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Anxiety.

BY HARRIET MC EWEN KIMBALL.

FAINT hearts, who toil and pary, but doubt
If God will grant!
Theirs is the harvest who in trust
Do sow and plant,
Nor ponder whether it will be
Or full or scant.

If once it fail, with diligence
They sow again;
Another year will surely bring
The needed rain,
The needed sun, to fill the fields
With fuller grain!

The Lord of love may hear as though
He heard us not,
But never yet the prayer of faith
Hath he forgot;
Some day his word will fruitful make
Each waiting spot.

We rise betimes, as if our zeal
That word could speed;
We eat the bread of carefulness,
That cannot feed;
Delaying rest, we only add
Sore need to need.

Oh, happy they who quietly
Anticipate
The blessing he will shower down,
Or soon or late!
They toil, they pray, aright; their faith
His will can wait.

—The Independent.

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The Sabbath Recorder.

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

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ONCE and again has the writer watched the point of union between the River Rhone and the River Arve, where their waters join below Lake Geneva; the Rhone, clear, pure and blue, representing health, and the Arve colored like the "twany tiber." The waters run side by side for a considerable distance, scarcely mingling, the larger portion of the river formed by the conjunction, being like the Rhone, bordered on the left bank by the yellow Arve. It is easy to know the sources from whence these two widely dissimilar streams have come. Starting from the Rhone glacier, the waters of the one have passed through the deep bosom of Lake Geneva; whatever of impurity may have been brought from its earlier home has been left buried in the depths of the lake, and it emerges clarified, sparkling and crystalline, purest of water. The source of the Arve is in glaciers less pure than that which formed the cradle of the Rhone, and its waters are stained and polluted by contact with the earth, almost from the hour of its birth; hence the difference between the pellucid waters of the one, and the earth-stained waters of the other.

ALL this for sake of an illustration as to how the homes of our country send out streams of influence in the children cradled in them. From the homes where parenthood, notably motherhood, is high and pure, go forth streams of life and influences which bring blessings, like the pure waters of the Rhone. From the homes where the parenthood is of the earth, earthy; where the aspirations, hopes and plans tend not toward the highest attainments; where daily tasks and daily choices are earth-born and groveling, go forth streams of influence, in the lives of the children, which are stained from birth and must continue to stain and discolor whatever they touch through the life-journey. Of all the great questions which confront our Christian civilization, none is greater than that pertaining to the health and purity of the home.

Do NOT be discouraged because the good you seek to gain comes slowly; most of all, do not despair because reforms you champion do not hasten; perchance they are already hastening as fast as it is possible. We see so little of any great question that our judgment concerning its progress or its decline must be comparatively imperfect. Omnipotent Wisdom, which sees the whole picture, judges as we cannot judge. Be content to do your work, not lazily, but always well, and, if need be, impetuously, but leave final results and the measurement of whatever you have done to the Wisdom greater than yours. Those were words of deep meaning uttered by the apostle when he said, "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Seek for that completeness of development on your own part which can only come when patience has her perfect work. Be patient because God is great and wise, and truth is everlasting. God's methods so far transcend all human methods that we can safely trust

and wait in patience. Meanwhile, let it be remembered that patience on our part must not degenerate into indifference, nor the confidence that God is great cause us to relax into indolence, thus bringing in spiritual laziness and failure to do our part in the great work of declaring the truth and uplifting men in righteousness.

ALL remember various illustrations drawn from an iron chain, touching weakness or strength of character. It is often said that "a chain is no stronger than its weakest link." This is true, in general, of character and purpose. There is, however, a compensating element, so far as our purposes and efforts are concerned, in which the better and stronger elements of one's life help to strengthen, and, in a degree, to overcome the weaker purposes. Character has in it an element of growth which a chain has not. We remember a "cable chain" with which our hands were familiar in boyhood. Its strong and compact links surpassed the links of any other chain upon the farm, or neighborhood, the other chains all being made of longer links. To this chain my father always turned when great strength was required. It had been made in the early days and welded so as to insure greatest strength. A hook at one end of the chain bore the inscription W. T., standing for Wisconsin Territory. Although often bearing the strain of a half-dozen yoke of oxen, that chain never gave way. It seemed to be unbreakable. The illustration is a homely one, but it shows the value of a character equally strong in every part. The reader will remember the same lesson as taught in O. W. Holmes' poem of the "Wonderful One-Horse Shay." Our motive is to recall by these material symbols that greatest of truth, that when the divine element of strength is woven into the character and welded into the life, it produces permanent success; if that element be omitted, naught but disaster and failure can be anticipated.

THE *Evangelist*, of New York, has undertaken to secure permanent religious services at the coming Pan-American Exposition at Buffalo. The purpose is to do such work as the late Robt. McAll did in connection with the Expositions at Paris in 1878 and 1899. The *Evangelist* is inviting the co-operation of a large number of religious workers, including a local committee in Buffalo, and a national committee of twenty-five or thirty well-known men. The work is to be more in the nature of permanent efforts, with daily sermons, than of revival work. The speakers will be men of national reputation, and will be chosen with a view to their ability to furnish important and instructive sermons, rather than that type of preaching ordinarily denominated evangelistic. This work is undertaken because, "Never in the history of Christianity has there been a more universal call to consecration; and, second, that never has there been as quick a response to that call." The *Evangelist*, for January 24, gives special attention to this proposition and to the work to be undertaken.

SOME men define "extemporaneous" preaching as preaching which has not been preceded by careful thinking. The real definition of extemporaneous oratory is found in the fact that the arrangement of words and sentences is the work of the moment, but the arrangement of

ideas and theme is far different. There can be no successful extemporaneous speaking, where the speaker is not familiar with the thoughts to be presented, and thoroughly saturated with his theme before he begins to speak. No form of speaking requires so much previous preparation as the extemporaneous. The written address or sermon, having been once written, remains upon the paper, and the speaker's mind may be practically empty, except as he reads the words written down. Written sermons are far easier to prepare than the successful extemporaneous ones. The largest element in successful extemporaneous speaking is the possibility of new thoughts, by way of illustration or otherwise, which may come at the moment of delivery; herein lies the power of great orators. The true orator, being familiar with his theme, having both the theme and himself well in hand, is prepared to give place to new thought which often comes in the white heat of delivery, and which, in sermon-making, is the true door by which the Holy Spirit enters and adds power to the sermon. We commend the extemporaneous methods to our readers who stand in the sacred desk, not only because it is the most powerful method, but because it is beyond all others the method by which the speaker places himself in such relation to the Holy Spirit as to secure that divine help without which all sermons must be weak and inefficient.

THE story is told of a certain witticism which passed between Henry Ward Beecher and a friend when at Amherst College. A composition was being discussed in the classroom, which was much out of proportion as to the introduction and the body of the article. Beecher said to his friend in a whisper, "The porch is too large for the house." The story is in point so far as it is applicable to many sermons. The proper introduction to a sermon is of great moment, both as to its proportions and effectiveness. It is essentially the vestibule, or main entrance, by which the congregation is to be conducted into the larger and more important room represented by the sermon. Too many sermons are mainly vestibule, having so little left that the congregation have a feeling as of being left out in the cold; they go home experiencing the sensation that they have been cheated out of much they expected and which might have been of value had there been less porch and more house.

IN our ordinary experiences, anticipation has much to do with faith. No life amounts to anything of worth which lives wholly in the present. Nothing of value is gained to the life which does not out-reach. Whatever awakens our highest aspirations, accomplishes this mainly through things hoped for. Few experiences are better for the devout soul than to live largely in the unattained, dwelling upon that which we hope to be, and believing in that which lies beyond present attainments. In Hebrews we are told that faith is "the evidence of things not seen." The highest type of proof is not that which the intellect puts into logic, but that which faith brings to the soul's larger conception of what is and what may be. Joyful indeed is that life which rests upon the substance of things not seen and accepts, without question, the evidence of things hoped for. His faith in the glorious possibilities of the future

begets those traits of character which tend toward perfection in the richer experiences awaiting it. Measureless, all-comprehensive, as is the definition of faith in the Book of Hebrews, it is a definition toward which the heart instinctively turns and on which the soul rests. When we face the unknown with this definition of faith before the soul, the unknown becomes the known, and through it we clasp hands with Him who is invisible, and yet who is the most real of all the facts in the universe.

THE Taft Commission in Manila has passed an educational bill, after lengthy discussion, forbidding all religious instruction in Philippine schools, even after school hours are over. For several weeks it seemed that the demands on the part of the Roman Catholics for some form of religious instruction would find acceptance in the newly arranged educational system for the islands. We are glad to note the position taken by our representatives in this matter, because we deem it important that at the outset the inhabitants of the Philippine Islands know that this government is set against every form of union of church and state. We trust that in the legislation which Congress shall make at a later date this principle will be fully sustained. The demand for firm and correct measures in this connection is doubly important now when the steps toward a final form of government and system of education are in process of formation. It is indeed of imperative importance that the foundations of religious liberty upon which our government rests should find expression in an emphatic way, thus placing the attitude of the government on these matters beyond the question of a doubt.

THERE is no short road to great spiritual attainments. Marked personal experiences may lift one to a height which he may be able to hold; but the full development of one's highest spiritual life is governed by the law of growth, as are the lower phases of life. However intense a given experience may be, it can serve little more than to mark a milestone in the progress of one's spiritual life. If it be an experience in which some temptation or weakness or wrong doing is conquered once and forever, it gives a permanent strength and vantage ground to the soul, and this point of vantage and added spiritual vigor will be of lasting good to the child of God. But do not believe that the highest and richest attainments in spiritual life can come by any process except that of growth and pruning. The vines of summer, left to grow unpruned and untrained, bear little fruit; sharply pruned and wisely trained, harvest time gives abundant clusters. So our lives, through the processes of training and pruning, which the Father knows best how to give, may be made to yield rich and blessed harvests.

LAST OF THE SOUTHERN ABOLITIONISTS.

Had we more space it would be a pleasure to note at length the death of the Rev. John G. Fee, at Berea, Kentucky. Mr. Fee did an important work, beginning as early as 1840, staunchly upholding his principles when to be an abolitionist, even in the North, was to make one's self liable to mob violence and bitter denunciation. He was the son of a slave-holder, and in his early years was a student at Lane Seminary, Cincinnati. His re-

ligious convictions led him to take up the struggle in behalf of the black race with whom his life had been in constant touch. He said "Thou shall love thy neighbor as thyself" was the key note of his convictions and the spring of his actions. "For a time I struggled between odium on one hand and manifest duty on the other. I saw that to embrace the principle and wear the name of 'abolitionist' was to cut myself off from relatives and friends, and, apparently, from all prospects of usefulness in the world. I had in the grove near the seminary a place to which I went every day for prayer. I saw that to have light and peace from God I must make the consecration, and I said, 'Lord, if needs be, make me an abolitionist'."

From such a consecration, Mr. Fee began a work, wise, earnest and far-reaching, in behalf of the colored people and also in behalf of those who believed in slavery. He was a Presbyterian and was necessarily ex-communicated because of his views on the slavery question. When the war had settled the slavery issue, Mr. Fee continued his work along educational and other lines, the central point of that work being the founding and development of Berea College. His work continued until failing strength prohibited much active effort for the past few years. He died early in January of the present year, the funeral service being held on the 15th of January in the college chapel. The characteristics of the man are expressed in a statement made a little time before his death, in which he said: "The Bible says be faithful—not until you are old or disabled—but, 'Be thou faithful unto death.'"

Mr. Fee must be written down as one of the benefactors of both the white and colored races.

THE STORY OF THE NINETEENTH CENTURY.

BY JUSTIN H. MCCARTHY, M. P.

The story of that century which is now at a close will, I venture to think, prove to be one of the most important volumes in the whole history of civilization. I do not say it will be one of the most brilliant, for there may have been centuries which flashed a broader and brighter light over the world's fields of intellectual and moral darkness; centuries of more startling conquest, of more sudden change; centuries even of greater triumphs in literature and in art. But the nineteenth century has been a time of growth and of development in all the paths of civilization such as the world's history has hardly ever seen rivaled, and in the application of science to the every-day needs of humanity has never seen equaled. When the century opened there seemed to be a vast, impassable, impenetrable region of darkness, a cloud-covered "No Man's Land," dividing the old civilization from the new. Asia and Africa appeared to have nothing to do with modern civilization except as a subject for the reader of history, or as an exploring ground for the traveler. Egypt was the land whither Europeans with a taste for antiquities went to study the pyramids and the sphinx. India was even still looked upon as the country to which enterprising Englishmen went to make fortunes. China was thought of as a mysterious old-fashioned region, peopled by countless millions of persons who wore pig-tails and were shut off by a great wall from the visits of intrusive foreigners. The real living world was commonly regarded by Europeans

as only to be found in Europe itself, for the new world, as it was called, had not yet begun to count for much as an influence of civilization, and the still newer world of Australasia counted for nothing at all. It would hardly be too much to say that the whole work of modern science which has to do with the practical affairs of every-day life has, so far as it has got, been accomplished in the nineteenth century. Of course there were great scientific discoveries made in the definition and the application of natural laws to human life at various periods, early and late, in the history of the world, which each succeeding generation has only confirmed and extended. But what I wish to point out is that the practical science of the nineteenth century has made more change in the ordinary conditions of human life than was made by any century, or all the centuries, which went before it.

Men traveled in the days of Swift and Johnson exactly as they had traveled in the days of Julius Cæsar, and in the days when Troy was a city, and back to men's first journeyings anywhere on this globe; that is to say, they traveled as well as horses or camels, as sails or oars, could convey them. With this century have come the carriages and the ships propelled by steam, and more lately by electricity. The work of electricity is, indeed, even yet only in its early stage of development. Up to the present century men strove to send instantaneous news by beacon lights on hilltops, by flag signals, and by semaphore. Now we have the telegraph wires on the land and beneath the ocean, enabling civilization to carry on instantaneous interchange of news, and we are already maturing discoveries and processes which are to render the wire of the telegraph a superfluous piece of mechanism. In no department of human life has modern science been more successful and more beneficent than in all that relates to the mitigation of human suffering during surgical treatment. The peculiarity about all these discoveries and applications of modern science is that they belong to the present century, and distinguish it, therefore, in the history of the world from any century which went before. Perhaps, indeed, if we were seeking for some especially apt and characteristic description of the nineteenth century, some description distinguishing it from all its predecessors, we should describe it as the century of science applied to the practical business of humanity's every-day life.

