in its richest communion with the Father are sufficient to atone for all darker days. Beyond, and not far beyond, either, lies the land of everlasting life, on which the glory of the divine presence forever rests, a land flooded with the light and love and joy which flow forth from the throne of God.

### DANGER OF DECAY.

Neglect kills conscience. Indifference digs its grave. These facts suggest a danger not often realized, but serious and ever-present. The greater the duties involved the greater the danger in decay of conscience and paralysis of effort. One of the prominent influences in bringing about such paralysis and indifference is despair concerning our work, because opposition to that work is great. This has always been and will yet be a danger assailing Seventh-day Baptists. He who looks at the work awaiting our hands from any human standpoint, will be tempted to despair, which is next door to indifference. Let it be granted, that from a merely human standpoint, there is little chance for Sabbath Reform as represented by us to gain success. But that view is not complete, and, therefore, not wholly true. Half-truths often become serious falsehoods. We are not to measure the work by human standards. We must measure by the higher standard of faith, which always includes God as the greatest factor in the work. Things which appall our faith are nothing to the divine wisdom. Things which overtax our strength are nothing to the divine greatness. Paths which seem to us to end at abrupt precipices, or to stop at the foot of inaccessible mountains, are as nothing compared with the view God has of the highway cast up for the ransomed of the Lord to walk in. These thoughts ought to cure indifference and banish discouragement.

But, one asks, How may we know that our plans are in such accord with the plans of God that his divine help and wisdom will be given to us in carrying them out? All plans are in accord with the purposes of God which are in accordance with his Word, and in which we seek with sincerity to do his will. No man may say that his wisdom has found out what God's plans are to such a degree that he may command God's help because of his wisdom; but every child of God may know that devotion, faith and obedience are a sure passport to the help, guidance and wisdom which the Father waits to bestow upon his children.

But what we began to say and wish to urge upon the reader, is the danger of spiritual decadence, and the loss of strength of purpose and conscience because of despair, or of delay and inactivity. It is not enough to think that some day you will lift your voice and open your purse and devote your lives to the cause of truth. "Sometime" easily becomes "No time." To-day pushed over into to-morrow ceases to be of value, and to-morrow flits away until we fail entirely of accomplishing that which we too weakly desire and

vainly promise the Master and ourselves to do. Seventh-day Baptists are in danger of this personal decadence of strength of conscience and of power to do, in proportion as they put away the hour of activity in doing. Many are in danger of decadence just now, when demands are great and pressing, when valor and strength are so much needed. Strength in the presence of difficulties is the need of the hour, not shrinking from them. Impossibility should be an unknown work to the child of God when anything which God requires is under consideration. Equally must we remember that how much we do may not be measured by any standard known to us. No results may appear; at least what we deem adequate results, in the life of any given servant of God. But human life is brief, scarcely a moment, or less than a moment, in the great plans of the Father above. Our watches measure time by a quick ticking, while the pendulum of God swings but once in a century. Let the reader be warned, lest indifference and decay bring to him, unconsciously but none the less surely, a decay of conscience, which will unfit him to fill any worthy place in times so important as these, and in work so great as that which is committed to our hands. Fight decay by doing.

#### THE PASTORS' EXCHANGE.

Some weeks have passed since the RECORDER invited the pastors of our churches to occupy space in the "Pastors' Exchange", giving the outline of sermons preached, statements of books read, etc., etc. The responses have not been as prompt nor as full as the RECORDER desires, and we feel that the proposition ought to be pressed upon the attention of our pastors, for sake of the general good. What was then said may well be repeated, that is, that the wide territory over which our churches are scattered, from ocean to ocean and from the Lakes to the Gulf, makes it doubly necessary that forms of communication and intercommunication should be increased. Each church may do its work locally, well, and yet fail in a large degree of its privilege and duty by not being in close touch and throbbing sympathy with all the other churches.

The minority in religion needs to take double care in the matter of self-strengthening. The great denominations which are represented in almost every city and hamlet are necessarily in constant communication with each other, and currents of denominational life flow from one to another with little intermission. Because we are in the minority and widely scattered, this "Pastors' Exchange" becomes doubly necessary. There are few points where large bodies of our people reside in constant touch. It seems to have been in the providence of God that we are thus widely scattered, that there might be centers of influence and points from which the light of truth may be radiated over a wide territory; but no small part of the helpfulness of each local church must come through its constant intercourse and mutual giving and receiving of aid from sister churches. The phrase, "those of like precious faith," has double meaning to Seventh-day Baptist pastors and churches. This intercommunication which we seek is more important because the slow growth of more than two centuries has developed in each church an unusual local strength, which has fostered individualism which always attends isolation. Now that

the demands upon us are greater than ever before, and that we need to extend our work, particularly in the matter of Sabbath Reform, this enforced isolation must be broken up, more and more. The strength which standing alone has given to each church needs to go out in streams of influence and communication until each may gain something of strength and help from the others. For this, and many similar reasons, the RECORDER must continue to urge that in the opening of the new century that feature which is proposed in the "Pastors' Exchange" shall be considered and acted upon by all our pastors and readers.

So the invitation comes to you again, brethren, born from deep anxiety in the heart of the Editor, that you "speak often one to another" through the RECORDER. We trust that this speaking will become so rich in its results that the ancient prophecy may find fulfillment, and that in the case of all our churches it may be true that speaking thus often one to another the Lord shall hearken, and that in his Book of Remembrance there will be recorded many things which each pastor and each church may be enabled to do and say for the upbuilding of the Master's work, the enlarging of the kingdom of Christ, and the spreading of the knowledge of Sabbath truth which he has committed to our care. Enlarge the field of your pastorate, and the range of your influence for good, through the "Exchange."

#### THE POPE AND FRANCE.

It is yet too early to note the outcome of a struggle which has begun between the Roman Catholic Church and the French people, represented by the House of Deputies. The religious orders in France have gained such immense power, by way of their landed estates and political influence, as to threaten the interests, if not the life, of the Republic, since the influence of these religious associations is all in favor of the royalist party. The vote in the Chamber of Deputies, taken Jan. 21. this year, fully endorsed the Government's position relative to the law which strikes at the life of these religious orders, and the sequestering of their estates. The friends of the religious orders charge that the movement is a religious war, and prophesy that serious results will follow. The Government party, on the other hand, declare that the point to be tested is, "Whether civil power or religious authority is to have supremacy." The Premier denies that the purpose is to injure the church, or that the interests of the church are threatened by the passage of the bill, stating also that the best interests of the country are threatened by these associations. In the debate the Premier said, "The congregations have not only drained the money of the country, but they have drained its conscience, and the parish priests now only receive the confessions of the common people. The Catholic clergy have nothing to fear from the passage of this bill; the only persons it will hurt are the irregular clergy." The Premier spoke further in behalf of the Government, declaring that these associations were more dangerous now than ever before, since they are trying to gain control of universal suffrage, with a view of creating a new political interest antagonistic to the republic.

It is clear to all observers that should this movement gain sufficient force, a revolution and the overthrow of the Catholic associa-

tion will be sure to follow. Whatever the results may be, it is evident that the bond which has held the Roman Catholic church and the French nation in such close touch for centuries, is growing weaker; indeed, the establishment of the French Republic was in no small sense a blow to the Roman Catholic influence in the nation. The continuance of the Republic has been a continual menace to the old-time relation, and the movement now under consideration is in the sense of a definite result which could not have been avoided. More and more do the political influences of Europe tend to a lessening of the old-time power of the Pope and of the Church. Those who are anxious to pose as prophets are likely to rush in at a time like this and decide what will be the results. Our observation concerning such prophecies extends over forty years, and we deem it wiser to chronicle the results as they appear, and leave that Divine Wisdom which is over all human destiny to show, step by step, what purpose God has in all this. Little as men may dream of the fact, while they are busy with their choices and particular movements, working for that which they deem to be best for nations and individuals, they are often little more than recorders, under the direction of the Divine Will, of His greater purposes among men. The full revelation of these greater purposes, as chronicled in history, is a far better standard by which to judge of what must be than the man-made prophecies which spring up easily when great movements appear, most of which fail as rapidly as they spring up.

#### ENGLAND'S NEW KING.

At half past six, on the evening of Jan. 22, 1901, by the death of Queen Victoria, Albert Edward, Prince of Wales, became King Edward the Seventh, and took the sceptre as King of Great Britain and Ireland and Emperor of India. As the breath of the Queen ceased, and it was certain that death had taken her, the officials of the bed-chamber turned away, and facing the Prince solemnly declared: "The Queen is dead, long live the King!" This was done as the company sat with bowed heads, and the sobs of the children and attendants of the dead Queen alone were heard. Fifteen minutes later, the new King telegraphed to the Lord Mayor of London announcing the Queen's death, and instantly the news of the great change was flashing under all oceans and across all continents, that the world might know that the end of one reign and beginning of another had come.

King Edward the Seventh was born at Buckingham Palace, November 9, 1841; was created Prince of Wales, December 4 of the same year. Having reached manhood, he visited the United States and Canada in 1860, an event which many of our readers will recall; in 1862 he was made General of the British Army, and a Field Marshal 1875. He was married to Princess Alexandra, of Denmark, 1863, who now becomes Queen of England.

The life of the Prince of Wales has been hemmed in by so many requirements that there has been no ample opportunity to test either the character or the ability of the man. Prohibited by the rules of royalty, as heir apparent, from taking direct part in politics, there has only been left to him such a life as the

"First gentleman of the realm" might lead. Such a life gave ample opportunity for many things undesirable, and prohibited the Prince from undertaking many things which might have developed him more fully for the position of King. On the whole, his life has been better than the lives of many men under similar circumstances. His standing with the people of England promises a warm reception on their part, and an open field for future success as their sovereign. It remains to be seen what latent powers he may develop and to what he may attain. In many respects his task will be greater, because of the matchless character of the reign of his mother, a reign longest of any in the history of England, and so nearly faultless, that it will make it difficult for her successor to sustain the government at the same high grade, and to secure for those who come after him such a magnificent heritage as that into which he now steps at the beginning of a new century. Surely, all lovers of good government and pure life, and especially all English-speaking people, will unite in the hope that the new position will develop in the King that which has not been known in the Prince, and that the inheritance from his world-honored mother and his noble father may unfold in him all that is best and noblest in the ruler of so great a dominion.

It is not easy to forecast the changes that may come in the politics of England, in consequence of the change of rulers. In some sense, the death of the President of the United States affects the politics of the nation more directly than does the death of the reigning monarch in England. Since the real head of the government there is in the House of Commons and the Premier, the monarch cannot be a distributor of spoils nor the formulator of politics, as the President of the United States necessarily is. Whether the radical element in England, which seeks the removal of the monarchy and aims at some form of republicanism, will become more active than ever, remains to be seen. The possible effect of the change upon the destiny of South Africa is a problem of much interest. We attempt no prophecy, but should not wonder if before the South African problem is settled all South Africa becomes a republic, and that the seeming certainty of the incorporation of the Dutch republics into the British Empire may not be realized. Such a result, we believe, would have been welcomed by the Queen, now dead, rather than the continuation of the war, which is both undesirable and cruel, in many respects.

In the line of British rulers, the first Edward reigned from 1272-1307; Edward II. from 1307-1327; Edward III., 1327-1377; Edward IV., 1461-1463. The reign of Edward V. was brief, continuing only seventy-four days, ending in 1483; Edward VI. reigned from 1547-1553. Since that time Edward has not been the royal name, until now assumed by Edward VII., in 1901.

The new monarch chooses for himself the name by which he shall be designated. The final coronation of the King may be delayed somewhat, but the proclamation of his ascension to the throne was made on the 24th of January, 1901, by the Privy Council, which met at St. James Palace, declaring after a fixed form, "With one voice and consent of tongue and heart, that the high and mighty Prince Albert Edward, who, by the death of the monarch, has become our only lawful and

rightful liege, is king." Following ancient precedents, the proclamation was made at other points in London, and while the dust of the dead Queen was being made ready for burial, the unbroken line of royal dominion was thus officially recognized by the weeping nation.

Unfamiliar as our readers are, and, perhaps, uninterested, in the details which attend the death and accession of royal personages, it may still be true that they will take a double interest in the present change of rulers of our English-speaking cousins across the Atlantic. The oneness which blood and kindred traditions create has been much strengthened between the two nations during the reign of Victoria; within the last two or three years circumstances and the currents of political and commercial opinion have brought them into closer touch than ever before. It is said that the new King is fully in sympathy with that sentiment in England which seeks continued friendship and close intercourse with the United States.

Considering the attitude of England and the British Empire toward questions of religion and world-government, and considering the vast extent of her colonial possessions, a new interest must be felt in her history at this time by the people of the United States, when some form of colonial government, whatever its details may be, has become a part of our own national history. The fact that two English-speaking nations were prominent in the late Peace Conference at the Hague, and that their influence has been essentially united in seeking to advance the interests of arbitration, will be another source of interest, and we trust that common interests will strengthen the bonds of union between the two great nations. Anyone who considers the future of the world from the standpoint of religion, social life, intellectual development, commerce and politics, cannot fail to be interested in the great change which came so quietly when the mother-queen, bowed by the burden of years and touched by sorrow for that which she could not avoid, in the South African war troubles, paid the debt of nature, and thus opened the way for the incoming of her eldest son to rule a mighty empire. The lessons of the hour teach the transient nature of all human life and the emptiness of all earthly honor. The Empress of a great nation died as other women die; and yet her death involved so much that it may mean almost everything, not only to the nations over which she ruled, but to the world. This thought is the more pertinent in view of the great Eastern Question, in the final settlement of which England and the United States must bear so great a part.

