

THE SABBATH RECORDER.

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The Old Daguerreotypes.

BY JOE LINCOLN.



U P in the attic I found them, locked in the cedar chest,
Where the flowered gowns lie folded, which once
were brave as the best,
And, like the queer old jackets and the waist-
coats gay with stripes,
They tell of a worn-out fashion—these old da-
guerreotypes.

Quaint little folding cases, fastened with tiny hook,
Seemingly made to tempt one to lift up the latch and look,
Linings of purple velvet, odd little frames of gold,
Circling the faded faces brought from the days of old.

Grandpa and grandma, taken ever so long ago,
Grandma's bonnet a marvel, grandpa's collar a show;
Mother a tiny toddler, with rings on her baby hands
Painted—lest none should notice—in glittering, gilded
bands.

Aunts and uncles and cousins, a starchy and stiff array,
Lovers and brides, then blooming, but now so wrinkled
and gray.
Out through the misty glasses they gaze at me, sitting
here
Opening the quaint old cases with a smile that is half a tear.

I will smile no more, little pictures, for heartless it was, in
truth,
To drag to the cruel daylight these ghosts of a vanished
youth.
Go back to your cedar chamber, your gowns and your lav-
ender,
And dream 'mid their bygone graces of the wonderful days
that were.

—Saturday Evening Post.

The Sabbath Recorder.

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

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In this coming period of creative criticism for which we hope, we feel sure that the Sabbath, with all it means, will find a place and attention such as it has not had. The main effort of those who criticise our position as Sabbath-keepers, and the Fourth Commandment, is negative. They seek to find how it can be demolished, talk of its "Jewish origin," its formalism, its valuelessness. They never seem to appreciate what it may be, and what it waits to do for God's church. They do not seem to grasp the idea involved in it of something higher than physical rest, or forms of worship; that this day comes to us bringing God, telling of his love, filling us with his presence, and so uplifting, they do not conceive. When the widespread effort to destroy the Sabbath, through such negative criticism, shall be past, we believe a new era of criticism will arise and find in the Sabbath that which those have not who now push it aside and denounce our efforts to bring it again, with its life-giving power, to the attention of the people of God. It may seem a long while that we must wait; but we have faith that such upbuilding criticism will yet come, and that in that better day the whole church of Christ, honestly seeking to know the deeper purposes of the institutions which the Father has given to his people, and to know and do his will, will learn to know the value, the uplifting spiritual mission and the rich fulfillment of the promises of God in Sabbath-keeping, as they have not hitherto known them. It is worth something to be permitted to labor, adding a little to the current of thought and purpose which shall bring this better time, by-and-by.

At the opening of the century there were four families of Baptists: the Regular, Free-Will, Seventh-day and Sixth Principle. That number has been considerably more than doubled during the century. The proportionate increase of divisions in connection with other denominations has been quite as great as among the Baptists. Of the increase some have been imported, while a large number are new growths on American soil. Among these are six families of Adventists, originating from the preaching of Wm. Miller about 1833-40; also several Methodist families, resulting from the preaching of Jacob Albright and others. The United Brethren are also a product of this century, in the German Reformed church. The "Christians" belong also to this century, and are the product of three movements, among the Methodists of Virginia, Baptists of Vermont and Presbyterians of Kentucky. These movements started about 1810. The Disciples originated from revival work in Kentucky and Tennessee, in the early part of the century. The movement resulting in the Mormon, or "Latter-day Saints," church is a product of the century, beginning in Western New York. Christian Science is just now having a rapid growth; beginning with Mrs. Eddy, in 1866, its adherents now claim 500,000 members. It is too ephemeral to be ranked as a permanent factor in the religious life of the country. In the matter of new sects, the last century made a high record.

MEN often repeat the truth that thorns are a blessing to wandering feet. It is easier to repeat this than to recognize it in our own lives; but no truth is greater, and the result of recognizing this truth in our experiences brings richest results. It is a sad mistake to feel that punishment on the part of God is the result of anger or unkindness. He borders the pathway of righteousness with thorns, for our good. He places high battlements upon either side of the bridges upon which we cross life's temptations and trials, lest our wandering feet, stepping aside, should meet destruction. There is as much love in law as anywhere else. Law and love are one, and love is the most imperative law in the universe. Remember this, and if your feet are torn with thorns, turn quickly back to the path where thorns are not, assured that divine love will heal the wounds, and that the same divine and tender love will sharpen the thorns if you turn aside again.

NEARLY every day at table something comes up in conversation suggesting God's relation to natural things. We hope our readers have reached the point where the old distinction between God and nature no longer exists in their thinking. What we call nature, and what men have sometimes taught as antagonistic to God, is only another form of God's working. Natural law is God's idea organized to do a given work. There can be no distinction between God's working thus and his working in ways we call supernatural. In the better sense there is nothing supernatural. There is much which, to us, seems above natural—supra-natural—but there is nothing contradictory nor antagonistic. Write down in your thought and let it be a comfort to you, that God, working in things we call material and natural, is as definitely the Father of love as he is the God of power. Cease to separate, and especially cease to antagonize, God in nature, or in revelation. Repeat the definition we have given—Natural law is God's thought organized to do his will.

BIBLICAL CRITICISM.

It is to be hoped that the opening of the present century will measure the close of that period of criticism in matters Biblical and theological, which for fifteen or twenty years has been mainly destructive. Most critics think that the ability to tear down, or disintegrate is real criticism. On the contrary, there is no good or permanent work which is not creative. An iconoclast may make ruins; only a creator can build. Constructive criticism, in the interpretation of the Bible and in the various fields of theological thought, has for its ends the upbuilding of human faith, and of human life in righteousness. This is real criticism, to learn what the Word of God teaches; not that men may be wise in theories, but uplifted, enriched and purified in life. Only that is real criticism. It will be one of the richest results in this new century, if leaders of thought shall cease all criticism which aims only to tear down what has been. God tears down, but so gradually, usually, that men are scarcely conscious that error, and that which has done its work, are removed. Truth is forever building, and its purpose is to do this with such strength and power that men will scarcely know when the old error and weakness give way to the new strength. In that change, by natural law which we call petrification, a bit of decayed wood is removed,

and instantly the space is filled with elements that make up precious stone; until at last there becomes a beautiful and enduring formation of stone, awaiting the coming of the lapidary. There has been no disruption, only a scarcely perceptible metamorphosis; but that which was once perishable wood has become enduring gems. Be critical when you are not studying the Word of God. Be sharply critical in the study of your own life; but let it be for upbuilding, always. As negative goodness is almost valueless, so negative criticism, which only destroys that which has been, is unworthy a devout child of God, and doubly unworthy a teacher of righteousness.

SEVENTH-DAY BAPTISTS AND THE PAN-AMERICAN EXPOSITION.

A paper lies before us headed: "For the Closing of the Gates of the Pan-American Exposition on Sunday." It is issued by the American Sabbath Union, 203 Broadway, New York. The copy at hand was sent to the Seventh-day Baptist C. E. Society of Plainfield, N. J., through the Sabbath Observance Department of the W. C. T. U. of the State of New Jersey, with the request that that Society join in the following petition:

WHEREAS, The American Sabbath is the bulwark of American liberties and of American Institutions; and,

WHEREAS, Liberty from the demands of toil one day in seven is the inalienable right of every man; and,

WHEREAS, The opening of the gates of the Pan-American Exposition at Buffalo, on Sunday, will be in direct opposition to the religious convictions, and expressed desire of the large majority of the Christian people, not only of the Empire State, but of this Nation.

We the citizens of the state of do most earnestly PETITION the President and the members of the Board of Directors of the Pan-American Exposition not to open the gates of said Exposition on Sunday, and PROTEST against yielding to any pressure that may be brought to bear, from any source, to have said gates open on the Christian Sabbath.

THE FOREGOING PETITION and Protest receives the cordial approval of church in representing a congregation of adherents to the number of Christian Endeavor in Epworth League in Baptist Union in Young Peoples' Society in Y. M. C. A. in

The reader will see that the above is intended to secure petitions by proxy in such a way as to make it appear that thousands of people favor a movement which would gain comparatively few personal signatures. It is akin to the method pursued by those who advocated the closing of the World's Fair at Chicago on Sunday, and counted the signature of Cardinal Gibbons as standing for several million Catholics. But the important point for Seventh-day Baptists to consider is, that to join in such a Petition and Protest is illogical and self-contradictory. We know that Sunday is not the Sabbath. If it is right to open the Pan-American exposition on any day, it is right to do so on Sunday. To admit that it ought to be closed is to admit the claim that Sunday has sacredness above other days. Such an admission is disloyal to the Sabbath. This logic is short, sharp, and decisive.

If it be claimed that we ought to petition thus, out of regard for the opinions of the majority, that claim denies our fundamental position. We profess to stand for the truth without regard to majorities. To join with the majority because the greater number desires it, is radical error. There would never have been a Christian church, on that policy. There will be no Seventh-day Baptists, when we adopt such a position.

If it be urged, as it often is, that we ought

to do this in the interest of good morals, we believe that the opposite is true. Buffalo will be filled with people on Sunday. Those who are conscientious will not go to the Exposition. But the masses are not conscientious. If the Exposition is closed on Sunday, every pleasure resort in Buffalo and along the Niagara River to the Falls will be crowded. If the W. C. T. U. and the American Sabbath Union succeed in closing the Exposition on Sunday, the saloons and other places of evil may well thank the advocates of temperance for increased patronage. The RECORDER does not assume to dictate to the managers what they shall do in the premises, but we are emphatic in the opinion that Seventh-day Baptist Christian Endeavor Societies ought not to "petition and protest," according to the wishes of the American Sabbath Union and W. C. T. U. And this all the more when it is remembered that because we refused to join in a similar movement in connection with the World's Fair at Chicago, the United Society of Christian Endeavor, with a narrowness quite unworthy the name of religious liberty or even of tolerance, refused us recognition in the National Councils, a refusal which stands to this day.

There may be no need that we write this, but there may be those who have not thought the matter through, who might fall into a trap which has been set for Seventh-day Baptist feet, many times within a century past.

THE LANGUAGE OF APES.

Our readers will remember that Mr. R. L. Garner started for tropical Africa, a few years ago, to study the language of the higher anthropoids in their native land. Most people laughed at him as a "cracked-brained visionary," and declared that these animals could not have any language. Such critics seem to forget that many animals and birds below the status of anthropoids have a language, and communicate with each other by means of sound far more than we are wont to think.

It is now stated that Mr. Garner's investigation, conducted in the jungles of Africa, has resulted in establishing several important facts, abundantly confirming his theories. He has ascertained, for example, that different species of apes have differing languages, and when specimens of these different classes were caged together they could not speak each other's language. However, in time they could understand each other so as to make their wants known. In the case of a "Capuchin monkey," Mr. Garner was able to distinguish words representing food, drink, danger, affection, hatred, and expressions like "come to me," or, "go away." He claims that the speech of the monkeys and the human speech resemble each other in essential points. The speech-sounds of the monkeys are voluntary. They articulate to their companions with the evident expectation of being understood. After uttering these sounds the speaker waits for an answer, just as a human being would, and if no reply is forthcoming, the same sound is repeated. The speaker gives definite attention to the listener, directing his eyes that way, pausing for a reply, etc., etc., just as would be the case in human conversation. The monkeys do not habitually utter these language sounds when they are alone. When the same sounds are pro-

duced by the human voice or by a phonograph, they fully comprehend, without the aid of signs or gestures, and it is manifest that they "interpret the same sound in the same way at all times." The organs of speech are manipulated in much the same way as the human organs are, and the higher forms of these animals have a different type of speech from the lower.

Many other facts are given for which we have not room; but enough has been gained to overthrow the idea which has been based upon ignorance, that there is no intelligent communication by sound-language between these higher orders of the animal creation. The same thing is true of our domestic animals, many of which answer the human voice with distinct sounds of recognition, welcome, and personal want.

KANSAS LETTER.

The eyes of the world were turned upon Kansas in the early days of the "border ruffian warfare," when hoodlums and bummers were run into Kansas from Missouri and Arkansas with a view of making it slave territory. Frequently since those exciting days has this beautiful state attracted the gaze of the onlooker.

Kansas people are liberty-loving, with a high sense of morals, as her Constitution and laws bear witness. They are independent and original in thought and method, in a marked degree, as her politics plainly indicate. They are not afraid of new measures because they are new, and not inclined to be bound by old customs because they are old. They do not think the ideal is yet reached in government, even in Kansas, but with "excelsior" as their motto are pressing onward and upward to greater heights of civilization and human development.

Since Rev. C. M. Sheldon of Topeka sent a thrill of quickened conscience around the world by his famous book, "In His Steps," nothing has taken place that has attracted the public attention and comment equal to that of the crusade of an old lady with her hatchet as she has been waging war against "joints" in some Kansas cities. Her work in this line began in Wichita, but has spread into many other localities and is taken up by many other people; it has even reached our State Capitol. She does not claim to be a Joan of Arc nor a martyr. She is just motherly old Mrs. Nation who sends over a cup of jelly or a plate of dainties of her own making to the sick, or gets up in the middle of the night to aid in caring for a sufferer. She would divide her last loaf or the last pound of coal with the poverty-pinched family down in the alley. She is full of good impulses and tries to live out the teachings of the Bible as she understands them. She was born in Kentucky fifty-four years ago. She has gray eyes and does not excite sympathy by her frail appearance, for she is tall and weighs about 225 pounds. She is a plain old Scotch-Irish woman, yet is causing the world to be making eyes at us. She thinks the liquor traffic is the dominant evil, and who of us will dispute the claim? She has felt the blighting touch of the rum fiend, for her first husband died of delirium tremens. Time has not removed its pain nor dulled the keen edge of her sorrow. She has taken her sorrows to the Lord in prayer and she thinks he has shown her the way to meet the liquor monster.