The century has undoubtedly been one of intellectual greatness. "Man's unconquerable mind," to adopt the language of Wordsworth, has had its victories and its triumphs in every field. There have been great statesmen who were also great orators, like Canning and Peel, and Gladstone, like Thiers and Gambetta, and Castelar. There have been great statesmen who were not orators, like Cavour and Bismark. In literature England has had two great epochs during the century. First came the time which is represented by Scott, Byron, Wordsworth, Shelley and Keats, and Lamb and Sydney Smith, and then the later times which we associate with the names of Dickens and Thackeray, of Tennyson and Browning, of Macaulay and Grote, Thomas Carlyle and John Stuart Mill, of Freeman, Froude, and Green, of Charlotte Bronte and George Eliot, of Matthew Arnold, Swinburne, Rossetti, Morris, and many oth-

ers almost equally celebrated. France has had George Sand and Victor Hugo, the elder and the younger Dumas, Balzac, Alfred de Musset, and a whole host of poets, novelists and writers of history. The Scandinavian population have developed quite a literature of their own, both in romance and in the drama, and while, in the earlier part of the century, no story-teller could have been more universally popular than Hans Christian Andersen, in its latter half no living dramatist was nearly so much admired, so much imitated, so much criticised, so much denounced, and so much the subject of world-wide discussion as Henrik Ibsen. Russia, too, has developed a literature of her own during the century, and has compelled the whole civilized world to give attention to it, to recognize and to welcome it. No names are more famous in living literature than those of Tolstoi and Tourguenief, and these two great novelists have already schools of followers and imitators wherever romance is associated with a purpose and a mission. Germany has not of late years done much in literature to set the world wondering, but we must remember that some of Schiller's and many of Goethe's finest works and all of Heine's poems belong to the achievements of the nineteenth century. The whole story of America's literature may be said to belong to the present century. It tells us of Washington Irving, of Bryant, Emerson, Wendell Holmes, Longfellow, Hawthorne, Edgar Poe, Lowell, Walt Whitman, Bret Harte; but the great creative genius of American literature is yet to come.

The cheap and popular newspaper, as we know it to-day, is entirely the creation of the nineteenth century. The daily journal which brings home to every household an account of yesterday's occurrences at the other side of the globe, the weekly paper with its profuse illustrations wrought by the hands of genuine artists, the popular magazines with their contribution by literary men and women of established reputation, the independent daily criticism of statesmen and Parliaments, the full reports of representative assemblies and of public meetings—all these are among the latest products.

In the worlds of literature and art we do not look for progressive development. No one expects that growth of human thought and culture can bring out greater sculptors than those who lived and wrought in the age of Pericles, nobler architecture than that of the Parthenon and the Temple of Theseus, or the gothic cathedrals of Christianized Europe. We do not look for greater poets than Homer and Virgil, Shakespeare, Dante, and Goethe. But in painting, sculpture, music, and the dramatic arts, although not perhaps in architecture, the nineteenth century has fairly held its own. The world, it may safely be declared, has never seen greater actors than Edmund Kean and Rachel, and, in our own days, Sarah Bernhardt, and in music Germany has created an entirely new school of her own.

There have been great thinkers in the nineteenth century who may well be placed in the highest intellectual rank, Auguste Comte, and Darwin, and Herbert Spencer. The century has had preachers and divines of the highest order, men whose fame belongs not merely to any one sect or denomination, but is recognized by all the civilized world.

The century has been gloriously endowed with soldiers and, indeed, heroes in every field of human self sacrifice, with missionaries and martyrs. It has been the century especially of organized and scientific exploring. The work of philanthropy, too, has been organized until it has become a recognized institution of civilization. Even the horrors of the battle-field have been mitigated by the spirit of the modern time, and the noble work of the Geneva Convention has done something to counterbalance the destructive business of modern military science on the battle-field. I have already called attention to the fact that an attempt has once again been made by one of the greatest European sovereigns for the establishment of a tribunal before which disputing states might submit their controversy to peaceful arbitration. Nothing decisive has yet come of the recent congress held at The Hague for this purpose, but it is something, at least, to know that the ruling powers of the civilized world were willing to entertain the idea, and united in expressing a hope that it may before long become a practical reality. The common intelligence of the world is undoubtedly tending that way. The closing years of the century saw the settlement, by peaceful arbitration, of a dispute between England and the United States on what is known as the Venezuelan question, which might, at an earlier date, have been referred by these two powers, as a matter of course, to the arbitrament of war. It has been asserted that civilization has but two paths of progress—first the path of conquest, and then the path of peace. War, so runs the argument, must first hew down the obstacles and clear the way, in order that the new path may be opened along which peace is to have its march and its mission. Without inquiring too closely into the general accuracy of this somewhat metaphorical declaration, it may reasonably be admitted that civilization has generally begun its way by conquest. Perhaps there is all the better reason to hope that the other part of the doctrine may also have its warrant of truth. If this be so we may, without indulging in any vain dreamings, admit to our minds the confident hope that the nineteenth century, with its intellect and culture, its travel and its science, its broadening philanthropy, and its better understanding of economic truths, must have done something to supersede the work of conquest and to open the way for the work of peace.—*The Chicago Tribune.*

YOUR NAME, PLEASE?

I have been much interested in the proposition for a "Pastors' Exchange" in the SABBATH RECORDER, and I cannot tell how disappointed I was that the first communication to it should be an anonymous one, as would appear from an editorial in the issue of January 21. Am I mistaken in supposing that most readers do not find it always easy to become interested in an article the authorship of which is covered up by some such words as "One who is interested," "A Pastor," or some other phrase or letter equally obscure? Or am I a crank about this matter? If so, the reader may look at the bottom of this article where he can easily find out whose crank is being turned. At the Ecumenical Missionary Conference in New York, last spring, I went into a church where a small man with a long, white beard was addressing

a large audience in a monotonous and by no means pleasant voice. "Who is the speaker?" some one said. Another replied, "Why, that's the Rev. John G. Paton, for forty years missionary among the cannibals of the New Hebrides." Instantly every word seemed invested with a new interest. Had we not read about him before? Now we are looking upon his form and listening to his words. Since that time whenever the name of the venerable hero of missionary work appears in the public prints it is sure to challenge a careful reading of whatever it stands voucher for. In like manner, when I read an article under which stands such a name as A. E. Main, or Geo. W. Hills, or L. C. Randolph, or I. L. Cottrell, or any other familiar name, I see a familiar face and hear a familiar voice which adds to the pleasure of reading a good thing, the charm of personal address. It is next thing to the living presence of my friend. Of this I am deprived when I am obliged to read an anonymous communication. Not only so, but I can't quite shake off the feeling that the writer, by concealing his identity, is trying to avoid responsibility for what is being said, or that he is not quite sure that what he is writing is worth writing; why should any other person think it worth while to read it? I am sure that in saying these things, I speak for a large number of RECORDER readers. This, then, is my first effort, a sort of preliminary effort, to make the "Pastors' Exchange" a face to face conference, as nearly as pen and ink can do it. Let us have the full benefit of the personal element at the very outset. Whose plan of work are we studying? Whose experience are we trying to enter into, as we read it in the SABBATH RECORDER? Then, too, when we know who is writing, many of us know his people, and are familiar with his surroundings, which deepen our interest in his plans and enables us to enter sympathetically into them. What is your name, please? Mine is

L. A. PLATTS.

MILTON, Wis.

S. E. AND I. A.

First Coffee Crop.

Reports from Mr. Booth show the first crop from the plantation to be worth from \$1,500 to \$2,000. Of this, \$1,500 has already been applied to reduce the indebtedness on the purchase price of the plantation. About one ton of the crop has been received at New York. It was received in the "parchment" (with the protecting skin still on the berry) and green. When it has been shelled and roasted we shall plan to distribute it so that all interested may have an opportunity to sample the crop.

The crop was small this year in consequence of the weeds, due to the neglected condition of the plantation when Mr. Booth took it, and to the fact that working single-handed amid such difficulties regarding labor, and from lack of funds, it was impossible to bring it to the highest condition.

The labor difficulty seems settled for the present, if we can find money to pay for it. Mr. Booth says: "As far as the mission stations are concerned, the solution has come this way. Instead of paying a premium to the labor bureau, we have gone direct to the native chief and invited his co-operation direct; he to send voluntarily all the suitable workers in certain villages for certain specified months; we to pay the authorities a lump sum the three shilling hut tax

for said workers, paying them wages in full. Already we have all secured that I can see the way to pay for, ample for the stations I am working on contract and a small surplus for Plainfield, about one-third of what the latter requires. Two chiefs and their villages I have had to decline. So far I have spoken of Angoni. Besides them, about one hundred Chipeta have come, so that as far as I know we are the only people amply supplied with labor. Jonathan of our Diampwi station brought seventy-seven during my illness. An interesting feature is that the heads of villages thus engaged want schools in their village homes with Seventh-day Baptist teachers. Another supplementary labor feature lies in the fact that the village of native refugees from Portuguese oppression have gathered around us; the first at Kunyanga with two Seventh-day Baptist members, Jacob and Yohani, as teachers; the second at Chirobiwi mountain, Abel and Nyali Smith being the Seventh-day Baptist teachers. The third is a village of Chief Masula forming adjacent to the Diampwi settlement. All these shape for being Seventh-day Baptist settlements, helpful in labor when wanted.

It may be interesting to you to know that the chief who followed us into the wilderness and brought three sheep and other food, saying he could not sleep for thinking of us who had fled from the face of man and chosen to live in the home of the beasts—that this chief Mkonda, has left his old abode with his people and, since I left Diampwi, has chosen to make his villages there, adjacent to this little native mission.

The government officials have fallen in heartily with our plan for labor.

As to Sabbath Reform prospects here: Owing to the wide area over which our workers have been drawn, and perhaps owing somewhat to my having had considerable contact in the early days with various native Christians now on the staff of the other missions, a good deal of attention has been bestowed upon the respective claims of Sabbath and Sunday, and hence inquiries have been constant to the heads and other white workers in these missions as to why the fourth commandment is ignored by them, and these have confessed to us that they are not familiar with the subject and do not know how to answer them."

CHRISTIANITY TRIUMPHANT.

The most significant fact in the opening of the new century is that Christian nations rule the world. So far as governments are concerned, the age-long conflict between Christianity and heathendom is ended. The Christian religion is the prevailing faith of the people of every great Power, unless we admit Japan into the list; and she owes her awakening to Christian ideas and can exert influence only by acting in concert with Christian nations. The only really aggressive religion in the world besides Christianity is Mohammedanism; and there are but three Mohammedans who actually rule—the Sultan of Turkey, the Ameer of Afghanistan and the Shereef of Morocco. The recent defeat of the Sultan's plan to send a mission to Mohammedans in China illustrates the fact that he rules only by the sufferance of Christian Powers.

The great conflicts of the present century are not to be between Christian and heathen nations, but between those representing the

three different forms of Christianity—Protestant, Greek Catholic and Roman Catholic. The Roman Catholic nations are all declining in strength and influence. Italy is the only one of them which to-day encourages hope of larger-growth. Russia, the great Greek Catholic nation, is expanding rapidly in territory, population, wealth and power. But the Anglo-Saxon Protestant nations control more than four-fifths of the world's railways and tonnage of ships, and possesses more than eighty per cent of the developed wealth in the world. They have practically taken under their care the slow moving peoples of Asia and the fierce tribes of Africa. Their task in this twentieth Christian century will be to govern and bring to higher levels of manhood the hundreds of millions over whom they have assumed control.

The responsibilities which the new century brings to disciples of Christ are both sobering and inspiring. The doors of most non-Christian nations at the beginning of the last century were closed to the gospel. To-day, with hardly an exception, they are open. One hundred years ago the great majority in Christian nations, and even in the churches, regarded foreign missions as uncalled for and impracticable. To-day the conviction prevails among even nominal Christians that the right love for mankind requires us to give the gospel to all the nations, as Christ commanded.

When we turn to India millions of voices uttering thanks to Christian givers for lives saved from starvation move us to gratitude that we can minister to them in Christ's name, and to plan and invent means to save them from future famines. China, her hands red with the blood of Christians, helpless in the throes of revolution, and in the grasp of allied Christian Powers, stirs us to demand mercy for her, and that those who rule her from without shall show her the spirit of Him whose name they bear. From every land come great questions which we, as followers of Christ, must help to solve. And greatest of all are the problems which press on us to purge our own land from sin, to make its life worthy the name of Christian that it may fulfill its wonderful mission to the world.

Christianity enters on its twentieth century giving its name to the ruling forces in the world. It is for us to say whether or not these forces shall truly represent the spirit of Christ. This will be the prominent theme discussed, the moving power in prayer in the assemblies of Christians during these first weeks of the century. Is not its call insistent to every disciple to be present in those assemblies and to give utterance to his mind and heart?—*Congregationalist*.

SPEAKING THE TRUTH IN LOVE.

Truth is conformity to reality. To speak the truth is to represent things as they really are. It is the duty of all Christians at all times to speak the truth. Trickery of speech, suggestion of what is untrue, attempts at any kind of deceit violate the law of Christian truthfulness. All statements of occurrences, all declarations concerning ourselves or others, should be the simple, unvarnished truth. Sincerity is a sterling virtue of Christian character. It is that part of the Christian's preparation for the battles of Christ against evil without which all his armor is tendered unserviceable. "Stand therefore," says the

apostle, "having your loins girt about you with truth." No successful stand against the evil one without this. As a flowing ungirt robe is to a warrior, impeding his movements, tripping his feet, leaving vital parts exposed, so is the lack of truth to a follower of Christ.

