

# THE SABBATH RECORDEE.

A SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, PLAINFIELD, N. J.

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WHOLE No. 2969.

## LITTLE KINDNESSES.

You gave on the way a pleasant smile,  
And thought no more about it;  
It cheered a life that was sad the while  
That might have been wrecked without it;  
And so for the smile and its fruitage fair  
You'll reap a crown some time—somewhere.

You spoke one day a cheering word  
And passed to other duties;  
It warmed a heart, new promise stirred,  
And painted a life with beauties.  
And so for the word and its silent prayer  
You'll reap a palm some time—somewhere.

You lent a hand to a fallen one,  
A lift in kindness given;  
It saved a soul when help was none  
And won a heart for heaven;  
And so for the help you proffered there  
You'll reap a joy some time—somewhere.

—The Watchman.

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On Sunday—  
Only?

THE discussion of the open saloon on Sunday tends to turn attention away from the saloon itself. The Sunday phase assumes that the saloon is all right on other days and bad on Sunday because of Sunday and not of itself. The only added evil of the Sunday saloon is in the fact that Sunday is a day of enforced leisure, by law. Granted that men will drink intoxicants, it yet remains true that the most destructive form that habit can take is centralized in the American saloon. The social environments which the saloon creates in cultivating the habit of treating make it supremely successful in enticing men and boys to drink. The financial demands made upon the saloon through the license system—both for the license fee and the "hush money" paid to secure illegal sales—forces the saloon to secure custom by all means, and to cultivate the drink habit in boys and moderate drinkers that the supply of customers may be kept good. The more reckless and excessive drinkers are the better for the saloons. The real nature and work of the saloon should not be obscured or forgotten in the effort to close it on Sunday. The evil results of the "treating habit," fostered by the saloon, is shown in the following illustration:

Five men come in together. Each asks of all the others: "What are you going to have?" The bartender spreads out his hands on the edge of the bar, attentive and prepared to work quickly. Every man insists on buying something to drink in his turn. Each takes what the others insist on giving him. Each thinks that he is hospitable. But the bartender knows that those men belong to the Great American Association for the Manufacture of Drunkards through treating. Each of those men might perhaps take his glass of beer, or even something worse, with relative safety. But as stupidly as stampeded animals

pushing each other over a precipice, each insists on buying poison in his turn. And every one spends his money to make every other one, if possible, a hard drinking and a wasted man.

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Better Drink  
at Home.

THERE is much evidence in the history of temperance work that it is better for men to drink at home than in the saloon. Excess is less likely, and the restraining influence which comes through the presence of wife and children lessens the waste of money. "Moderate drinking" is usually impossible in the saloon. He who frequents it is like one who launches his boat on Niagara above the falls. Drinking in the home or elsewhere is to be condemned. The only safe ground is total abstinence, always and everywhere. Even mild liquors open the way for more destructive indulgences, but when the saloon as now protected and conducted, adds its influence the danger is doubled, and final ruin is made certain. Shut the saloon on Sunday not for the sake of Sunday, but for the sake of men, and for the same reason shut it on all days and in all places. The saloon sends out a long, sad procession of men and women whose pierced feet leave blood prints as they limp along paths strewn with the fragments of broken promises. If good shall come from the current discussions touching open saloons on Sunday, the greatest element in that result will be new influences opposing the saloon on all days. Not regulation but destruction is the point to be made against the saloon.

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The Cigaret  
Evil.

MR. WILLIS BROWN, field-organizer of the Anti-Cigaret League, in an article in the *Ram's Horn* reports that in the seventh and eighth grades of a school in Columbus, Ohio, "out of 41 boys, 36 had used or were smoking cigarettes; 5 not. Fifth and sixth grades, out of 35 boys, 26 smokers; 9 non-smokers. In the third and fourth grades, composed of boys from 8 to 12 years of age, out of 53 boys only 11 non-smokers. Of the whole number of 129 boys, over 82 per cent were cigaret-users, more or less." This school was among the Jews, Italians, Poles, and colored boys. In another school, "recognized as one of the best," its pupils coming from the better homes of the community, in the first-eighth and second-eighth grades out of 33 boys, only 2 had not smoked cigarettes. In the first and second-seventh grade, 53 boys; only 2 non-smokers. In sixth and fifth grades, 59 boys; 9 non-smokers. In the fourth and

second-fifth grades, 53 boys; 19 non-smokers. Of the total number of 198 boys, over 83 per cent smoked the cigaret."