A howling mob of two thousand excited people at her heels does not dampen her courage nor cause her to fear. All the terms in the vocabulary, of derision and abuse, have been heaped upon her; she has been chased eight blocks and attacked by hoodlums with clubs; she has climbed the outer stairs of a newspaper office and, as calmly as at a Church Sewing Society, addressed an excited throng of people, telling them of her plans and purposes. She does not appear to have the first desire to secure notoriety for notoriety's sake, but is a kindly voiced old lady who believes she is rendering a service to her generation. Many newspapers have said harsh things about her. We may call her "daft." We may or may not approve of her methods. Some try to intimidate her. Some ridicule her work, but in person she is a true friend to the suffering and to the cause of right.

John Brown attempted to liberate the slaves against the then existing laws, and we sing "And his soul goes marching on," and call him a hero. Mrs. Nation is trying to drive out the already outlawed joint keepers. By the laws of Kansas, saloon "goods" and saloon fixtures are not recognized as property, and she cannot justly be arrested for using her hatchet on them, as she has repeatedly done. She has set in motion a tide of influence that has aroused much righteous indignation among the best people against violators of the law. It has set all to thinking, filling evil doers with fear and dread. It is catching, like the measles. In a certain little Kansas city, a few days since, about three hundred of its best citizens started out to raid a disreputable place. Before they had gone far their numbers were increased to more than one thousand. They had their own way, and now they have a clean town. Last Sunday afternoon many of the best citizens of Topeka had a temperance meeting at which they passed resolutions demanding the closing of all joints in the city by noon on the next day, and their removal from town by noon on Friday of the same week, or they would not be responsible for results.

The fight in Kansas for enforcement is not simply against the rum element of this state, but the whole rum power of the United States is behind the joints of the state trying to break down the prohibition laws and to "wear out the saints." Money comes into the state from every quarter, and when a jointist is arrested and fined he is not obliged to pay the fine out of his own money. Kansas City, just over the line in Missouri, is a filthy channel through which much that is loathsome and vile flows over into Kansas.

After prohibition was secured nearly a quarter of a century ago, many of the good people believed the war against rum was over, and accordingly went to sleep on the temperance question as though the laws would enforce themselves. "While they slumbered and slept" an enemy came "and sowed tares in the field." Here and there, in the most unclean places, the joints were planted. Gradually, almost imperceptibly, they thus secured a footing. Thus, under the sleepy indifference of so many of the people, and by the encouragement and financial aid of the rum element from outside, and by the "winking" at the violation of law by some of the officials, the joints, in some localities, have made a thrifty growth, like Canada thistles.

in the back lot on some of the Down East farms.

Possibly forbearance has ceased to be a virtue under such conditions. Brokenhearted wives have been to the executive officials of some of the cities and asked them to do what they were sworn to do when they took their oath of office, by executing the laws, and received no satisfaction. We have Constitutional and statutory prohibition. We think we will be fully awake, for a time at least, as a result of this crusade, all coming about by one usually quiet old lady.

GEO. W. HILLS.

CONSECRATION SERVICE.

A consecration service was held in the Seventh-day Baptist church at Plainfield, N. J., Feb. 16, 1901, in view of the departure of Mr. Jacob Bakker for work on the Industrial Mission field in British Central Africa, under the auspices of the Sabbath Evangelizing and Industrial Association.

After pleasant opening services, which included appropriate music by the church choir, and a solo by Alfred Prentice, of New York City, the principal features of the service came in the following order:

A word for world-wide missions, Rev. L. E. Livermore, pastor New Market Seventh-day Baptist church.

A word from the Seventh-day Baptist Missionary Society, Rev. O. U. Whitford, D. D., Corresponding Secretary.

A word from the American Sabbath Tract Society, Rev. A. H. Lewis, D. D., Corresponding Secretary.

A word from Plainfield Seventh-day Baptist Christian Endeavor Society, Miss Ida L. Spicer, President.

A word from the Plainfield Seventh-day Baptist Sabbath school, Henry M. Maxson, Assistant Superintendent.

A word from the Plainfield Seventh-day Baptist church, Rev. Arthur E. Main, D. D., pastor.

Consecrating Prayer, Pastor Main.

A word from the Sabbath Evangelizing and Industrial Association, David E. Titworth, President.

Response by Mr. Jacob Bakker.

Hymn—God be with you!

Prayer and Benediction, Dr. A. H. Lewis.

The substance of the remarks of those who took part in the program is given below.

Mr. Livermore said:

If this were a political meeting, discussing the question of expansion as related to the privileges and duty of our Government, there would be a great variety of opinions, perhaps each one well founded. In the question with which we have to deal to-day, there is no such variety of opinion. There should be no variety of opinion on the question of expansion on the part of the Christian Church, and the question of world-wide missions is not a question about which there is any doubt, but one which is settled by the everlasting Word of God: "Go ye forth into all the world, and preach the gospel to every creature." This was the great commission given by our Master. This is the commission with which we go forth, and for which we are organized as churches, and for which we stand as individual Christians.

Three things are necessary in order that this commission may be carried out:

First, the need of such work.

Second, the desire on the part of the disciples to carry on that work; and

Third, the command of the Master to go into all the world.

All of these conditions are acknowledged by the discipleship. There is no person who is not called upon in some measure to carry out this injunction. If not in person, by substitute; and if not by means, by prayer and sympathy.

There are three conditions, perhaps, which we might mention that are necessary to the highest development of this question.

First, the opportunity for doing good which God has given us.

Second, the tact and daring necessary to seize the opportunity when presented; and

Third, the force and persistency in crowding that op-

portunity to the utmost of its possible achievement. All of these conditions have come to this Association.

Thank God that the people who took this matter up have the required daring, as well as the necessary courage; and we believe, therefore, that they have the force and daring of a consecrated people to carry it on. May God's blessing rest upon it.

Secretary Whitford said:

It is an honor and a pleasure for the Missionary Society to be represented in this consecration service to-day. We are interested in the Industrial Mission in British Central Africa and desire for it its abundant success. We are interested in the going of Bro. Bakker to that field, and though he does not go under the auspices and direction of our Board, we believe that the time will come when all of our missionary efforts will be under the direction and management of one organization and one Board. Wonderful progress has been made in world-wide evangelization in the century just past. In the century on which we have just entered greater progress and greater results will be achieved. Some of us here to-day will see some of it, but the young people will see the greater glory of it and be active agents in it. Providence has opened wide doors for us in Africa for the gospel and the law. It is our privilege and duty to enter them. To meet these demands which come to us, two conditions are needed. First, the broad Christ-like missionary spirit pervading all of our people. That spirit is as broad and deep as is the atoning love and sacrifice of our Saviour who gave himself for all men. It is as broad as is the Great Commission, "Go ye into all the world and preach the gospel to every creature." There is danger in narrowing that spirit down to the home field. Grace knows no home, no foreign fields; the world is the gospel field.

Second, We need spiritual life, consecration, devotion. We are emphasizing perhaps too much, men, money, methods. We should emphasize more the infilling, indwelling power of the Holy Spirit. If we shall become a spirit-filled people, what can we not do? We must empty ourselves of self, and worldliness, and be filled by the Holy Spirit. It is a source of rejoicing to see how our young people are becoming interested in mission work, how they are coming into consecrated thought and action. There was a time when it was difficult to find a young man or woman among us that would go to a mission field. Now when Dark Africa wants a worker, a Jacob Bakker and other young men are ready to say, "Here am I, send me." Now a Miss Fisher says, "Here am I, send me into the Southwestern field, without pay," and other young women are ready to go to similar fields. There are young men willing to go to the Gold Coast, but a different preparation is required for that field than the one to which Bro. Bakker is going. Bro. Bakker, as a representative of the Missionary Society, I give you my hand, and say God speed in you the work. You shall have our prayers, our support. May God protect you and keep you and give you great success. May you so teach and live Christ before the dark Africans that they shall accept the Jesus religion, come to know the saving love and power of Christ, and may you have many souls as gems in your crown of rejoicing. God bless you, my brother.

Secretary Lewis said:

History is a unit. All events are cause and effect, in turn. Years and generations are links in the endless chain of human history. The direct connection of the American Sabbath Tract Society with this service begins with Nathan Wardner, a missionary of the Society in Scotland a quarter of a century ago. He sent our Sabbath literature to Holland. The Seventh-day Baptist churches there are the result. Jacob Bakker's father is pastor of one of those churches. So Nathan Wardner, now in heaven, and Jacob Bakker going to Africa, clasp hands through the American Sabbath Tract Society, and the Sabbath Evangelizing and Industrial Association. A second link is less remote. Joseph Booth came to this church to present the claims of Baptist Missions in Africa. Pastor Main invited the Secretary of the American Sabbath Tract Society to lunch with Mr. Booth at the parsonage; Mr. Booth, the pastor and the Secretary talked of the Sabbath. On going away, Mr. Booth was supplied with publications from the Society's rooms. A few weeks later he accepted the Sabbath. You know the rest. So two direct links hold the American Sabbath Tract Society to the work in Africa. This chain goes back to 1819 when the beginnings of the Society were evolved at Schenectady by the Stillman family. One more link remains, which we trust Bro. Booth and Bro. Bakker may live to add: *i. e.* the translation of some or all of the publications of the Society into the native language of our brethren in

Africa. We pray that the work may grow until our children's children, in the noontide of this new century, will welcome hundreds of Sabbath-keeping churches in that far away land where teachable tribes await the truth of a Sabbath-keeping gospel of peace. For such work the Society bids you "God-speed."

Miss Spicer said:

Our Christian Endeavor Society feels honored in that one of its members has been called to carry the gospel message to Africa. Jacob Bakker has been one of our most faithful workers. In our meetings his earnest prayers have been a source of inspiration to us, and in any work we could always depend on him. He is now Vice-President.

For our Anniversary, four years ago, he wrote a paper from which I will quote as follows: "Let us briefly notice some of the reasons why we should give our endeavors for Christ while we are young: 1. Because he wants us to, and we should consider it a privilege and honor to serve him. 2. Because he has done so much for us; he gave himself for us while we were yet sinners, and it would be very ungrateful if we did not harken to his voice. 3. Because we can do so much in bringing others to Christ. But we are not asked to do it in our own strength, for then we surely would fail; but we are commanded to look to him who is our Leader." We can see in these words the reason why he was ready to answer, "Here am I, send me," when God's call came.

He goes in the strength of young manhood. The young people of our denomination will take a deep interest and give him their hearty support in his work. But in our Society, especially, it should awaken a greater zeal for the spread of Christ's kingdom.

As a Society we can assure our Brother Jacob that we will pray that God will tenderly watch over him, and abundantly bless him in his work. If the way seems dark, may he be comforted with Christ's promise, "Lo, I am with you always."

Prof. Maxson said:

It has been the good fortune of this church to say the final word of good cheer, to give the final grasp of the hand to nearly all of our foreign missionaries. In our farewell to-day we stand in a different attitude. This missionary is a member of our own school; he is a part of us; in a certain sense he is our special representative. As he goes from us to undertake this special work in God's vineyard, he takes with him the strength that his years of life in our school have given him and if, by reason of any neglect or failure on our part, that strength is less than it might be, how great a responsibility rests upon us. My own sense of responsibility as teacher of my weekly class in the Sabbath-school has this day put upon it an emphasis it has never received before. As I search my heart with the question how far my teaching has strengthened this pupil of mine for the special demands that will be made upon his spiritual power, I can only pray the Father, in humility of soul, that he will overlook my short-comings in the past and give me added strength for the years that remain to me. This member of our school is our investment in the African mission, and in consequence the work in that far-away land will hereafter have an interest for us of unusual depth and strength.

I assure you, Bro. Bakker, that our thoughts of that mission field will always cluster about your familiar face as the center, and that there will daily rise to the throne of God, from many of our hearts, earnest prayers that in his loving mercy he will guide, protect and keep you and give you unmeasured success in the work of his kingdom.

Doctor Main said:

We call this a consecration service; but we do not mean by that a priestly service. We are here to recognize, in an orderly, grateful, and reverent manner, an experience which, it is believed, has already taken place in the mind and heart of our brother, under the guidance of the Holy Spirit and the leading of divine providence.

My first word from the church to you, my brother, is an expression of our appreciation of your Christian integrity. We believe you to be a disciple of Jesus Christ our Lord.

My second word is that we are mindful of your loyalty to the church. With painstaking fidelity you have made yourself a part of its life and work.

My third word is in recognition of the courage it required for you to leave your Netherland home and kindred and come to America, and here work out the ideals and ambitions of your young manhood.

My fourth word is that we believe in the courage that, at duty's call, makes you leave the land and friends of

your adoption, with unnumbered privileges, and plunge into the darkness and difficulties of an African mission field.

My next word is that we are grateful for this new tie that will bind us stronger still to the great cause of missions, to a mighty continent, and to a field worked by our own people in British Central Africa.

My last word is that by the church's vote this morning we pay you highest honor. First, we say to the people among and for whom you may labor that we hold in esteem our fellowship with you in Christ and in his church. Secondly, we bid you go forth in our name and in the name of our Lord, to teach the truths of our holy religion and to win men to the Saviour of mankind.

The consecrating prayer was offered by Dr. Main, pastor of the Plainfield church; the former pastor, A. H. Lewis, uniting with him in the laying on of hands.

Mr. Titworth :

He referred to the interest he had felt in the young machinist who had given up fond hopes and bright prospects of mechanical and financial success for service on the mission field. He said in part: The crystallizing of your thought of dissatisfaction with purely material advancement and success into the nobler purpose to follow the Master whom you love in a life of self-denying service for those on whom the light has not yet shone, was your real consecration, my dear brother. This service is but the expression of interest and fellowship on the part of those represented, and its sacred memories will weave about you a panoply of sympathy and prayer which shall encourage you in times of trial and hearten you to renewed effort. The Association which I represent has called you to high and hard service; to a life of trial, difficulty and possible danger, but we bid you go forth with full confidence in you, and assuring you of material and moral support.