It is a sin to which unregenerate nature is peculiarly liable. The devil deceived our first parents with a lie to their utter ruin, and the stamp of that ruin has been on the race ever since in this natural likeness to the father of lies. Good men are more easily led astray by the inclination of the old nature in this respect. David felt it, and cried in an agony of heart, "Remove far from me the way of lying." Abraham succumbed to it. Peter, even after his fall and restoration, was guilty of dissimulation, and was reproved by Paul for it. We may yield to a "lying spirit" in our testimonies as Christians by exaggerations and additions to our experience. We may violate the truth in simple narration by remembering what would have been best to say or do and adding it as the thing actually said or done. We may color a statement in argument. We may purposely misquote others. We may make covert insinuations or general representations which are not in accordance with facts, in distorted proportions, or we may suppress facts which are necessary to a knowledge of the whole truth.

To be like our Master we must be transparent in word and deed. We must be able to say with Paul, "We have renounced the hidden things of dishonesty." "Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to youward."

Truth and love are bound together as component parts of Christian character. Some translators render the words "speaking the truth in love" in this form, "living in truth and love." The idea is the same. We cannot live in the truth unless we live in love, and we cannot live in love unless we live in truth. A man who loves his brother can never act untruly toward him, and a man who lives in truth cannot do anything but seek his brother's good in the spirit of love. And this is the hope of Christ's servant in proclaiming the gospel to the lost. His only prospect of success is that he has God's truth in his hand and in his life, and God's love in his heart.—*Mission Bulletin*.

QUARTERLY MEETING REPORT.

The Quarterly Meeting of the Otselic, Lincklean, DeRuyter, Cuyler Hill and Scott churches, met with the DeRuyter church Jan. 25 to 27, 1901.

Although the attendance was not so large as common, the meetings were very interesting and instructive, and we believe no one who was in attendance went home without feeling blessed.

An effort is being made to add to the interest of the meetings by introducing a Young People's Hour and an hour for the presentation and consideration of essays.

It was also voted to invite the Preston church to become a member of the Quarterly Meeting, and to send report and delegates to the next session, which will be held with the Scott church April 27-29, 1901.

A cordial invitation is extended to all to be present.

ERNEST L. BARBER, *Sec. pro tem.*
SCOTT, N. Y., Jan. 31, 1901.

Missions.

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

EVANGELIST J. G. Burdick writes from Sugar Camp, W. Va.: Have lots of sickness here now. Roads bad, but the foot walking is pretty fair. Holding two meetings a day. One man, a backslider, has come out fine, and two of his children, which will make four in that one family to unite with the church. Our attendance has been small so far because of bad going and the grip. It looks now that we shall have sleighing. If so, the house will be taxed to hold the crowds.

At this writing Mrs. M. G. Townsend is holding meetings at Cartwright, Wis. She has an average attendance of about thirty at the meetings. A number have expressed themselves as seeing the need of a settled pastor, who could hold matters steady and keep things moving onward and upward. She thinks a call will be made before long. A gentleman who had been a member of New Auburn church, but had lately moved here with his family, has promised that he will give their letters to this church right away. It is hoped by all the friends of the Cartwright church that they will secure a missionary pastor, and that the church will be united and built up in the Lord.

REV. E. A. WITTER, pastor of the North Loup church, Neb., is now with Pastor S. R. Wheeler, of the Boulder church, Col., holding a series of evangelistic meetings. Pastor F. E. Peterson of the Second Alfred church is assisting Pastor Randolph of the First Alfred church in a revivaleffort. Pastor J. T. Davis, of the Scott church is to assist Pastor Lewis of the Verona churches in a series of meetings. There are other pastors no doubt engaged in a similar way. It is a work and method in a right direction. May the Great Head of the Church wonderfully bless these efforts.

A TREE grows from the inside outward. From the heart of the tree come the outer circles showing its growth year after year, making large, vigorous and strong trunk, limb, bough, leaf and fruitage. If the heart is weak, decaying, the tree decays and dies. So with a religious people or a church. There must be life in the heart for a people, or a church, to grow, be vigorous and strong. Men, money, and methods will not avail in the growth of any denomination unless there is in them and back of them all, spiritual life. The question is asked, "Why do we not grow as a people more rapidly?" We will grow larger every way, and more rapidly, when we have more spiritual life and power. Evangelism and Sabbath Reform work will never do it unless there is in them the life-giving, sanctifying, and expanding power of the Holy Spirit. We need more the all-controlling love of Christ in the individual life and in the church, an absorbing love of souls, righteous, sanctified living, a devoted service, liberal, consecrated giving, a better Sabbath conscience both in faith and practice, a closer walk with God, for us to grow more rapidly as a people. Fine addresses, good reports, splendid sermons, soul inspiring quartet singing, and brim-full enthusiasm at Associations and Conferences, may help, but will never accomplish it. There must be spiritual life and devotion in our homes and in our churches, to accomplish it. The stream will rise no

higher than its fountain. Our chief seeking to-day should not be so much men, money, and methods, as spiritual life and power.

WE are living in an age of religious fads and fanaticism. Christian people and members of Christian churches are forsaking faith and confidence in Christ and his church, and are running off into Christian Science. Theosophy, Holiness, Sanctificationism, Agnosticism, Dowieism, etc. Does Christ fail in giving soul-life, soul-growth, and soul-satisfaction? Is his kingdom on earth, his church, inadequate to meet the spiritual want, activities and aspirations of religious people? Is the good and grand old gospel of Jesus Christ that has done so much to save men and nations, and lift them up into the light and glory of Christian civilization, and is doing that work grandly to-day, of no good to these persons who are seeking their spiritual El Dorado in something else? Is the fault in Christ, his church, and the good old gospel, or is it in themselves? Is the spirit that possesses and runs some people, "something new"? Is it a restlessness and an itching for "something new" in religion, as we see it in social life and fashion? Or are these persons like those described by Paul in Eph. 4: 14, "Children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive"; or like those he describes in 2 Tim. 4: 3, 4, "For the time will come when they will not endure sound doctrine, . . . and they shall turn away their ears from the truth and shall be turned unto fables." "Nay verily," they will say, "We do not belong to them. We are seekers after higher light and life, and have found them." Is there higher and truer light in Christian Science and Dowieism than in Christ? Is the Zion of Dowie higher and better than the church of Christ? While in Missouri lately, we met with Sanctificationists. They had received the second work of the Holy Spirit, namely, "immediate and entire sanctification." They tell to all around, "I am sanctified." The next step is, they go to the church of which they are members and wish to resign their membership, to be released from church fellowship and covenant obligation. That is a strange course for a sanctified person to take. Does not the church believe in the sanctifying power of the Holy Spirit and the Word of God, his truth? It may not teach it as they hold it. Does not the church need sanctified members, and is it not a field of God in which sanctified persons can use to their heart's desire their sanctified life and powers? Is the church uncongenial to sanctified life and service? I think not. To sum it all up, is it not far better to rest in a solid, sure, and satisfying Christ, who changes not, but is the same yesterday, to-day and forever? Is it not better to stay in the church of Christ, his kingdom, that can never be destroyed, but will endure through all time, and merge into the church triumphant and eternal, than to run off and into an organization founded on a religious fad which will have its day and finally disappear forever? Is it not better and safer to trust in and stand by the grand old gospel of Jesus Christ and yet ever new in its light, life, joy and satisfying power, than to run off on half truth, or tangent like run off on one truth of that gospel and get out of the circle of God's entire saving, soul up-lifting and sanctifying truths of a complete redemption?

FROM R. S. WILSON.

Enclosed find report for the quarter ending Dec. 31, 1900. This has been rather a dull quarter, as it has rained so much that we have been disappointed at several appointments; but bless the Lord, we have been permitted to preach some and to do a great deal of private talking and visiting. I have found some families in my traveling about that do not have the Word of God in their houses, people who could have it, too, but they say it is only carelessness on their part. If I can get them, I am going to carry some cheap Bibles and Testaments with me when I am traveling from now on, to sell. I could then call along the road and offer my Bibles for sale and leave a tract at each house. By this way I could get our Sabbath literature in the hands and homes of a great many people.

Well, we do have good meetings at our own church at Attalla. I do not see that there is any interest or sign of Sabbath Reform among the First-day people around Attalla. It seems like a hard place. Of course people come to church, but they are only friendly to us, and we are glad to see it. But among the country people there is a great deal of talk about this Sabbath question, and there are a great many people studying the question and some are almost persuaded to turn to the truth. There have been no new converts to the Sabbath here during the last quarter, but things look bright.

I spent the last part of the year in Cullman with the brethren there. I am still in good hopes of one family there coming to the Sabbath sometime. It may not be long and it may be a year, but I think they will come. I was gone eight days to Cullman, and visited all the Seventh-day Baptists and a great many First-day people, reading and holding prayer with them. Our trip there was an interesting one. I preached the night before I left there in a private house to about twenty-five people. It was in the house of First-day people, too, and they said they wanted me to come and preach there if I ever went to Cullman again.

I have not seen Bro. Bottoms this quarter, but he has been on our field there, and has preached some. My trip there was a pleasant and I hope a profitable one. Hope Bro. Bottoms can be put on the Cullman field this year. However, I will go there two or three times a year, and will make regular appointments. We enjoyed a short, but pleasant, visit from Rev. W. L. Burdick, of Independence, N. Y., on his way home from the South-Western Association, held at Hammond, La. Pray for us on this Alabama field.

ATTALLA, Ala., Jan. 10, 1901.

FROM GEO. W. LEWIS.

December 31, 1900, was surely a wonderful date, not only in closing the quarter and year with missionary pastors and others, but in closing the most wonderful century the world has ever seen, or perhaps will see. To us at Verona it has been a quarter of joy mingled with sadness. Three times during the last two months, have we gathered at the church to pay our last respects to departed loved ones, two of whom were members of the First Verona church. But we feel to praise the Lord that so many have been spared to see the new year and the new century. We are laboring and praying that it may be

a year of spiritual advancement along all lines of Christian work.

Our Sabbath-school gave an interesting musical and literary entertainment at the church on Christmas Eve, in connection with many presents for the children. Indeed the pastor's family was generously included as grateful recipients. A re-organization of the school took place Dec. 29, with E. S. Bennet as Superintendent for the ensuing year.

Although considerable sickness exists in the society just now, yet the appointments of both churches are fairly well attended, considering our scattered condition. We had hoped to hold a series of meetings in the near future, but at present the outlook is rather discouraging. At the annual Society meeting yesterday, the card system for missions was recommended for the coming year.

We hope that the Lord may give us such an income of souls and earthly substances that we may do more along all lines of denominational work. To this end let us pray and work.

VERONA MILLS, N. Y., Jan. 7, 1901.

TREASURER'S REPORT.

For the month of January, 1901.

GEO. H. UTTER, Treasurer,

In account with
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.
DR.

Balance in Treasury, Jan. 1, 1901.....\$1,582 42

Churches:	
Andover N. Y.....	4 00
Hartsville, N. Y.....	8 33
Seco. d Brookfield, Brookfield, N. Y.....	9 16
Walworth, Wis.....	20 81
Garwin, Iowa.....	15 85
Nile, N. Y.....	7 05
Boulder, Col.....	2 25
First and Second Verona, N. Y.....	5 00
Painfield, N. J.....	34 81
Asna, Denmark.....	5 40
West Edmeston, N. Y.....	5 56
First Westerly, R. I.....	11 22
First Froo field, N. Y.....	10 17
Waterford, Conn.....	10 00
Crowley's Ridge, Mo.....	3 25
Lit le Prairie, Mo.....	7 75
Milton, Wis.....	7 50
First Alfred, N. Y.....	32 59
Sabbath-schools:	
Albion, Wis.....	8 03
Salemville, Pa.....	1 25
Y. P. S. C. E. at North Loup, Neb.....	3 25
Mrs. Eusebia Stillman, Mapes, N. Y.....	4 00
Mary Grace Stillman, Potter Hill, R. I.....	3 00
On a count purchase money of Reuben D. Ayers' place.....	12 35
H. C. Brown Brookfield, N. Y.....	10 00
Thank-offering in Woman's Department, SABBATH RECORD-ER—Ayan Maim.....	50 00
A. S. Davis, Fouke, Ark.....	10 00
J. M. Bak r.....	1 00
Woman's Missionary Aid Society, Brookfield, N. Y., Home Missions.....	25 00
Income from Permanent Funds.....	201 38
J. H. Coon, Utica, Wis.....	6 00
S. J. Clarke, Milton, Wis.....	5 00
A Friend, Chicago, Ill.....	7 00
Mrs. D. R. Coon, Auburndale, Wis.....	4 00
Per Evangelistic Committee—collected on West Virginia field.....	10 00
Ladies' Society, Pawcatuck church.....	40 00
Loan.....	1,000 00
	\$3,177 38

CR.

O. U. Whitford, balance salary and traveling expenses, quarter ending December 31, 1900.....	\$ 251 62
A. G. Crofoot, salary and traveling expenses, quarter ending Dec. 31 1900.....	17 99
L. F. Skaggs, salary, quarter ending Dec. 31, 1900.....	6 25
R. S. Wilson, salary and traveling expenses, quarter ending Dec. 31, 1900.....	53 65
Charles S. Sayre, salary, and traveling expenses, quarter ending Dec. 31, 1900.....	35 10
G. H. Fitz Randolph, salary and traveling expenses, quarter ending Dec. 31, 1900.....	154 84
Appropriations for churches, quarter ending Dec. 31, 1900:	
Attalla, Ala.....	\$25 00
Boulder, Col.....	50 00
Berea, W. Va.....	18 75
Hammoud, La.....	37 50
Hornelville and Hartsville, N. Y.....	50 00
New Auburn, Minn.....	18 75
First Westerly, R. I.....	50 00
Second Westerly, Niantic, R. I.....	18 75
West Virginia churches, D. W. Leath, pastor (9 months).....	112 50
Second Verona, N. Y.....	10 00
Farnam, Neb.....	25 00
Wm. L. Clarke, traveling expenses to Dr. Swinney's funeral.....	416 25
Dr. Rosa W. Palmberg, draft from Shanghai for her passage from Shanghai to West Hallock, Ill., and incidental expenses.....	12 95
Evangelistic Committee—Orders Nos. 213-216.....	246 42
American Sabbath Tract Society, Minutes, 1900, and postage, etc.....	123 00
Perry, Ryer & Co., Custom House expenses of Dr. Swinney's goods.....	114 75
Interest.....	16 81
Loan paid, Reduction of Debt.....	78 16
	300 00
Cash in Treasury, Feb. 1, 1901:	
China Mission.....	\$625 22
Available for Current Expenses.....	744 37—
	1,369 59
	\$3,177 38

E. & O. E.

GEO. H. UTTER, Treas.