Like his mother, the new King will stand in social relation, and by ties of kindred and marriage, more closely connected with the great ruling families of the earth than any other monarch had ever been, until the time of Victoria. The nations of the world are, to-day, more nearly one family than ever before, and the development of the British Empire on the one Continent and the United States on the other, has had much to do in bringing about this family relation. Surely, the friends of righteousness will agree in the thought and unite in the prayer that the changes which have now come, and those which may follow, may be guided by highest wisdom, and may be made in accordance with those purposes which the Father and Ruler of the world seeks among his children, and among the nations of the earth.

#### AUTHOR AND READER—AN ELECTRIC CIRCUIT.

Few of Christ's sayings were oftener upon his lips than this, "He that hath ears to hear, let him hear." The great teacher understood only too well that no matter how vitally important a message may be, it is ineffectual unless met by some willingness and ability of the hearer to comprehend. Very sadly Christ elaborated this thought for his disciples in the Parable of the Sower.

In our own day, the shrewd Emerson was wont to remind his readers, from time to time, that a writer's public makes his fame for him; he cannot make it himself. Shakspeare could not have been so great a name in England but for a certain amount of greatness in the English mind, a greatness of ability to appreciate him. And it might be added that Shakspeare could never have been so great a name in France, for the French can fully value neither Shakspeare's moral vigor nor his dramatic freedom, nor the subtle romance of his poetry.

A French critic has expressed very deftly this thought of the dependence of the author upon the reader. "In art," he said, "the reader applies the colors of his imagination on the black and white of the author's words." Lowell must have had the same thought in mind when he wrote in a copy of "Among my Books," the following charming verses, published for the first time last month, in the *Atlantic*:

Last year I brought you verses,  
This year with prose make bold;  
I know not which the worse is;  
Both are but empty purses  
For your superfluous gold.

Put in your sunny fancies,  
Your feeling quick and fine,  
Your mirth that sings and dances,  
Your nature's graver glances,  
And think they all are mine.

Some one must have been asking Lowell whether he thought that Shakspeare really conceived all the fine thoughts and nice effects that critics have discovered in his pages. And Lowell seems to answer that, whether the poet did or did not, the reader will be happiest when he is getting as much as possible out of him, even at the cost of reading it into him. So far as this question is concerned, the creative mind undoubtedly does build better than it knows, just as a woman reaches truth quickly without knowing how she did it. A Liszt evokes a soul out of the piano, but he cannot follow the processes of his own fingers. Probably an anatomist could take a record of Liszt's playing, and explain how the playing was done; he would be as truly reading between Liszt's fingers as a critic reads between Shakspeare's lines.

Of course, the first business of the critic is to decide just what the author meant, and that meaning he must not distort. The general reader must be enough of a critic to refrain from assigning to an author views that the author never held; the reader must read not to establish his own prejudices, but to learn. When, however, he has exercised his critical power thus far, he owes it both to himself and to his author to keep the most sympathetic state of mind possible. With authors as with people, we understand fully only those whom we love. Is this not eminently true of the Bible? We may put forth our utmost critical effort to find out the exact meaning, and this effort is important in order that we may not distort the meaning. But after all, we understand only so much of the Bible as we have interpreted in the light of

our own experience; only in our bitter need do we comprehend texts which are as familiar to us as hackneyed daily proverbs.

To change the figure once more, there is an electric circuit between the author and a true reader; and in order that the circuit may be effective and healthful for the reader, he must be a good conductor. E. H. L.

#### AN OPEN LETTER.

To the Editor of THE SABBATH RECORDER:

Everything that relates to human affairs can be grouped under the three phases, the religious, the political, and the industrial. These are the "three measures of meal" spoken of in the parable, and "The kingdom of heaven is like leaven which a woman hid in three measures of meal till the whole was leavened." The high motives that are to bring about a perfected condition in every phase of the social structure, the condition which Messiah was pleased to term, "The kingdom of heaven," are to be of most simple character, and, like the process of leavening, are to be more or less prolonged in their operation.

A study of the definitions which were given to the means that were to be employed to accomplish the perfecting of the three phases of the social economy, makes it clear that a perfect liberty in every department, is the brief summing up of the situation. The Apostle James, speaks of this, and of the course of action that is to bring the perfected condition, as "The perfect law of liberty." Paul repeatedly referred to the law of liberty as broadly comprising the means sought for perfecting man's condition. "Brethren ye have been called unto liberty." Gal. 5:13. In connection Paul stated that, "A little leaven leaveneth the whole lump." Moreover, he said in the context, "The whole law is fulfilled in the one command, in this, 'Thou shalt love thy neighbor as thyself.'"

The first broad liberty which has come to the world was in the establishment of the republic; man could then choose between two forms of government. The individual could leave the monarchy and go to the republic, but it did not end there, he could return to the monarchy. Out of the conditions which this little leaven brought, the whole lump is being leavened. With the establishment of the republic the authority of the one controlling church was set aside, and there was a multiplying of religious denominations until now the individual can select what church he will support, and if he does not wish to go to church he can remain at home. This affords religious liberty. In the arena of politics one can select from half a dozen platforms which he will support, the majority rules, and all is peace. This constitutes political liberty. Two out of the three phases of the social economy have been made free by the operation of the simple law of liberty which is termed in the dictionary, "the power to choose," and if the industrial is made free it will be by the operation of the same simple law in the power to select between a multiplicity of avocations in two or more systems of production and distribution. There must be a condition which will enable every man to obtain gainful employment, and there must be a more equitable manner of employing men.

In the narrative by Matthew, chapter 20, it is shown in a parable that the kingdom of heaven is like a man that hired laborers to work in his vineyard. It is stated that at

the last hour men were found that had not been employed, and they gave for their reason for standing idle, that "no man hath hired us." The outcome was that the person working but one hour received as much as those who had borne the burden and heat of the day. "The Golden Rule" was applied to the employment of laborers. The man who had worked but one hour had as many hungry mouths to feed as the man who had been employed earlier in the day; the necessities were the same in one case as in the other, and the new law of requiring from every man according to his ability, and giving to every man according to his need, is one that is worthy of Deity.

With such a golden rule set up in the earth to supplant the cruel man-made rule spoken of as "The law of Supply and Demand," which has held wage labor in servitude during all the centuries in which free competitive labor has emerged from serfdom and slavery, and has furnished the basis upon which Great Britain, and Spain, have purposely fostered "pressure of population" in their island colonies to lower wages to the point of starvation, there will be a growth toward that justice in the earth of which prophets gave the forecast, of which angels sang, "On earth peace; good will to men," of which Messiah taught and explained, and which we are to carry out by actual construction of improved industrial systems that will afford gainful employment to the poorest; the self-propagating industries at missions being a commendable form, a system that promises to inspire additional and now unthought of means for bettering the industrial; giving a larger liberty, providing new fields without narrowing those already opened.

CHARLES E. BUELL.

#### LETTER FROM E. B. SAUNDERS.

While Bro. Shaw, pastor of the New York church, was writing that good article for the RECORDER, suggesting some of the helpful things churches could do for their pastors, I was at the same time writing of some of the kind things which the Shiloh church was doing for its pastor. Not to boast, but to encourage other churches to remember their pastors. It is a new experience to me, and I very much appreciate it. I have overlooked the article if ever published. I have often said to our ministers, "Why don't you write up certain things for the RECORDER? It would encourage others to know of them." The reply would be that they feared they would not be acceptable, as something had not been published sometime which they had written. Let us keep trying. Giving up trying is just what we are preaching against in our church members.

Let us give our churches credit for what they do. If on the Christmas-tree we get a twenty-eight pound turkey and a two-bushel stockingful of groceries, we want that generosity and kindness known; and I also want it known that they deserve a sermon as big and fat as the turkey. Also that if they give me Edershime's "Life of Jesus the Messiah," I am determined to return it to them in sermons and in their homes and on their streets, with interest, not the lowest legal rate either.

If my Sabbath-school class gives me the "Life of Paul," God helping me, I will try and return some of his power and influence to them. This feeling I am sure is shared by other pastors.

I once heard a Seventh-day Baptist minister say that he could not remember of hearing a member of his church pray for him, its pastor, in ten years. That is not the Shiloh church. Not a week passes but I hear many members praying for me and my family, and

doing just such kindnesses as Bro. Shaw receives from his church. The one thing which worries me is the thought, can I, with God's help, so live or do for them that they will feel that God is answering their prayers?

Yours in the work,

E. B. SAUNDERS.

#### NEWS OF THE WEEK.

The royal funeral yacht Alberta, bearing the body of Queen Victoria, sailed from the Isle of Wight for Portsmouth on the afternoon of February 1, under the escort of ten miles of warships, the picked vessels of the British, German and French navies. The coffin will be moved from Portsmouth to Victoria Station, London. The city was draped in mourning, and the funeral procession to Windsor Castle was marked by a splendid military display. The Crown Prince of Roumania and the Crown Prince of Denmark have arrived in London. A pavilion has been erected at Victoria Station in which King Edward received the various foreign representatives in the interval of waiting for the removal of the coffin from the train to the gun carriage. Pope Leo XIII has designated Monsignor Granito de Belmonte, Papal Nuncio in Brussels, to proceed to London and present to King Edward the condolences of his Holiness upon the death of Queen Victoria, and felicitations upon his coming to the throne. By order of Emperor William, all flags on the public buildings in Berlin will be half-masted on February 2. The squadron of German warships commanded by Prince Henry of Prussia, comprising the flag-ship Baden and the cruisers Victoria Luise, Hagen and Nympe, participated. An Indian Rajah has sent an order to London for a wreath, to cost up to \$1,000.

The act organizing municipal governments in the Philippines has been passed by the Commission.

Under date of London, January 31, it is said that it is generally accepted that the wording of the proclamation at Pretoria describing King Edward as "Supreme Lord of and over the Transvaal" was deliberately designed to promote conciliation. Special significance is attached to the fact that the *Times* prints a letter from Sir Henry Drummond Wolff, in which the diplomat declares it is difficult to exaggerate the importance of this wise and beneficent step. The title, he says, is likelier than any other that could be devised to lead to pacification. It establishes the supremacy of the British sovereign and recognizes the moral entity of the Transvaal, keeps it separate from the constitutional empire, and places its ancient laws, customs, traditions, religion, genealogy and private property under the supreme separate rule and protection of the King.

#### RESOLUTIONS OF RESPECT.

WHEREAS, in his infinite wisdom, God has called to himself our sister, Chlotilda Stillman, from her life of loving, active service; therefore,

*Resolved*, That the Young People's Society of Christian Endeavor of Alfred extend to her bereaved family our loving sympathy in this their great sorrow. But, while we feel as a Society, that we have lost a faithful, efficient worker, we rejoice that the memory of her devotion to duty will ever remain with us.

*Resolved*, That her consecrated, self-sacrificing life should stimulate us to more devotion and zeal in the Master's service.

*Resolved*, That a copy of these resolutions be given to the family, and a copy sent to the SABBATH RECORDER for publication.

In behalf of the Society,

EUGENIA MARVIN,  
MRS. LAVERNE LANGWORTHY, } Com.  
MARIE C. ALLEN,

## Missions.

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

EVANGELIST J. G. BURDICK has been laboring in West Virginia since the first of last November. After the meetings with the Greenbriar church, by which the church was greatly blessed and strengthened, and two were added to it by baptism, he went to the Middle Island church, where he is now carrying on a series of meetings. Bro. D. W. Leath is assisting in these evangelistic efforts. Bro. Burdick writes that the attendance and interest are growing, and that he is holding day meetings as well as meetings in the evening.

MRS. M. G. TOWNSEND, after her labors in Iowa, went to her home in Milton, Wis., to spend the holidays. She is now with the Rock River church, Wis., and when through there will go to Cartwright, Wis.

DR. ROSA W. PALMBORG, after spending a week with Mrs. Fryer, at Oakland, and about the same length of time in Los Angeles, Cal., with friends, she went to West Hallock, Ill., her old home, arriving there January 11. Here she is resting and is regaining her strength. Her stay in California was very beneficial to her, and also very pleasant, not only in visiting with friends who live there, but in meeting with several friends from Milton, Wis., who are spending the winter in Los Angeles. She is laying out plans for rest, study, and visitation, during the spring, summer and autumn. It is hoped and expected she will visit some of the churches and put before them the greater opportunities that will soon come for missionary labor in China.

THE Eighth Conference of Foreign Mission Boards in the United States and Canada was held in the Fourth Avenue Presbyterian church, New York City, Jan. 16-18, 1901. There was no Conference held in 1900, because of the Ecumenical Conference. In the Conference this year there was a good representation from the Boards and Societies, and a good attendance at all the sessions. Among the many topics presented the following elicited a good deal of interest: "Mohammedan Missionary Problem," Rev. Henry O. Dwight, LL. D.; "Report of Committee on Science of Missions," Mr. Robert E. Speer, Ch.; "The Home Problem of Foreign Missions," President Samuel B. Capen, LL. D., of the American Board; "Missionary Education in the Sunday-school," Rev. Charles L. Rhodes, D. D.; "Relations of Missions and Missionaries to Governments, Questions of Indemnity, Political Protection, Native Lawsuits," etc., Rev. F. F. Ellenwood, D. D.; "Relations of Missions and Missionaries to Religions and Customs of People," Rev. F. S. Barbour, D. D. These papers were followed by very interesting discussions, each speaker having five minutes. The meeting of the greatest interest was held Thursday evening in the Marble Collegiate church, Fifth Avenue and 29th Street. The subject of the evening was: "The Church and its Opportunity in China." Speakers: Rev. W. P. A. Martin, LL. D., Peking; Hon. John Barrett, ex-Minister, Siam; Rev. William Ashmore, D. D., China. There was a rehearsal of the various causes which led up to the disturbances in China; thrilling accounts of the siege of the legations in Peking; the massacre of missionaries and the destruction of mis-

sionary property, and the probable outcome of it all. The speakers, especially Doctors Martin and Ashmore, who had been missionaries in China for fifty years each, were sanguine that there would be soon such open doors, such opportunities, such a welcome for missions and missionaries in China as was never known. All Missionary Societies and Boards should hold themselves ready and prepared to enter China with great energy when the auspicious time arrives. The "Missionary Problems of Our New Possessions" (U. S. A.), by H. K. Carroll, LL. D., at the closing session Friday forenoon, was a very interesting and important paper, and was discussed with great earnestness. These Conferences are important gatherings, giving a great deal of information in regard to foreign missions, increasing the missionary spirit, and aid very much in solving the perplexing problems connected with the carrying on of foreign missions. The next Conference will be held in Toronto, Canada.