"You may meet those who question your right to work in this field; for such occasions we hand you your commission from the Great Captain: Matt. 28: 19, 20. For times when fears assail we give you the word given to Joshua: Josh. 1: 9. When beset with perplexities, read James 1: 5. When patience is sorely needed refer to Romans 15: 5. We shall follow you with our affectionate interest and our prayers, and we bid you God-speed. We bid you bear to those on the field messages of cheer and comfort; Num. 6: 24-26.

Mr. Bakker's response was as follows:

My Dear Friends:—Undoubtedly there are quite a number here who have asked the question in their minds: "How did Jacob come to offer himself to go to Africa?" Before I say anything else, perhaps it will be best to answer this. Ever since I became a Christian, I have felt a great desire to do something for the Master, who has done so much for me. Well do I remember the Sabbath-day when Mr. Booth first came to our church to speak to us. I remember everything almost as clearly as if he spoke only yesterday. I was all attention, and it seemed as if a voice whispered in my ear, "Don't you see the great need there? Can you stand it to know that souls are there who are so willing and anxious to receive the glad tidings, and who are in darkness because you for one are staying at home?" And at the same time our Christian Endeavor pledge came to me: "Trusting in the Lord Jesus Christ for strength, I promise him that I will strive to do whatever he would like to have me do." So after weeks of careful and prayerful consideration, I offered myself to the work, little thinking that I would be asked to go. But I felt greatly relieved at the thought of having done my duty by doing so.

I have been looking forward to this day and occasion for quite some time, and I am sure that after such impressive services as we have just had, time will not remove the impressions received at such important and solemn services.

As has already been said, this is a great turning-point in my life, (and I earnestly hope it may be in some of yours who are present). The nearer I get to Africa, the greater the work seems to be, and consequently I feel my weakness and littleness for such a great responsibility. I feel very much like Solomon did when he became king over Israel, when only a young man. If there is one thing above all others I desire and would ask of God, it is wisdom. Wisdom to speak when it is necessary, and wisdom to keep silent when that is the right thing to do.

I sincerely trust you will be very patient with me and not expect too much. We all make mistakes, and undoubtedly I shall. But it has been my aim in life to learn by them and to avoid them the next time. I feel confident and know that you will daily remember me

in your prayers, and I can assure you that I shall not forget you.

When I stop to think of what I am going to leave, I am overwhelmed at the thought of the many privileges I have enjoyed here and which I shall miss there. And yet I am glad that the best Friend of all is going with me to be my daily Companion. The thought of Jesus being my daily Guide and Helper seems to clear all difficulties away.

I feel sure it is God's work, and that he wants me to do it; and because I feel that way, I am glad that I am going. But wherever we may be to work for him, you at home here and I in Africa, may we all have the full assurance that we are working for the same purpose.

There may be some of my friends here whom it would be impossible for me to see and say "good bye" to individually on account of lack of time. So I will do it right here and now while I have the opportunity. May God keep you all in his great wisdom, love and power, and may we all be gathered in the home above, when our life-work is ended.

There was no service in the church at New Market, and almost the entire congregation from that place was present. A number were present from New York City, but George B. Shaw, pastor, was detained by illness. The entire service was deeply interesting, and marked with deep feeling and spiritual fervor. The growing interest in our work in Africa brings such loads of responsibility and such worlds of opportunity, that all the people must seek new grace and devotion if this last of our out-reaching work is done as God would have it.

SANITARY EXHIBITS AT THE PAN-AMERICAN EXPOSITION.

Public sentiment in regard to public baths and hygienic and sanitary improvements in the many different branches will be exemplified in the division of Hygiene and Sanitation at the Pan-American Exposition. American cities are adopting improved methods and spending money lavishly to construct the very best buildings and install the best appointments in these respects.

Dr. J. S. Otto, assistant to Dr. Selim H. Peabody, at the Exposition, is making elaborate arrangements for the proper display of methods employed by this newer system. Something entirely new in different departments of this important branch of scientific health and cleanliness may be expected.

Public baths in city parks are a departure which will be new to many Pan-American visitors. The question of utilizing the expensive public park systems to the best advantage has often been a question of serious import with civic officials. The question of room for building public baths is often a serious problem. This has been met in one instance in New York City by building the baths below the general surface of the ground. Artificial light and ventilation are admitted from between the trees and shrubbery in this below-ground system, thereby using the same ground for both park and building purposes, an instance of eating your cake and keeping it too. This may not be necessary in our smaller and less crowded cities, but it is an instance of showing what may be done when people realize the necessity.

A visit to this department of the Exposition will be not only interesting but valuable in gaining ideas that will add to future health and comfort.

The statement is often made that the people who are benefited above all others are slow to appreciate their advantages. The following quotation from the report of the Public Baths and Public Comfort Station is a fitting answer to this fallacy: "Shure oi

doin't want to live in thim big buildings any moure. Foiten above yez, swarin below yez, dhrinkin' all 'round yez, and oi juist come here an' got this bit of a shanty, an' thank God its me owun now. It don't look much outside, but it kapes out the cauld an' the rain and I've a tub where oi ken wash mesilf whin oi want to."

Other branches of modern sanitation are receiving careful attention. Such unsavory propositions as garbage collection, together with the proper disposition of the constantly accumulating waste from cities and villages, is being considered by boards of health and scientific investigations. The latest improvements in many branches of this important subject will be illustrated in a careful, comprehensive manner, in this section of the Pan-American Exposition.

MORE ABOUT OUR ANCESTORS.

STEVENS INSTITUTE OF TECHNOLOGY, HOBOKEN, N. J., Feb. 17, 1901.

To the Editor of the SABBATH RECORDER:

Dear Sir:—In a recent issue of the SABBATH RECORDER appeared an article entitled, "Our Ancestors," which gave the names of parties entering into an agreement regarding the partition of lands at Westerly, R. I., March 22, 1661. The list as given in that article above quoted is incomplete—giving only 52 signers, whereas the number was 76, as follows:

- | | |
|------------------------|----------------------|
| Hugh Mosher, | William Vaughn, |
| John Fairfield, | James Longbottom, |
| John Green, | Jeremy Willis, |
| John Coggeshall, | Edward Smith, |
| John Crandall, | James Rogers, |
| James Barker, | William Slade, |
| Henry Timberlake, | Ed. Greenman, |
| Ed. Richmond, | Edward Larkin, |
| William Weeden, | John Maxson, |
| Joseph Clarke, | Pardon Tillinghast, |
| John Nixon, | Anthony Ravenscroft, |
| James Babcock, Sen., | John Room, |
| William Codman, | Wilman Dyre, Sen., |
| George Bliss, | John Richmond, |
| James Sands, | John Tyler, |
| John Lewis, | Hugh Parsons, |
| Shubal Painter, | John Cranstone, |
| Caleb Carr, | Joseph Torry, |
| Robert Carr, | Tobias Saunders, |
| Henry Bassett, | William Gingill, |
| Obadiah Holmes, | Jireh Bull, |
| William Holmes, | Richard Dunn, |
| John Jones, | Thomas Waterman, |
| Mathew Boomer, | John Spencer, |
| Nicholas Cotterall, | Samuel Dyre, |
| Thomas Brownell, | Robert Hazard, |
| Gideon Freeborn, | Henry Perry, |
| Francis Broiton, | William Foster, |
| John Havens, | Jeffrey Champlin, |
| Richard Morris, | John Tripp, |
| Lawrence Turner, | Robert Burdick, |
| Emanuel Wooley, | John Macoone, |
| Andrew Langworthy, | Phillip Sherman, |
| Thomas _____, | William Haven, |
| Thomas Manchester, | John Anthon, |
| Samuel Santord, | Christopher Almy, |
| Mahershallahabuz Dyre, | John Cowdal, |
| John Albro, | Ichabod Potter. |

Names in italics are those omitted in the list given by E. R. Potter in "Early History of Narragansett." (1835).

I have a copy of this agreement which comprises 12 articles, and is in the nature of a federation of interests in the land purchased from Soso, a chief of the Narragansets, by William Vaughn, Robert Stanton, John Fairfield, Hugh Mosher, and James Longbottom (all of Newport, R. I.) June 29, 1660. This property was transferred the following year by deed to the "Proprietors of Westerly," the list of which is given above.

THOMAS B. STILLMAN.

Missions.

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

THE meetings with the Middle Island church, W. Va., are still going on. Twenty young people have professed Christ, and seven backsliders have returned to the love and service of Jesus. Twelve have been added to the active force of the Y. P. S. C. E. Difficulties have been settled and harmony and brotherly love are prevailing. Evangelist Burdick when through at Middle Island goes to Lick Run.

On Sabbath, Feb. 9, five were added to the church at Cartwright, Wis., two by letter and three on confession of faith. On the evening after the Sabbath a church meeting was held, and two persons were chosen for deacon. On Monday night, Feb. 11, the ordination services were held, conducted by Pastor J. H. Hurley, of Dodge Center, Minn., assisted by Mrs. M. G. Townsend, who is holding a series of meetings there. The church has decided to call a pastor and are now on a hunt for one. If their church can settle a good earnest pastor over it, there is no doubt it will be the leading church in the growing village. May they find such a pastor.

THE consecration service held in the Plainfield church, N. J., Sabbath, Feb. 16, for the setting apart of Bro. Jacob Bakker as a missionary to the Industrial Mission in British Central Africa, under the management of the Sabbath Evangelizing and Industrial Association, was soul-uplifting and very impressive. The congregation was large, the Piscataway and Plainfield churches meeting together and joining in the service. The services consisted of the preliminary church service followed by six short addresses, and the consecrating prayer by Pastor A. E. Main, which was very comprehensive and deeply impressive. After the prayer was the address of the President of the Association and the response of Bro. Bakker. As the substance of the addresses and response will be published in this issue of the RECORDER, we will not speak of them. Bro. Jacob Bakker is the son of the Rev. F. J. Bakker, pastor of our church in Rotterdam, Holland. This young man was a machinist in the Potter Printing Press works, an earnest, active and beloved member of the Plainfield church and the Christian Endeavor Society. He felt that the Lord had called him into his service to do some mission work. We believe the Sabbath Evangelizing and Industrial Association has found the right man for the place, and that Bro. Joseph Booth will find him to be a strong right-hand man to assist him in the work of the mission. He goes out with the prayers, hearty support and loving benediction of the Plainfield church and of our people. The consecration service left an impression and influence of spiritual inspiration and power upon the congregation that will live forever.

CHRISTIAN SYMPATHY.

Human hearts crave sympathy. Christian sympathy is the very essence of genuine religion. It is the finest fruit of noble character. It is the faculty of entering into human conditions, so that all men's burdens become our own. The essence of the life and teachings of Christ is condensed in the word "sympathy." He who sympathizes with another so far becomes one with him. You never

know what the poor have to suffer until you have been where they are. Real sympathy, however, assumes wherever practicable a tangible form. "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" It is said in a certain story: A beggar asked for alms. He who was thus approached felt for money, and finding none, said: "Brother, I have none." "But you said 'Brother,'" answered the beggar, "and that was an alms." There is something of more intrinsic value than money, and that is a sense of sympathy, a feeling of brotherhood. He who doles out money may be only passing on what was given to him and what he no longer requires, but he who offers sympathy offers a part of himself. The power of Jesus was manifested in his warm sympathy for human want and suffering. Here is where Christian people fail more than at any other point.—*Christian Uplook.*

DR. MACARTHUR ON CHINA.

The Rev. Dr. Robert S. MacArthur preached recently in the Calvary Baptist church on the subject, "The New China," his sermon being the seventh of a series on the "Ethnic Masters and the Divine Master." The sermon was the last of his discourses on China. He said in part:

"China is becoming modern; anti-foot-binding societies are growing in number and influence. China is vastly further advanced than was Japan fifty years ago. Who dare say that fifty years hence China will not be largely Occidental and dominantly Christian in religion? She is the prize for commercial ambition in America. She is in need of all forms of manufactured products that America knows how to supply. China is to be the paradise for American enterprise. Let no manufacturer and no statesman forget that China is to be one of the greatest among the great nations of the twentieth century.

"Our friend Wu Ting-Fang will find out that the missionaries are the best friends of his country; that he can best advance its interests by a sympathetic attitude toward Christianity and by refraining from unwise criticism of the officials of the American Republic. We shall soon welcome China into the great sisterhood of great, progressive, civilized, and Christian nations of the earth."

WHAT THE WORLD NEEDS.

What this old world, which seems so cheerless and unkind to the great majority, most needs is not doctrine or instruction, valuable as these are in themselves and in their proper places, but lives inspired by the Christ mind and purpose, which expend themselves in a ministry of light and help to others. The smitten, desolate and unfortunate multitude may have no ear for right teaching, but they recognize immediately the uniqueness of a life which reaches down unselfishly to their great need. This is what is meant by Christ-likeness, or being like Christ. That is what Bishop Simpson meant in his great sermon when he said that the Christian was to be a real Christ unto men.—*Zion's Herald.*

I WILL tell you what to hate. Hate hypocrisy; hate cant; hate indolence, oppression, injustice; hate Pharisaism; hate them as Christ hated them—with a deep, living, God-like hatred.—*F. W. Robinson.*

EVERY MOMENT PROPERLY USED IS A TREASUREHOUSE.

People often make the excuse for not trying to improve themselves, by reading and study, that they "cannot find time." We may not "find" time, but we can "make" time for the thing that really interests us.

If Gladstone, with the weight of an empire on his mind, thought it necessary to make time for self-improvement, always carrying a book in his pocket lest an unexpected spare moment slip from his grasp, what should we common mortals not resort to to save the precious moments?

The fact is, most people manage, somehow, to make time for the thing which lies nearest their hearts, and there are very few of us who lead such busy lives that we cannot spend, systematically, at least a few minutes, half an hour, or an hour, out of the twenty-four, for the mind's improvement.

Even half an hour a day, systematically and faithfully devoted to study, will do wonders in a few years.