AMONG THE BIG TREES.

BY ARTHUR S. PHELPS.

The famous giant trees of California, often associated with the Yosemite Valley, are found principally in the central-eastern part of the state. The three chief groves are the Calaveras, Merced and Mariposa, situated respectively in the northern, middle and southern portions of this district, and now United States reservations. While these trees and the redwoods bear the common name sequoia—in honor, it is said, of Sequoyah, the Cherokee Indian who invented letters for his people—yet they are distinguished as *sequoia gigantea* and *sequoia sempervirens*.

Returning from the Yosemite Valley by the Wawona route, after the last glorious picture from Inspiration Point fades from the sight to glow forever in the memory, our party of eight, safely stowed with camp accoutrement in surrey and "prairie schooner," descends the excellent wagon road to the stage station, Wawona, twenty-seven miles. While the ladies prepare a most refreshing repast, we pitch our tents on the camping ground near the hotel, and aresoon nestled under the wings of nature's sweet restorer, sleep. "Bright and early" the next morning we are still asleep, but by half past nine our four sturdy descendants of Pegasus stand in front of the big wagon, and we are off for the eighteen-mile tour to the Mariposa grove. The keen air, at an elevation of 3 923 feet, makes us superior to the jouncing of the rough roads. Whirling along through the forest lands strewn with cones from the sugar-pines as large as a (very young) baby, and glowing here and there with the rosy beauty of the weird snow-flower, we are ushered almost without preparation upon the threshold of the very temple of Jehovah. For who can but say, as he stands awe-stricken before the majesty of these towering monarchs of the forests of earth:

"Father, thy hand Hath reared these venerable columns, thou Didst weave this verdant roof!"

Bold in atheism would he be whose heart could

"Resist the sacred influences, Which, from the stilly twilight of the place, And from the gray old trunks that high in heaven Mingled their mossy boughs, and from the sound Of the invisible breath that swayed at once All their green tops, stole over him, and bowed His spirit with the thought of boundless power And inaccessible majesty."

These trees are veritable mountains of wood, "druids of old," whose hoary heads trace their youth to the days of Abraham and Moses. The chronicles of these kings of the forest tell us that they have worn their "green coronal of leaves" for more than five millenniums of time. President Jordan, of Leland Stanford University, estimated their age at from 5,000 to 8,000 years. So marvelous is their hold on life that though some be supine under the blows of the tempest, and others have been martyrs to the flames, not one has died a natural death. Many forest fires have raged about their rugged sides, hollowing some of them so that their bases have been transformed into blackened precipices, yet the sequoia naturally resists combustion, and phoenix-like spreads its branching wings full of life athwart the sky.

"The century-living crow Whose birth was in their tops, grew old and died Among their branches, till, at last, they stood, As now they stand, many, and tall, and dark, Fit shrine for humble worshiper to hold Communion with his Maker."

More than 600 in number in this grove

alone, they lift their towering forms to an altitude of from 250 to 325 feet. The Methusalem of these generations of the mighty is the "Grizzly Giant," which, though reduced in stature and in girth by the elements, still rears its proud head 272 feet in the air, boasts a periphery of ninety-three feet, and a diameter of thirty-three. This patriarch, "by whose immovable stem" (to quote again Bryant's "Forest Hymn") "I stand and seem almost annihilated" bears on his gnarled bosom the scars of many a brave battle with the hosts of earth and sky. The tempests of centuries have wrestled in titanic combat with his gaunt and sinewy arms. He has looked down in serene calm upon the rise and fall of Babylon, of Greece, of Rome. He had reached sturdy manhood when Pharaoh Necho trod the stage of human life. Mysteries of the ages wrapped in the stony silence of the sphinx, or locked by the keys of masonry in the bowels of the pyramids, were new to the world after he had held his majority for scores of generations. Scious of his race enjoy an infancy of fifty years in English soil. What shall the world have known when they, too, are bowed with age?

One must look 200 feet up the trunk of this tree before he sees the first branch, a limb eight feet in diameter and 100 feet long. We follow the winding road among the trees. We drive directly through the living tree "Wawona," whose width of twenty-eight feet above the opening affords abundant room for our four horses and canvas-covered wagon to pass with ease. "Look up as high as you can, and then look again," we are directed, and this we find necessary as we pass the double tree called "The Faithful Pair," whose sylvan union, like many in human kindred, is one on earth and two in heavenly relations. Earthy indeed it seemed to eat here, but the body proved jealous of the soul at noon-time, and the rest to both proved grateful under the protection of the shadow of a great tree in a weary land. "San Francisco" is one of the finest of the "city" trees, and of "the state trees" "Pennsylvania," in front of which my poor six feet of body with outstretched arms, appear in photographic candor like the tenuous antennae of a minute insect.

We must pause for a brief half-hour at the "Fallen Monarch," a ruler whose tenure of earth proved inadequate to the murderous assault of some anarchistic tempest, and fell with mighty crash across the acres. We mounted its prostrate form by a ladder of ten rounds, and I took sixty-eight good strides down the trunk, hardly passing thus the first branches. A photograph of the group, taken from a neighboring fallen tree, does not reveal the covered wagon standing on the other side. A picture is exhibited of a wagon on this prostrate tree, hitched to six horses and carrying several dozen passengers. Aptly has some one called it "the Colossus of Roads!"

Delayed only by a mountain freight train, consisting of two huge wagons drawn by ten or more mules and horses all under the control of the "jerk-line" in the hands of the driver of the wheel-horse, we reach our camp in about an hour's drive. Visiting the following day the studio of Hill, the landscape painter, with its most interesting animal and Indian relics, and pieces of bark, perhaps two feet thick, from the big trees; taking a look at the fish hatcheries, a draught from the delicious "Poland" spring; dropping some grass for Bessie the bear, we turn our faces from Wawona and the Mariposa grove of big trees, which have driven their roots into our hearts and thrust their heights into our souls bearing them aloft like Saint Christophers.

"The giant trees in silent majesty, Like pillars stand 'neath Heaven's mighty dome. 'T would seem that, perched upon their topmost branch, With outstretched finger man might touch the stars."

—The Standard.

Woman's Work.

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

NOT TO BE MINISTERED TO.

O Lord, I pray
That for this day
I may not swerve
By foot or hand
From thy command—
Not to be served, but to serve.

This, too, I pray,
That for this day
No love of ease
Nor pride prevent
My good intent—
Not to be pleased, but to please.

And, if I may,
I'd have this day
Strength from above
To set my heart
In heavenly art—
Not to be loved, but to love.

—Maltbie D. Babcock.

MUCH has been written and said of late of the prevalence of vice in New York City. Just now there is an effort being made to do something as well as talk about it. That the women have become aroused to the situation, is evidenced by a meeting held in Tuxedo Hall in New York recently. Representatives from nearly all the Woman's Clubs in New York were present, and an Executive Committee of nine was appointed to make further arrangements. Dr. Anne Langworthy, formerly of Alfred, represented the Lothrop Woman's Christian Temperance Union of New York, and was made a member of the Executive Committee. They purpose to hold a mass meeting early in February to discuss ways and means for arousing the women of New York to protest against the legal protection of vice in any form. We wish them God-speed in their efforts.

REPORT OF DELEGATES TO MISSIONARY CONFERENCE.—CONTINUED.

To the Woman's Executive Board:

Dear Sisters:—After crowding a good deal of work into the last morning's meeting, the Conference of Women's Boards adjourned about half past twelve on Friday. The attendance was good and interest unflagging to the close; indeed the papers for this last day were of special interest; "Settlement Work" by Mrs. Morse, Presbyterian, "New Educational Methods" by Miss Woods, Friends, and "Ourselves and our Work" by Mrs. Willmott, Methodist, being particularly fine. It is not easy to specify which papers have been *best*, as all were so good; and it goes without saying that much thought and selective diligence must have been expended in the preparation of so excellent a program.

In scanning the program critically we find the Methodists, Presbyterian, Congregational, Reformed, Lutheran, Disciples, Friends, Episcopal-Methodist and Protestant, and United Presbyterians, each represented by essayists, while Baptists are conspicuous by lack of representation of that sort.

Mrs. Anderson's paper, "Philanthropic Work," began with Jesus Christ, the first great philanthropic teacher and example, upon whom all subsequent philanthropy has been modeled, and she questions whether churches have done their part in this kind of work. If the church does her work faithfully, all humanity, sorrowing, sick, and sinning, she said, would turn to her for help, and secure above all the blessings of Christianity. Charitable institutions show the force and results of this work. Prisons and their management to-day reflect the influence of the great Christian reformer, John Howard, who

almost one hundred and fifty years ago consecrated his life and fortune to prison abuses. Coming to our own time, she ranked Frances Willard among the great philanthropists, and the temperance movement as one of the most important of the present century. Our age being the age of organized effort, the endowment of institutions, schools, hospitals, and Christian societies, which are becoming so numerous, furnish an encouraging prospect upon all altruistic lines. The discussion following brought out many interesting points, notably that the first school for Deaf and Dumb in China was established by a former teacher from a school for Deaf and Dumb in Rochester, N. Y. That one institution for Deaf and Dumb went without food an entire day, so that the money otherwise used for provision might go to the India Famine relief; that Miss Talmage's Baby Home in Amoy began by saving baby girls which had been thrown away. Under the head "Settlement Work" we gathered that foreign settlement work is much like our own, and that India so teems with population as to average from 230 to 380 persons to the acre.

Miss Deyo's paper upon "Evangelistic Work in Japan" asserted that "devices" are no longer needed to secure hearers of the Word in Japan, that the natives all want to learn the English language and be taught American customs, which the essayist thinks interferes with their religious instruction. Schools, primary and graded, and colleges are needed there and more missionaries to conduct evangelistic work. Miss Woods advocated giving teachers on foreign fields furloughs to come home for the purpose of keeping in touch with the times and improving methods. She advocated sending exhibits of our own school methods to mission fields to inspire a desire for learning, the sending of only well-trained teachers, and with them exhibits of school work and technical literature, and afterward to write them telling of our new methods in the home land. In the discussion an interdenominational bureau was again advocated, and urged as a most important factor for good.

Mrs. Willmott's paper "Ourselves and our Work," was like an outburst from a heart filled with the spirit of love and a desire to be guided by divine power. Opportunity, she thought, is God's voice saying "I want you," and since all missionary work had its origin with God, he has given that work to us; and in proportion as our hearts respond spiritually will the work become a success. She felt there was greater need for spiritual warmth in the home churches than among the workers on foreign fields.

Mrs. Alice Gordon Gulick was present and by request spoke upon her work in Spain, stating that its object is to train teachers, not alone for Spain, but for all Spanish speaking countries. She is hoping to raise \$100,000 to build a college for girls in Madrid, more than half of which sum has already been raised.

Beginning upon the same day that the Women's Conference opened, the Eighth Conference of Foreign Mission Boards in the United States and Canada also opened in this city at the Fourth Avenue Presbyterian Church. From reports in the papers it would appear that at these meetings much the same topics were discussed as those considered at the Women's Conference. Upon Thursday

evening the men's meeting was held at the Collegiate Church, and tickets were distributed to all of our delegates and visitors who desired to attend, admission being only by ticket. The subject upon which the addresses for the evening was based was "The Church and its Opportunities in China," and the speakers were Rev. W. A. P. Martin, LL. D., of the Imperial University of Peking, Hon. John Barrett, Foreign United States Minister to Siam, and Rev. William Ashmore, D. D., of China. This meeting came so close to being a part of the Women's Conference that your delegates are glad to mention it, especially as our own Missionary Secretary, Mr. Whitford, was a delegate to that Conference and was deeply interested in all its meetings.

The Woman's Conference next year will be held at Toronto, Canada.

Very cordially yours,

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

JANUARY 21, 1901.

HOW HE PROVED IT.

You may have seen the story related of the famous artist, Gustave Dore. He was traveling from one country to another on the continent of Europe, and had lost the passport which was required to be shown by every traveler. He was exceedingly anxious to cross the border that day. So he said to the police:

"I am very sorry, but I have lost my passport. I hope you will let me pass without it. All I can say is that I am the artist Dore."

"Oh," was the reply, "you cannot deceive us. We have a great many persons trying to pass on the claim that they are some distinguished characters."

But the artist entreated and insisted, and so the officer finally said: "Well, we will very soon see whether you are Dore or not. Take this pencil and paper, and sketch that group of peasants standing there."

It took but a few moments for the artist to make the picture, and in such a masterly manner was it done that the official was at once convinced.

So to-day, when men profess to be Christians, the world says: "Let us see whether you are or not. What do ye more than others? By your fruits we shall know you."

—Selected.

THE NEGRO AND HIS FUTURE.

In almost every one of the many reviews of the nineteenth century which we have seen, the appraiser of the century has included in his list of supreme events the Emancipation Proclamation of Abraham Lincoln, which thirty-eight years ago, Jan. 1, was formally issued and became operative. This year, as always, Negroes have been celebrating the event which meant so much to them and their fathers, and while here and there the note struck has been one of cynicism and bitterness, in the main the comment upon the present state of the race has been healthily optimistic. The two tempers were reflected in speeches made in Boston recently. Bishop Hood, of the African Methodist Episcopal church claimed that the financial betterment and intellectual growth of the race since emancipation were so great as to be surprising, and that this was no time to draw gloomy pictures of the future or lament over present conditions. A deaf ear must be

turned to criticism, slander and ridicule, and solid work take the place of boasting.