FROM F. J. BAKKER.

In giving an account of our condition and our work for the quarter past, we can say that God in his mercy and goodness has kept us and given health to do our work in every branch. Every Sabbath about twenty persons of us meet together in our little location. We have our service from 10 A. M. to 11.30 A. M. and then follows our Sabbath-school, and after that is over the members of the church gather around the table and have the Lord's Supper. This we do the first Sabbath in each month. The second Sabbath of the month we have first preaching service, then Sabbath-school, and following it our church meeting. On the third Sabbath after service we have our monthly prayer-meeting, and then the Sabbath-school. The fourth Sabbath, and when we have a fifth Sabbath in the month, we follow the same order. We keep up our service the whole year round. From the first of September to the end of March we have a Bible-reading every Sabbath evening (Friday night). From July 1 to Dec. 20 we held 76 meetings, and every First-day morning I have a children's class of about 80 to whom I talk of the love of God and explain to them the Word of God. We hope and pray that our Heavenly Father may bless the work with these little ones, and that they may stand some day in our place and keep the commandments of God and the faith of Jesus. Have made 260 calls and visits during the quarter, talked with many about the truths in the Bible, and have distributed many tracts and *Boodschappers* and other papers—tracts to the number of 2,518, *Boodschapper* 150, sending some of them to Hollanders who live in America. To the passengers of the Holland-American Line I give out tracts, papers and little books for them to read on their voyage. Have written 83 communications during the quarter, some of them to lone Sabbath-keepers in Holland, Germany and Denmark. Small ships are visited and tracts and papers are distributed to the crew and passengers. When the President of the Sabbath Evangelizing and Industrial Association wrote our son Jacob, asking him if he would go to Eastern Central Africa and help Brother Joseph Booth, and after a few days of earnest praying he decided to go and serve the Master in that kind of mission work, Mrs. Bakker and I greatly rejoiced and blessed the Lord that our son was willing to help the

cause of God in that way. We know that our two sons in Plainfield will miss him very much. May our Heavenly Father keep them and lead them in the right way. Pray for us and our work here in Holland.

ROTTERDAM, Holland, Dec. 31, 1900.

### PREACHING AND PRACTICING.

It was in a comfortable city church from which the old Dutch stock had not been completely eliminated. The music and the preaching had the reputation of being exceptionally good, and there was a general atmosphere of contentment over place and people. The sermon was an analogical presentation of the church under the figure of the "lily of the valley," and the minister was saying: "Thus ought to be the character of the church and its components. It should be found in the valleys of suffering and sorrow and shame and sin; giving the 'peace that passeth understanding' for the suffering, and the 'oil of joy' for the sorrow, and the honor of adoption for the shame, and the sacrifice of Christ for the sin. Of church and church member it should be said, as was spoken of the Master, 'The common people heard him gladly.' 'What would Jesus have me to do?' This is the answer: You are Christians; then illustrate that name by adorning the doctrine in the teachings of Christ, so that, as at the first in Antioch, the people will be compelled to call you Christ's. Go down into the valley after those for whom Christ died—the hungry, the weary, the sinning; let the purity and fragrance and fruitfulness and humility of your lives make the desert about you to blossom as the rose of Sharon and the lily of the valley."

At this point a crash was heard in the left aisle; the benediction was pronounced, and the body of the congregation moved out with the compassionate generality, "Some one overcome with the heat." But a goodly number had seen into the valley that morning, and here was an opportunity for at least the cup of cold water in the name of a disciple, and it was gladly given.

Is the water sufficient, however? What is that which the prostrate man mutters? "I'm starving; for two days I have eaten nothing, and I was ashamed to beg." The tones were almost inaudible, but loud enough to reveal the foreign accent, and to announce that in a prosperous American city and under the roof of the sanctuary a man might die of hunger and the world be ignorant of it. No meeting of consistory was called, nor needed. The stranger was at once taken in by a good deacon to a hearty dinner in his own house—it is poor charity which deutes the almshouse to act for it; enough money for several days was taken from the deacons' fund, and the church had given another proof of its right to exist.

"Wisdom is justified of her children." Acts such as this attest the truth of the church's claims, and nail fast the ignorant, biased sneer that the church exists only for the favored few, and is an organism of profession without practice. Individuals may hear and heed not, but the church as an organization shows its faith by its works—not as eye-pleasers to be seen of men; that hungry stranger may not be seen again—but because the great Head of the church has given it the commission that, like himself, it is "to serve, not to be served;" and as for the result, "the day shall declare it."—*The Rev. John A. Brown.*

## Woman's Work.

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

### "HAD I BEEN THERE."

(Sent by a Shut-in.)

Oh, ye who have the mind to do and plan,  
With heart and hand to help your brother man,  
Wait not until the time be over past.  
The morning's climbed to noon; the night comes fast;  
To-morrow other needs may come, and grow,  
For pain, disease and death do hurry so,  
And there be those who have in anguish cried,  
"Had I been there my brother had not died."

—Advocate and Guardian.

THE Annual Meeting of the Consumer's League has just been held in New York. The aim of the League is to secure better and shorter hours of work for employees, and to effect other humane changes. They cite many cases of long hours and poor pay. One man during the Thanksgiving rush worked twenty-two hours without rest, and then was granted a breathing-spell of five hours only, before he must take up his work again. "The rate of payment in many cases is one and one-half cents for a pair of trousers, and the combined efforts of the family cannot make more than fifty or sixty cents a day." (We quote from the report.) Many of the cheap garments sold in the stores are made in rooms teeming with disease, and are unfit for use. Any store can be placed on the "white list" of the League whose proprietors agree to the requirements of shorter hours, 8 A. M. to 6 P. M., and better wages to adult workers, at least \$6 a week, clean and healthy work-rooms, and other humane considerations. Garments made under these conditions are marked with the label of the Consumer's League, so that every woman may know what she is buying. Many New York firms and many more in Massachusetts are accepting these conditions.

### TRIBUTE TO MISS CHLOTILDA STILLMAN.

"Her faith is sight, her hope is full delight,  
The shadowy veil of Time is rent in twain,  
Her untold bliss! What thought can follow this,  
For her to live was Christ, to die indeed is gain."

In the death of Sister Chlotilda Stillman, the Evangelical Society of Alfred has lost one of its most faithful and efficient members. Her daily walk was with Christ. Her conscientious, consecrated Christian life was an inspiration to all who knew her. Interested in all lines of church, home and benevolent work, she was ever ready to do all in her power, giving freely of self, time and money, and her unselfish nature was always searching out ways to benefit others.

Her death has brought to us a fresh realization of the power of an unselfish life, however quietly and unpretentiously that life may have been lived. She will be missed by all, for she was a friend to all. We hold her in loving remembrance for her "readiness unto every good work." To her brother and sisters we extend our deepest sympathy, and recommend that a copy of this tribute be sent to the family, to the Woman's Page of the SABBATH RECORDER, and also be spread on the minutes of our Society.

REBECCA T. ROGERS.  
SUSIE M. BURDICK.

### REPORT OF DELEGATES TO MISSIONARY CONFERENCE.

To the Woman's Executive Board:

Dear Sisters:—The fourth conference of the "Woman's Boards of Foreign Missions in the United States and Canada" convened in the Collegiate church, 5th Avenue and 29th Street, New York City, this afternoon at two

o'clock. About a hundred women, chiefly delegates, were present and the program was taken up promptly and followed closely. Devotional exercises were opened with a brief prayer by the chairman, followed by singing and reading of Scriptures, after which prayer was offered by eight or ten women from the floor, with an occasional verse of a hymn. Altogether a spirit of consecration to the work in hand seemed to pervade the audience, which argued well for the success of the conference.

Both of your delegates happily were present, and they only wished that it were possible for the entire Board to be there in person rather than through representation. Delegates were registered, as the first step toward recognition, and were then given an orange ribbon badge printed in black letters, with the name of the organization and date of meeting. These badges looked very decorative when fastened upon the left front of the delegates' gowns, which were mostly black. The woman who recorded our names with that of the Boards from which we were sent, seemed to be greatly exercised over the long name of our organization, but was relieved when told that the initials S. D. B. would tell the whole story.

Miss Child prefaced her paper by a little history of the way this conference first came into being. When the Ecumenical Missionary Conference was held in Exeter Hall, London, ten years ago, women seemed to have no suitable representation in the body, although Lady Aberdeen's husband, who presided at the opening, apologized because his wife was not beside him on the platform. Chiefly through the American women at that conference this present organization, so far-reaching in its aims, was formed, and a world's committee was appointed which held its first meeting in New York in January, 1898. At that meeting a sub-committee was appointed to prepare a program for a "woman's day" at the Ecumenical Missionary Conference to be held in this city in 1900. All of the Board will recall what a brilliant success the Woman's Day last spring proved, much of which seems to have been due to the keen good judgment of Miss Child, who was chairman of the sub-committee. Miss Child closed her paper this afternoon by expressing a wish that all denominations would unite in a grand union missionary work, which should include all peoples not yet under the power of the gospel.

Miss Hawley's paper, "Hints for planning and conducting a General Missionary Conference," was excellent. She stated that in the United States and Canada there are over thirty woman's missionary boards, and that the greatest advances for missions have been made in missionary training schools, which are doing for missionaries what Normal schools do for teachers. But with all the work done by all of these boards she said that women have little to do in "strictly field work," their Boards being "auxiliary" and therefore falling short of a full realization. Woman's Boards, she stated, are made up of amateurs, who divide their work between household and other duties, and they employ no paid secretaries who give their entire time to the interests involved, as do men's Boards. This point was referred to in the discussion which followed and which was somewhat spirited, as many women seemed to feel that their greatest glory in working for missions

was to have their work "approved" by the "general" Board. One woman who represented the "Friends" asked if it were possible that she represented the only denomination where men and women work together equally and jointly upon these lines. Several women tried to show that she was not, but failed.

One sad thing was reported before the close of the meeting; the sudden death of the Chairman of the Entertainment Committee, whose funeral was being attended this afternoon. Prayer was offered for her afflicted family. Your delegates design to send you daily reports of these meetings, which can be used as you deem best.

NEW YORK, January 16, 1901.

THE meetings of the Woman's Missionary Conference to-day have been full of interest and helpful on many lines, the chief drawback, in the minds of your delegates, being that the papers are more descriptive than suggestive, and when the discussions are over we find ourselves just where we were at the beginning, no positive actions or recommendations having been formulated. It may be that because of these Conferences, future good to foreign missions will be accomplished, and it may also be that some of us expected more than was warranted by the occasion.

Delegates are here from many states East and West, and from Canada, as also quite a number of returned missionaries. The minutes of yesterday's meeting showed that twenty-five denominations are represented and forty-seven Executive Boards. Among so many there are some notably bright women, as shown by both papers and discussion, but it is somewhat disappointing to note the lack of good parliamentary usage in conducting the meetings, especially in this day of women's clubs, when women consider it an essential of their training to study Parliamentary Law.

The program to-day was largely given to comity and unity in foreign missionary work, as titles of the following papers will show: "United Study in Missions," "Co-operative Publications as Suggested in Resolutions of 1900," "Comity—How Far Practiced by Our Boards here and on Mission Grounds," "Interdenominational Work in Education," "Interdenominational Medical Work." Each one of these papers advocated "Comity" or unity as set forth in the various titles, but wound up by strongly advocating the necessity for keeping close to the church or Board which one represented, and practically doing almost anything except uniting with a neighboring mission; or, in short, attempting to prove that comity was good, but unity impossible.

For the convenience of Mrs. Twing, her paper upon "Missionary Exhibits" was given early in the forenoon. She spoke of the value of these exhibits in educating men, women and children of the home land, and referred especially to a wonderful exhibit of this kind in London, and the one in New York in connection with the Ecumenical Conference. She suggested an arrangement of exhibits by countries geographically contiguous, as China and Japan, India and Burmah, etc., and thought that implements of cruelty appeal for Christian teachers, while implements of usefulness assure intelligence worthy of being taught. In the discussion which followed,

maps showing the various missionary countries upon the globe were adverted to as most educating, not alone upon missionary but upon business lines, and the suggestions for Sabbath-schools having missionary collections to exchange loans with other schools was dwelt upon. There was a suggestion from Mrs. Gracey that all missionary Boards in China re-organize under a single Board, and she favored the establishment of an International Bureau, here or elsewhere, for all missionaries to work from, thereby securing uniformity on all lines of work. There was also need, she felt, for a grand missionary library.

Miss Parson's paper, "United Study in Missions," dwelt at length upon the lesson-leaves, now being used for the general study of missions, which have been prepared by the Women's Boards since the Ecumenical Conference, and all delegates were urged to bring these lessons to the attraction of their various Boards. Many helpful suggestions were brought out by the discussion, the strongest being that it was study which would tell in taking up these lessons, not a few condensed leaflets, but books which treat of missions and missionaries. Miss Child suggested that any town library would get books if asked by a sufficiently large number of persons interested, which plan would save individual expense. One lady advocated Woman's Missionary Clubs, which would meet weekly, for such study as the "missionary lessons" and kindred topics. The next paper pointed out the need for missionary literature in foreign languages; literature which shall teach truths and not leave minds to starve for want of proper reading. The estimated cost of one book for India is \$150, while to put Mr. Sheldon's "What Would Jesus Do?" into Spanish would cost \$100, but the money is not forthcoming. (We conclude these figures refer to printing and paper, but not to translation.)