In Fort Wayne, Ind., in a school in the best residence portion of the city, in grades 3 to 8, out of 117 boys, 84 were smokers, or over 71 per cent.

In the Liberty Grammar School, Pittsburg, Pa., in the highest grade, in the class containing the boys who the following term would enter the High School, only 14 out of 55 were non-smokers. These 14 "were the best students." Prof. Wardis of the Uhrichville, Ohio, public school, in a prosperous town in a farming community, gives similar figures.

These are appalling statistics, which ought to come home to the heart of every parent. It is generally recognized that no use of tobacco so quickly shatters the nerves as cigaret-smoking. Dr. L. Bremer, late physician at St. Vincent's Institution for the Insane at St. Louis, says:

"Basing my assertion on the experience gained in private practice, and at the St. Vincent's Institution, I will broadly state that the boy who smokes at 7 will drink whisky at 14, take to morphine at 25, and wind up with cocaine and the rest of the narcotics at 30."

The practice is as bad for the mind as the body; as bad for the soul as the mind. Anti-cigaret leagues can do something; God bless them in their work; but parents can and should do more. It may cost the father his cigar or pipe to save his son. If it does, all the better; he has then saved himself also. The father who will not give up his cigar to save his son is unworthy to be a father.

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The Preacher  
a Helper.

THE preacher ought to be a teacher, but much more. He ought to be pre-eminently a helpful man. To be such he ought to be a strong man. The ideally helpful man should include a healthful body and a corresponding amount of physical strength. This is necessary for a voice fitted to carry the message which the preacher has. Only a well-developed and well-kept voice can do the work for the preacher, and the voice is the preacher's main instrument, so far as public service is concerned. It is said that Prof. Simeon, of Harvard University, used to say, "The first requisite for hard reading is to take good care of the third mile-stone outside of Cambridge." Too little account is made of the body as the soul's source and instrument of expression. The late Phillips Brooks was a fine illustration of this truth. His physical

presence was powerful, and when his preaching was in full tide it had the power of a cyclone. The state of the physical man has much to do with the views entertained by him. Other things being equal, faith is strongest and hope is clearest when the body is strong and the current of physical life is full and clear.

THE preacher should be helpful through the power of his intellectual convictions. This does not mean that he must be dogmatic or opinionated. It does mean that whatever truth he presents from the intellectual standpoint should be made helpful to others. He should always be open to further knowledge, but he should not be full of doubts and questionings concerning the intellectual side of that which he preaches. Ignorant and unworthy men often control the opinions of others through mere positiveness. A good way of expressing what we mean is to say that the preacher should never preach his doubts. If he has no ground for clear conviction, it is better that he remain silent on any given question. Definiteness and clear-cut convictions are always helpful, and of all men the preacher should help men to rise above and beyond their doubts. It is also helpful for a man to say frankly that he does not know all things pertaining to great questions. To acknowledge one's ignorance concerning great themes is helpful to others who are seeking to know more. He who pretends to know when he does not know is sure to reveal the weakness of his position sooner or later. It is better to know a few things and to speak of these with clearness and positiveness than to attempt larger things, when our efforts only show the shallowness of our knowledge. When faith is strong, hope clear and spiritual vision is undimmed, the preacher is a tower of strength to all who listen. One who had been doubting concerning the future life said, "But I remembered that many people wiser and better than myself had no doubts concerning that question, and I said to myself, if these believe, why should I doubt?" This is a beautiful illustration of the fact that positive conviction, clear faith, and actual spiritual insight on the part of the preacher up-lift and strengthen his hearers with divine power. Since the preacher must deal mainly with spiritual things, the strength and healthfulness of his own spiritual experiences are important factors in preaching.

OUR readers who preach will join with us in saying that few things bring greater delight than the privilege of giving Christ's message to men. He who does not love to preach ought not to preach. Each sermon is a message from God, through his Word and through the revelations made by the Holy Spirit. It cannot be seen as it ought to be except in the light of eternity, for all messages should deal with character-making and spiritual development, and these are eternal things as well as eternal processes. When a preacher is fully imbued with this conception of his message and his heart burns with zeal to deliver it, the joy of delivery cannot be described. Such preaching always bears fruits of righteousness. The hearers know when the preacher is glad because of the im-

portance and power of the message he brings, and those hearers who listen gladly add to the preacher's rejoicing and power.