The same day Mr. Archibald Grimke, ex-United States Consul to San Domingo, addressing his race in public assembly, denounced bitterly the attitude of the whites to the Negro, present as well as past, in the North as well as in the South. "We," he said, are to be an alien race, allowed to live here in strict subordination and subjection to the white race. . . . No one political party will do more for you than another. On the race question a white man is a white man. . . . Let us have a care lest we be eaten, for, verily, we are in this land like a flock of sheep surrounded by a pack of wolves," etc. But Mr. Grimke refrained from countenancing violence or anything but patient endurance of obloquy and the slow but sure conquest of a place through efficient industry, purity of life and constant display of patriotism whenever the chance affords.

The place of the Negro, in the opinion of the whites of the country, as the new century opens is, we are convinced, much higher than that conceived of by Mr. Grimke. It is true doubtless—as the action of the House of Representatives recently on the matter of reapportionment of Southern representation proves indirectly—that the political status of the Negro now is not what it was even a decade ago, and recent judicial decrees seem to deny him a social status also. In addition to this, there is a disposition in some quarters to lessen his educational opportunities, or at least to divert him from higher to lower forms of education conceived of as more suitable for his moral training and economic and civic usefulness. Lynch law also summarily puts out of the world an ever-increasing number of blacks.

On the other hand, it is doubtful whether there was ever a time when the white man, North or South, was more willing to judge the "race by the best it can produce, and not by the worst; by those in the school-room rather than by those in the penitentiaries; by those who have bought property and are taxpayers, rather than by those in idleness on the streets; by those who have not fallen, rather than those who have fallen and are in the gutter"—to quote Booker T. Washington, who, after nineteen years residence in the black belt of the South and a recent thorough tour of inspection in the South, says that the twentieth century opens with signs of progress and promise for his race that are "tangible, visible and indisputable."

Rev. Dr. C. J. Rider, Secretary of the American Missionary Association, is reported in the Brooklyn *Eagle* as looking for some decided changes in theory respecting the education and betterment of the Negro during this century. Apparently he thinks that too much of the religious and educational work among Negroes is now done by whites; that too little attention has been paid in the past to essential racial differences; that hereafter Negroes will wish to be by themselves more and to have their own teachers and preachers more than they have in the past; and that philanthropic and educational agencies in the North now doing so much for the Negro must face these facts squarely and promptly. Dr. Ryder's extensive experience with Negro education qualifies him to speak with a degree of authority, and he seems to have spoken with a wisdom that will meet with approval of both races.—*Congregationalist*.

THE BELL OF THE ANGELS.

It is said, somewhere, at twilight
A great bell softly swings,
And a man may listen and hearken
To the wondrous music that rings.

If he put from his heart's inner chamber
All the passion, pain and strife,
Heartache and weary longing
That throb in the pulses of life;

If he thrust from his soul all hatred,
All thoughts of wicked things,
He can hear in the holy twilight
How the bell of the angels rings.

Let us look in our hearts and question,
Can purer thoughts enter in
To a toil if it be already
The dwelling of thoughts of sin?

So then, let us ponder a little,
Let us look in our hearts and see
If the twilight bell of the angels
Can ring for you and me.

The following letter was read to the congregation of the Plainfield Church on Sabbath morning, and in order to answer the many inquiries which come to us concerning Mrs. Lewis' condition, we print it entire. M.

Dear Bro. Main:

We reached home last evening about 9 o'clock, having been detained by the wreck of a coal train this side of Wilkes-Barre. We left Battle Creek, about 8 o'clock the evening before. Mrs. Lewis stood the journey well. Mr. Kimball met us at South Plainfield with the ambulance, and the entire journey was accomplished without mishap. Physically, Mrs. Lewis remains about the same. The right side is helpless, and beyond a few monosyllables she does not speak so as to be understood; however she tries to talk much more than she did. She understands what we say, and can listen to brief conversation without trouble. I want all her friends to know that when it seemed that a very few days would close her life on earth, the downward course was checked at a time when almost every mail brought us the assurance that a constant current of sympathy and prayer was turned toward us at Battle Creek, from Plainfield, and from many other places. We wrought unceasingly as we were able, but we feel that it is God's blessing which has made it possible for her to be resting at home again, a fact which makes this Sabbath morning doubly sweet. The friends and physicians at the Sanitarium were unceasing in their care, and her special "day-nurse" came and will remain with her. I wanted to say this much to the congregation this morning.

Sincerely yours,

A. H. LEWIS.

FEBRUARY 9, 1901.

SPECIFIC PRAYER.

There was once a colored woman who used to sit in one corner of the gallery on the Sabbath, and single out some young man as he came in at the door, and pray for him till she saw him come forward to join the church; then she dropped him, and singled out another, and prayed for him in like manner, till she witnessed a similar result; then she dropped him and took a third; and so on, till, at the end of twenty years, she had seen twenty young men join themselves to the Lord in a perpetual covenant—young men with whom she had no personal acquaintance whatever. This fact was disclosed to her pastor on her death bed.—*The Standard*.

A HUMBLE man is a joyous man. There is no worship where there is no joy. For worship is something more than either the fear of God or the love of him. It is delight in him.—*F. W. Faber*.

CONSECRATION SERVICE.

The consecration of Jacob Bakker to the work of Christian Missions, and for labor on the British Central Africa field, will be held at Plainfield, N. J., on Sabbath-day, Feb. 16, at the time of the regular morning service. It is hoped that representatives from all our churches who can be present on this occasion will do so. It is expected that Bro. Bakker will sail for Holland on his way to Africa early in the week following this service. Those wishing to contribute anything for his personal comfort on the long voyage should send it promptly to Plainfield, in care of D. E. Titsworth.

QUARTERLY MEETING OF S. E. AND I. A.

The regular quarterly meeting of the Sabbath Evangelizing and Industrial Association, and the first meeting of the new century, was held January 7, 1901, at 8 o'clock, at the parsonage.

Present—David E. Titsworth, Rev. Arthur E. Main, William M. Stillman, Mrs. Geo. H. Babcock, Orra S. Rogers, Alex. Vars, Jacob Bakker and William C. Hubbard.

Prayer was offered by Rev. Mr. Main.

Minutes of Nov. 25 and Dec. 9 meetings were read and approved.

A letter from Dr. H. C. Brown, stating that Rev. Mr. Todd had offered to donate some carpenter tools to be sent to British Central Africa, and to pay transportation on same, was read. The offer was accepted with thanks.

Communications were read from Rev. W. C. Daland; C. and E. Morton, London; Joseph Annokoo, and Joseph Booth.

The Treasurer presented his first quarterly report. It was voted that this be approved and placed on record after being duly audited.

It was voted to cable Joseph Booth £50, care Standard Bank of South Africa.

Meeting adjourned.

WILLIAM C. HUBBARD, Secretary.

PLAINFIELD, N. J.

AMERICA FOR CHRIST.

We demand America for Christ for America's sake. We know what Christ does for an individual when he yields himself up to him; he fills him with his own life and makes him one of the luminaries of the world. He lifts the apostles out of the fishing boats and places them upon the thrones of thought and which rule the ages; he makes Paul a leader of mankind; he makes Luther a reformer of a whole kingdom.

We know what is the result of treason to Christ. The doom of Judas shows us this. Contrast Judas and John, Judas and Peter, Judas and James. Contrast Christlessness with Christfulness. The difference between them is the difference between day and night, between success and failure.—*David Gregg, D. D.*

TRACT SOCIETY.

Contributions in January, 1901.

Churches:	
First Hopkinton, Ashaway, R. I.	\$ 10 20
Nortonville, Kan.	24 71
Hartsville, N. Y.	6 10
Walworth, Wis.	8 51
Plainfield, N. J.	34 81
First Brookfield, Leonardsville, N. Y.	10 17
Chicago Ill.	8 56
Mt. n. Wis.	7 50
New Auburn, Minn.	5 50
Boulder, Colo.	1 55
Andover N. Y.	2 00
Friendship, Nle. N. Y.	6 41
First Genesee, Little Genesee, N. Y.	10 09
West Edme-ton, N. Y.	4 81
First Alfred Alfred, N. Y.	25 46
Sabbath-school, Albion, Wis.	8 03
South-Western Association, Hammand, Ia.	3 11
Miss Agnes Rogers, Wellsville, N. Y.	2 00
Mrs. H. Alice Fisher Northboro, Mass.	20 00
Eusebia Stillman, Mapes, N. Y.	4 00
Mary Grace Stillman, Potter Hill, R. I.	3 00
S. H. Crandall Glen, Wis.	2 75
H. W. Stillman, Edgerton, Wis.	25 00
Mrs. C. D. Potter, Belmont, N. Y.	100 00
Total	\$ 333 93

E. & O. E.

J. D. SPIER, Treas.

PLAINFIELD, N. J., Feb. 6, 1901.

Young People's Work.

THE C. E. Society of North Loup is thoroughly alive, though it is not often heard from. The meetings are well attended and the interest is usually good, though there are times when the enthusiasm is not so great as at others. Contrary to the usual custom, sunrise prayer-meeting, Jan. 1, was not held this year, because we were in the midst of a small-pox scare.

Our Junior Society reached its tenth milestone on the 17th of January, but the event was not commemorated as was planned because of the quarantine. Appropriate exercises will be held soon, however. Our Junior Society has the distinction of being the oldest in the denomination. Eleven of its earlier members are at Milton this year attending school. The recent election of officers resulted as follows: Superintendent, W. G. Rood; Assistant Superintendent, Lena Dodds; President, Leslie Green; Secretary, Minnie Davis; Treasurer, Fern Barber; Chairman Lookout Committee, Edna Green; Music, Georgia Black; Social, Marianne Rood; Flower, Stella Clement; Missionary, Ella Witter; Sunshine, Lora Black; Book, Lita Lanphere.

The newly elected officers and chairmen of committees of the C. E. are: President, Martine Lanphere; Vice President, Esther Rood; Secretary, Ella Witter; Treasurer, Sarah Homer; Lookout Committee, Morris Green; Prayer-meeting, Stites Lanphere; Social, Ora Crandall; Missionary, Sylvia Lanphere; Music, Louisa Barber; Relief, Edith Green; Junior, W. G. Rood; Good Literature, Myra Hutchins. We have adopted the plan of choosing only the chairman of the various committees and allowing them to choose the other members, and we find the plan works admirably.

After serving as Corresponding Secretary for a long time, and doing excellent service, Hattie Clement tendered her resignation the first of the year, and W. G. Rood was chosen to succeed her.

D. L. MOODY AND HIS MONUMENT.

It is now a little more than a year since the death of D. L. Moody, the well-known Evangelist and Christian worker, and throughout the country there has been not a little comment regarding what would be done to continue the various lines of work in which he was engaged. There has also been considerable discussion among his friends as to what would be the best plan for a memorial for him. The man was so generally loved, had influenced the lives, and enjoyed the confidence of so many people all over the world, that the need of some expression of this kind seems unquestioned. It has been generally agreed among those who are best acquainted with him and his work that the most appropriate plan in which this sympathy could be expressed would be to form an endowment fund to perpetuate and care for the schools which he established and which were through his efforts largely supported.

Mr. Moody's work was peculiar to himself, and the institutions which he established are unique in character. They consist of the Northfield Seminary and Training School for young women, the Mt. Hermon school for young men, the Chicago Bible Institute and the Northfield Institute.

The Northfield Seminary accommodates

about 400 young women. The buildings include nine dormitories, gymnasium, library, recitation hall, auditorium and other buildings.

The Mt. Hermon School cares for about 425 young men, and is also well equipped with buildings and other facilities for carrying on its work.

The Institute at Chicago is especially for training Christian workers in the study of the English Bible and methods of Christian work. Has an annual enrollment of 200 students, and during the past ten years sent out about 3,000 to engage in evangelistic, missionary and Christian work.

For some years past Mr. Moody's work has been largely confined to the care and interests of these schools and of the many summer conferences and gatherings which were held at Northfield. He evidently believed in this plan of setting others at work rather than trying to accomplish everything himself. He had implicit faith in the work of these institutions. In describing their purpose he said: "The object of the Northfield schools is to help young men and women of very little means to get an education such as would have done me good when I was their age." "I want to help them into lives which will help them most for the cause of Christ;" and again he said, "We want promising girls and boys, the poorer the better."

In 1890 he wrote a friend, "My school work will not tell much until the century closes, but when I am gone I shall leave some grand men and women behind."

Mr. Moody was very successful in raising funds for the support of these schools as well as in securing influential friends for them and the best business men as trustees to look after their interests.

As a result the work in all of these institutions is being carried on upon the lines which he laid down and without loss of interest or enthusiasm.

There will no doubt be a prompt and liberal response to the effort now being put forth toward securing an endowment fund that will permanently support these schools, and thus build for Mr. Moody an enduring monument.

The Treasurer of the fund is Mr. D. W. McWilliams, 287 Fourth Avenue, New York City, a well-known business man, and one who was for many years a close friend of Mr. Moody. Mr. McWilliams will be glad to receive contributions of any amount, large or small, from all who wish to have a part in honoring Mr. Moody's memory and desire to perpetuate the work which he so much loved.

THE FUTURE OF ELECTRICITY.

BY THOMAS A. EDISON.

Whatever may be said in favor of electricity, one statement must stand paramount in its behalf: It has never failed in its purpose when properly applied. Its uses are as many as its abuses. It has suffered from the hands of those who thought they were acquainted with it, but has also found friends of long standing, to advance its cause and increase its popularity. Time was, when it was feared as an enemy,—looked upon as a cunning monster which mankind would never be able to control; much less to understand. To-day it is the friend, the benefactor of humanity.

I have been asked to say just what electricity will accomplish during the coming fifty

years. It will do fully as much as it has accomplished during the past fifty years. It is not for me to say in what direct lines it will create new functions for itself, nor to predict or dream the great things it will accomplish as it goes along its magic way. It is not for me, either, to present any pictures of massive electrical affairs that will appall the world—but rather to remain a plodder in the electrical vineyard, to keep toiling for the end that others may see in their dreams.