"Comity — How Far Practiced," etc., showed that Americans have lived up to their rules, but the English have not; that the most perfect comity has been found in Amoy between the Reformed (American) and Presbyterian of some other nationality. The Americans have charge of a high school there which is patronized by both Boards. In Japan, all denominations, except the Methodists, work together, while in India much comity exists between the various missionaries located there. The author thought it was left for Home missionaries to unite in a grand work for Christ and his kingdom. Interdenominational schools were discussed, suggesting their value and arguing that every Board must have its own school, as no native girls could be sent from home to school. Their parents would not send them. The last paper, Interdenominational Medical Work, was to have been prepared by a returned medical missionary, but she was detained at home and her place substituted by a man who did not reach the hall until after adjournment. Whether he thought the Chair would wait his good pleasure we do not know; but after half an hour of waiting, with various items not on the program to kill time, the meeting adjourned.

To-morrow, the last day of the Conference, philanthropic, evangelistic and kindred sorts of work will be taken up. At one o'clock to-day a dainty and somewhat elaborate lunch-

eon was served in the church parlor to all present who would accept the invitation to remain. Nothing seems to have been omitted in any detail to make this gathering one of the best of its kind.

Grateful for the opportunity to serve our Board, we are,

Cordially yours,

E. L. B.,  
P. J. B. W., } Delegates.

JANUARY 18, 1901.

#### CAPTAIN SLOCUM AND HIS FAMOUS SLOOP, "THE SPRAY."

The nautical adventures of the Vikings of old, which have been celebrated in song and story, are overshadowed in importance by the remarkable voyage of Captain Joshua Slocum around the world in a sloop thirty-six feet nine inches in length over all and of nine tons net burden. The solitary Yankee sea-king cruised 46,000 miles on all the oceans, ten times the distance ever claimed for a Viking ship. It was the first and only successful attempt to circumnavigate the globe alone in a small boat. The extraordinary character of the voyage can only be gauged by those who have devoted their lives to sailing the seas and know their varying moods, and they one and all regard it as a most remarkable exploit.

Captain Slocum and the boat in which he made his roand-the-world voyage will be at the Pan-American Exposition next summer. The craft will ride upon the waters of the Beautiful Park Lake, where it may be viewed or boarded by Exposition visitors. That it will prove to be a great attraction goes without saying.

The intrepid Yankee globe-circler is a slender man, not above the medium height, and is somewhat bald, but there is little gray in the fringe of surviving hair or in his full beard. He has blue eyes, which are frank and direct. He possesses a dry humor, which is very amusing. That he is daring and plucky is attested by his long and solitary trip.

The boat in which Captain Slocum made his voyage is named the "Spray." It was originally a fishing boat, supposed to be a century old, and when it came into Captain Slocum's possession, was in process of decay. Unaided, he rebuilt it upon the original lines, and the splendid manner in which it behaved on the long tour is sufficient evidence that he builded well.

Captain Slocum sailed from Boston on April 24, 1895, and his voyage consumed three years and two months, coming to a close during the Spanish-American war. In lieu of a chronometer, he had an old tin clock, but he was rarely at fault in his longitude. The voyage was attended with many unusual incidents. The first occurred after the "Spray" had left her first port of call, the Azores. The Captain had eaten freely of plums and a native cheese, and they did not agree with him. He was attacked with stomachic cramps. He double-reefed the mainsail and, with a full jib, put the sloop on her course, lashed the wheel, and went below to the cabin, where he rolled in agony upon the floor. Becoming delirious, he imagined that a strange man came on board, announced himself as "one of Columbus's crew," and guided the craft. A blow came up and the "Spray" ran like a deer. When the Captain regained his full

senses and was able to go on deck, she was holding true to her course. She had made 90 miles during the night in the rough sea.

The "Spray" went through the very dangerous Straits of Magellan, whose shores are strewn with wrecks and inhabited by pirates, without accident, but after weeks consumed in the passage was driven by a furious gale southward and thence eastward around Cape Horn, necessitating a second passage of the Straits.

Captain Slocum was received at every landing place with the most cordial hospitality, for his name was known the world around among sea-faring men, and the cabled news of his progress went before him. In Samoa, Mrs. Robert Louise Stevenson visited him. In Tasmania, Lord Hampden was a caller. At the Cape, Sir Alfred Miner saw him. A pass over the Cape railways permitted the skipper to pay his respects to President Kruger, of the Boer Republic. While he was cruising, the Spanish-American war broke out, and his first intimation of the fact was gleaned from the United States cruiser, Oregon, which signalled, "Are there any Spanish men-of-war about?" Captain Slocum knew of none being in that locality. He flippantly replied, "No, but let us keep together for mutual protection!"

It was on June 27, 1898, that the "Spray" cast anchor at the moorings she had left on her voyage around the globe.

To see the skipper and the craft of globe-circling celebrity will be a treat which all Exposition visitors will want to enjoy.

ELBERT L. LEWIS.

#### WORK AND CHARACTER.

The conception of life which permits the necessity to labor to be regarded as a curse is responsible for more vice and degradation than any other single cause. Work performed as a penalty is a disgrace, but a greater disgrace is involved in living upon the product of others' labor, by those able to work, without giving to the laborer that which is to him a satisfactory return for the service he has rendered. Honor is due only to those who honestly earn or consistently give an equivalent for all they use or enjoy. The person who works for his living stands nearest the source of honor. For him, his work is the true gospel of life. It matters not what his vocation may be, when, where or how long employed, there is not one element or efficiency that will tend to develop good character that will not in an equal degree tend to make him a better workman. Ability as a workman, backed by good character, is the most efficient equipment any person can acquire with which to make a success of his life. If religion is right-doing, then work, rightly and efficiently done, is applied religion. The reward for such work is inseparable from the work. Character is the body of the soul now.—*Public Policy.*

#### FREE TO EVERYBODY.

Dr. J. M. Willis, a specialist of Crawfordsville, Indiana, will send free by mail to all who send him their address, a package of Pansy Compound, which is two week's treatment with printed instructions, and is a positive cure for constipation, biliousness, dyspepsia, rheumatism, neuralgia, nervous or sick headache, lagrippe, and blood poison.



## 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.

PLAINFIELD, N. J.—On Sabbath morning, January 26, our church had the pleasure of listening to the Rev. U. A. P. Martin, D. D., whose long experience in China, and close association with many events in its recent history, make him an authority upon Chinese questions. A large congregation listened with absorbed attention while he gave a brief, but comprehensive, review of the history of China, and the conditions there, following it with a vivid description of the siege of Peking, he being one of those shut up within the walls of the British Legation. The interest was increased by the knowledge that he is a personal friend of our own missionaries there. H.

GLENBEULAH, WIS.—A family of lone Sabbath-keepers in Sheboygan County, Wis., desires to start some kind of an industrial mission on their farm. They are about sixty miles from Berlin and one hundred from Milton. Some of their land is well adapted for gardening and fruit raising, the remainder for dairying. Their idea is to get some family to rent a part or the whole of the farm, and, while earning their own support, help them do missionary work in the surrounding country. They hope to occasionally have visits from evangelists and quartets; and a consecrated person here to keep up the interest between these visits would do much to make the work permanent. They desire some family whom the people would naturally look up to as leaders, who would be willing to go there for Jesus' sake as missionaries. The readers of the RECORDER are requested to pray that the right persons may be found and be willing to go. Anyone interested is invited to correspond with Miss Lottie Baldwin, Glenbeulah, Wis.

WELTON, IOWA.—An event of local interest, and the report of which will doubtless be of interest to many readers of the SABBATH RECORDER, who were formerly residents of this community, occurred on Sabbath, Jan. 12. The occasion was the forty-fifth anniversary of the organization of the Welton Seventh-day Baptist church.

Some of our young people fearing that to wait until the fiftieth anniversary might deprive them of the benefit of the knowledge of some of the older people, and especially of the few remaining constituent members, expressed a desire that the church should celebrate the forty-fifth. It was decided to do this, and a committee was appointed to arrange a suitable program for the occasion. The following topics were treated in well-prepared papers:

1. Early Settlement and Organization of the Church, J. D. VanHorn, Garwin.

[This paper was read by Miss Hattie Mudge.]

2. History of the Church, Dea. J. O. Babcock.

3. Pastors and Deacons, Pastor Geo. W. Burdick.

4. Sabbath-school Work in the Church, Otis W. Babcock.

5. Work of the Young People in Connection With the Church, C. C. VanHorn.

[This paper was read by Miss Satie Loofboro.]

6. Future of the Church, Horace Loofboro.

7. Reading of Letters. A letter from an absent constituent member and one from a son of the organizer and first pastor, Eld. L. A. Davis, was read by the church clerk, Dea. J. O. Babcock.

The presentation of these papers, together with appropriate music, and the administration of the ordinance of baptism at the close, made a service long to be remembered by those present.

Among the papers, all of which were good, those on "Young People's Work," and "Future of the Church," were especially valuable. G. W. B.

### THE POLITICS OF THE FUTURE.

BIRD S. COLER.

The *Success* has asked me to answer the difficult question, "How will the politics of the United States develop during the next fifty years?" and to view it from a non-partisan standpoint.

My prophecy is this: The political conditions will remain about the same. There will always be two great parties in the field of action. No country, and especially no republic, can be successful without two distinct political mediums. It is the difference of opinion and the difference of principles that create life in politics, and politics will always remain an essential factor with the American people.

I believe that a great deal of good could be rendered the political conditions of the future, if it were possible to create a larger field for the study of political economics. In a country like the United States, where the consent of the government lies wholly with the people, where each man's vote represents the full quota of his claim as a citizen, an education in politics seems to be a necessary thing. Too many voters are carried away by ephemeral conditions, and cast their votes because they think they are doing that which is right. These, when they are brought face to face with a governmental problem or a political theory, fail to answer, because they do not know how.

Every young man of the coming generation should be a politician, with a policy for purity of government. It does not follow that because a man is a politician, he must necessarily be an office-seeker, or rely, for his daily bread, on a political income. The bank clerk and the merchant should be politicians just as much as the most ardent office-holder; and the farmer and the miner should be just as much students of politics as the generals who so deftly direct the campaigns. The study of political economics is a fascinating one. It is fraught with great interest, and, in the future, it will be the only way in which intelligent voters can be educated. The United States needs intelligent voters.

The politics of the future, as far as the United States is concerned, should be for a supremacy in commercial, intellectual, and moral affairs, for our country to continue as the champion of civilization and enlightenment. The new inter-dependence of the nations will eventually make necessary a new world policy, which will compel the powers to create a new responsibility for the world's order. Indeed, it may be practical to look upon the world of the future as a great city, with the armies of the nations reduced to a mere constabulary. This force, instead of being dominant, would be benevolent.

The politics of the future should, first of all, lead to peace. Peace brings happiness, happiness brings contentment, and contentment is the basic principle of true life.—*Success*.

### THE PATHOS OF IT.

The world of to-day is as solid and brilliant a reality as the human eye has ever looked upon: It is ablaze with the glory of man's achievement, it throbs with an irresistible energy; it is mighty and massive, a vast spectacle of life, activity and multiplied and amazing forces. It has set in motion the powers of man and nature. Never before did one century pass such a world on to another.

But the glare of the world's greatness does not blind our eyes to the fact that it is continually passing out of the hands that make the greatness. These hands become still, and the minds which flamed out with a great light throb with thought no more. Where are the children which the young century took into its arms? And where the multitudes who went forth to turn an American wilderness into a magnificent civilization? Where are the men who cut down forests, made fields, hewed out highways, bridged streams, tunneled through mountains, and built cities? And where the young wives who went with their husbands along the path of the pioneer?

In some little corner we find their tombs, with a figure which tells when they were born and another to tell when they died. They lived, they toiled, they died and time went on. But is that what men and women live for—to make a greater, grander, more luxurious world for others to live in? You pass a house which a man built with great toil and sacrifice; he is not in it now. It is the home of another. The field which he fenced and ploughed, and grew old and bent in cultivating, is now yielding its harvest to another; and from the limbs of the trees which he planted other hands gather the fruit. Over there on the hillside is a little stone which marks his grave, and beside it is the grave of the wife whose face became furrowed and form crooked in the endless labor of years. Why did they rise and begin their work before day? And why was he out on the road in the darkness of night? Would the earth have begrudged him one little slit in a hillside for a grave if he had not toiled so hard? But would the world be so grand to-day without the toil? Multiply this life into millions and it is the story of the century.

Then go to those other graves, where young men sleep, bloody graves closing over the joys and hopes of youth, shutting the gates of time hard against young manhood, perpetual reminders of human conflict and national tragedy. Would the world seem so splendid to-day if they had not died?

But is this the meaning of the centuries, that they greaten, but men and women perish? Do they roll over the earth like the glaciers of the past grinding the generations to dust, but leaving a fairer world behind? Is this all that time does for us? Is it enough for one generation that it gives another generation a better world to live in? Is it full recompense for all the toil, the tragedy, the tears and sorrows?

Altruism would say, "It is enough." But altruism is an ism. What does the human soul say, deep down below all isms? What did he say, who gave to the world the greatest impulse of self-sacrifice that it has ever felt? "Ye shall be recompensed at the resurrection of the just." Man is a creature of two worlds. Fitting up this world for the man who comes after him is not his sole business. But making this world better makes him better for another world.—*The Advance*.