IN these days when questions of civic purity and the influence of great cities upon national life are at the front, the true relation of Christianity to these issues must be considered. Christianity is the one saving power whether in the individual man or in the masses of men. That individual, civic and national life may be permanently influenced by Christianity, it must be brought to bear upon these as a constant and active force. Latent Christianity is as powerless in producing good results as unlighted coal is in producing heat. Christian influence upon civic and national life increases in some directions, but as only a small portion of the great power at Niagara Falls is yet utilized, so only a small portion of the real power of Christianity has been brought to bear upon civic life. The masses of men are slow to appreciate the value of Christianity upon life in general, and the masses of Christians are correspondingly slow in earnest and aggressive efforts to overcome the evils of civic and national life.

THERE is a great law of reform by which purity and righteousness are finally secured because men are driven to active defense of the right through the growth of evil. Great reforms usually begin, by the law of re-action, at the point where evil becomes greatest. Hence it is that the civic affairs of our great cities have grown so corrupt before definite efforts have been made to destroy the growing evils. The increasing danger which threatens civic and national life through evil becomes at last a call to arms, which even indifferent men must listen to. For this reason one may rejoice in a certain sense over the growth of those evils through which good men are at last driven into active opposition of them. In all these efforts to secure civic purity great care must be taken lest the purposes of good men are thwarted by reducing their methods to the level of practical politics, thus turning great moral issues and the influences of Christianity into defeat. The vigorous Christian life of good men should be brought to bear upon great evils as the sunshine comes upon the frozen earth. Directly but silently the rays fall, persisting in their efforts to melt the frozen chains, and though days may pass without apparent result, the persistent shining of the sun triumphs at last. Christianity does not need to become more political in order to secure civic virtue, but politics and dominating evil influences must be overcome by the bright-shining and persistent rays of righteousness which ought to go forth from each Christian life and be doubly concentrated in every Christian church.

Association Men, organ of the Young Men's Christian Association, has made a study of the conditions among young men and gives the results in the November, 1901, number. The term young men represents those between the ages of sixteen and thirty-five.

Sixty-six per cent of the young men of the United States are unmarried. The average

age at which they marry is twenty-five years. Fifty-five per cent live at home. Eighty-five per cent are employed by others. Twenty-two per cent belong to fraternal orders; of the young men belonging to fraternal orders, sixty-seven per cent are church members.

"In the country, one in two young men go to church regularly; one in three occasionally, and one in fourteen not at all. In the city one in four regularly; one in two occasionally, and one in seven not at all."

Among the reasons avowed why young men are not church members are the following: "No reason. Indifference. Can be as good a Christian out of church as in. Don't see the need. No time because of work," etc. The majority of those who attend church were brought up in Christian homes. This is definite testimony to the good influence of such homes.

IN reply to a note of inquiry from the RECORDER, we are able to lay before our readers the following note from Rev. A. B. Prentice relative to the change in his field of labor, which has been announced in the *North Loup Loyalist* and other local papers. Under date of Jan. 12, 1902, he writes:

After a pastorate of the Adams church of 33½ years it seemed to me that the indications of Providence were that I should break away from these familiar scenes and tender ties, and undertake work for the Lord's cause elsewhere. Our relations here have always been pleasant and are so now, and it is not without pain that they are severed both to the pastor, and, I am assured, also to the people. But the impression has been growing upon me for some time that I might do more successful work in a new field and that another might give new impetus to the cause here. So I accepted as God's call the invitation of the North Loup church to become its pastor. We expect to close our work here with the quarter ending March 31, and enter upon the new pastorate as soon thereafter as we can consistently reach the field.

In the Reading Room will be found the announcement that Rev. Geo. B. Shaw, now pastor in New York City, is to become pastor at Plainfield, N. J., April 1, 1902. The letter referred to in that announcement as having been sent by the church of New York to the Plainfield church was an expression of fellowship and goodwill to be highly commended. Considering the independent position which each church occupies under our Polity, we think that the harmonious change of pastors and the general relations between the churches in all matters touching co-operation indicate a most desirable and satisfactory development in Christian fellowship and in regard for the interests of the Master's kingdom.