Still, it is not too much to expect decided improvements in many industrial appliances, now operated by methods other than electrical. I believe that the railway train will eventually be operated by electricity, though I have never considered to any great extent this particular phase of electrical power. It is more advantageous to the science, I find, to perfect one thing at a time, than to try to effect a score at once. Patience and deliberate, untiring energy are needed to broaden the usefulness of the electrical world.

THE FARMER'S TASK WILL BE LIGHTENED.

How can it be applied to farming machinery? Very readily and advantageously. This is a field in which it can be made to work wonders, in the next fifty years. The farmer needs to have his oppressive work made more of a pleasure, for he is, indeed, an all-important factor in the world's great sphere of usefulness, and his absence from that sphere would be more marked than all the wonders that electricity has created. The electrical plow, the electrical thrasher, and electrical dairy implements are not things that only fill the fancy of a dream. I earnestly believe that the next fifty years will find them recorded in the realm of fact.

Already electricity has made a notable advance in the mining industry, and its application in the separation of metals from ores shows that in this respect it has not been misapplied. Indeed, it has done some marvelous work.

So it may be with farming implements, and with other machinery. As a manifestation of energy it will stand supreme. As science unfolds its phenomena, it shows it more and more to be the great motive power of nature. Perhaps, in years to come, it will be shown that all the planets are controlled and kept in their orbits by electricity.

THERE WILL BE HEALING IN ITS TOUCH.

Not only as a motive power for massive enterprises will electricity find uses during the coming half century, but it will also be applied to the "gentler sciences," if I may use the term. By this I mean surgery, optics, and astronomy, but greater minds than mine must dwell on this particular branch of electrical usage. Already we have surgical instruments that are being operated by electricity with gratifying success; indeed, they have gone beyond the experimental stage. It will find a large field in the operation of manufacturing machinery, as the Niagara Falls plant shows, and it may even extend to the air-ship, but I think it best to confine its uses to the earth, until these uses have been exhausted.

Electricity as a science should be made one of the several studies in every school in the land. It should rank with spelling and arithmetic; for, the more it is used, the more potent it becomes as an important element in all of the world's general affairs, and its value, in connection with practical business and business affairs cannot be given too prominent a place in America's future.—*Success*.

Children's Page.

THE RAILROAD TRAIN.

BY HARRIET J. MCLELLAN.

Last week I took a long, long ride
Upon the railroad train;
I wore my new brass-buttoned coat,
And had a truly cane.

The engine made a lot of noise,
And whistled, O, so loud!
And all the white and puffy smoke
Went up and made a cloud.

The wheels played funny little tunes,
And went so fast around
That I could hardly see the flowers
That grew upon the ground.

We went by houses, trees and barns,
And churches, now and then,
And children playing out of doors,
And lots and lots of men!

And when the boys and girls saw me
As I was looking out,
They waved their hands, and so did I;
And once I had to shout!

We rode until it was quite dark,
And stars began to peep;
And when we got to Grand ma's house,
They said I'd been asleep.

—*Kindergarten Review.*

PICO COYOTE AND SWIVEL-EARS.

BY DANE COOLIDGE.

Old Pico the Coyote was lying against the cool side of a dry wash on the edge of the Santa Ana river-bottom in Southern California, and trying to sleep until evening. But the fleas insisted upon running across his empty stomach and he got sand in his ear trying to scratch without getting up, and at last, losing all patience, he jumped to his feet whimpering.

When Pico was young they called him Sniffer, but when he grew up they changed his name to Pico, for "pico" means *sharp* in the country in which he lived, and his nose grew long and sharp like the bill of the mud-hen that lived in the *tule* patches below. Like some other sharp-nosed people, Pico was of a peevish and prying disposition, and, being a coyote, he was born unlucky. And he had seen so many square meals disappear into sudden holes that life, as he looked back upon it, seemed a waste of cactus spines and gopher-holes. Conscious of all this and of his growing pain, Old Pico Coyote sat up and scratched the fleas viciously, and whimpered to himself:

"I can't sleep and I can't rest. The fleas eat me up and I starve to death on crickets and these disgusting kangaroo-rats that eat wormwood bark and spoil the flavor of their hind legs. And here I am, with my skin sticking to my ribs, and the fleas running up and down between them. I wish I could find a mouse nest or some young birds or a good long-tailed lizard or a rabbit! Now, if I just could catch a big rabbit and eat him all—and bury his head and feet to chew when I woke up—I should get fat; but I'll get hide-bound pretty soon if I don't stretch my skin more. By my nose, I'll try old Swivel-Ears again; maybe I can catch him asleep now, while it is hot. I should have got him that last time if he hadn't run down the badger-hole; but it's just my luck—fleas and cactus thorns and badger-holes." So he grumbled to himself as he sneaked up the high hill and looked out over the sage-brush *mesa* to the mountains, where the sun was going to set pretty soon.

The warm, dry wind puffed into his open mouth as he dropped panting under a rock and gazed out on the plain below. He choked and stopped panting.

"Mf, mf," he sniffed; "I smell him. He is near. He must be on the hill. Mff. If I can only make him run down hill!" and he started down a little gulch, sniffing the scent and walking easy on his padded feet so he would not break any sticks. The scent grew strong; he caught his breath with joy; there he was, under the wild buckwheat bush, sleeping, sleeping! Hah! Now he would nab him, easy and easy, behind the bushes, closer and closer, and then! But old Swivel-Ears sat with his head against the wild buckwheat and his long ears dropped back, while his little split nose worked up and down, breathing the warm air that smelled of sage-brush and alfalaria and cotton-wood and dry things; and his eyes were closed. But Pico the Coyote saw his gray rump and black tail, and he walked very carefully in the sticks, while his eyes changed from green to yellow. And all the time Swivel-Ears slept in the shade.

Then Pico Coyote forgot and began to breathe hard, "Hah-hee, hah-hee, hah-hee," and Swivel-Ears the Jack-Rabbit swung his long ear on a pivot and said to himself in his sleep, "What do I hear?" And then he worked his nose.

"Mff, what do I smell?" He opened his big eyes and bulged them out.

"Chee—ee! What! Coyote, coyote!" and he jumped through the bush just as Pico Coyote landed on top of it with his long jaws open, and the shining white teeth snapped like a steel trap behind him.

Now jack-rabbits do not think very much, but Swivel-Ears was old. His back was brindled and his ears were frayed along the tender edge, and he knew Pico mighty well. He had just awakened, though, and he had forgotten where he was when he went to sleep; so when he jumped he fell right into the gulch, and then he did not know where he was. He plunged right under the heavy sage-brush at the bottom and crouched down trembling, with his eyes bulging away out and his ears shaking—and then old Pico dived in after him.

At the first smash of brush Swivel-Ears shot out from the other side and ran with mighty jumps down the mountain side, sailing over the sage-brush and rocks and dropping, jumping out into the air and dropping, with Pico jumping further and jumping faster close behind him. Every time Swivel-Ears hit the ground it hurt his little forefeet, but Coyote had big forelegs that did not get hurt, and he gained at every jump. Now, Swivel-Ears was still half asleep when he started down the mountain, but every time he sailed through the air and heard Pico breaking the brush behind him he woke up some more and jumped harder with his hind legs. But the first thing he knew Pico lit right behind him, panting hoarsely and snapping his teeth together. Swivel-Ears made one wild jump into a bush to one side, while Pico plowed through the brush trying to stop.

Then Swivel-Ears buckled his big ears back and ran as fast as he could out over the open plain. And every time he jumped he woke up some more, and his feet seemed to bounce like rubber when he struck the ground, and he ran for the high mountain to the west, where the sun was going to set. And Pico Coyote ran after him, yelping and making a dust; but when Swivel-Ears started to run up the mountain he stopped, because he knew that he could not catch him up hill.

So old Pico sat down at the foot of the mountain and breathed hard through his mouth, while Swivel-Ears jumped and jumped up the high mountain until he got tired and stopped. And Swivel-Ears breathed very hard, too, through his little split nose, and he trembled as he looked down to where Pico the Coyote was limping away, for he remembered how he had snapped his white teeth when they ran down the hill.

As the sun set behind the great mountain old Pico stopped on a little mound and looked back, and then he began to whimper and cry to himself.

"Wickā, wicka, woo, my feet are sore; wicka, wicka, woo-oo, I've got cactus in my feet; wy, wy, woo, woo, I wish I had something to eat; woo, woo, wuh, wuh, woo, I wish I had caught old Swivel-Ears." And he howled so loud that all the other coyotes on the plains and hills joined in, and they all howled together.

Then Pico the Coyote sat down and tried to bite the cactus thorns out from between his toes, and all the time he whimpered and whined because his feet were sore, and he was hungry, and he wanted old Swivel-Ears to eat.—*The Independent.*

JUDGE NOT.

"Oh mamma!" cried Jack, running into the sitting-room where his mother was sewing, "Sidney is breaking a commandment, he is—'Thou shalt not steal,'—and I should think he would be ashamed of himself."

"Why, Jack," said his mother in surprise, "what can you mean?"

"He is, truly, mamma," said Jack, hopping about on one foot, and seeming rather to enjoy the fact. "I saw him getting sugar out of the sugar-bowl, and you know you told us not to."

"O—h," said mamma, in a tone of relief, "that's it, is it? Come here, Jack," and taking her little boy's hand she drew him to her side. "Do you think it such a dreadful thing to break a commandment, dear?"

"Why, yes, mamma, of course," answered Jack, astonished that his mother should ask such a question.

"You would not do it?"

"No, indeed, mamma."

"Then you think you are very much better than Sidney?"

Jack hung his head at that question, but did not say so.

"Now, Jack, I want you to see how mistaken you are. You think you would not break a commandment, but because you are so able to believe vile of your brother, you are really breaking the command which says, 'Thou shalt not bear false witness.' Do you know what that means, Jack?"

"Yes, mamma, you said it meant saying what was not true about any one, but Sidney was stealing, for I saw him."

"He was taking sugar, Jack, but are you sure he was stealing?"

"Yes," answered Jack, "and now I s'pose he's going away to eat it."

At that moment the door opened and Sidney came into the room, his bright, manly little face not looking at all as though he were ashamed of himself.

"Here is the sugar for Dickie, mamma," he said, slipping the lump between the wires of the cage, "and here is a letter for you. I saw the postman coming and waited a minute for him."

"Thank you, dear," said mamma, smiling at him, and then turned and looked at Jack.—*Sunbeam.*

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.

LEONARDSVILLE, N. Y.—Since last June, when our pastor began his labors with us, no news has been sent to the columns of the RECORDER from our church, save on the occasion of the death of our lamented brother, Dea. J. D. Rogers, in October, 1900. Dr. Daland's return to this country and to this church, with which he formerly labored, has been marked by many expressions of appreciation of him and his work. His sermons have been especially helpful, and his leadership in matters spiritual and social is a source of inspiration.

Our services have continued without interruption, with good attendance. Sabbath mornings Dr. Daland has preached regularly, except when absent at the General Conference, and on December 29, when an exchange of pulpits was effected with the Rev. T. J. Van-Horn, of Brookfield, whom we were glad to hear. His presence, especially at the Men's Meeting in the afternoon, was a source of blessing to many. On January 18, the pastor was ill, and the Rev. M. E. Duesler of the Methodist Episcopal church of this village preached in his place.

The prayer-meetings on the eve of each Sabbath are attended by devoted members, and are marked by earnest prayers and testimonies, fervent and sincere. It is only a matter of regret that the attendance is not larger. Lately our pastor has given a series of suggestive talks on the lives of the friends of the Apostle Paul, taking one for the subject of each evening.

The meetings of the Christian Endeavor Society are held regularly on Tuesday evenings, and while the attendance has suffered on account of the absence of many of our young people, who are away at school or engaged in various occupations in other places, the interest is kept up and the prospect is that the Society will be increasingly useful during the year on which we have entered. The Junior C. E. Society holds its meetings on Sabbath afternoons, and is in a prosperous condition. The Men's Meeting, on Sabbath afternoons, is a source of great spiritual power to the men of the congregation, and is a continual encouragement to the pastor in his work.

The Women's Benevolent Society meets regularly for work, and has been able to give a generous support to the work of our people. The Society holds quarterly teas, which are very enjoyable social occasions, and this year a series of entertainments, in charge of special committees, is being given. One of these, a sale of fancy and useful articles, held in December, was a decided financial success, netting the Society nearly \$100. Another entertainment in the series was a concert given at Thanksgiving time, which was a success both socially and musically, as it was of such a character as to benefit all who attended. It was indirectly the means of the organization of a Music Club in our village, which gives promise of being a permanent society for the cultivation of the musical talent of its members. It is not a society of our own people, but takes in all whom it can benefit regardless of religion. Regular chorus rehearsals are held each week, and every month a musi-

cal program is presented in which the members take part. A concert will doubtless be given at the end of the season.

The Week of Prayer was observed by union meetings, held part of the time in our church and part of the time in the Methodist church, the two ministers preaching alternate evenings.

On the evening of January 10, a donation party was given for the benefit of the pastor, in the village hall. It was attended by a large number of our people and many friends of the pastor and his wife from other villages and other religious societies. The result was very gratifying, both in a social way and in the amount which the committee was able to hand to the pastor to help him on his way.

On Sabbath-day, January 26, and the afternoon and evening preceding, a series of very interesting services were held. This was the occasion of our annual roll-call covenant meeting and communion service. At the covenant meeting, held at two o'clock on the 25th, a large number of the members of the church assembled to take part in the meeting and hear the messages of good cheer from the absent ones, more than half of whom were represented by letter. The exercises of the covenant meeting were continued in the evening for the benefit of those who were unable to come in the afternoon, and on Sabbath morning opportunity was given before the celebration of the Lord's Supper for all who had not done so to unite in renewing their vows. The occasion will long remain in our memories as that of a true family re-union of a household of faith.

Last Sabbath, February 2, the pastor presented the claims of Seventh-day Baptist education in a masterly sermon. This was in line with the special effort of our Education Society for the re-enforcing of Alfred Theological Seminary, and was a very strong argument and forcible appeal for the support of the movement. x.