## Young People's Work.

### CHINA AND MISSIONARY WORK.

On Friday evening, January 25, the Y. P. S. C. E. of the Plainfield (N. J.) church, under the direction of the Missionary Committee, conducted the regular church prayer-meeting, presenting a missionary program. The following are abstracts of the articles presented:

#### General Causes of the Recent Outbreak in China.

BY FRANK J. HUBBARD.

For centuries antedating the Christian era, China was a great nation and developed that stage of semi-civilization and religion which crystallized or petrified into its present state, being handed down unchanged for century after century. Shut off from the rest of the world by reason of its natural surroundings, China came to think of itself as the world, just as Rome in another section overran and subjected its world, and was practical master of all the world it knew. So China developed a haughtiness, a feeling of superiority, that placed all the other barbarians (by which they recognized the civilized world) as its inferiors and subjects of their Emperor, this feeling existing until very recently, if not to this day, and causing no small part of the trouble China has brought on herself.

In 1498, six years after the discovery of America, the Portuguese found their way to China by sail, and were readily welcomed, but so abused the hospitality of the Chinese that they were finally driven away, and China felt the first of that hatred for foreigners which has existed in ever growing measure to the present time.

In the early part of this century the East India Company secured a small trading station outside of Canton, being looked upon with contempt by the Chinese and tolerated because some good Chinamen also profited by the trade, but being allowed no official intercourse. But trade continued and grew gradually to greater importance, until, in endeavoring to suppress the opium trade, China came into its first real conflict with the whites and was completely humiliated, being obliged in 1842, as a result of the war, to open five more treaty ports and cede Hong Kong to the British. English and Chinese officials were to meet thereafter as equals, and it hurt the national pride and engendered still more the hatred of the Chinese to realize that the King of England was not a subject of the Emperor of China.

In 1844, the United States made its first treaty with China, which, concluded peacefully and without threats or show of force, only increased their manifestations of hostility.

In 1850 came the Taiping rebellion, and from that arose a second war, which resulted in treaties largely extending the privileges of foreigners.

In 1858 new treaties were negotiated and some of the most important results were gained. For the first time Peking was opened to the official visits of the foreign ministers, personal official intercourse was granted, and the Chinese government recognized "the principles of the Christian religion as professed by the Protestant and Roman Catholic churches." By this treaty also, any person was to be at liberty to profess and teach Christianity without being interfered with, and the right to travel was also granted.

Then came the Coolie war in the early sixties, which did a great deal to increase Chi-

nese hatred by reason of the destruction of the Emperor's summer palace and the entry of the envoys into Peking, but it was not until June, 1873, that the Emperor received the envoys of Western lands, and then only in a building that was held to have associations with tribute and inferiority.

Only as recently as 1899 were these matters finally satisfactorily adjusted, and the Empress Dowager herself received the wives of the Foreign Ministers in a special place, and graciously murmured to each that we are all "one family," dismissing them, after some hours, with a handsome present, full of admiration for her Majesty and hopes of China. At the beginning of 1900 this touching interview was repeated, and five months later her Majesty ordered her soldiers to throw Krupp shells and fire Mauser bullets into the dwelling places of those same ladies from the West, while they cut up her presents of fine white silk and made sand-bags to protect themselves.

A people with no better mode of transportation than the wheelbarrow, or the slow-going "junk," who invented the compass, and have no ships to use it; who invented gunpowder, and have no guns; who invented movable type, and have no presses; a people with coal fields adequate to supply the world with coal for twenty centuries; a people who laid great stress on "education," yet existing in densest ignorance, because that system teaches only to memorize the colossal libraries of their sages, which are centuries old; such a people cannot be termed enlightened, and it is due to this stupendous ignorance and unreasoning hatred of foreigners more than anything else that upheavals have been so continuous in China since its contact with the Western world.

The new Emperor was inclined to be progressive, and under his influence railroads have been built and mines opened, and these have thrown thousands of coolies out of work; the laying of the track has disturbed the graves of their dead, their most sacred association.

Telegraph lines have been extensively introduced. Foreigners have, in some instances, shamefully treated the natives, thus fanning the flames of hatred. On the other hand, the Chinese literati or educated and official class have seemed to take special care to incite the natives to deeds of violence against the foreigner, distributing literature of an inflammable character, and taking the lead in all matters that should have seen them arrayed on the opposite side. They have been densely ignorant of treaty obligations, because they would not read the treaties, but, instead, have aided in every way the circulation of false reports.

The reform ideas of the new Emperor were shared only by a few, and it was not long before the Empress Dowager emerged from her obscurity, took the government in her own hands, imprisoned the Emperor, and, when her opportunity came to make use of the Boxers, by reason of German aggressions at Kias-chan, they very soon made their way throughout the province of Shantung and thence into Chi-li, and so carried their anti-foreign crusade to Peking, where they were promptly joined by Imperial troops, and that memorable siege began, the results of which will undoubtedly be far-reaching, both for China and the world.

### The Relation of Missions to the Recent Uprising in China.

BY MISS MABEL W. MITCHELL.

The Christian religion and its representatives have been unjustly criticised as being responsible for the recent uprising in China. But before tracing the hand of missions on this dark page of China's history, it is necessary to review just what missions have accomplished in China. The work has been threefold. They have led thousands to the feet of Christ, and taught them to lead honest, useful lives. They have so-raised the intellectual standard of the Chinese, that to-day the government acknowledges the missionary as an essential element in the establishment of schools. The hospitals are monuments of what missions have done for the physical welfare of the natives, and that they are appreciated is shown by the patronage of both hospitals and dispensaries.

Why, then, is there any trouble? The feeling is not against the missionary because he is a missionary, but because he is a representative of Occidental civilization, and is a feeling aroused by the traders, and those individuals who accompany any missionary movement. The missionary seeks to establish friendly relations with the natives; the other foreigners arouse suspicion by their mode of life. The missionary teaches honesty as an important element in right living. The Chinese are thus indignant at the dishonesty of the traders, and even criticise their own officials, who in turn condemn the missionary who has taught their fellow-countrymen to discern right from wrong.

The criticism that the different churches are causing confusion, is not true, as the Chinese are a people having many religious sects. Besides there is the closest harmony between the missions. It is not our duty, therefore, to withdraw our missionaries, but to correct and perfect the whole great missionary system.

### The Probable Influence Upon Future Missionary Work.

BY HENRY M. MAXSON.

The long pent-up passion and hatred for the foreigners, fanned to a fierce flame by economic causes as well as the greed of foreign nations, burst into a sweeping conflagration carrying ruin and sorrow in its path. Now that its fury has been spent, we may look for a time of quiet, and, if the opportunity is wisely used by the foreign envoys, we may properly believe that it will be used by God to advance the cause of missions.

We may expect, 1. A wiser and more modern administration if the Emperor be restored to power and removed from the domination of the Empress. 2. A better attitude toward all foreigners if the Chinese government be made to feel that it has her really conquered, and compelled to confess the fact to its subjects through the kingdom by official decrees. 3. More care to protect foreigners in the future if they are now held thoroughly accountable for what has happened. 4. The removal of much of the present ignorance and false impression of foreigners by opening the country to free intercourse, and by the admission of Western ideas and improvements. 5. That China will seek to adopt Western ideas as a means of self-defense and self-preservation, as Japan has done.

All these facts will advance the work of the missionaries, since they have been the best foreign friends of China in the past, and have

been so recognized by many of the Chinese themselves.

In 1857 occurred the great mutiny in India, which resulted in great loss of life to the foreigner; but the mutiny of 1857 was followed by one of the most remarkably successful periods of missionary activity in the history of India. May we not trust that this great sorrow will be but the darkness before the dawn of China's brightest day.

#### CHAUTAUQUA ASSEMBLY.

Annual Meeting of the Board of Trustees.

The twenty-eighth Annual Meeting of the Board of Trustees of the Chautauqua Assembly was held at the Hollenden Hotel, Cleveland, Ohio, on Thursday, January 10. In attendance at the meeting were Clem Studebaker, South Bend, Ind., President; Wilson M. Day, Cleveland, First Vice-President and Chairman of the Executive Board; Chester D. Massey, Toronto, Ont., Second Vice-President; E. J. Dusenbury, Portville, N. Y., Third Vice-President; Ira M. Miller, Akron, Secretary; Dr. Geo. B. Vincent, Chicago, Principal of Instruction; Dr. Wm. A. Duncan, Syracuse; Wm. T. Dunn, Pittsburg, Dr. Julius King, New York City; the Hon. Wm. H. Shortt, Youngsville, Pa.; Joseph C. Neville, Chicago; Dr. H. M. Moore, Chautauqua, Capt. Fred W. Hyne, Jamestown, N. Y.; C. D. Firestone, Columbus.

The reports of the various departments showed a prosperous year. The total receipts for the year were \$93,219.61. The total assets of the Chautauqua Assembly, Dec. 1, 1900, were shown to be \$459,220.38, as follows: Property, \$356,055.03; Chautauqua Press Stock, \$50,000; Chautauqua Hotel Stock, \$35,000; Cash, \$7,119.47; Bills receivable, \$3,883.02; accounts receivable, \$2,729.33; office furniture, \$1,444.83; Winona Assembly, \$1,500; Merchandise, \$1,238.70. The total liabilities are \$194,099.53, leaving a net surplus of \$265,120.85. During the past year valuable and extensive improvements have been added to the local plant of the Assembly at Chautauqua, N. Y., to the amount of \$54,305.76. These include a fine new power-house, a new pumping station, the complete re-wiring of the grounds, and the introduction of electric lighting into the various public buildings, the construction of an iron bridge and the opening up of the south allotment, the sinking of a gas-well, the construction of a public artesian water system, the relaying of numerous water-mains, the betterment of the fire protection, the purchase of the printing building, the purchase and fitting up of the Administration Building Annex, and the acquirement of an additional allotment of land essential to the growing needs of the Assembly.

The report of the department of instruction showed that during the Assembly season of last year, 351 separate lectures, concerts and entertainments were delivered, which one person holding a \$5 season ticket, had he possessed sufficient physical endurance, might have attended at an average cost of 1½ cents for each feature. The total enrollment of students in the summer schools reached in round numbers, 2,500, who pursued 168 different courses under 83 instructors. This represents the largest summer school attendance in the United States. The report of the Division of Chautauqua Home Study showed that the reading courses were being energetically extended and enthusiastically pursued

in many of the Eastern states as well as in the states and territories of the middle and far West. Over 260,000 readers and 50,000 graduates have taken advantage of these Home Reading Courses. The purchase, during the year, by the Mother Chautauqua of the interests of the Winona Reading Circle, Winona, Ind., has brought into the membership of the C. L. S. C. a large number of new recruits from Indiana. One of the most remarkable of the Reading Circles is located in the prison at Stillwater, Minn., where, for the past ten years, it has exerted a notable influence among the convicts in the regeneration of life and character. Active circles have also been carrying on the work for years in the Argentine Republic, Chili, and the Hawaiian Islands. Jamaica in the West Indies, Yokohama, Japan, and India report large new circles. Chautauqua Readers are also pursuing the courses in Mexico, Venezuela, Portugal, England, France, Germany, Finland, Alaska, Porto Rico, Cuba and the Philippines and other foreign islands and countries. Last summer over 120 Chautauqua Assemblies were held in 34 different states and territories, the attendance at which aggregated a million of people. Thus the Chautauqua agencies operate as radiating literary centers for the intellectual and social life of the people of this and other lands.

Mr. Wilson M. Day, Cleveland, Ohio, was re-elected for the coming year, First Vice-President and Chairman of the Executive Board, and Dr. Geo. E. Vincent, Chicago, Principal of Instruction. The other officers were also re-elected.

The Chautauqua Assembly season for 1901 promises to be a most interesting and successful one. Special attention will be given to the important matter of religious addresses at the devotional hours. The particular topics which will be emphasized next summer will be those taken up in the Chautauqua course in the autumn following. They include the history, literature and social life of Germany and of Italy. Other subjects to which special attention will be directed in view of popular current interest are China and the far East, the diplomatic relations of the United States, and the study of birds and animals. Final arrangements with speakers are just beginning to be consummated. Among those who have been engaged for next summer are: Leon H. Vincent; Wm. S. Clark, Amory H. Bradford, Robert S. McArthur, Booker T. Washington, S. Parks Cadman, P. S. Henson, J. M. Buckley, Francis E. Clark, William Henry Drummond, S. H. Clarke, Miss Catherine E. Oliver Leland Powers, Bertha Kunz Baker.

#### A NEWSPAPER REVOLUTION IN ENGLAND.

It is hard for an American, a devourer of newspapers and magazines, to appreciate that till within a half-dozen years the English lower classes have had no such literature. Even to-day the *Times* is not sold on the street; it is for the few. The clerk, the tradesman must be content with a different paper if they have any. And in spite of the growth of education for workingmen in England, the ignorance of the lower classes is dense. The present writer wishing to go from London to Eton College, the most famous secondary school in England, inquired at the ticket-office of the railway if one should alight at Windsor in order to get to Eton. The youth at the window could not tell; he could sell a

ticket to Windsor, but he had never heard of Eton—though it was less than twenty miles away from where he stood, and within ten minutes' walk of Windsor Castle.

But the condition of popular literature is suddenly changing. A young man named Harmsworth has conceived the curious notion that common people like to read, and that they will buy reading matter if it contains news of what is going on in the world, and if it is cheap enough. Alfred Harmsworth is now thirty-five years old, and has been in the business of establishing cheap newspapers and magazines for about fifteen years. He began with a capital of five thousand dollars, and is now said to be worth twenty-five millions. He owns thirty-three publications, and is probably the largest publisher in the world.

Mr. Harmsworth is now in New York, and has been speaking his mind freely about American newspapers. He can hardly be very severe upon the American desire for effect, for his own papers are startling. Still he now denounces the use of big head lines, "Scare-heads." He thinks that many of our newspaper publishers spend their money unwisely. He believes in men; and when Mr. Pulitzer, of the *World* said to him, "I can't get men," Mr. Harmsworth answered, "You don't pay them enough."