Every young person should start out with a determination to invest just as much as possible in himself. This self-investment is the best one can ever make, for no panic, bankruptcy, or failure can destroy it.

Every good book you read, every line of poetry you treasure up, every conscientious visit to an art gallery or museum you make, every glimpse of beauty, art, or nature you get, will add just so much to your personal value, and will be worth more to you than silver or gold.

Gladstone said: "Believe me when I tell you that thrift of time will pay you in after life with a usury of profit beyond your most sanguine dreams, and that waste of it will make you dwindle alike in intellectual and moral stature beyond your darkest reckoning."

Scarcely anything else seems so positively wicked as waste of time. If you lose money, you may be able to restore it; if you lose friends, you may get others; but lost time can never be restored.—*C. W. Allen in Success.*

UR OF THE CHALDEES.

The site of what was, perhaps, the most ancient of cities, Ur, first home of Abraham, has long been a subject of debate. Recently many scholars have reached the conclusion that Mugheir, a spot about six miles south of the Euphrates, and nearer to Bagdad than to any other well-known modern town, is probably the long-sought site. Mugheir itself is not a town. It is a great mound of earth, rising one would guess by the photographs, two hundred feet out of the Arabian Desert. As far back as 1854 some slight excavations were made, and the inscribed cylinders there found gave the first mention, in cuneiform characters, of the King, Belshazzar. It is said that the names of the kings of Ur are almost the first names of history, for Ur was a great city of Babylon before the days of the city of that name.

An expedition has now been formed in this country to conduct extensive excavations in the great mound. The director will be Dr. Edgar Banks, a young American assyriologist of established reputation. The consent of the Turkish Government has been secured, and it is hoped that the work of Dr. Banks will throw a flood of light on the early narratives of Genesis.

E. H. L.

Woman's Work.

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

RESPECT THE BURDEN.

Great Garibaldi, through the streets one day,
Passing triumphant while admiring throngs,
With acclamations and exultant songs,
For the uncrowned, kingly man made way—
Met one poor knave 'neath heavy burden bowed,
Indifferent to the hero and the crowd.

His zealous followers would have driven aside
The sorry creature, but that good man said,
Stretching a kind hand o'er the suffering head,
"Respect the burden." Then, majestic-eyed,
He passed, and passed on, no one saying him nay;
The heavy laden also went his way.

Thou happy soul, who travellest like a king
Along the rose-strewn pathway of the lot,
Respect the burden. Thou mayest see it or not,
For one heart is to another a sealed thing.
Laughter there is that hideth sobs or moans;
Firm footsteps can leave blood prints on the stones.

Respect the burden, whatso'er it be;
Whether loud outcries vex the startled air,
Or in dumb agony of loss, Despair
Lifts her still face, so like tranquility—
Though each strained heartstring quivers, never shrinks.
"Let this cup pass from me!" then stoops and drinks.

O heavy burden! Why 'tis borne and how,
None know save those who bear, and Him whose hand
Has laid it on the shoulders, and said, "Stand,
Stand upright. Take this christ upon thy brow,
My own anointed. Sure thy load may be;
But know—beneath it thou art carrying Me."

—Dinah Muloch Craig.

THE Judson memorial church, an account of which we are privileged to have on our page to-day, was among the first, if not the first, of its kind in this country. The need of a church that should touch people every day in the week as well as on Sunday, as it presented itself to the mind and heart of the Rev. Edward Judson, is the reason for its existence.

The funds for such an enterprise? Every man, woman and child connected in any way with Baptist churches throughout the country was asked for a small gift; in the case of Sunday-school scholars, a few cents only. And so this church was built and stands a living monument to the man who performed so noble a work on the mission fields of India.

THE women of the Methodist denomination in the West have pledged themselves to raise this year \$10,000 more than they did last year. How will they do it? They will ask the officers of societies to give five cents a week, and every other member two cents a week, for this purpose. This is in addition to what they are already doing and not to withdraw support from any other work. Considering the pressing needs of our China and African Missions, and the work on the home field, is this a suggestion for us?

REPORT OF THANK OFFERINGS.

Previously reported.....	\$102 00
Mrs. W. L. Larrabee, New Market, N. J.....	1 00
" Martin Studall, Berlin, N. Y.....	2 00
Total.....	\$105 00

THE JUDSON MEMORIAL CHURCH.

BY PHEBE A. STILLMAN.

When the room in the Y. M. C. A. building, which the New York Seventh-day Baptist church occupied, became too small for the accommodation of its congregations, the pastor commenced a search to find an available room in some church in the city. He looked diligently for two years, everywhere meeting with refusal. The action of those to whom he applied said plainly, "We will in no way be abettors to the heresy which you teach." But perseverance will meet with a reward, and at last one church was found whose pastor welcomed us to its auditorium, with the remark that "All who came to the church for prayer would be gladly received."

This was the Rev. Dr. Edward Judson, pastor of the Judson Memorial church, Washington Square, N. Y.

This church is a monument to the missionary, Adoniram Judson, and the father of the present pastor. He went to Burmah early in the last century, and his consecration, courage, self-sacrifice, and devotion to his work were productive of great results, and were a great incentive to missionary enterprise. Those of us who were children in the first decade of the last half of the nineteenth century, through the reading of the biographies of Dr. Judson, the three Mrs. Judson, and other foreign missionaries of that period, considered such a missionary the highest incarnation of all goodness to which it was possible for a mortal to attain.

The Judson Memorial church has an auditorium devoted exclusively to religious worship; a Memorial Hall where Sunday-school, lectures and prayer-meetings are held, and a room used as a dispensary, school-room and gymnasium. A large apartment and boarding-house is also connected with the church. This building has seven floors, contains about one hundred and fifty rooms, and yields an annual income of \$20,000.

Religious services are held every evening of the week throughout the entire year. The church furnishes a room for a free kindergarten, under the control of the Board of Education; also a room and teacher for one of Frank Damrosch's singing classes, and physical culture is taught to several classes. Once a week a free sewing class for girls is conducted according to the Pratt Institute system. A dispensary, whose medical staff is composed both of male and female physicians, is open daily at 12 30 P. M. The patients are treated free of charge, but a nominal price of ten cents is asked for filling a prescription for those able to pay. In cases of destitute families, besides service and medicine, proper food is furnished for the patient. A flower mission supplies the sick at their homes and at the hospitals with flowers. Through the summer months a cold-water fountain, with the Croton water filtered and cooled to a proper temperature for drinking, is furnished to the thirsty. In the summer not only children, but shop-girls, invalids and aged people are sent away to the invigorating air and the beautiful mountain and river scenery of Brattleboro, Vt., where a commodious house and a park of fifty acres are placed at the disposal of the church. At Somerville, N. J., the church has a home for destitute children, which will accommodate eighty inmates. These and other charities connected with this church have produced a marked change in those whom its influences reach. If all the churches of our city would do likewise, and follow Christ in seeking the redemption of their unfortunate brethren, and have genuine Christian churches instead of aristocratic clubs, the vexed questions of rich and poor, of capital and labor, of municipal ownership, of corporations and trusts, would meet with a speedy solution. There is in our churches too much of the spirit which prompted a church member to say, when a dying Christian appealed for church membership, "We have already paupers enough in the church."

Wherever our lot may be cast, are there not opportunities for all Christians to engage in the glorious work of aiding others to lead a true life? Do we sufficiently realize the fact

that "the earth is the Lord's and the fulness thereof," and that all physical and mental endowment, and all our possessions are lent us to be used in his service? Are we sharing our plenty with the poor who are always within reach? Are we willing to give material aid or encouragement to those who are hungering and thirsting for the culture that our colleges afford? Do our combined prayers and alms, like those of Cornelius, the Roman Centurion, avail with God?

MARINER'S HARBOR, N. Y.

JESUS CHRIST AND SOCIAL PROGRESS.

Dr. Newell Dwight Hillis, in the conclusion of an article with the above title in *The Homiletic Review*, says:

Christ with majestic form hath stepped from city to city and continent to continent. Standing in the market-place, cities have put away their vices and crimes; harems have become homes; while he looks, the king hath put away his cruelty and become a father. Looking toward the legislative hall, the jurist hath softened his heart and become gentle and humane. Standing at the door of the prison and lazar-house, men have put away falsehood and squalor, and comforted those for whom Christ hath died. He hath touched marriage and it hath become a sacrament; he hath touched the book and it hath become wise; he hath touched the laws and they have become just; he hath touched art and music and they have become high and pure; he hath touched wealth and made riches splendid; he hath touched the library and lent it refinement; he hath touched eloquence and made it high and exalted; he hath touched religion and made it full of love and sympathy; he hath touched the cradle and the babe hath become God's child; he hath touched the grave and it hath become the door into life immortal. His love is universal, his truth is everlasting, and his kingdom shall have no end!

LIFE A CENTURY AGO.

One hundred years ago a man could not take a ride on a steamboat.
He could not go from Washington to New York in a few hours.
He had never seen an electric light or dreamed of an electric car.
He could not send a telegram.
He couldn't talk through the telephone, and he had never heard of the hello girl.
He could not ride a bicycle.
He could not call in stenographer and dictate a letter.
He had never received a typewritten communication.
He had never heard of the germ theory or worried over bacilli and bacteria.
He never looked pleasant before a photographer, or had his picture taken.
He never heard a phonograph talk or saw a kinetoscope turn out a prize-fight.
He never saw through a Webster's Unabridged Dictionary with the aid of a Roentgen ray.
He had never taken a ride in an elevator.
He had never imagined such a thing as a typesetting machine or typewriter.
He had never used anything but a wooden plough.
He had never seen his wife using a sewing-machine.
He had never struck a match on his trousers or anything else.
He couldn't take an anæsthetic and have his leg cut off without feeling it.
He had never purchased a 10-cent magazine which would have been regarded as a miracle of art.
He could not buy a paper for a cent and learn everything that had happened the day before all over the world.
He had never seen a mechanical reaper or a self-binding harvester.
He had never crossed an iron bridge.—*Selected.*

THE SACREDNESS OF FATHERHOOD.

BY A. H. LEWIS, D. D.

An address delivered in the chapel of the Battle Creek Sanitarium, Battle Creek, Michigan, Feb. 3, 1901, and reported by R. E. Eldred, of that city.

God is absolute life. All creating centers in him. All things exist in him, of him, from him. All force is divine force. All power is divine power. All matter is a form of divine force. God did not create the universe out of nothing. He created it out of his own forces; simply throwing these out from himself, localized and put into forms we call matter. All life is an expression of God. The highest of all honors that have come to man is the honor of being a co-creator, in a subordinate sense, with God. As God is the Father of the Universe, he has granted unto men to become, within the realm of their power, creators of life, of character, of destiny.

Fatherhood represents the most sacred gift God has given to men. For men, unlike every other form of earth-life, are so personalized, given the power of choice, left to establish a character, and with that character destiny, that once personalized in man this divine life becomes a permanent part of God's universe. You cannot rub it out. You cannot argue it away. The lives you have already lived, the destinies you have already begun to create, the influences which you have set in motion, the currents of your purposes, choices and actions which have gone out to mingle with other lives, are potent factors that must exist to all eternity. Whatever changes may come, whatever modifications, whatever sin in-breaks or righteousness exalts, the influence of every human life, the power of every human character, and the up-building and on-going of every human destiny, become fixed facts in the universe of God, from the time that existence begins.

The sacredness of fatherhood includes motherhood, parenthood as a whole, yet I desire to speak especially of fatherhood, because the greatest need exists that something should be said to men. This creative function, this greatest trust, this power to repeat ourselves and to project ourselves into the endless future, cannot be less than divine and immeasurably sacred. It is sad that at the opening of the twentieth century it is left for most men in the world yet to rise to a just appreciation of what fatherhood means. I am glad, therefore, that on this night of the blizzard (a severe storm was raging on that evening), I am met by such an audience, and that in this congregation the larger share are men and women to whom these experiences are yet to come, for only to a very few who are here has parenthood become fully a thing of the past. Reverently, as though we stood on sacred ground, with unsandalled feet and uncovered heads, let us note a few of the things that fatherhood demands.

MONAGAMOUS MARRIAGE.

The marriage of one man with one woman. When the morning stars of the infant creation sang the first wedding march, it was to glorify what God then ordained in Eden, the home. And from that hour to this, the divine plan has known no other source of life, character and destiny, than the marriage of one man with one woman. Such marriage, founded in purity, cemented in love, with obligation endless, and duty as endless as obligation, becomes the source and center of all things good, and of all destiny, so far as

human agency can reach. To seek fatherhood otherwise than in such marriage is a shame to manhood, a crime before God, and a double crime to the offspring that shall follow. I speak thus in the hope that, if it were needful, my words may blister into your memories until no thought shall ever enter your souls that parenthood may properly exist under any circumstances but those which God has ordained.

Among other demands are these:

PHYSICAL LIFE.

The father ought to be a magnificent animal. "Animal" used in the best sense of that term; used in the divine sense. Science has proven that fatherhood in all life below man demands a magnificent physical being for its starting point. For horses and cows, and even poodle dogs for foolish women to fondle, science has declared that physical perfection, through breeding, training, and developing, is the important feature of fatherhood. The life that becomes a source of new life ought to be, on its physical side, as nearly perfect as earth can give. Men, if there be no other reason than the possibility of fatherhood, why every man should be physically strong, pure, noble, magnificent—I do not know of any better term; the demands of fatherhood alone settle that question. If the man who may become the father of one or many children shall know and appreciate the grandness of the mission to which he is called in the exercise of fatherhood, then he must, for the sake of the unborn, be all that a man ought to be, physically. Every word that is heard from time to time in this room or in the parlors yonder touching health, every word that you have read concerning your physical being, its strength, its purity, proper food, proper living,—everything, and more, all combine to place my theme to-night highest on the list of themes ever important for men to consider. Notably is this true concerning nerve life. Fatherhood centers in nerve life, and that man who by low animal indulgence dares to taint his nerve life with the blistering kisses of lust, dares to degenerate his nerve life with the poison of tobacco, or intoxicating drinks, or opium, or any of that long list of things that come so near making a wreck of fatherhood, the man who dares to indulge in one of these things, in view of his possible place as father, has forgotten his place and turned aside like one who tramples on pearls.