BROOKFIELD, N. Y.—The passing of the centuries was very quietly observed in our little town. A union watch-meeting at the Methodist church was attended with interest, and the old year's death was marked by a few strokes of the tolling bell.

The week of prayer was observed by three churches in union services, in which the three pastors shared equally the leadership. So good an interest was shown that the meetings were continued another week. Much sickness and the demands of Regent's examinations made it seem advisable to close the meetings for the present.

As one glances over the history of the denominational life of the past century, we are impressed with the part which Brookfield has borne and the illustrious names which have stood upon her roll. For seventy-six years she has maintained her walk and pointed men to the saving power of her Lord. Her pastors, a scant half dozen of whom have amply served her through this long three-quarters of a century, have been men of strong personality, deep piety and wise counsel, whose godly lives have left their mark upon all the region around. Elder Eli S. Bailey was the first pastor. Elder Samuel Crandall supplied the pulpit for a couple of years, Eld. Joshua Clarke of sainted memory, Eld. Julius M. Todd who gave to the church thirty years of his best work and still dwells among them

with a benediction in each line of his saintly face, Eld. Clayton Burdick who closed a decade of successful work a year and a half ago. These names will live while the Brookfield church remains. Darwin E. Maxson and James Bailey, familiar denominational names, appear on the church roll early in the second quarter of the last century. A pleasant letter from Pres. W. C. Whitford, full of happy reminiscence, conveys the interesting fact that he used to trudge over Beaver Hill to the old Brookfield Academy in his early quest for learning. Thus Brookfield has linked itself inseparably with the educational interests of our people. Another name, entered on the church list in 1826, and remaining there for eleven years, allies the Second Brookfield church with our earliest foreign missionary enterprise. It is the name of Lucy M. Clark. Riding with our venerable Brother Todd, who was to officiate at the funeral of one of the oldest residents of the place, he pointed out to me the birth-place of this wife of our first foreign missionary, Eld. Solomon Carpenter. Her aged brother and sister, Willett Clark, and Mrs. Esther Green, are still with us. They yet hold as a dear possession the correspondence which tells of that perilous voyage in Chinese waters just before the founding of our mission in Shanghai. But this letter does not design to exhaust the names of those who have gone out from this church to do valiant service for her Lord. Farther down the list we find some who even now are in the front ranks of denominational life. They have gone out from the old home church and are living their strong, helpful lives amid other scenes and people. At the annual roll-call forty of our members sent messages from the sick room or the distant field of work. We are a people who love to linger over the bright days of the past and grieve a little that the future holds less of promise than we wish. Out of a membership of more than two hundred, 25 per cent have passed their three score years, and almost another 25 per cent are non-resident. Our young people find few openings for employment under the protecting wing of the old home church, and young manhood and womanhood find them eager to seek more promising fields. But, even if we must part with our young people who might build up the Brookfield church, if they shall have been so "nurtured and grounded in the faith" that the shock and swirl of the world's temptations shall find them firm, the old mother church will not have lived in vain.

A movement which promises a good degree of helpfulness is the recent organization of the ministers of the three neighboring churches, Leonardsville, Brookfield and West Edmeston, into a ministers' meeting. The membership includes the wives of the clergymen, and the gatherings will be held monthly. On January 27, a very pleasant and profitable gathering of this nature was held at the Brookfield parsonage, when questions of deep and mutual interest were informally discussed. The March meeting will be with the pastor at Leonardsville. *

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.

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Popular Science.

BY H. H. BAKER.

Food Fishes of the Sea.

An effort is being made by several governments to obtain more extensive and definite information concerning the habits, customs, and migrations of the food fishes of the sea.

Some years ago, an experiment was tried at a station on a tributary of the Columbia River upon a class of fishes whose home was in the ocean, but who ascended the river for spawning and hatching their young.

It is well known that when a fish is hatched in a particular river, and is to make its future home in the ocean, the little fellows are careful to make observations about that particular river, especially where it connects with the ocean. They stow away this information in their memories so that in years after, when they wish to return, they will make no mistake, and can find the identical place where they were born. It is said they rarely ever forget, and fail to find it.

At the station alluded to, when the little fishes were on their way to their future home, they were made to halt here, when, with a razor, they had the small, soft dorsal fin shaved off, and then they were allowed to proceed. It was three years after before any were found returning; but when caught, their average weight was found to be twenty pounds.

By this experiment it was shown that for every one thousand of those fishes that survived, when captured would furnish twenty thousand pounds for the market in three years.

The United States Fish Commission has been doing a noble work for a number of years, in artificially hatching fishes, and caring for them while in infancy, also selecting for them proper homes until our lakes, ponds, streams and rivers are quite well supplied.

Last year, the Commission undertook the task of replenishing the ocean, or at least that portion of it inhabited by such fishes as were sought for food, as they were evidently decreasing in numbers, and becoming scarce. To accomplish this, they established a station at Wood's Holl, Mass., and selected the codfish as the one which would become most useful. When a vessel came along with a fare of fish in the well, the Commission purchased what they needed, selecting females for obtaining spawn for the hatcheries.

During the last season the Commission hatched, cared for and distributed in New England waters two hundred and fifty millions (250,000,000) of young codfishes. Out of this immense number they marked, numbered, and registered one thousand five hundred (1,500) in order that they might learn as to time and frequency of spawning, and also the time required for their coming to maturity, in growth and weight. Each little fish not only left at the station a record of his age, weight, and day and place of liberation, but took with it a transcript so that if ever captured and known it would enable the Commission to refer to that identical fish, and thus gather the desired information.

The record for the fish to take along was abbreviated, and stamped upon a small light piece of copper which was securely fastened to the fish by a wire passing through behind a spine of a back fin close to the body. This appeared to not inconvenience the little fellows in the least.

The Commission also distributed circulars all along the New England coast, giving information as to the marking and numbering of the fishes, and requesting that if any of those marked were caught, the person catching them should carefully remove the copper tag, keep a record of the date and place of capture, the weight before dressing, also of its length, and its physical condition, and send it with the piece of copper to the United States Fish Commission, at Wood's Holl, Mass. In this way much information may be obtained as to the best method of procedure in the future, and

Continued on page 94.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

INTERNATIONAL LESSONS, 1901.

FIRST QUARTER.

Jan. 5.	Jesus Anointed at Bethany.....	Matt. 26: 6-16
Jan. 12.	The Triumphal Entry.....	Matt. 21: 1-17
Jan. 19.	Greeks Seeking Jesus.....	John 12: 20-33
Jan. 26.	Christ Silences the Pharisees.....	Matt. 22: 34-46
Feb. 2.	Parable of the Ten Virgins.....	Matt. 25: 1-13
Feb. 9.	Parable of the Talents.....	Matt. 25: 14-30
Feb. 16.	The Lord's Supper.....	Matt. 26: 17-30
Feb. 23.	Jesus in Gethsemane.....	Matt. 26: 36-46
Mar. 2.	Jesus Betrayed.....	John 18: 1-14
Mar. 9.	Jesus and Calaphas.....	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 VIII.—JESUS IN GETHSEMANE.

For Sabbath-day, Feb. 23, 1901.

LESSON TEXT.—Matt. 26: 36-46.

GOLDEN TEXT.—Not my will, but thine, be done.—Luke 22: 42.

INTRODUCTION.

The last verse of our last week's lesson finds its proper chronological place just before our present lesson. After the institution of the Lord's Supper, Jesus spoke to his disciples in regard to the prophecy of Zechariah, and told them that they would all be offended in him that night, and predicted in particular that Peter should deny him.

Then follow those long farewell discourses and the prayer of Jesus for his disciples (John 14-17), which show the tender love of our Lord for his disciples in the time of his greatest need, and which have been the richest treasury of comfort for his disciples of all following generations.

Some infer from the concluding words of John 14—"Arise, let us go hence,"—that the following three chapters have their place on the way out of the city; but the discourses and the prayer seem little suited to a journey through the streets, where it would be almost impossible for all the disciples to be attentive. It is, on the other hand, not unnatural to suppose that they might have tarried after they arose to go.

In our present lesson we have a different aspect of our Saviour from that elsewhere presented in the Gospel narratives. Here he is the "man of sorrows and acquainted with grief." Before this we have seen him calm and at peace even when foretelling the cruel mockings and the shameful death he was to suffer. A few hours after this he is submitting to arrest without a tremor, confronting his judges unflinchingly, and enduring the agony of the cross with a fortitude that filled his executioners with wonder. Here in the Garden of Gethsemane there was for him an agony which we may gaze upon only at a distance. We cannot realize what it was; for it is beyond our comprehension. It was here that the burden of sin fell upon him—a burden which for a soul of infinite purity had a weight utterly beyond measure.

TIME.—Late in the evening of 15th of Nisan, in year 30—perhaps about 11 o'clock. According to tradition, upon Thursday of Passion Week.

PLACE.—In the Garden of Gethsemane at the foot of the western slope of the Mount of Olives, opposite Jerusalem.

PERSONS.—Jesus and his eleven disciples.

OUTLINE:

1. The Suffering Saviour. v. 36-39, 42, 44.
2. The Sleeping Disciples. v. 40, 41, 43, 45 a.
3. Readiness for the Betrayal. v. 45 b., 46.

NOTES.

36. **A place called Gethsemane.** The name signifies literally "oil-press." It was an enclosed piece of ground, an orchard or garden. A place by this name is pointed out to travelers to-day; but the identification is inaccurate. It is probable that this garden belonged to some one favorably disposed toward Jesus who allowed him free use of it. It is probable also that Jesus was accustomed to spend the night here; for Judas seems to have known exactly where to look for him. **Sit ye here, while I go yonder and pray.** In the hour of his agony Jesus must be alone with God. His suffering is beyond

human sympathy. He shows his humanity in wishing his disciples to be not far away from him.

37. **Peter and the twosons of Zebedee.** These were the three of his disciples who were nearest to him in comprehending his character and his missions. They were with him when he was transfigured upon the mountain and thereby had a glimpse of the glorious majesty which was his. Peter was the leader of the twelve before this time, and their leader when, after they had received the endowment of the Holy Spirit, they were preaching the Word of God with power. John was "the disciple whom Jesus loved," the one who has pictured to us most clearly the *loving* Saviour. James was the first of the twelve to lay down his life as a martyr for his Lord. **And began to be sorrowful and very heavy.** Instead of "very heavy" it is better for clearness to translate "deeply distressed," or as in the Revised Version, "sore troubled." His disciples could perceive in him the indication of intense mental anguish.

38. **My soul is exceedingly sorrowful, even unto death.** The soul is that which links the immaterial spirit to the mortal body. The term is often used as including the spirit, and makes prominent the individuality—the real personality of the one referred to. In this passage, as often elsewhere, the expression, "my soul," is practically equivalent to "I." Jesus says that his grief is such that it seems almost that he should die of sadness. Compare Jonah 4: 9; Isa. 38: 1; Phil. 2: 27. Some have thought that our Lord's sorrow was in view of the physical death which he was to suffer, and that he dreaded death vastly more than a merely human man who is born to die. But the extinction of physical life is nothing to him who *clearly* foresees immortality. His grief was for the burden of sin. See Introduction. **Tarry ye here, watch with me.** He must leave even these three, as well as the others; but he desires the comfort of their sympathetic watching not far away.

39. **And fell on his face.** Showing great intensity of feeling as well as deep humility. **If it be possible.** The reference is to a moral possibility in regard to the purpose of God. Of course, it would be possible if Jesus were willing to give up the plan of redemption. **This cup.** This suffering and death as the Bearer of the sin of the world. **Nevertheless, not as I will, but as thou wilt.** His true sonship to God is shown from the fact that he will not ask for anything—not even the supremest wish of his anguished soul, if that be in opposition to the divine will. Here is complete obedience, entire rejection of the suggestion of Satan that he escape from the suffering that awaited him.

40. **What! could ye not watch with me one hour?** Our Lord was disappointed at their lack of fellowship with his suffering. His mild rebuke was directed especially to Peter, because he had recently been so emphatic in declaring his devotion to his Master.

41. **Watch and pray, that ye enter not into temptation.** A general exhortation adapted for many other circumstances as well as for the present occasion. We are very likely to fall into conditions that will make temptations more severe than we are of ourselves able to endure. We need to be on the lookout for such conditions, and to be praying for strength from God. Upon this night, for example, if the disciples had remained awake and continued in prayer, it is hardly possible that they would have forsaken their Master as they did. **The spirit indeed is willing, but the flesh is weak.** By these words Jesus expresses his confidence in the love of his disciples for him, and presents an argument for continued watchfulness.

42. **If this cup may not pass away from me, etc.** Our Lord uses practically the same words the second time [compare Mark's account]; but it is to be noted that his own will is not even mentioned.

43. **And he came and found them asleep again.** There seems to have been something exceptional about the sleeping of the disciples just at the time when we would expect them to be awake. Luke explains that they were sleeping "for sorrow." Compare the sleeping of the disciples upon the Mount of Transfiguration.

44. **Prayed the third time.** Prayer is not so much formal petition, as communion with God. By this intercourse with the

Father, Jesus found rest and peace, and was ready for all that awaited him in the coming day. Luke tells of the bloody sweat as showing the extremity of his anguish, and of the angel that appeared and strengthened him.

45. **Sleep on now and take your rest.** They are in need of rest for the trying experience of the following day. Some have imagined that Jesus was annoyed that they were asleep the third time, and speaks in irony, knowing that sleep was now impossible; but that view hardly seems compatible with the character of our Saviour, and especially with his recent experience. **Behold, the hour is at hand.** While he is saying, "Sleep on," he sees in the distance the torches of those who are seeking his life. According to the view of some, an interval of some time is to be reckoned between this verse and the following, and the reference to the hour being at hand is to be understood as a little indefinite. But surely such a declaration would be inappropriate to soothe to sleep even those who were very sleepy.

46. **Rise, let us be going.** That is, from their present resting place beneath the trees to meet those who were seeking him.

THE BRILLIANT CAREER OF DOCTOR GILMAN.