Personally Mr. Harmsworth is a wholesome young fellow, who works hard and neither smokes nor drinks. He spoke of his own success as follows:

The more I see of success the better I like failure. What people call success is a poor standard by which to judge any man. Taken as a whole, successful men are persons to keep clear of. I have for my sins been thrown so much in contact with the successful man type, the pushing politician, the swaggering millionaire, and the posing author that I loathe a "success" of any kind. Opportunity largely makes the man, and the poor creature should remember the fact. People often think that I start new papers because I am of miserly instincts and thirst to count up gold. A humorous view truly. As a matter of fact, I produce newspapers because that is the business of my life. We must all have a business or become loafers, you know. I take the keenest interest in newspaper enterprise, and my ambitions are, naturally, to produce more papers than anyone else. My progress, or whatever you may choose to call it, is to be attributed, I think, to good fortune, to hard work, to a knowledge of that which the public likes to read, to the help of my most able brothers and a loyal and enthusiastic band of workers, and to the fact that I have got rid of all literary fallacies. We spend more money on men, machinery and organization than most of our friends. Then again I never run a man's work because this or that clique is log-rolling it, but simply because it is work for which my readers ask. I don't say that I despise "names"—far from it—but I am sure that many a big reputation nowadays is the result of mere diligent paragraphing, and that such a reputation will not stand the test of a weekly paper—will not, that is to say, satisfy that large public which devours serials so greedily. I am guided by a man's work and by his work only. I care nothing for that which his friends write about him.

E. H. L.

#### Deafness Cannot be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucus lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & CO., Toledo, O.

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

## Children's Page.

### GRANDMOTHERS.

Grandmothers are very nice folks;  
They beat all the aunts in creation.  
They let a chap do what he likes,  
And don't worry about education.  
I'm sure I can't see it at all,  
What a poor fellow ever could do  
For apples, and pennies, and cakes,  
Without a grandmother or two.  
And if he is bad now and then,  
And makes a great racketing noise,  
They only look over their specks,  
And say, "Ah, these boys will be boys!"  
"Life is only short at its best;  
Let the children be happy to-day."  
Then they look for awhile at the sky,  
And the hills that are far, far away.  
Quite often, as twilight comes on,  
Grandmothers sing hymns, very low  
To themselves, as they rock by the fire,  
About heaven and when they shall go.  
And then a boy, stopping to think,  
Will find a hot tear in his eye,  
To know what will come at the last,  
For grandmothers all have to die.  
I wish they would stay here and pray,  
For a boy needs their prayers every night;  
Some boys more than others, I s'pose;  
Such as I need a wonderful sight.

—Little Sower.

### TWO BIRTHDAYS.

"It's always just so. There's always some reason why I can't have a nice birthday. You promised me—" And Nellie buried her head forlornly in the sofa cushion.

"I'm dreadfully sorry, Nellie," answered her mother. "You know that. I thought last spring, when John had his birthday party, that of course you could have one now. But I simply cannot take the money. Your father's out of work, and no knowing when he will get any. We've just got to save every cent for rent and victuals, and that's all there is about it."

"Well, what can I do? Isn't there something else? All the other girls—"

"Oh, dear! Nellie, I don't know of anything. I wish I did. I can't even get you a present. Mamma's sorry as can be, but that doesn't do any good."

Just then a step sounded on the porch, and Nellie stopped crying to listen. It was Mrs. Jenks, a neighbor, and she had come to ask Nellie to a party. Her little boy's birthday was on the same day as Nellie's, and though he was younger than most of the children in the neighborhood, his mother wanted them all to come.

Nellie dried her tears at once. To go to a party wasn't so nice as to have one, but far better than nothing. But what was mamma saying?

"Thank you, Mrs. Jenks. Nellie would like so much to go, but I'm afraid it won't be convenient to-morrow. I'm very sorry."

What could it mean? Not go? Why not? Her white dress was pretty and clean. Didn't her mother love her at all?

"It's too bad, Nellie," she said, when the door had closed, "but you wouldn't want to go without taking a present, and there's no money to buy one."

"Maybe they won't all take presents. Oh, mamma," she pleaded, "please do let me go!"

"Yes, they will; they always do."

"Isn't there something in the house that I could take?"

"I'm sure I don't know of a single thing. We've little enough ourselves. It's no use, Nellie. Just give it up and run out to play. Mamma pities you, dear. Maybe—some time—"

Nellie ran out to a dark corner of the old barn, and she really thought her little heart would break. She wasn't old enough to realize how sore her mamma's heart was at disappointing her. If she had been, I think she would have pitied her mamma almost as much as she did herself. She hadn't lived long enough, either, to learn that "sun always follows shadow," and to know that bright and happy days would come to her again before long. No, she thought everything bright and happy had suddenly come to an end, and never would begin again. Once in a while she felt a little speck of hope that mamma would change her mind to-morrow. But she didn't; so poor little Nellie fretted and moped and listened to the happy voices of the children at the party till her head ached dreadfully, and she went to bed in a dark room.

A little farther down the street lived Alice Mason. She and Nellie had always thought it one of the queerest things in the world that their birthdays happened to come on the same day, and they called themselves "twins," though Nellie was two years the older. Nellie's mamma was not acquainted with Alice's, which was a pity, because she might have learned from her ideas that would have helped both Nellie and herself. Alice's mamma could have shown her how loving thoughtfulness and painstaking care can take the place of money in making children happy. Alice's father had been out of work longer than Nellie's had, and her mother felt anxious, too, about the winter that wasn't far ahead, and how they should get enough coal and food and shoes to carry them through. But she tried to be brave and trust in God, and she said: "Anyway the children musn't lose all their pleasure." So when Alice's birthday drew near, she remarked cheerily: "I'm afraid, dear, I can't give you the party we planned to have, but you can ask the two girls next door to a nice little lunch, and use your own beautiful dishes." And Alice thought that would be an excellent substitute for a party.

Then mamma set her wits to work, because Alice certainly must have some presents, and it wouldn't do to spend a cent in buying any. She rummaged in a trunk and found a piece of linen lawn, fine and sheer, and made the nicest little empire apron you can imagine. Then, after hunting a while longer, she discovered something out of which she made a dainty little hemstitched handkerchief, with "A" embroidered in the corner. Alice's older sister, Kate, made a new dress and cap for the big doll, Gladys; and when Alice found these things beside her plate at breakfast time, she never dreamed that she wasn't a rich little girl instead of a poor one.

When the lunch was served, everything was so dainty, and the dishes of pale blue "real china" decorated with little ivy leaves were so pretty, that nobody noticed that there were only the very simplest kinds of food, and only a little of each kind. Alice poured the tea herself from the tiny teapot. Kate helped wait on the table, and it was a great success.

Mrs. Mason had intended to take her little daughter to the park in the afternoon to see the fishes and play by the fountain, though it was rather a long walk. But of course the little boy's mamma who invited Nellie to the party asked Alice too; and her mother said: "Why, yes, Alice will be delighted to go. It's

her birthday, too." You see, it was a great day for birthdays in that neighborhood.

"What will Alice take for a present, mamma?" said Kate.

Mamma thought in her heart, as most sensible women do, that the practice of always taking a present to a birthday party was a foolish one, but, also like most women, she didn't wish to send Alice without one, so she replied, "I'll think, dear, and tell you by and by."

So by and by Kate was instructed to select some pretty plates from a flower magazine, and fit a cover for them of pasteboard, painted with a little design in water colors; and when it was finished and tied with a bright bow of ribbon, Alice marched happily off, not at all ashamed of her present, which had cost only a little care and patience on the part of Kate and mamma.

Alice's father got work before winter, and so did Nellie's. Both little girls had shoes that winter, and several birthday parties before they grew to be young ladies. But Nellie always felt a lump in her throat and an ache in her heart when she remembered this particular birthday, and Alice used to say, "My mother always planned in some way to make my birthdays happy."—*Congregationalist.*

### LOST—PUNCTUATION MARKS.

Who can read this problem so every word will be true?

A funny old man told this to me  
('Tis a puzzle in punctuation, you see).  
"I fell in a snowdrift in June," said he  
"I went to a ball game out in the sea  
I saw a jellyfish float on a tree  
I found some gum in a cup of tea  
I stirred the milk with a big brass key  
I opened my door on my bent knee,  
I ask your pardon for this," said he,  
"But 'tis true when told as it ought to be."

—Selected.

### THE SKY TELEGRAM.

A gentleman while buying a paper from a newsboy one day said to him:

"Well, my boy, do you ever find it hard work to be good?"

"Yes, sir," responded the little fellow.

"Well, so do I. But I have found out how to get help; do you want to know how?"

"Yes, sir."

"Then just send a telegram."

The boy looked up in amazement. The gentleman touched the boy's forehead with his finger and said:

"What do you do in there?"

"Think," said the boy.

"Well, can God see what you think?"

"I suppose he can."

"Yes, he can and does. Now, when you want help to sell papers or to be a good boy, you just send a sky telegram this way: just think this thought quickly, 'Jesus, help me,' and God will see it and send the help."

A few weeks later he met the same little newsboy on the street, who rushed up to him and said: "Say, mister, I've been trying the sky telegram the last few weeks, and I've sold more papers since I've been doin' that than I ever did before."—*Evangelist.*

### "MY MASTER IS ALWAYS IN."

"Johnny," said a man, looking at a boy who was taking care of a shop while his master was out, "you must give me extra measure. Your master is not in."

Johnny looked up in the man's face very seriously and said, "My master is always in."

Johnny's master was the all-seeing God. Let us all, when we are tempted to do wrong, adopt Johnny's motto, "My master is always in." It will save us from many a sin and much sorrow.

## Popular Science.

BY H. H. BAKER.

A School-Book 3,600 Years Old.

Probably the oldest school-book in existence is an arithmetic lately unearthed in Egypt. The papyrus of which it was made was in good condition; it dates back to about one hundred years before the time of Moses, or seventeen hundred before the birth of Christ, nearly three thousand six hundred years ago.

This arithmetic proves that the Egyptians possessed a thorough knowledge of mathematics equal, if not superior, to our own. It is evident from the location of the great Pyramid that the Egyptians could "square the circle." This arithmetic shows that subtraction and division were not then used as they are now, but correct results were secured. Equations were not obtained as at present, but equations are to be found in the book.

The book was headed, "Directions how to attain the knowledge of all dark things." There were found numerous examples of various kinds displayed on the pages of papyrus.

We are told evidently the aperture extending out from one of the interior rooms near the base of the pyramid must have been made at the time to point directly to the north star, while at the present time it is several degrees out of range.

Astronomy must have been tolerably well known and understood before this, for the Book of Job is regarded as containing the most ancient record of events, and Job says, "canst thou bind the sweet influences of the Pleiades, or loose the bands of Orion" (Job 38: 31), names that have traveled down the ages, and are familiar with us now.

The day of bringing hidden things to light seems to be at hand, and we would not be surprised to learn that the chest that contained the two tables of the law, Aron's rod, and the pot of manna, were yet found intact, inclosed in some one of the walls in the labyrinths beneath the surface whereon the temple of Solomon was built, as the hidden things and dark sayings are being brought to light. Why may not some of the lost books spoken of in the Bible yet be found as well as this Egyptian student's arithmetic?

A Race to the North Pole.

Two Arctic navigators are to try their speed this coming season in a sail, a dog-sled ride and a foot race for one of the central points of all creation, called the "North pole."

One of these gentlemen is Mr. Joseph C. Bernier, a Canadian; and the other Mr. Evelyn B. Baldwin, of the United States. Both of them appear to know what they are talking about, for both have had experience in high northern latitudes. As soon as the "pole" is found, the news of the finding is to be flashed all over the world, and perhaps through it, and that the man who first reached and embraced the pole is to receive everlasting honors, wear a tiara during his natural life, and that the tiara is to remain with his posterity forever.

Mr. Bernier calculates that he will reach the pole in 180 days from his start in Canada, and after spending a few days at the center, he will return slowly at his pleasure, and reach home the following season.

Mr. Baldwin sets no day for his arrival at the pole, but claims that he can reach the pole and return home the same season, or at least within one year.

We are not associated with any of the sporting fraternity, yet if convenient, we would not object to being one of a small group to be near, and witness the sprinting of Messrs Bernier and Baldwin over the last fifty yards of the pole race. Of course our interest would associate itself with Mr. Baldwin, as we would like to see the Yankee win. We say, let the stars and stripes wave from the north pole. We do not know the name of the wind that may cause it to wave, but we are very positive that it cannot be "Boreas."

## 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: 6-10     |
| Jan. 12. | The Triumphal Entry.....            | Matt. 21: 1-11     |
| Jan. 19. | Greeks Seeking Jesus.....           | John 12: 20-33     |
| Jan. 26. | Christ Sentences 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: 30-46    |
| Mar. 2.  | Jesus Betrayed.....                 | John 18: 1-11      |
| 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 VII.—THE LORD'S SUPPER.

For Sabbath-day, Feb. 16, 1901.

LESSON TEXT.—Matt. 26: 17-30.

GOLDEN TEXT.—This do in remembrance of me.—Luke 22: 19.

#### INTRODUCTION.

After giving the parable of the Talents, our Lord continued his warnings, by a figurative description of the judgment day, teaching that neglect of loving service to our fellows is neglect of service to him. Upon the same day as these teachings [which is usually reckoned as Wednesday of Passion Week] Judas made arrangements with the chief priests and elders to betray Jesus into their hands, as we noted in our study of the first lesson of this quarter. The following day our Lord spent in retirement at Bethany, coming into Jerusalem about sunset to celebrate the Feast of Passover with his disciples in an upper room which they had prepared. At the close of the Passover meal, the Lord's Supper was instituted.