Men, it is not argument along the line of economy that should make you determine you will not smoke, that you will not drink; that it is a sin not to keep your nerve life and brain life at the very highest in purity and power; the real question is that some day it may be yours to give to your son or daughter the stamp of an inheritance and the on-push which pure nerve-life can give—that is cause enough to make you stop on the threshold of every temptation that would debase your physical powers or your nerve forces. Perhaps in this company I need not press the argument; but looking out upon the world in general, no sadder future appears than that the average man, in our boasted Christian civilization, is a slave to one or more of these nerve-destroying influences and habits which poison the centers of existence, and the function of fatherhood. We must note with sadness that causes our voices to be hushed in silence, and our cheeks

to be wet with tears, that there is now born a generation of boys who are so tainted along the line of toxic habits by which their fathers have given them, that the fathers of the next generation, represented in these boys, will transmit a type of life that is already crowding our insane asylums, flooding our prisons and filling our jails. These boys are not responsible, in any great degree, for what they are; but to their fathers shall be written up, by and by, by the recording angel who keeps the vital statistics of heaven, the destiny that these boys have inherited.

INTELLECTUAL LIFE.

Next, this magnificent physical animal must have a more magnificent intellectual development. If I were before a group of college students, and wanted to make the most impressive argument in favor of a broad education, an education that should touch everything good, that should conceive of the development of intellectual power as next to the highest of all duties, I would make the plea on the ground, not of a diploma, not of a high standing in school, not of successful pursuits after school, but in the view of fatherhood, alone. Every man passes on to his child that which he is. If he has an intellect half developed, low in its choices, imperfect in its powers, unskilled and unthoughtful, the child born to him will be of like character. We say of horses, "blood will tell." The same thing is true of men. If you look at the strong, brainy, vigorous, successful, executive men and women in this world, they are those born to the purple of a rich inheritance along the line of the intellect. It is as impossible to find low intellect and narrow conceptions in the child of such an one as Daniel Webster, on the intellectual side, as to expect darkness when the sun shall rise to-morrow morning. So, without extending remarks, I plead that on the line of intellectual development, men and women owe it to parenthood that they shall do the most and the best, with the most patient and painstaking effort that life can give, to become intellectually broad, strong and uplifted. Great thoughts, and strong, belong to men.

SPIRITUAL LIFE.

But something more remains. The magnificent thinking, reasoning animal must become the worshiping animal, and so a man in the image of God. Fatherhood demands that man be religious, in the largest sense. It is something to be a Presbyterian, and to be doubly orthodox; it is something to be a Methodist, and to be deeply emotional; it is something to be a Baptist, and to be a radical, but it is more, infinitely more, to stand in the presence of God and truth, and feel that our highest mission is to be completely allied with God on the spiritual side, by pure thinking, by humble and repentant life, and by that uplifting we call "salvation," through the power of the divine life and love. I make no plea that men should be Christians for sake of the church alone. I certainly would make no plea that a man should be a Christian for the sake of salvation alone. That is so low a conception that I doubt whether any man will get to heaven who is a Christian, simply because he wants to reach heaven, and for no other cause. You should be Christians because of those who will come after you. Through fatherhood their lives will reproduce yours, and go

on into the eternities, carrying the impulses of character and the germs of destiny which come from yourself. The color of your hair, the tint of your eyes and the contour of your face are no more an inheritance of parent-hood than are the spiritual impulses with which each life begins. It is a great mistake to believe that religious life is not a part of birth. It is a most serious error to believe that the father may be careless or indifferent or neglectful along spiritual lines, and the child not reap the result thereof. Hence I plead that fatherhood and motherhood demand the highest spiritual development and the deepest consecration of life to truth and righteousness. If you would give your child one thing more precious than another, let it be that large love for men which only Christianity awakens, that love for truth which only pure religion can give, that love for righteousness, uprightness and reform which is the richest inheritance that can be given to a child, in years like these.

So I repeat the plea that the father should be a magnificent animal, a broad, thoroughly cultured, intellectual animal, and then that the animal shall be lost in the spiritual, and that the *man* shall rise above everything else in the nobility, purity and grandeur of religious life.

FOES OF FATHERHOOD.

Why is this ideal that I have presented so little appreciated? This brings me to the second department of my theme, which is sad, but which must be noted, for an evil is never cured until it is known, and evil is partially cured the moment it is understood. We meet the fact when we turn toward this question, that poisonous currents of influence, thousands of years old, are yet bringing their effect into the lives of men, degenerating and degrading their conception of fatherhood. Our low conception of fatherhood runs back in history until we touch the ancient "Nature Worship" of Babylonia, Greece, Rome and the Orient. Thence came the tide which still undermines and drags down our conception of fatherhood.

Under that ancient system of worship, the sun was recognized as the great male principle in nature, the earth and the moon both representing the female. Out of this conception grew a wide-spread system known as "Sex Worship." That form of religion, I judge, was comparatively pure in the beginning, though I have searched for twenty years to find sufficient data in recorded history to settle that point. But I am glad to believe that it first started in pure thought; that men began by worshiping life. Beginning thus, steadily and rapidly it was degraded until it became, not the worship of life as a principal and a fact, but rather, the lowest expression of animalism. As a result we find this central feature in the ancient Babylonian civilization, *viz.*, that the man, standing to represent in nature what the sun did in the heavens, was deemed entirely free from that moral taint which we associate with sexual impurity. In other words, as king of the universe, it was his privilege to find indulgence as he would, and disregard the claims of fatherhood as he might choose.

On the other hand, every woman was held to be under obligation to the Queen of Heaven, represented by the moon, to fling away virtue at least once in her life, as a re-

ligious duty. All the great temples of Babylonia were furnished with large courts, and there the women were compelled by social custom, if not by civil law, to gather and wait until, upon invitation—given by a coin thrown into the lap and that coin made sacred to the support of the temple—she should go to prostitute her virtue, in honor of the Queen of Heaven. But that civilization did not put stain upon her for it. From that time forward her position in every way, if possible, was higher than before. Later, and especially in New Testament times, this had come to be the degraded form of worship so common at Ephesus and all through Grecian and Roman territory, until society went down, down, down in social impurity.

(Concluded next week.)

THE DIVINE PRESENCE.

BY REV. HENRY T. COLESTOCK.

We may learn much about religion from books; but what religion really is can be learned only as we see it embodied in a life. But to whom shall we look? Manifestly, not to the irreligious, nor to the partially religious, but to the great Master of right living, from whose life we may learn more about religion than from all other sources. What answer does Christ's life give? What was religion to him? It may seem strange to ask this question concerning Jesus; if so, it is because we have been accustomed to look at Jesus as a teacher of religion rather than a religious person. But Jesus taught more by his life than by his words. And happily we know enough about the life of Jesus to describe his religion; it was a deeply-rooted conviction that he was living in the presence of God, his heavenly Father; that God was not remote from him, somewhere far away, but was with him, abiding in him and working through him. He could say, "The Father abiding in me doeth his works."

In this conception of the religious life, the emphasis is on the attitude of the heart toward God. The attitude of Jesus toward God was such that he could say, "I and the Father are one." And this is the conception of the religious life that he would have his followers attain unto.

This means that the true measure of our religion is our sense of the nearness of God. An individual is truly religious when he lives, to some worthy degree, in the consciousness that God is near. In our poor and imperfect following of Christ, we are apt to live as if God were with us only when we meet to worship or are engaged in some act of religious devotion. Perhaps the most of us begin the religious life by thinking of it in connection with times and places. Certain acts are religious; others are not; certain days are sacred, others are not sacred.

Let us not despise this as a beginning. We begin as spiritual babes, and a babe is not expected to walk perfectly. If, however, in the beginning of our religious experience we confine our religion to certain times and to certain kinds of activity, it is so because we must begin where we are able to begin. If we begin by living in the divine Presence on certain days and in the performance of acts of devotion and worship, we become more religious as we press on until all days are lived and all work done in the consciousness of the divine Presence. One of the most practical questions of the religious life

is, therefore, how to cultivate the consciousness of the divine Presence. With each person this is an individual matter, yet some general suggestions may be made.

One obvious way is the removal of barriers. It may be that we have the shutters to the windows of our soul closed toward God. Or, perhaps, only those on the north are open. We wonder what people mean when they talk of the warmth of God's love. If we are ever to know what they mean we must open the southern windows toward God. It is not enough to have intellectual conceptions of God; the heavenly vision must command our will and appeal to our emotions. We need the one and cannot do without the other.

But, perhaps, the shutters are open, and yet the light and warmth do not come. What is the matter? Why, the glass is so colored that much of the light and heat is intercepted. While it is true that all of us are looking at God through our beliefs and religious conceptions, and, perhaps, there is no other way for most of us to look at him, it is well for us to remember that a belief may be a barrier between us and God, or it may be a means of approach into the divine Presence. A belief that leads one into the divine Presence is a blessing; but it becomes a curse as soon as it is held as an end in itself. The creedal statements that led one generation into the presence of God may be inadequate for succeeding generations, because each generation must come in its own way; each must walk according to its own light.

If we are kept from realizing the divine Presence in our lives, more probably the barrier is one of practice rather than one of belief. For, is it not a matter of common experience that we are often disobedient to much of the knowledge of God that we possess? Do we not need to confess that we have been disobedient sometimes to the light that God has given? One of the prayers that we need to have in our hearts and on our lips is: "O God, help me to live up to the light thou hast given; help me to be true to the best that I know."

We may cultivate the sense of the divine Presence by thinking of God as not limited to any time or place. It is so easy to fall into the habit of thinking of God as the God of the Hebrews and of the early Christians; that he was near them, but is remote from us; that he was in the history of the Israelites, and is not in the events of our own national life. We may recognize the divine Presence with Abraham, Moses, Elijah, Isaiah and Paul, and yet shut out of our own lives that which was their inspiration and power. Is it that God does not speak or that we are unable to hear his voice? O, that we might cultivate the listening attitude of the soul! That we might have our spiritual vision so clarified that we could see our own lives and our own times in their true relation to the plans and purposes of our Heavenly Father! Such a vision may be ours, if we qualify ourselves to behold it. But the vision comes only as our hearts are pure.—*The Standard*.

"We can easily manage, if we will only take, each day, the burden appointed for it. But the load will be too heavy for us, if we add to its weight the burden of to-morrow before we are called to bear it."

Young People's Work.

THE HOME LIFE OF LOUISA M. ALCOTT.

BY AGNES WARNER MCCLELLAND.

It was a sunny day in October. The golden stubble of the grain-fields and the soft green of the meadows rolled away to meet the woods, now ablaze with color. I sat looking from the car window, as electricity bore us through that lovely country, and thought with tenderness and love of the sweet, brave life that has brought sunshine to so many; of how she too had loved the outdoor world; of how she had longed and prayed, worked and waited; and I wondered if now in the heavenly land she knew of the beautiful influence she had, and still has, upon many a young life. The book in my lap was the *Life of Louisa M. Alcott*. I was on my way to meet one personally acquainted with her, and my heart was stirred within me; for, from my little-girlhood, I had loved her dearly through her books.

We reached the college town, and in a few moments I had strolled through the leafy campus, now rich in crimson and gold, and soon arrived at the home where I was to meet my new friend. Such a dear little old lady as she was, with a sweet face, and a gracious, charming manner that set me at my ease at once. She told me many interesting things of the brave, true-hearted mother, the learned, unpractical father, and bright Louisa, then but a mere child, but already showing the strong sense of humor, the sturdy courage, the clever mind, that were to lead to her success.

Mr. Alcott was a gentleman of the old school, gentle and courteous. In Emerson's essay on "Manners" there occurs this passage: "I have seen an individual whose manners, though wholly within the conventions of elegant society, were never learned there, but were original and commanding, and held out protection and prosperity,—one who did not need the aid of a court suit, but carried the holiday in his eye; who exhilarated the fancy by flinging wide open the doors of new modes of existence; who shook off the captivity of etiquette with happy, spirited bearing, good-natured and free as Robin Hood, yet with the part of an emperor; if need be, calm, serious, and fit to stand the gaze of millions." Miss Alcott herself said the individual referred to was her father, and surely no man needs a finer eulogy. Yet he was a philosopher,—which usually means a man better fitted to weaving fine and beautiful theories than for making money; and so the home into which little Louisa was born was plain and simple in the extreme, and hard indeed was the struggle of the brave mother to make both ends meet. But Mr. Alcott's theories of education were far in advance of his time, and had he lived fifty years later he would have been famous for his excellent methods, as well as for his philosophy.

Louisa was a child of bright, strong mind, quick tempered, but quick to forgive, loving, and easily moved by moods; and she grew and blossomed beautifully under the tender care of both father and mother,—for if the home was poor in worldly goods, it was rich in love, and merry indeed were the Alcott girls in the little house in Concord. Mr. Alcott used his own methods in instructing his children, teaching by writing, pictures, stories and conversation. Very loving were the re-

lations between father and daughters, and in the pleasant home, with its garden and many trees, he taught them of Nature, her many moods and meanings,—lessons that sank deep into their hearts.

The mother, too, gave her children the best of her life, and Louisa always preserved the little notes written her by dear "Marmee;" for a beautiful habit of Mrs. Alcott's was to write a loving little note when she wished to praise or reprove her children. That Louisa might grow strong, she was allowed to run wild in the country, and there she learned from nature the beautiful lessons she teaches to all who go to her with a childlike heart, and she was led "through nature up to nature's God." And so one summer morning at dawn, as she watched the sun rising over the winding river in a glory of rose and gold, a great peace came to the young heart. A calm sense of God's presence "as tender and sustaining as a father's arm," came to her, never to leave her for the rest of her life.