The Johns Hopkins University is said to be the most complete university in this country—that is, considering it as a university, as distinguished from colleges or schools. It has several peculiarities. One is that it has no Commencement Day, but that on the twenty-second of February its annual exercises are held and that it calls the date Commemoration Day. Another unique fact is that since its foundation, in 1876, Johns Hopkins has had only one President.

An interesting combination of the two facts will be that on the twenty-second of this month President Daniel Coit Gilman will formally retire from his office, after twenty-five years of distinguished service. He is a native of Connecticut; was born at Norwich, July 6, 1831; graduated at Yale; continued his studies at New Haven and Berlin; was librarian and secretary of the Sheffield Scientific school, Professor of Geography in Yale, President of the University of California, and then became President of Johns Hopkins University.

He was made Doctor of Laws by numerous colleges and universities, and he probably belongs to as many scientific societies as any American. Although so closely approaching seventy years, no one thinks of calling Doctor Gilman an old man. His nervous energy sets a pace that younger men find difficulty in meeting. The Americanism of President Gilman is one of his strongest characteristics. Returning, recently, from a tour through Europe, he strongly expressed himself as believing that all signs are vastly more favorable for America and its progress than for Europe.

In addition to being President of a great university, he was, four year ago, one of the most active members of the United States Commission on the boundary line between Venezuela and British Guiana, and a member of the commission to draft a new charter for Baltimore, and was also connected with several other important movements of the day.

A group of professional men were discussing Dr. Gilman's numerous employments, and one of them said: "It is simply amazing; it is a source of never-ceasing wonder to me. His capacity for work exceeds anything I ever heard of."

"Except his capacity for making other people work," added one of the members of the faculty of the Johns Hopkins University. That, indeed, explains Doctor Gilman's success as the builder of the most complete university in America. He has worked hard himself, but members of the faculty assert that his energy and influence have made them work even harder.—*Saturday Evening Post.*

Food Fishes of the Sea.

(Continued from page 93.)

should a proportionate number be captured hereafter, it would indicate the value of the industry.

The New York State *Fish Culturist*, of Feb. 5, says, "that during the month of January a total of 35,133 250 fish were distributed from the State Hatcheries in state waters." "About 35,000,000 were tomcod fry, planted in the Hudson River, and in the waters contiguous to Long Island."

Where private preserves are located, also small streams through private property, and even the small pond on the farm, all these can be protected by state laws against poachers, and the fish can enjoy themselves, until they are needed for food, or are beguiled by the treacherous fly of the sportsman.

Not so as to the ocean. The United States Congress can only pass laws against foreigners fishing within three miles of the shore, but their authority is set at naught by all ocean foreigners, such as sharks, sword-fish, and others of like vicious propensities. Some of the species manifest a care for the propagation of their young. We have watched with intense interest the mother sun-fish clearing away with her fins small pebbles, and making a smooth place on the sand on which she could place the spawn, then watching with jealous care that nothing should disturb it. We have witnessed several fierce battles between a sun-fish and a small perch, who wished to enjoy a nice dessert.

Among all the creatures enumerated as among the "beasts of the field, the fowls of the air, and fish of the sea," we are of the opinion that the fish of the sea, especially the smaller species, suffer the most from fear of destruction of all animals.

We have seen schools of fishes that numbered thousands thrown into the greatest consternation in a moment, by the arrival of a shark in their midst, and the greatest possible effort made by every one to save its life by flight.

Can it be possible that all this murder among animals, birds, and fishes, can spring from the same source, and is pursued by the same motives, as those which impel the human family to commit deeds of destruction?

SOUTHERN CALIFORNIA LETTER.

There are usually two sides to every question, and it is certainly true that in the recent exciting events at Stanford the argument is not all on the side of the professors who have resigned. The more the Ross resignation is investigated, the more it is evident that he was not a safe man as an instructor of young men and women in any department. He seemed to think his mission was more to preach Bryanism on the lecture platform and in the newspapers than to teach political economy in the class-room. But that offence, and such it certainly was, was not the reason why Mrs. Stanford requested his resignation. In his zeal against the "monied classes" he had gone out of his way to make insulting remarks about Senator Stanford and the means by which he acquired his wealth. Mrs. Stanford loved and honored her husband; she had the fullest sympathy with his noble plans for the consecration of his millions to the cause of education; and she has given of her own means freely to tide the university over a crisis, making sacrifices that reduced

her own income to meager proportions. Was it strange that she should have been stirred with indignation at the man who would sneer about her husband, whose unselfish benefactions made possible the existence of the great university, whose income the sneerer was helping to spend? And a man who had no higher sense of honor and courtesy than that was a poor leader for the young men and women of California.

And it seems that all these members of the faculty who have resigned had freely criticized the management of the university and, directly or indirectly, reflected on its founders. And their tale of woe they poured out to the students. Now, if Prof. Howard, or any other member of the faculty, did not like the way things were run, he could resign and hire a hall, or secure the ready ear of the newspaper reporter and recite his grievances. But to stay on the faculty and try to foment dissatisfaction and discontent among the students was an act of the grossest insubordination. And the resignations requested were not because of any desire on the part of the university authorities to hamper freedom of thought or expression in its faculty on the great questions of the day, but to preserve the working harmony of the faculty.

Any man who virtually denounces Stanford as a thief is not entitled to much sympathy if he is asked to give up the liberal salary which he was drawing from the Stanford funds. And any man who thinks he knows more about running the university than the president and other executive officers, and who tells the students in his classes so, had better go to some college to teach that more fully meets his ideals.

But when all this has been said, it is also true that Mrs. Stanford has manifested a desire to "steady the ark" that is to be regretted. She has shown a loyalty and devotion to the university which was founded in memory of her son that we all honor, but that does not make her competent to manage the institution. If she is going to meddle with the administration of the university, she will demoralize things generally. Her work is as founder, not as manager. No one claims that she has any special training along educational lines; and it is safer for her to leave the direction of the affairs of the university in the hands of the trustees and president.—*Editor Riverside Press.*

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.

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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 Giffillan.....	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
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MARRIAGES.

THOMPSON-MARSH.—At the home of the bride's parents, Mr. and Mrs. James Marsh, in Farina, Ill., Jan. 30, 1901, by Rev. L. D. Seager, Mr. Stewart Thompson and Miss Pearl Marsh.

LOWE-MILLER.—At Pilot Knob, Wis., June 12, 1900, by Rev. Foss, Robert N. Lowe, of Coloma, Wis., and Faith Miller, of Pilot Knob, Wis.

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.

MCINTYRE.—On Nov. 14, 1900, at the home of his parents, Everett McIntyre, in the 31st year of his age.

Funeral services were conducted at the home of his sister, Mrs. Brayton Larrabee, by the writer, assisted by the Rev. Henry Ernst of the Methodist church. He was laid to rest in the Brookfield Rural Cemetery, by the side of his companion, who preceded him to the other world. Two young children are thus left without father and mother.
 T. J. V.

McHENRY.—In the town of Milton, Wis., Jan. 26, 1901, of paralysis of the throat, Mrs. Sarah McHenry, widow of the late Roswell Wilcox McHenry, in the 78th year of her age.

Mrs. McHenry was a native of Dansville, N. Y., and her husband was a member of the McHenry family in Almond, Allegany Co. They were married in 1857, and came to Milton soon after. One child, a daughter, was born to them, who died in 1875; Mr. McHenry died in 1895. Thus this branch of the family becomes extinct. They were members of the Baptist church in Dansville.
 L. A. P.

CRANDALL.—At her home, in the village of Brookfield, N. Y., Jan. 8, 1901, Mrs. Lodeska Covey Crandall, in the 85th year of her age.

She was born in Berlin, Conn., April 3, 1816. When six years old, she came with her parents to Plainfield, Otsego County, N. Y. In 1848 she was married to Jared B. Crandall, who died in 1893. Two daughters were the result of this union—Mrs. E. D. Comstock, who died in Leonardsville in 1895, and Miss Cornie, who has exercised loving care over her invalid mother since her father's death. Dr. Calvin B. Crandall, of Nortonville, Kan., and the Rev. Geo. J. Crandall, pastor of the Milton Junction church, received from her a mother's devotion. The last seven years of her life were years of weakness and suffering from nervous prostration, yet she bore her affliction with the meekness, patience and cheerfulness worthy of a Christian. Those who had the privilege of visiting her in these days of suffering were always greeted with a smile and a cordial hand-grasp. Brief funeral services were conducted at the home by the writer, assisted by the Rev. J. M. Todd. "Blessed are the dead who die in the Lord."
 T. J. V.

HUNTING.—Lucetta Coon Hunting was born at West Edmeston, N. Y., Nov. 20, 1836, and died at Alired, N. Y., Jan. 30, 1901.

She was the youngest of the seven children of Ezra and Abigail Millard Coon. She was baptized and joined the church at about fifteen years of age. She attended school at De Ruyter Institute, and afterward at Alfred University, where she graduated in 1860. In 1862 she was married to Rev. J. P. Hunting, then pastor of the church at West Edmeston. Going West about 1870, she became affiliated in turn with the churches at Welton, Ia., Pardee (now Nortonville) Kan., and Villa Ridge, Ill. From the latter she brought her membership to the First Alfred church in 1888, where it has since remained. Of her brothers and sisters, four, Harlow M. Coon, Cyrena E. Burdick, Phoebe L. Bassett and Prof. Henry C. Coon, have passed on before, while Martha and Morell Coon of Leonardsville, N. Y., survive her. The husband and five of the six children remain to cherish her memory. She was a loving, devoted and faithful woman in the home, a beloved sister and friend, an

exemplary Christian. By request, in the inability of the pastor, Pres. Davis preached from Jer. 15: 14, "Ye are my friends, if ye do the things which I command you."
 L. C. R.

BABCOCK.—In Westerly, R. I., on the Connecticut side, Jan. 27, 1901, Mrs. Eliza Babcock, aged 94 years, 8 months and 8 days.

Her death was caused by a fall which broke her hip. Mrs. Babcock was born May 19, 1806, in North Stonington, Conn. Her parents were Nathan and Elizabeth Davis. In 1826 she was married to James Babcock. They began their married life in Hopkinton, R. I., where they lived twenty-three years. In 1848 they moved to Westerly, where Mr. Babcock died forty-nine years ago. There were born to them twelve children, of whom only four survive the mother—three daughters and one son. The last sixteen years of her life were spent in the home of her daughter, Mrs. Orville M. Briggs, where she had the loving care of her daughters, Mrs. Briggs, Miss Mary Babcock, and Mrs. Emmons. In March, 1842, Mrs. Babcock was baptized by Eld. John Green, and joined the Second Hopkinton Seventh-day Baptist church. In April, 1869, she moved her membership to the Pawcatuck Seventh-day Baptist church, Westerly, R. I., of which she was a worthy member at her death. Mrs. Babcock was a loving, helpful mother, a kind neighbor, a very cheerful and companionable woman with the young as well as the old. She died as she had lived, a conscientious and faithful Christian, and has gone to a Christian's reward. Her funeral services were conducted by the writer.
 O. U. W.

LILLY.—Deacon George H. Lilly was born in Hartsville, N. Y., Feb. 6, 1838, and died in Albion, Wis., Jan. 26, 1901.

When he was twelve years of age, his father moved with his family to Wisconsin, and located at Beaver Dam, where two years later the father died. Soon after George came to Utica and from thence to Albion, when about seventeen years of age. During this time, until he was about twenty, he made his home with an elder sister, and obtained work on adjoining farms and attended school at Albion Academy. While yet quite young, he accepted Christ, and though reared in the observance of Sunday, he embraced the Sabbath, was baptized by Eld. Thomas E. Babcock, and received into the Albion Seventh-day Baptist church, and has ever since remained loyal to his covenant vows, proving a worthy and efficient member until called to his rest. For a number of years he served the church as chorister, and the faithful manner in which he discharged his duties in this capacity has been an important factor in the life and growth of the church. He was a choir leader and instructor of vocal music of more than ordinary ability, and had frequent calls to assist at concerts, musical conventions, entertainments, funerals, etc. In the year 1888 he was called and ordained to the office of deacon, and in meeting the obligations thus imposed he was a faithful servant. He was a soldier in the Union army the last year of the Civil War, from which he received an honorable discharge when peace was declared. For the last several years he has served as town collector, usually chosen with little or no opposition by the voters of the township. In each and all of these positions of trust and service, his integrity and faithfulness have won for him the confidence of all; and of him it can be truly said, "A good man has gone."
 Psa. 37: 37.
 S. H. B.

Literary Notes.

The International Monthly.

The *International Monthly* for February contains a carefully prepared and interesting account of "American Interests in the Orient," by Charles S. Conant. The opportunities for American commerce in the Far East are worthy of careful study. The account of "Mountain Structure and its Origin," by the eminent Scottish geologist, James Geikie, is concluded in this number. The essay gives the reader a vivid insight into the wonderful transformations this earth of ours has undergone. Most interesting essays are by Camille Mauclair, the

French critic, on "Auguste Rodin and his Decorative Sculpture," and by William Archer, the great English literary and dramatic critic, on "The Real Ibsen." Mr. Archer is undoubtedly the greatest authority on Ibsen. Alfred Fouillee, the eminent French thinker and scholar, writes on "Nietzsche and Darwinism." All together this number is most attractive. Certainly for exhaustive, scholarly discussions of subjects of international importance, no magazine, English or American, surpasses the *International Monthly*. The publishers offer a sample copy free. Published at Burlington, Vt., at \$4 a year. Single numbers, 35 cents.

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

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

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

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

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

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

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THE next session of the Ministerial Conference of the Seventh-day Baptist churches of Southern Wisconsin and Chicago will be held with the Rock River church, Feb. 22, 1901, commencing at 10 o'clock, A. M.

PROGRAM.

To what extent should the church be a leader in social reform? Rev. L. A. Platts.

What claims have society upon Christians? Rev. S. L. Maxson.

What is the cause of national weakness? Rev. S. H. Babcock.

To what extent should a pastor antagonize evil in a community? E. D. VanHorn.

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