There are some who think that Jesus and his disciples ate the Passover twenty-four hours earlier than the appointed time in order that he himself might die upon Calvary at the precise time at which the Passover lamb was slain. This theory is based mainly upon the reference to the Passover in John 18: 28; but the word *passover* may there refer to the feast in general which continued seven days, and not specifically to the Passover supper. No ceremonial defilement which the chief priest and elders might have incurred by entering the house of a Gentile, would have continued beyond sunset. On the other hand it is very unlikely that the disciples could have persuaded the priests to kill a lamb for them before the appointed time. So strange a circumstance as celebrating the Passover before the time would naturally have been specifically mentioned by the Evangelists.

There is a considerable difficulty in harmonizing all the incidents in connection with this Last Supper, as mentioned by the four Evangelists. It will probably remain a question whether or not Judas was present at any part of the Lord's Supper.

TIME.—On the evening of the 15th of Nisan [the evening is reckoned as preceding the daylight portion of the day. See Genesis 1: 5]. In the early part of April of the year 30; according to tradition, upon Thursday evening of Passion Week.

PLACE.—In an upper chamber in Jerusalem. This may have been the same room in which the Holy Spirit came upon the disciples upon the Day of Pentecost.

PERSONS.—Jesus and his twelve disciples.

#### OUTLINE:

1. Preparation for the Passover. v. 17-19.
2. The Prophecy in Regard to the Betrayal. v. 20-25.
3. The Lord's Supper. v. 26-29.
4. The Withdrawal to the Mount of Olives. v. 30.

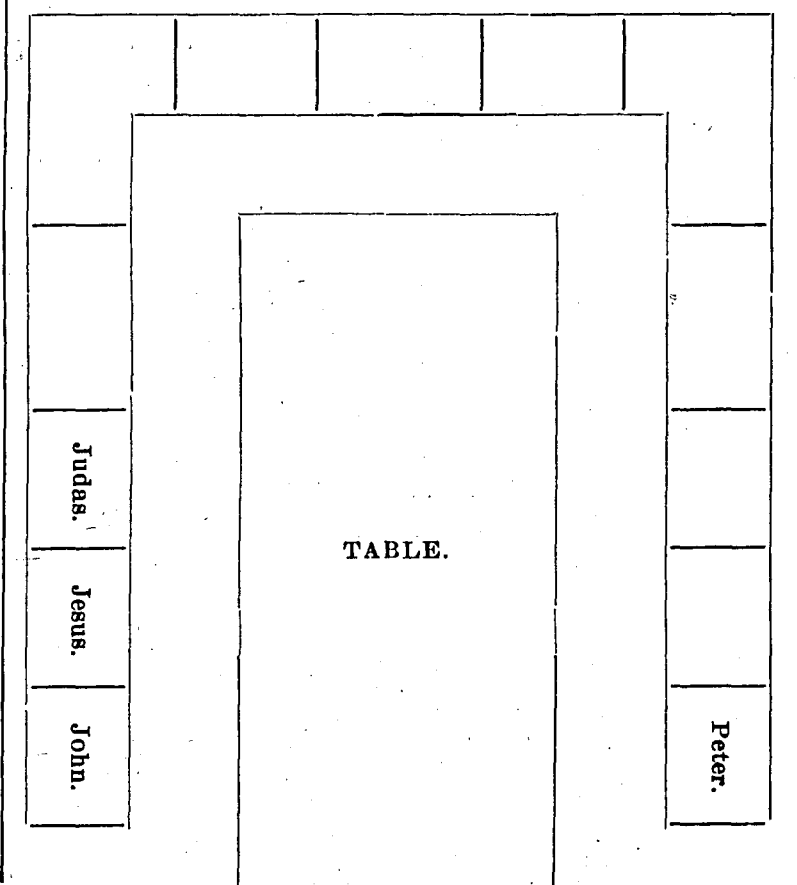
#### NOTES.

17. Now the first day of the feast of unleavened bread. The words "of the feast" are omitted by the Revised Version as they do not occur in the original. The first day of unleavened bread was the 14th of Nisan, the day before the feast, which began at sunset. Upon this day all leaven was put away out of the dwellings of the Jews; and late in the afternoon the

paschal-lamb was slain. It came to be regarded as one of the feast days. Where wilt thou that we make ready, etc. It was customary for the people of Jerusalem to furnish rooms for guests from out of the city to eat the Passover.

18. Go into the city to such a man, etc. Mark and Luke give fuller details, showing how the two disciples were to find the man at whose house they were to secure accommodations. We know nothing concerning this man. It is probable that he was a believer; and not at all unlikely that he had already offered his guest-chamber for the use of Jesus. That our Lord should designate the place of the supper in such an indirect way may be accounted for on the supposition that he did not wish Judas to consummate the betrayal early in the evening and thus interrupt his final conference with his disciples. **The Master.** Literally "the teacher." **My time is at hand.** It is probable that this is a definite reference to his crucifixion. He had often told his disciples that he should be set at naught by the chief priests and elders and put to death. They could not understand what he meant and very likely did not understand him now.

20. Now when the even was come, he sat down with the twelve. Probably very soon after sunset. The strife as to who should be greatest very likely occurred as they were taking their seats at the table. Luke 22: 24-30. The washing of the disciples' feet doubtless followed shortly afterward. [John 13: 2 should read "And supper being in progress," rather than "being ended."] It is not at all unlikely that Judas, in the strife for place, secured the chief seat next to Jesus. As was customary at that time it is probable that Jesus and his disciples occupied positions on three sides of the table. They did not sit according to the modern custom, nor stand with their loins girded and staff in hand at the early observance of this feast, but reclined upon divans about three sides of the table, supporting the head and shoulders by the left arm bent at the elbow. Leonardo di Vinci's celebrated picture is ideally true in the representation of character as depicted in face and attitude; but far from accurate in general outline. The arrangement at the table may have been as shown in the accompanying diagram. This explains how Judas could ask a question of Jesus and receive an answer without the notice of the others; and how Peter might beckon to John to ask a question of the Master, upon whose bosom he was reclining.



21. Verily I say unto you that one of you shall betray me. This announcement served as a warning to Judas who might even then have repented of his wicked purpose.

22. And they were exceeding sorrowful. They were greatly depressed by the thought of such an evil deed, and each for himself was overcome to think of the possibility of proving so untrue to their loving Master. **Every one of them to say unto him, Lord, is it I?** The form of the question in the Greek shows that the answer, No is expected. We might paraphrase the question in English, It can't be I, is it?

23. He that dipped his hand with me in the dish. It is almost certain that several had dipped pieces of bread in the same dish with Jesus. This then is only a general designation of the traitor as one near him,

and is not to be confused with the definite indication of Judas recorded in John 13: 24-30.

24. **The Son of man goeth as it is written of him.** It is inevitable that Jesus must suffer death at the hands of his enemies; but it does not follow that the one who hastens him on to that tragic fate is to consider himself an innocent agent of providence. He is on the other hand such a great sinner that his punishment is beyond imagination. **It had been good for that man if he had not been born.** No life at all is to be preferred to a life devoted to sin.

25. **Master, is it I?** The word here translated "Master" is the Hebrew word *Rabbi*, meaning literally "My great one," the usual respectful appellation given to Jewish teachers. Judas' question, like the others, by its form, expects the answer, No. **Thou hast said.** An idiomatic expression used both in Greek and in Hebrew to express an affirmative answer. As has been already suggested, this question and answer were almost certainly unnoticed by the others; for no one seems to have suspected Judas or to have known why he went out.

26. **And as they were eating.** This was apparently near the end of the Passover meal. The bread and wine were no doubt a part of the provision for that repast. **This is my body.** This seemingly simple statement has served as the chief battle ground of theological warfare for centuries. There is not space here to discuss the various views. Although a very large proportion of Christendom believes that there is no figure of speech in these words and that "bread" and "body" are identical, yet Scripture language is full of figures, and there is therefore no difficulty in believing that Jesus meant that the bread was symbolically representative of his body. This view is emphasized from the fact that there certainly is a figure of speech in reference to the wine: "cup" is used by synecdoche for *contents of the cup*.

27. **Drink ye all of it.** It is surprising that any one should think that it is not appropriate that all Christians should drink the wine of the Lord's Supper.

28. **For this is my blood of the New Testament.** The word "new" is omitted by the Revised Version, following better manuscript authority. The word translated "testament" is much better rendered *covenant*. The wine representing the blood of Christ is the symbol of the covenant of redemption wrought through his life and death. **For many.** The use of this word is not to express a limitation, but rather to suggest the vastness of the reference of this sacrifice. Compare the use of "many" in Rom. 5.

29. **I will not drink henceforth of this fruit of the vine.** It is to be understood that Jesus drank with his disciples. This was the last cup of the Passover meal, after which it was not permitted that any one should taste anything more till the next day. By the words "this fruit of the vine," Jesus probably refers to the *passover* wine. The *new* passover wine is connected with the renewal of all things in the Messianic time.

30. **And when they had sung an hymn.** That is, the second portion of the "Hallel," Psa. 115-128, with which the Passover ceremony was concluded for the night. This verse is appropriately placed by the revisers in a separate paragraph, as the singing of the hymn had nothing to do with the Lord's Supper.

#### AFTER ALL.

Grief is strong, but joy is stronger;  
Night is long, but day is longer;  
When life's riddle solves and clears,  
And the angels in our ears  
Whisper the sweet answer low,  
(Answer full of love and blessing.)  
How wonderment will grow  
At the blindness of our guessing;  
All the hard things we recall  
Made so easy—after all.

Earth is sweet, but heaven is sweeter;  
Love complete, but faith completer;  
Close beside our wandering ways,  
Through dark nights and weary days,  
Stand the angels with bright eyes;  
And the shadow of the cross  
Falls upon and sanctifies  
All our pain and all our loss;  
Though we stumble, though we fall,  
God is helping—after all.

Sigh then, soul, but sing in sighing,  
To the happier things replying;  
Dry the tears that dim thy seeing,  
Give glad thoughts for life and being;  
Time is but the little entry  
To eternity's large dwelling,  
And the heavenly guards keep sentry,  
Urging, guiding, half compelling;  
Till the puzzling way quite past,  
Thou shalt enter in at last.

—Susan Coolidge,

#### PROMISES OF THE NEW CENTURY.

There are a good many Sauls among the prophets at present. All the newspapers are indulging in forecasts of what will happen in the next hundred years. And so long as prophecy keeps to scientific probabilities it is perhaps not so gratuitous a thing as the proverb maintains. The *Times-Herald*, of Chicago, is among the papers which have furnished prophetic symposiums. In this paper Dr. George F. Shrady, the eminent surgeon, speaks thus of the future of medicine:

The accepted theories of to-day will have passed away. The great facts and principles only will remain to be dressed in new interpretations and directed in more practical channels of applied usefulness. The present system of cure will be as strange to the next century as the former ones are to us. A century ago almost every disease was treated by blood letting. Now we strain a point to preserve and revivify every drop of the life-giving fluid. And so with every like remedy now long out of vogue. The microbes of cancer, of scarlet fever, measles and smallpox are yet to be discovered. The incurable diseases must be lessened in number, the diagnosis of maladies by blood tests is yet in its infancy, and many of the laws of epidemics are awaiting better demonstration. The treatment of antitoxins must also expand itself to compass other ailments than diphtheria, and even insanity must prove its organic cause and down the poetic fiction of the incurability of "a mind diseased." All this and more for such as live after us when the present generation shall be beyond the reach of envy and past the opportunity for praise.

From our present outlook it would appear that very much will be done in the direction of disease prevention as well as in the amplification of the newer methods of cure. Many of the maladies now considered to be past hope will have their remedies. Consumption is already giving such a promise, and cancer is simply waiting its turn.

The government, however, owes it to the profession that sufficient encouragement should be given investigations in the fruitful fields indicated. Instead of depending on the efforts of private individuals, it should endow laboratories of its own and bestow all the other necessary accessories for original research.

The physician of the next century will thus have an increased scope for his usefulness. Instead of being a worker in a narrow sphere of mere individual contact with his patrons, he will become a public benefactor in his more extended relations to the community at large. He will prescribe for the masses as well as treat his own particular patients. His advice will be as far-reaching for good on subjects pertaining to his studies as that of the statesman on questions of policy, jurisdiction or treaty. Indeed, the time is not far distant when the health of the people shall be the higher necessity for every government to consider, when the invasion of disease will be viewed in the same light as that of any other enemy, and the battle will be fought under the wise direction of a central council prompt in action, resourceful in means and powerful in stroke.

Professor William Hallock, of Columbia University, predicts these things of electricity:

Electricity will undoubtedly result in cheaper, better, faster land transportation, more efficient in every way. It is impossible to see how it can materially help ocean travel. In all these problems, however, is the uncertain factor that we may at almost any moment develop a means of getting electrical energy from coal directly and on a commercial scale. This discovery would enable us to save the enormous waste of our ordinary methods of getting power from coal.

In biology the relations of electricity to the problems of life are very intimate. Such phenomena as the nerve transference of sensation, transpiration of solutions in the cells, the ascent of sap in plants and a hundred minor facts bear such close similarity to the observation of osmotic pressure, wandering of the ions and allied physical, chemical, electrical phenomena, that we may find any moment that the electrified corpuscle of J. J. Thomson, which is 1,000 times as small as the hydrogen atom, is the real unit of the universe. It is the study of the infinitesimal that is to bear fruits, and not the contemplation of big things.

Professor Babrick, of St. Petersburg, thinks that before the century is half gone

ice for household use will be a curiosity. Liquid air will be delivered from house to house in cans, just as the milkman delivers his wares every morning for the daily consumption.