Louisa Alcott, as a woman, was never a student or scholar in the usual sense of the word, but she was raised in a circle where the highest and noblest themes were discussed by great men and women, where art, literature, philosophy, religion, science, and philanthropy made up the conversation of the home. Emerson, Thoreau, Margaret Fuller, Channing, Parker, and Phillips, were family friends, and her bright mind absorbed beauty and learning. Yet this same circle believed in plain living as well as high thinking, and Miss Alcott always knew what it was, even long after she was famous, to do much housework.

Miss Alcott was just sixteen when she sold her first story, for which she received five dollars. She herself pronounced it rubbish, although the family praised it, and from that time "scribbling" was a part of her life. Sometimes it was crowded close to the wall by family cares or work that brought better pay, but it was the idea toward which she was slowly but surely working. Teaching, housework, nursing, and sewing filled her days. She was poor, often in debt, but bravely, yea, joyfully, she took up her burden and went forward. Luckily, she possessed a wholesome love of fun that tided her over many a hard spot, and kept her heart young to the day of her death.

Her first book was "Flower Fables." It was published when she was twenty-two, and the price paid for it was thirty-two dollars,—only a little sum, yet she was far prouder of it than the large prices she received in later years. In October of 1868, Roberts Brothers brought out the first volume of "Little Women," and Louisa M. Alcott had come to her own. From that time she was recognized as the greatest and most popular writer for young people of her generation. No one longer doubted her ability to write good healthful stories in which there was plenty of pith and fun. The girls and boys loved her heartily, and she was besieged with letters, requests, and words of affection, that did much to strengthen the heart and hands that had worked so faithfully and so well. There is no doubt of what Miss Alcott did for America's school of fresh, vigorous literature for young people. Her books are full of wholesome lessons, rich in love and helpfulness, and no girl or boy can read them without being the better for the reading.

The years following her success were very

happy, for those she loved were lifted out of poverty, and she herself was able to travel and see the great world. But life was still very busy, and many sorrows were yet to be hers. The death of her mother, who passed away so peacefully in her arms; then the death of Amy, who, after a happy married life of two short years, died suddenly in Paris, leaving as a legacy to Miss Alcott the dear little Lulu, who was her greatest comfort in this the hardest trial of her life.

On March 6, 1888, Miss Alcott slipped peacefully into the great Beyond, her father having died just two days before. A strong life, beautifully lived, was over, leaving us as an example the memory of her bravery, her industry, and, best of all, the kindly love she felt toward every living creature:

"Teaching us how to seek the highest goal,
To earn the true success,
To live, to love, to bless,
And make death proud to take a royal soul."

—S. S. Times.

OUR MIRROR.

PRESIDENT'S LETTER.

Dear Young People:

You will remember that during the last year evangelists and religious papers were constantly prophesying that we were "just on the verge of a great revival." In the *Chicago Tribune* of Feb. 17, under the head of News of the Churches, appears the following comment: "Disappointment begins to be expressed by religious leaders over the passing of the season without any religious awakening worth mentioning. In cities the year in which work can be done gradually shortens, because people go away earlier in the spring and return later in the fall. Nothing can be accomplished till after Christmas, and if January and February pass without any marked movement the year is gone.

February is well over, and there is nothing anywhere in the religious world of America that is at all marked. The simultaneous mission movements in England, which were to arouse much, have really aroused little, and, contrary to expectation, they have been felt in this country not at all. It is a condition to be remembered in future movements, that in religious matters English action effects American opinion less and less. In some cities there are religious movements of pretention. In others, ministers are holding meetings in an endeavor to arouse themselves. But there is nowhere any general religious movement. A great deal of hard teaching work is being performed, but it is now generally recognized that the opening year of the new century is not to be marked with anything unusual in the churches."

Whoever the writer of the foregoing may be, he is certainly striking pretty close to the true situation. As there are evidently certain reasons why such a religious condition prevails, the writer will discuss some of these reasons in the next few issues of the RECORDER. It is to be presumed that some will take exceptions to the views which will be presented; and if so, a little agitation may serve to arouse us from our apathy. If the Christian Endeavor movement has been a blessing to the churches, why, with this additional force of young workers, is it not easier to put in motion a great religious wave than ever before? Be thinking on this.

M. B. KELLY.

CHICAGO, Ill., Feb. 18, 1901.

Children's Page.

WOOLLY WHITE'S CHILDREN.

BY FRANCES MARGARET FOX.

Tabby Gray and Woolly White had never cared to get acquainted. To be sure they had known each other, after a fashion, since they were little kittens, but as Tabby Gray had lived in the house and Woolly White in the barn, their tastes were entirely different.

The house cat liked boys and girls, and the boys and girls liked her; they even allowed her to play the piano when she chose, and laughed with delight to see how daintily she walked over the keys, stopping after every step to listen to the music she made. Tabby had been a great pet since her kitten days. The baby mauled her about, and the boys played circus with her; the girls dressed her in doll clothes, and wheeled her in the doll carriage,—yet Tabby Gray carefully hid her claws and purred contentedly through it all. When she had kittens of her own, she brought them, one at a time, and laid them on the bear-skin rug in the parlor, proud of her treasures, and sure the children would be kind to them.

It was the kittens that made Tabby Gray think of Woolly White, the barn cat, who had a family too—if one could believe what the doves said.

Though Tabby was a proud cat in a way, yet she was kind-hearted, and couldn't help feeling sorry for the children of Woolly White. What little savages they would be, brought up in a barn, with only horses for company! What a pity for them to grow up away from boys and girls, and never learn how to behave in the house! So thought Tabby Gray. At last she made up her mind to do what she could for Woolly White's children.

One morning soon after, Woolly White was surprised to see silken-furred Tabby Gray walk into the barn. It made her so angry at first, that, without thinking of her babies, she arched her back and puffed herself up like a dumpling; but the minute she looked at her four little puff-balls, the kittens who were trying to do exactly as she did, she laughed so hard she forgot to be angry.

"Children," said she, "straighten your backs this minute, don't be naughty. Now kiss your mother." Then she sprang down from the hayloft to meet Tabby.

"After mice?" said she.

"No, thank you," replied Tabby Gray, lifting one dainty paw as though she would like to shake hands. "To tell you the truth, Mrs. White, I think you and I have been strangers too long. For the sake of our children, we ought to get acquainted. I should like to have my children come out here to the barn visiting, and I do wish you would bring your little ones to the house."

Now Woolly White was a wild barn cat, or she would have been more polite. While Tabby Gray was talking, she slowly backed up against the grain-bin, and, when she stopped, she ruffled her fur in a horrible manner, and spit at her visitor. Tabby Gray, highly offended, gathered up her tail and walked out. After that she was more sorry for Woolly White's children than ever.

How surprised the four barn kittens would have been if they had known any one was sorry for them, for a happier family never lived. Their mother taught them all sorts of wild tricks that a house cat could not do.

One of these was to run straight up the sides of the barn; another was to fly across beams so high above the floor the swallows wondered how they dared try it without wings. They learned to sharpen their claws and to catch mice. They tumbled, played, and slept in the sweet-smelling hay, and were kittens any cat mother might have well been proud to own.

Woolly White loved her children dearly, and if she was wild and they were wild, what difference did it make? On dark, stormy days she told the cuddling little ones stories of the woods she had visited and animals she had seen; told them how she had watched the fox from the woods steal chickens from the old hen-house,—before the new one was built; told them all she knew about the fox babies, and many stories of the wild things that house cats never know.

One day, Woolly White was foolish enough to take her family for a walk in the yard. It happened to be one of the days when the boys were getting ready to play circus. The old hen-house was their tent, and in it were old bird-cages and boxes with wooden slats across one side,—ready for the wild beasts.

Tabby Gray was perfectly willing to belong to the circus, and her kittens were not a bit afraid of the boys and girls; but when the good house cat saw the beautiful little strangers, Woolly White's children, in the yard, her mother heart was full of pity for them,—she knew they would be frightened. They ought to be taken away from the yard at once.

"Mrs. White," said she to the barn cat, "down in the field, back of the corn-crib, is some of the best catnip you ever tasted"—

"Me-ow!" interrupted the barn cat. "Do those healthy children of mine look as though they needed catnip?"

Just then a boy came around the corner of the house, and, catching sight of the four white kittens, shouted, "Bears, bears!" The kittens, too surprised to run, huddled for an instant in a breathless bunch. Quick as a wink a large basket was put over them, and Woolly Whites' children, little furies in their fright and rage, were caught. The boys then put them in one of the boxes with slats across the front, and, behold! the poor little things were bears in the circus.

Tabby Gray was taken next; she was a tame lion, and stepped proudly into her cage. Her spotted kitten was a leopard, and the gray ones panthers and tigers—so the boys told her.

Poor Woolly White was so distracted by the piteous mewling of her captured babies that she allowed herself to be caught and placed in a strong old squirrel cage, within which she prowled around, growling like a wild beast indeed. She was a polar bear.

A pug dog who could do tricks, an old tame rooster, and a setting hen, completed the menagerie.

When the circus was about half over, the hired man, hearing the boys and girls laughing, peeped in to see the fun. When he took out his pipe, the better to laugh at the merry little clown, no one saw the big spark which fell into the straw, and set it on fire.

The hired man had been gone but a few moments when he called to the boys and girls that a threshing-machine was coming up the road. That broke up the circus. The boy in charge of the wild beasts was in too much

of a hurry to turn them loose, so he shut the hen-house door and locked it.

In vain Tabby Gray told poor frightened, struggling Woolly White not to worry—there was nothing to fear.

"Why, every one of those children belong to the Band of Mercy, and wouldn't hurt a living thing," she explained.

"What do my kittens and I know about the Band of Mercy?" howled Woolly White. "We want to get out!"

Just at that moment a flame leaped up the side of the dry old building, and for a second the animals were still with terror. The pug dog began to bark, the rooster found his voice, and the setting hen squawked in her shrillest tones Woolly White, Tabby Gray, and her kittens joined in the dismal cry of alarm. But Woolly White's plucky children, without a word, gnawed and worked and scratched at their prison bars until one of the slats gave way. Then Squirrel-tail, the most nimble of all Woolly White's children, scrambled up the wall to a little opening under the roof, the only place of escape, followed by his brother and sisters, Puffy, Fuzz, and Cloverbud. In spite of the snapping and cracking of the fire, Woolly White heard their soft bodies drop safely to the ground below. Across the lawn scampered the four, through the gate and down the road.

"Why, the bears have escaped!" cried the boy who had charge of the wild beasts, when he saw the kittens go tumbling by. "Let us all rush back to the circus-tent!" he called aloud.

Half in fun and half in wonder, the boys and girls hurried back to their play-house. They found it all on fire, and, children though they were, they knew their calls for help were useless; it was too late to put the fire out.

It was an awful minute. Every child cried in pity for the poor creatures within the burning building. While the rest, screaming, ran for water, one boy, the circus clown, remembered that he belonged to the Band of Mercy. At a glance, he saw that the roof had not begun to fall, and he thought the house stood firm, in spite of the dreadful flames.

The boy was afraid of the fire, but he tore open the blazing door, with lightning swiftness entered and dragged out the cages two at a time. A minute more and the roof fell and the walls caved in. Then the hired man and all the folks from the house came, breathless, to put the fire out.

"No lives lost," reported the little clown, pointing to the cages of the rescued wild beasts.

"Thanks to my brave boy," said the father, as the children, talking all at once, told how the menagerie was saved.

"Thanks to Woolly White's children," murmured Tabby Gray, whose nerves were so badly shaken she had to almost live on catnip for three days, and who never from that hour thought that house cats were a bit better than barn cats, however wild they might be.—*S. S. Times.*

Deafness Cannot be Cured

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

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

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

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

Our Reading Room.

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

PLAINFIELD, N. J.—There have been recently two or three weeks of very cold weather, cold for this latitude, with some snow and sleighing. During the winter there has been a great deal of sickness here, chiefly the grippe; but the serious cases have been few.

We all share in the great joy of Dr. and Mrs. A. H. Lewis, at their being home again; and after these months of anxiety, sorrow, and prayer, every sign of her improvement is most welcome to her friends.

Deacon J. D. Spicer, after a wonderful deliverance from fatal consequences from the dreadful accident last April, is able to attend to some business at his home; but he seldom leaves the house except for light exercise, and is yet a good ways from complete recovery. He was so loyal to every church appointment that we miss his helpful presence and words, and he himself feels the loss.

Sabbath-day, February 16, the time of consecration services relating to the appointment and departure of brother Jacob Bakker for Africa, was a great and impressive day, as the RECORDER tells you.

We were glad to have Secretary O. U. Whitford with us over Sabbath and Sunday. On Friday night he preached an edifying sermon, in line with our needed preparation for the coming evangelistic work.

A series of union evangelistic meetings, under the auspices of an executive committee representing some fifteen of our churches, and directed by Mr. William Phillips Hall, of New York, and Rev. Mr. Henderson, of Brooklyn, and a Mr. Jacobs, of Brooklyn, as singer, will begin here, in the First Baptist church, Sunday evening, February 24. We are praying for and expecting great good. Brethren, pray for us.

This season has brought to the people of our city several musical treats of a high order, among them "The Messiah," and "Elijah."

Last week the writer received a blank petition for the closing of the Buffalo Exposition on the "American" and "Christian" Sabbath, etc., with the request that our Endeavors promptly sign and return it. In reply the Society voted to say substantially this:

1. We believe that the seventh day, or Saturday, is the Sabbath of Christ and for Christians.

2. However, in view of existing religious conditions and opinions, we think it would be in the interest of public morals to close the Exposition on Sundays.

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

At the well-attended Endeavor sociable last evening, good music, entertaining representations of scenes from Miss Alcott's "Little Women," and African coffee—"The Wee Mary" brand—were among the attractions.

PASTOR MAIN.

PLAINFIELD, N. J., Feb. 21, 1901.