Mr. L. L. Curran, speaking for photography, makes this declaration:

It will not be many years before the album will disappear entirely, and in its place will come the color-photographic transparencies seen stereoptically, giving the exact presence of the subject in every detail of color as well as form. The very best of the present monochrome photographs will be as antiquated as the old-fashioned daguerreotype is to-day.

The preceding writers all speak as specialists. Mr. Otis T. Mason, writing in the *Saturday Evening Post* of the Dwelling House of the Twentieth Century, may or may not write as an architect; but some of his prophecies have the ring of common sense. For instance, he thinks that damp cellars will be a thing of the past. Five elements go to make up a dwelling, no matter how gorgeous and elaborate the establishment may be, or how humble. They are, first, the cooking-place; second, the eating-place; third, the sleeping-place; fourth, the place for chatting and amusement; fifth, the storage-place. A Vanderbilt palace or an Eskimo hut is equally divisible into these parts, and we find them all, of course, in the house of the twentieth century. As for storage, one finds no cellar beneath the mansion of 1950, this subterranean room having been done away with for sanitary and other reasons. Electricity having rendered a stock of fuel unnecessary, and no furnace or other heating apparatus being required underground, the *raison d'etre* of the cellar has vanished. The fashion of keeping food supplies in the family pit went out long ago, and now the housewife buys her groceries in insect-proof packages, putting them away on shelves, while her provisions go into a cold-storage compartment chilled by liquid air.

The twentieth-century house, instead of being sunk in the ground, is uplifted above it, and in this way a number of advantages are gained. To begin with, it is insulated by this means to a considerable extent, both electrically and as to temperature, so that there is less difficulty in regulating the heating, cooling and lighting of the mansion. Secondly, ventilation is assisted by a clear sweep of air beneath the dwelling; and, thirdly, the arrangement helps to make the establishment rat-proof and bug-proof. No properly constructed residence in 1950 is infested by roaches and mice, as all houses were to a greater or less extent fifty years ago—that is, in 1900.

#### 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 Giddellan.....  | 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.

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**MARRIAGES.**

**TAYLOR-MAXSON.**—At Hornellsville, N. Y., Dec. 24, 1900, at the home of the bride's parents, Mr. and Mrs. Chester A. Maxson, by the Rev. I. L. Cottrell, Mr. Walter J. Taylor, of Ithaca, N. Y., and Miss E. Louise Maxson, of Hornellsville.

**HAKES-LANPHEAR.**—At the home of the bride's aunt, Miss Elizabeth Lanphear, in Westerly, R. I., January 23, 1901, by Rev. O. U. Whitford, Mr. Harlan P. Hakes and Miss Anna Eliza Lanphear, both of Westerly.

**RING-LOOFBORO.**—At the home of the bride's parents, Mr. and Mrs. L. A. Loofboro, in Welton, Iowa, Jan. 29, 1901, by Rev. Geo. W. Burdick, Mr. David C. Ring, Principal of Milton High School, Milton, Wis., and Miss Sadie Loofboro.

**WELLS-LOOFBORO.**—At the home of the bride's parent, Mr. and Mrs. L. A. Loofboro, in Welton, Iowa, Jan. 29, 1901, by Rev. Geo. W. Burdick, Mr. William B. Wells, of the College of Physicians and Surgeons, Chicago, Ill., and Miss Orpah Loofboro.

**DEATHS.**

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

**SAUNDERS.**—At Stocton, Alabama, Dec. 5, 1899, Truman E. Saunders, only son of John B. and Etogene A. Saunders, aged 6 years, 5 months and 11 days.  
 S. F. A.

**SMALLEY.**—In Plainfield, N. J., January 19, 1901, Mary Ellen Smalley, wife of Wm. Henry Smalley, of New Market, aged 60 years and 9 months.

The funeral services were held in the New Market Seventh-day Baptist church, Jan. 23, where she held her membership.  
 L. E. L.

**LITTLEJOHN.**—In Milton Junction, Wis., Jan. 13, 1901, Mr. William Littlejohn, aged 85 years.

Brother Littlejohn spent over three years in the service of his country, was a faithful and earnest Christian, and died in the full assurance of rest with Jesus.  
 G. J. C.

**TIFT.**—H. L. Tift was born Dec. 5, 1859, and died at his home in Berlin, N. Y., Jan. 15, 1901.

He was converted at the age of seventeen and united with the Baptist church. Nov. 29, 1882, he was united in marriage with Miss Etta Satterlee, who is a member of the Seventh-day Baptist church of Berlin. The widow, a son, and aged mother survive the deceased.  
 M. S.

**SAUNDERS.**—"Uncle" Charles Saunders was born May 2, 1816, and died Jan. 23, 1901.

He was converted during the fall of 1834, and baptized by Eld. Wm. Satterlee. He united with the Seventh-day Baptist church of Berlin, N. Y., Oct. 18, 1834. He was twice married, the latter wife, Phebe Rathburn, surviving him. He died of pneumonia at the home of his son, Charles Murray Saunders, at North Stephentown. M. S.

**WHITFORD.**—John Whitford was born in Berlin, N. Y., Sept. 6, 1823, and died of pneumonia in Milton Junction, Wis., Jan. 7, 1901.

Brother Whitford was one of fourteen children born to Joshua and Avis Satterlee Whitford, and a grandson of Eld. William Satterlee. He made a profession of faith in Christ, in the ordinance of baptism, administered by Eld. O. P. Hull, and united with the Albion Seventh-day Baptist church Nov. 6, 1852. He afterwards united with the Utica Seventh-day Baptist church, of which he remained a faithful member till death. On March 8, 1855, he was married to A. Jane Burdick, a daughter of Willet Burdick. Two daughters were born to them, one of which passed on before the father to the blessed land. The widow, one daughter and several grandchildren survive him.  
 G. J. C.

**CALLENS.**—In Scott, N. Y., Jan. 20, 1901, Emaline Knapp Callens, aged 83 years, 11 months, and 21 days.

Emaline Knapp was one of four children of Elijah and Betsey Burdick Knapp, all of whom have passed on before her except one sister, Mrs. Wm. Barker. In early life she accepted Christ and joined the Regular Baptist

church of Spafford, N. Y., the faith of which she maintained until death. She was a faithful student of God's Word, and daily took pleasure in its perusal. A record of her work kept in the old family Bible, giving day and date, shows she has read the Book through thirteen times. In 1871 she was joined in marriage with Wm. Callens, who has passed on before. Quiet and unassuming, she won to herself many friends. "Blessed are the dead that die in the Lord." Her home most of her life having been in the town of Spafford, her funeral was preached in the Spafford church, to a sympathizing company of friends and neighbors, from 1 Cor. 15: 55-57.  
 J. T. D.

**POTTER.**—John C. Potter, son of Nathan and Lucia Rogers Potter, was born February 25, 1831, in Alfred, N. Y., and died in Hornellsville, N. Y., Jan. 5, 1901, being in the 70th year of his age.

When five years old, he was left by the accidental death of his father to fight the battles of life largely alone. His home was with different relatives until he became a young man. In early life he was baptized by Rev. Nathan V. Hull, and united with the First Seventh-day Baptist church of Alfred. Fifty-one years ago this month he was married to Miss Phebe Lewis. His life has largely been spent at or near Alfred Station, N. Y., in Wisconsin where he lived about twelve years, and at Almond, N. Y., where the last eighteen or twenty years were passed. Their eldest daughter died when sixteen years of age in the triumphant faith of Christ. His other children, Mrs. Lettie Page of Almond, and Mrs. Jennie Roberts of Hornellsville, at whose home he passed the last few days of his life, with his bereaved companion, are left to mourn. Mr. Potter was a temperance man, kind-hearted, sympathetic, frank, impulsive and out-spoken, a great reader and much interested in politics, in which he was well posted. The purifying influence of more than two years of sickness seemed to bring him in closer touch, and give him a renewed faith and communion with God. Funeral services were held in the Presbyterian church of Almond, and interment made in the family plot in Alfred Rural Cemetery.  
 I. L. C.

**LEFAGE.**—Mrs. Almira LeFage was born Jan. 22, 1813, to Mr. and Mrs. Isaac Cambell, in Washington, Mass., and died Jan. 24, 1901.

After she was married she united with the Lutheran church, and later with the Baptist church of Berlin.  
 M. S.

**TAYLOR.**—Mrs. Betsey Taylor was born September 9, 1813, to Mr. and Mrs. Jonathan Burdick, and died Jan. 25, 1901.

She had always lived in Berlin. She confessed Christ shortly after her marriage, but though a Sabbath-keeper, never united with the church. Text. 1 Cor. 15: 26.  
 M. S.

**NOTE.**—These two deaths, Mrs. Almira LeFage and Mrs. Betsey Taylor, are those of two aged ladies who occupied the same home for many years, being the mothers respectively of the husband and wife, Mr. and Mrs. W. H. LeFage, with whom they lived. They were born the same year and passed from earth within seven hours of each other. Nine children were born to each of them. They were buried at the same time.

**Literary Notes.**

In the February number of *The Delineator* a very careful and fully illustrated description of mid-winter dress materials is given. This is in addition to the usual number of fashions shown for women, girls and little folks. Special attention is also given to confirmation wear, and in the dressmaking article, to the matter of fitting in sleeves. *The Delineator* is a thoroughly practical all-round magazine for women, and has reached a circulation of over half a million a month.

The "Heart of a Child," by Josephine Dodge Daskam, which opens the February number of *McClure's Magazine*, is a story of unusual and profound interest. In it breathes the charm of a tenderest sympathy, and that sympathy is interpreted by consummate art. The heart of a child, a heart eager, and thrilling, brimming with

the vagaries of jostling dreams, that heart is laid bare before us and we gain glimpses of all the wonderful life in it. Yet the revelation is made with gentleness, with fondness such that the author's analytical skill is masked. The story is realistic in the best sense, its theme is beautiful, and the beautiful truth is beautifully told. Among other articles of particular interest are "Some Recollections of John Wilkes Booth," by Clara Morris, and "Unsolved Problems of Chemistry," by Professor Ira Remsen, L. L. D., of Johns Hopkins University. The fiction of this number is especially good, among the authors being Rudyard Kipling, Sarah Orne Jewett, Robert Barr and Edwin Lefevre. Illustrations are contributed by Kenyon Cox, Edwin Lord Weeks, Lockwood Kipling, Edmund J. Sullivan and others. The S. S. McClure Co., 141-155 East 25th St., New York City.

*The Treasury of Religious Thought* for February, 1901, shows that the new century is fairly started. Its opening article is an illustrated account of the Bowery Young Men's Institute, which gives interesting proof of the effort to overcome evil with good in the East Side of New York. The leading preacher is Rev. A. E. Barnett, the eloquent young pastor of the Washington Heights M. E. church, and his sermon is followed by sermons and outlines of sermons by Rev. A. W. Archibald, D. D., Prof. W. Rauschenbusch, Rev. S. E. Wasson, and Rev. Dr. J. W. Weddell. The special papers are "The Recognition of Friends," by Rev. L. V. Price, D. D.; "The Bible Used by Jesus," by Rev. Robert Wilson, Ph. D.; and a Timely Occasion for February on "Washington," by Rev. Burdett Hart, D. D., of Philadelphia. The magazine goes on in the new year with its usual parts well maintained, including the Prayer-meeting Topics, by Rev. G. B. F. Hallock, D. D., and the Movements of the Churches by Rev. Chas. H. Small; while a new and valuable department of "Illustrative Incidents," by Rev. C. A. Vincent, D. D., has its second issue this month. Annual subscription, \$2. Single copies, 20 cents. E. B. Treat & Co., Publishers, 241-243 West 23d St., New York.

**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.

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**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.

**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.  
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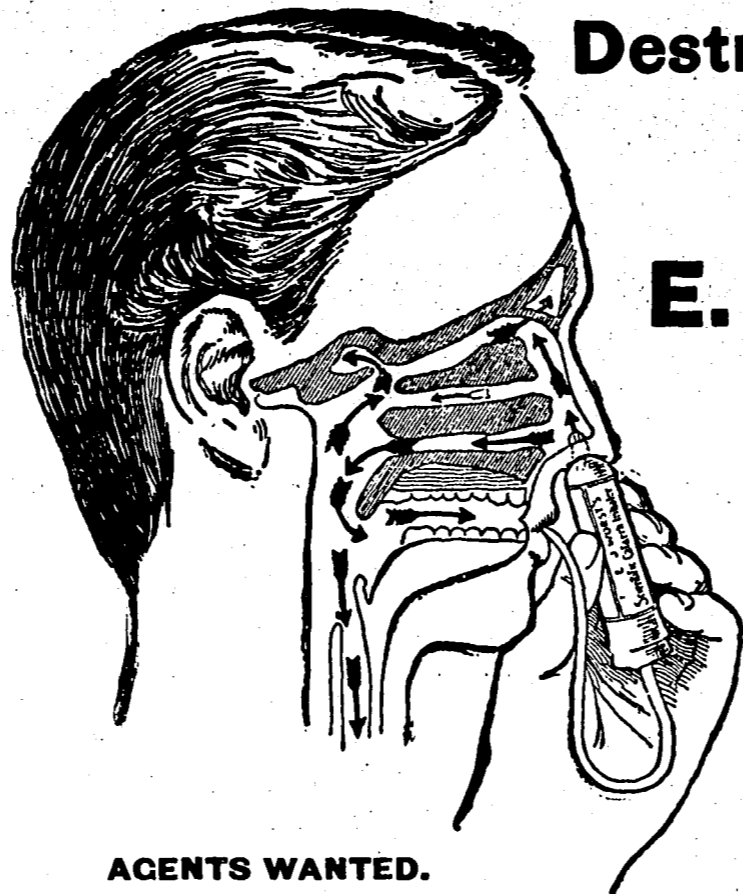
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