MIDDLE ISLAND, W. Va.—Bro. S. A. Ford reports the close of the meetings at Middle Island, W. Va., in addition to the account

published last week. The tabulated results are: 29 converts, 10 reclaimed, 4 baptized, 3 united with the church, and twenty awaiting baptism. The Y. P. S. C. E. has been reorganized, and 25 active members have been added to it. An extra mid-week meeting for the young people has been started. The interest in the work was well sustained, and the results mark the effort as the most successful in that section for twenty years past.

We hope that the twenty candidates who are waiting for baptism will join the Seventh-day Baptist church. However great a temporary interest may be when our evangelists labor, the final results must be measured, in no small degree, by the extent to which our churches are built up and permanently strengthened.

EDITOR.

BERLIN, N. Y.—Since writing my last letter to the RECORDER readers, the Berlin church has been "up and doing." Our Christmas program was a success. The program was fine. We had something for the eye to look upon which was novel; a balloon, which in one respect was like the earth, it revolved on its axis.

The week of prayer gave us four extra meetings, with one soul seeking salvation through Jesus Christ. Two others, a husband and wife, have also found the pearl of greatest price, and have embraced the Sabbath. The three were baptized last Sabbath, and will unite with us in church fellowship. Bro. Porter O. Lauphear and the pastor have been holding gospel meetings at South Berlin (six miles away) each Sunday evening, for the past five weeks. It is a most difficult field to work. Two have expressed a desire to lead a Christian life, one being the school-teacher. A wife and mother raised her hand desiring our prayers. Several of our young people, good helpers, have attended the last three meetings. We hope for a deep work at South Berlin in connection with what we are trying to do at home. There is considerable agitation at present in regard to whether we shall remodel the old school building or build a new one. The question was up for discussion at our literary and debating society last night, and the question, which favored building a new school-house, was carried by vote of 37 to 3. A Troy firm has leased one of our shirt factories, and will make 150 dozen shirts a day. If you can sew, just cast your lot (and house) with us. There is a splendid opening here for a good dentist. It seems to me a job printing office would pay. I can answer a few questions if any one so desires.

Your brother in the work,

MARTIN SINDALL.

FEBRUARY 19, 1901,

DODGE CENTRE, MINN.—On Sabbath morning, Feb. 16, we listened to a well-delivered and "to the point" sermon from pastor Hurley, taking as his text a portion of Matt. 26: 45—"Sleep on now and take your rest," making it plain that we as Christians were certainly losing and letting slip by many opportunities for advancing the cause of Christ. There may come a time when the Lord will say to us "Sleep on now and take your rest." O how much need there is of greater activity among Christians. Rev. Hurley has been spending a short time at Cartwright, Wis. He intends to leave again soon for evangelistic work in Arkansas. Our Sabbath-school is doing good work under our new Superin-

tendent, K. R. Wells. The Junior Society held a Valentine social, which netted them a neat little sum.

Mother earth has again a lovely covering of pure white. We pray our hearts may be so filled with the spirit of Christ as to be "White as snow." COR.

FEBRUARY 17, 1901.

BOOTY, ARK.—The Little Prairie Seventh-day Baptist church is to have a house for worship as soon as possible. We must hold meetings in private houses until that time. Bro. Willie Leonards has given the church one-half acre of land on which to build the house. We have agreed to build a nice, plain house, 24x40x12 feet high, with ten windows and two doors. We have got the sills, the sleepers, the blocks, the studding and joist and plates out. We have cypress, bolted, to make 20,000 shingles, and we are to make oak shingles for the walls of the house. All the outside work, including the frame, the walls and roofing will be done by us; then we shall need one hundred and twenty-five dollars to purchase flooring, ceiling, cornice, window and door frames and seats. Now if any brother or sister wishes to help us build our house, they can send their gifts to Eld. W. H. Godsey, pastor of the Little Prairie Seventh-day Baptist church, and Chairman of the Building Committee.

It will cost each male member of the church not less than twenty dollars, to do what we have planned, and what we are determined to do, with the Lord's blessing. We shall be thankful for gifts, large or small, to complete the house according to the plan given above.

We want to get the house so we can use it for services as soon as possible, and in order to do that we must have help to get some of the material *at once*, or be delayed, as within the next ten days we will have the frame up. Dear brethren and sisters of our beloved denomination, remember us, pray for us, and help us, and the Lord bless you all in his work for 1901.

W. H. GODSEY.

BOOTY, ARK., Feb. 15, 1901.

THE ENJOYMENT OF LIFE.

A rich Western meat-packer a few years ago visited a quiet old town in Maryland where a few families of gentle folk had for generations led scholarly, simple, peaceful lives.

His host eagerly tried to gain from this successful man of the world some useful hints as to how to "get on."

"Our leading men," he said, "are anxious to start mills in our town. Can you suggest any business enterprises which have paid well in your city?"

"Our city," said the guest, "has many business pursuits which yield enormous profits. We go into them to make money in order to command some day the ease, the quiet, the refinement which you already have here. Why in the name of common-sense should you give them up to make money with which to buy them again?"

But his warning was of no use. I passed through the old city last spring. The roar of a hundred mills filled the air, the shaded rows of stately dwellings had given place to huge hotels and sky-scraping apartment houses. The men of the city were busy in their counting rooms; their wives also speculated or were busy in securing rich husbands for their daughters.—*The Ladies' Home Journal*.

Popular Science.

BY H. H. BAKER.

News From Peary and Others in the Far North.

Lieut. Peary left the United States in the ship Windward in search of the North Pole in 1898. In the spring of 1899, the Peary Arctic Club chartered the steamer Diana, under the command of S. W. Bartlett, to carry supplies to the Peary expedition. The Diana left St. Johns, N. F., July 15, arrived at Sidney, C. B., on the 17th, and the Greenland coast was sighted on the 28th, and the ship arrived at Disco on the 30th, 1899.

Uppernavik was reached on August 1, and Cape York on the 3d. Here it was learned that the Windward had passed north the year before. At the next settlement, on Saunder's Island, 50 miles north, a native delivered a note written with pencil on a half sheet of paper and put into a paste-board box, fifteen inches long by two inches wide. The note read, "Captain Peary Auxiliary Steamer." "You will find a note in a pole on top of Littleton Island, April, 1899.—Peary." The natives made them understand that Mr. Peary had met with a mishap to his feet, but they had seen him walking again. On the way to Littleton Island, having taken on board ten natives for hunting and other service, one of them made the captain understand there were people at Etah, six miles up the fiord (bay). So they steamed for Etah, blowing the steamer's whistles. On the way they were met by Matt. Henson, on a Peary dory, who was taken on board. From him they learned that the party were all quite well, and that Mr. Peary had gone north to Fort Conger, that the Windward was stopped by the ice on the 23d of August, 1898, about 50 miles north of Cape Sabine, where they had wintered.

They also learned from Mr. Henson that the Windward, on leaving winter quarters, would come to Etah, before proceeding north. A ship was then discovered coming from the north, but it turned out to be the Fram, and the Diana steamed up the fiord to Etah. On Aug. 12, 1899, the Windward was discovered safely anchored in the fiord within the protecting hills.

On the 15th the Diana, with Mr. Peary on board, left for a visit to all the native settlements on Whale Sound, for gathering equipments for the summer's work. On the cruise, they killed nine walrus and about 500 quill-emots on Saunder's Island. The Windward party had killed twenty walrus for Peary during their absence. On August 21, the two ships sailed together to Northumberland Island, when at 7 30 P. M., all things being ready, they exchanged salutes and parted company, the Diana, with Capt. Bartlett, to return to the United States, and the Windward, with Lieut. Peary, to prosecute his journey to the "North Pole."

Six days later Peary dispatched a letter to Mr. Joseph, President of the Peary Arctic Club, from which we make a few extracts: "He decided to winter, 1899-1900, at Etah." "Out of 60 dogs the year before on August 23, only 17 were alive on March 1, and they not fit for service." "The dark months are nearly fatal to all the dogs; the best dogs are first to die, the poorest to survive."

Here we take our leave of Lieut. Peary, wishing him Bon Voyage and a safe return. We are advised that his wife and daughters went to Etah last summer to meet him on his return.

There were no less than three ships besides the Windward that passed the long, dark winter of 1899-1900 in these high, northern latitudes. One of these was sent out by the Duke of Abruzzi, Capt. Cagni, who, with a party of eleven, taking with them six sledges and sixty dogs, left the ship on the 11th of March, 1900, the thermometer registering 58° below zero. F. On the 21st three men were sent back to the ship. They must have missed their way as they did not reach it. On the 31st three more were sent back, who reached the ship in 20 days. Capt. Cagni, with the five, forged ahead until they reached 86° and 14', the high-

Continued on page 126.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

INTERNATIONAL LESSONS, 1901.

FIRST QUARTER.

Jan. 5.	Jesus Anointed at Bethany.....	Matt. 26: 6-16
Jan. 12.	The Triumphal Entry.....	Matt. 21: 1-17
Jan. 19.	Greeks Seeking Jesus.....	John 12: 20-33
Jan. 26.	Christ's Denial of the Pharisees.....	Matt. 23: 34-46
Feb. 2.	Parable of the Ten Virgins.....	Matt. 25: 1-13
Feb. 9.	Parable of the Talents.....	Matt. 25: 14-30
Feb. 16.	The Lord's Supper.....	Matt. 26: 17-30
Feb. 23.	Jesus in Gethsemane.....	Matt. 26: 36-46
Mar. 2.	Jesus Betrayed.....	John 18: 1-14
Mar. 9.	Jesus and Caiaphas.....	Matt. 26: 57-68
Mar. 16.	Jesus and Pilate.....	Luke 23: 19-26
Mar. 23.	Jesus Crucified and Buried.....	Luke 23: 35-53
Mar. 30.	Review.....	Isa. 52: 13-63: 12

LESSON X.—JESUS AND CAIAPHAS.

For Sabbath-day, March 9, 1901.

LESSON TEXT.—Matt. 26: 57-68.

GOLDEN TEXT.—Thou art the Christ, the son of the living God.—Matt. 16: 16.

INTRODUCTION.

There is a little difficulty in harmonizing John's account of our Lord's examination before the Jewish authorities with the accounts of the other Evangelists. It is probable, however, John 18: 24 is to be taken as out of its natural order, and as properly belonging immediately after v. 14. The words "high priest" in John 18: 15, 19, 22 must refer to Caiaphas as in verse 24.

After the brief examination before Annas, Jesus was taken to Caiaphas, who examined him privately as recorded in John's Gospel, and afterwards in the presence of some of the members of the Sanhedrin informally convened in the night, as recorded by the other Evangelists. At daybreak Jesus was formally arraigned before this council and condemned. He was thus put on trial four times before he was handed over to the civil authorities. It was during the second and third of these "trials" that Peter brought shame and disgrace to himself by denying his Lord. As he stood among the servants in the courtyard he forgot his brave promises and showed himself untrue to his loving Master. We may attempt to excuse him on the ground of the sudden temptation and of the great disappointment to his Messianic expectation; but the fact remains that he denied his Lord for whom he said that he was ready to die.

The enemies of Jesus had already determined upon his destruction before his arrest. The examinations before Caiaphas and the Sanhedrin were not for the purpose of determining his guilt or innocence, but for ascertaining upon what charge they might with plausibility condemn him. It must have been very irritating to them that they could not of themselves inflict the penalty of death, but were obliged to appeal to Pilate in order to satisfy their desire against Jesus.

It is to be noted that the trial of Jesus was at every stage marked by illegality and injustice. It was, for example, illegal to conduct a trial on a capital charge at night; it was illegal to pass sentence of condemnation upon the same day as the trial; it was illegal to require the accused to testify against himself.

TIME.—In the early morning of the day of the Lord's crucifixion, several hours before dawn.

PLACE.—The palace of the high priest in Jerusalem.

PERSONS.—Jesus, Caiaphas the high priest and other members of the Sanhedrin, servants and others.

OUTLINE:

1. Peter Follows Afar Off. v. 57, 58.
2. False Witnesses Testify Against Jesus. v. 59-61.
3. Jesus Condemned on the Charge of Blasphemy. v. 62-66.
4. The Servants Mock Jesus. v. 67, 68.

NOTES.

57. Led him away to Caiaphas the high priest. Matthew, Mark, and Luke say nothing of our Lord's being brought before Annas. Where the scribes and the elders were assembled. As has already been suggested in the Introduction, this could not have been a regular meeting of the Sanhedrin, and it is not at all likely that all the mem-

bers of that body were present. It is evident that these enemies of Jesus knew that an attempt to arrest him was to be made upon that night, and were on hand to put him out of the way as soon as possible.

58. But Peter followed him afar off. Mark and Luke also note the significant circumstance that his following was at a distance. Unto the high priest's palace. Some have supposed that Annas and Caiaphas resided in the same palace upon opposite sides of the courtyard. It seems hardly likely that two such wealthy men would share the same house, and the supposition is not needed to account for the place of Peter's denials if we regard John 18: 19-23 as referring to an examination before Caiaphas. And went in, and sat with the servants. John explains that he was known at the palace of the high priest and thus readily obtained admission for himself and for Peter. The word here translated "servants" is the same as that translated officers in last week's lesson. The former rendering is perhaps just as well here; for we are to think of attendants rather than officials. To see the end. That is, to see what would be the outcome of Jesus' arrest.

59. And all the council. This is a reference to the general unanimity of the members of the Sanhedrin. We may be sure that Nicodemus and Joseph of Arimathea were not included among these enemies of Jesus. It is not certain that they were present. The Greek word *Sanhedrin* is always rendered "council" in the Authorized Version. Sought false witness. Some have tried to excuse the Sanhedrist by saying that the term "false witness" is used from the point of view of the narrator, and that they really sought true testimony. But they had already determined to condemn Jesus, and if they had known of real evidence to convict him upon any charge, they would doubtless have had it ready.

60. But found none. That is, none available for their purpose, as we see from the parallel account in Mark. At the last came two false witnesses. It was necessary according to their law that at least two witnesses should agree in order to substantiate any accusation. See Numbers 35: 30; Deut. 17: 6. It is probable that the false witnesses who came before these two were willing to testify to anything, but in their eagerness had not taken time to conspire with one another.

61. This fellow said. The word "fellow" is not in the original, and should not be inserted, for the form of alluding to Christ is not in itself disrespectful. I am able to destroy the temple and to build it in three days. There was a foundation of truth for this false testimony. Compare John 2: 19-21. But Jesus said "Destroy ye," and not "I will destroy." Mark tells us that the evidence of these two did not agree so as to be available. If this evidence had been substantiated it might possibly have been construed as blasphemy on the ground that it was a disrespectful illusion to the sanctuary.

62. Answerest thou nothing? The high priest doubtless hoped that Jesus would speak in reply to some of the evidence brought forward and to make some claim for himself that might be construed as blasphemy. But Jesus was under no obligation to speak even if he had seen that the court was disposed to be fair toward him. Until an accusation had been presented against him, it was not fitting for a prisoner to plead guilty or not guilty, or to present evidence in refutation of the charge. No formal accusation was made against Jesus, and no opportunity given him to present evidence in exculpation of himself.

63. I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Even to this question Jesus was under no legal obligation to reply; for the accused could not be required to testify against himself. But when thus formally required by the high priest to speak he could not forego the opportunity to declare himself.

64. Thou hast said. This is a direct affirmative reply, and is equivalent to I am. Compare Mark 14: 62. Jesus adds to this direct answer a declaration which shows that he is really the Judge, and that those who presumed to sit in judgment upon him that night were really themselves upon trial. Hereafter shall ye see the Son of man

sitting upon the right hand of Power. A quotation from the Messianic prophecy in Dan. 7. 65. Then the high priest rent his clothes. In token of his horror at the supposed blasphemy. Rending of the garments was a common sign of great sorrow. He hath spoken blasphemy. It is nowhere written in the Old Testament that falsely claiming to be the Messiah is blasphemy; but they doubtless considered it an insult to the majesty of God. The declaration of our Saviour's guilt was made upon the gratuitous assumption that he was not what he claimed to be.

66. He is guilty of death. The members of the Sanhedrin immediately agreed to the sentence suggested by the high priest. They condemned Jesus for a crime—claiming to be the Messiah—that did not exist, and gave him no opportunity for defense.

67. Then did they spit in his face. Matthew gives us the impression that the members of the Sanhedrin themselves thus cruelly misused their prisoner, but the subject of the verb in this verse is probably the guard who had Jesus in custody, as we see from a comparison with Luke's account.

68. Prophecy unto us, thou Christ, Who is he that smote thee? The word "Christ" is not to be understood here strictly as a proper name, but rather as equivalent to Messiah. They derided his supposed supernatural powers as Messiah by asking him to tell their names as they struck him. Mark makes the picture more vivid by telling us that they had blindfolded Jesus before making this request.

News from Peary and Others in the Far North.
(Continued from page 125.)

est point reached by Nansen, and the farthest point north ever reached before.

Here they halted, and made sure that their position was correct. They then proceeded north until April 26, 1900, when they reached 86° 33' N., at about 56° East Longitude, when it was decided to turn back. The party reached their vessel on the 23d day of June, having only two sledges and seven dogs; all the rest of the dogs had perished.

Another expedition that wintered north was the Dr. Robert Stein party, sent for exploring and mapping Ellesmere Land. They landed at Cape Sabine Aug. 5, 1899. They built a house for winter, which took them three tedious months, it being so cold. The house had only two rooms, one for storage and the other for living. Here they had a fine time, for total darkness lasted 123 days. They could neither explore nor run base lines in the darkness, but busied themselves in catching bears, foxes, hares and a few gulls.

During the winter three parties from Lieut. Peary's company visited them, Mr. Peary himself heading one of the parties. On the day before Lieut. Peary arrived, they killed 21 Musk oxen in sight of their house. Dr. Stein says there are large herds of those hardy creatures on Ellesmere Land. He also found Eskimo houses over a hundred years old. Dr. Stein, Dr. Kann and Lieut. Peary evidently had an enjoyable visit.

Dr. Kann says "that Capt. Sverdrup's party wintered on Cocked Hat Island, northwest of Cape Sabine." Baron Toll's expedition wintered in the Kara Sea.

WANTED!

Minutes for the Following Years:

CONFERENCE—1841, 1845, 1846, 1852.

TRACT SOCIETY—1845, 1846, 1847, 1848, 1856, 1857.

MISSIONARY SOCIETY—1845, 1846.

PUBLISHING SOCIETY—1851, 1852, 1854, 1855, 1856, 1857, 1858.

EDUCATION SOCIETY—1856, 1857.

Send to SABBATH RECORDER,
Plainfield, N. J.

MARRIAGES.

MILLARD—PETTITE.—At the home of the bride's mother, in Little Genesee, N. Y., Feb. 11, 1901, by D. Burdette Coon, Fred Clarke Millard and Miss Edna Josephine Pettite, both of Little Genesee.

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.

CLEMENT.—Near Farnam, Nebraska, January 18, 1901, Mary Pearl, infant daughter of Wm. and Louisa Clement, aged 6 months and 18 days. H. C. V. H.

CRANDALL.—Albert N. Crandall was born in Westerly, R. I., and died in the State Hospital in Cranston, Feb. 11, 1901, in the 47th year of his age.

He leaves an aged mother, six sisters and two brothers. The body was brought here for burial the 13th inst. Funeral services were held in the Seventh-day Baptist church at Niantic, conducted by the writer of this notice, using these words: "If a man die shall he live again?" N. M. M.

JONES.—Charlotte Davis Randolph Jones was born May 15, 1829, and died at the home of her son, Joshua Jones, near Jackson Centre, Ohio, Feb. 7, 1901.

In 1844 she married John Randolph, who died in 1865. On March 2, 1867, Sister Randolph married Wm. Jones. Four children remain to mourn the loss of a Christian mother. Sister Jones was baptized by Eld. Lewis A. Davis when about 13 years of age, and joined the Seventh-day Baptist church at Port Jefferson, Ohio. After a short time she united with the church at Jackson Centre, and remained a faithful member till her death. A. G. C.

VAN HORN.—Jacob Van Horn died at his home in Stokes, Ohio, Jan. 26, 1901.

He was in his 81st year at the time of his death. He was a faithful member of the Seventh-day Baptist church of Stokes, Ohio, having identified himself with it in an early day. He was a strenuous advocate of the Bible Sabbath, and did not believe in putting anything else in the place of a "thus saith the Lord." Brief funeral services were conducted at his late home on Jan. 28, 1901, and his remains were laid away in the cemetery near by. A. G. C.

Literary Notes.

KEROSENE has come to occupy so large a place in the world's work that each new fact touching it is of interest. The current number of *Mining and Metallurgy*, New York, contains a six-page article by Dr. David T. Day, of the United States Geological Survey, on The Petroleum Industry, illustrated by a map and eight half-tone engravings. It is because oil is a mineral that the subject comes within the scope of a journal devoted to mining. The article gives much valuable information regarding petroleum. The illustrations show, among other things, one of the new "gushers" at Beaumont, Texas, and also a view of the lubricating oil distillery at Baku, Russia, where the disastrous oil fire recently occurred. *Mining and Metallurgy* is now in its third decade. 95 Liberty Street, New York, \$2 a year.

AMONG the contents of *McClure's Magazine* for March will be "What We Know About Mars," by Edward S. Holden, formerly director of the Lick Observatory; "Billy's Tearless Woe," a story written and illustrated by Frederic Remington; "The Law of Life," an Alaskan story, by Jack London; "Dan McCarthy," a story of the New York Police, by J. Lincoln Steffens; besides other short stories, an installment of "Kim," by Rudyard Kipling, and a poem by Josephine Dodge Daskam. The S. S. McClure Co., 141-155 East 25th St., New York City.

Of Practical Aid to Women.

The March number of *The Delineator* is admirably suited to the various needs of every woman. There is something in it of a practical character for every woman who has household cares or who wishes to understand the tendency in modern styles. One of the most valuable articles is on "The Servants We Do Not Keep," by Prof. Ellen H. Richards of the Massachusetts Institute of Technology. This is a subject that should interest every woman who has troubles with the domestic problem. The Butterick Publishing Company (Limited) 7 to 17 W. 13th St., New York.

MR. BURDETTE IN CALVIN'S CITY.

Mr. Robert J. Burdette writes as follows to the *Times-Herald* of Chicago, concerning a recent visit to Geneva, the home of John Calvin:

We found it pleasant lingering in Geneva, where the battle ground was in the pulpit and on the rostrum rather than on the tented field; where Calvin, Rousseau and Voltaire were leaders in the fray. Of these, Rousseau alone was Geneva born, and he, one of her own sons, loving the city of his birth so tenderly that he once fainted with emotion when leaving it, suffered most at her hands. The son of a Geneva watchmaker, a lover and a friend of the common people, bitterly rebellious against the tyranny of the patricians, Rousseau was driven from his home and native city, his books, "Emile" and the "Contrat Social," were publicly burned by the city authorities, and he passed the greater part of his life away from Geneva. But it never destroys an idea to burn the book containing it, and the "Contrat Social" kept on preaching; it advanced the revolutionary cause and formed the basis of the constitution adopted about thirty years after it was burned.

Voltaire came to Geneva to spend his last score of years on earth, and he delighted to lead the Genevans out of the straight and rigorous paths in which Calvin had taught them to walk. He was a happy man when at last he was able to open his theater and draw the people to the play. "God be blessed!" he wrote, "I have corrupted Geneva and the republic!" But the theater in Geneva lasted only two years. Then some indignant Puritan set it on fire. It was a wooden structure and burned all the more rapidly because when the citizens, assembling with their fire buckets at the alarm, saw that it was the theater, they said with commendable wisdom, "Let those who want a theater put out the fire!" and so went back to bed.

John Calvin came to Geneva a refugee from his native land, France. He was not cordially welcomed by the Genevans, who found the austerity of his life and teachings none to their taste. He was banished and remained away three years. Then he returned, and with rejoicing acclamations and honors was

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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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welcomed through the gates whence a howling mob with all manner of reviling and hootings had driven him out, Calvin was a little pope himself. Under his rule the "Con-sistoire," a body of twelve men with himself at the head, regulated life and conduct to very minute details. They prescribed the fashions, the color of a dress and the bill of fare for families—"one dish of meat at dinner, one kind of vegetables and no pastry!" Several girls were "churched" for skating—if they skated as badly as some girls do, they deserved it; a man was hauled up for "sniffing" in church; a hairdresser was sent to jail for dressing a lady's hair, and all the witnesses were jailed also. "Within a period of three years there were passed fifty-eight sentences of death, seventy-six of banishment and 8,000 of imprisonment, on persons whose crime was infringement of the church statutes." But this spirit of persecution belonged to the age. Severe the school of Calvin was, but Geneva gathered moral vitality, intellectual strength and a right conscience in it. It was severe, but it was better with all its injustice and cruelty than the corruption and dissoluteness and hypocrisy which it sought to destroy. And Calvin's own life was as rigidly correct as his teaching.

Moreover, you will perceive that much of

this terrible "Calvinism," over which everybody shudders and of which very few people know anything whatever, was not a church doctrine at all; had no place in any "confession" whatever, but was a matter of municipal government, of social and political reform, and no more formed any part of Presbyterian "doctrine" than the ordinances of the City of New York comprise the creed of the Catholic church.

Oddly enough, I hunted all over Geneva, in all the bookstores, the printshops, the "antiquities" shops for some print or medallion or bust of Calvin, antique or modern, but could find nothing of the sort. The dealer in antiquities said they had constant inquiries for such things from tourists, but had none and could find none. "Man of yesterday," I said to one of them, "why don't you make some then?" The antiquarian looked so hurt that I hastened to assure him that I was morally certain that the brass-mounted pistol he had just sold one of the boys was really, as he asserted, used at the battle of Armageddon. While I was engaged in this search for a Calvin bronze I met a lady who told me she was on the same quest, "and I am successful," she added triumphantly, "for I have just found a photograph of him!" Then remembering that Calvin died in 1534, I left off to search any more.

Special Notices.

North-Western Tract Depository.

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

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

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

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

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

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

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

GEO. B. SHAW, *Pastor*,
1293 Union Avenue.

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

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

THE next Semi-Annual Convention of the Western Association will convene with the church at Nile, N. Y., March 1-3, 1901. The following program has been arranged:

SIXTH-DAY AFTERNOON.

- 2 00. Paper, F. E. Peterson. Discussion.
- 3.00. Ministers' Question Box and Conference.

EVENING.

- 7.30. Prayer-meeting, Henry N. Jordan.

SABBATH MORNING.

- 11.00. Sermon, Boothe C. Davis.

AFTERNOON.

- 2.30. Sabbath-school, Superintendent Nile Sabbath-school.
- 3.30. C. E. Prayer-meeting, Agnes L. Rogers.
- 3.30. Junior Prayer-meeting, Mrs. W. D. Burdick.

EVENING.

- 7.30. Young People's Hour, B. Frank Whitford.

FIRST-DAY MORNING.

- 10.00. Layman's Hour:
 1. The Future of Sabbath Reform as seen by a Layman, J. M. Mosher.
 2. What can Laymen do Directly Toward Saving Souls? Chas. Scillman.
 3. Which is the greater Lack in the World, Good Places for Good Men, or Good Men for Good Places?
 4. The Office and Duties of the Deacon.
 5. The Relation of Our Laymen to Our Theological Education, Boothe C. Davis.

AFTERNOON.

- 2.00. Sabbath-school Hour, I. L. Cottrell.

EVENING.

- 7.00. Praise Service, W. D. Burdick.
- 7 30. Sermon, D. B. Coon.
- 8.15. Conference Meeting.

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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—
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