A CORRESPONDENT whose faithfulness the RECORDER appreciates writes that he has loaned his RECORDER to a neighbor for the past three months, and that as a result he encloses the cash for a year's subscription made by that neighbor. Such instances could be repeated many times each month if those who are now subscribers would follow the example of Bro. —. Scarcely one-half of those who are Seventh-day Baptists now take the RECORDER, and there can be no doubt that the personal influence of friends and neighbors is the strongest factor in securing new subscribers. It is but little we ask when we urge those who are friends of the RECORDER—and their name is legion—to use their personal influence to extend its field of usefulness.

## Prayer-Meeting Column.

TOPIC FOR JANUARY 31, 1902.

The quotations given here are from The Twentieth Century New Testament, just published. Those from the Old Testament are from Rabbi Leeser's Translation.

**Theme.—The American Sabbath Tract Society; its work, and our duty to it.**

The American Sabbath Tract Society holds a vital relation to the life of our churches and our denomination. The observance of the Sabbath is the only reason why we should be a separate denomination. Leaving the Sabbath out of the question, we are not justified in attempting any form of separation from other Baptists. This Society, which has been created to emphasize, defend, and propagate the definite reason for which we exist, has a vital relation to our existence.

The fact that all our publications are in the hands of this Society is one of the important reasons why every Seventh-day Baptist should support it to the full extent of his ability. No one does this who does not take and read the SABBATH RECORDER and our other papers. No one does his duty in spreading Sabbath truth who does not give sympathy and financial support according to his ability—as God measures ability—to the work of the Society as represented by its publications. Persons are likely to be weak along all lines of denominational and Christian work who are indifferent to the work of the Tract Society. This Society asks neither sympathy nor money for its own sake, but it does ask both, in constantly enlarging measure, for the sake of the work committed to it, and the truth for which it stands.

## HOPES AND FEARS FOR SALEM COLLEGE.

PRES. THEO. L. GARDINER.

Since the Cincinnati, Wheeling, and Pittsburgh dailies have been publishing so much about Salem's calamity and her curse, as well as many sensational things about threats against the lives of all her preachers, and against the churches and the College, many anxious hearts are looking this way and inquiring about the welfare of both church and school.

We are greatly cheered by the interest taken in this good cause, by many friends both at home and abroad. To the sacrifice and burden-bearing of these friends, the College has owed its life for thirteen years.

To be sure these months of anxiety have been different from any others in the history of the school—made so by an outlaw element that has over-ridden the good laws of our state—to a degree almost beyond belief. It came so suddenly, and with such boldness and concert of action, that the quiet, law-abiding citizens were literally dazed, and all but paralyzed. Every good cause was set at naught, and every evil cause was pushed forward.

Face to face with the same conditions that all but ruined Scio College in Ohio, Salem has stood for two years now, and has never had a more prosperous year than the last has been. Thanks to the good friends abroad, and to the loyalty of friends at home, who have helped in time of need.

We expected that in the very nature of the case we should have to suffer greatly by a reduced attendance for a year or so, owing to the unsavory name fixed upon our town in the outlying communities; but these expectations have not been realized. The present

term opened with a registry of five more students than we ever registered on the first day of any winter term in the history of the school; and *seventeen* more than any first day of the last three winter terms. Meantime, the efforts of those who would down the College have united its friends of all denominations as nothing else has ever done. Only a few days ago, the Treasurer of the Baptist church in Salem called upon us to leave an offering of \$15, collected in one of their regular meetings, and sent as a gift to the College. And this was done without any suggestion whatever from any of us.

We understand that in some instances efforts have been made to give the impression abroad that Salem is utterly ruined as a school town. Please do not be misled in this matter. No harm has ever yet come to a student in Salem that might not befall him in New Jersey or in New York state. No preacher has yet been shot at while quietly riding his wheel in our community, and the students here seem to feel just as secure as they do in Alfred or Milton. When you enter our school rooms, you find a quiet, peaceful retreat; filled with the spirit and push of uplifting school work, as it has never been before. Every year has added to our library and apparatus; and has brought something of power to the progressive teacher, by virtue of his added experience. So we may safely say: "as it has never been before," without casting any reflection upon the genuine work of former years.

Again, it should be remembered, that Salem is now one and one-half miles in length; and that the College is at least one-third of a mile away from the unsavory district of saloons. The west end of Salem is strictly a town of residences; and it has quadrupled its number of homes within three years. Within rifle range of the College, not less than twenty new and substantial modern dwellings have sprung up within eighteen months; and there was never so good a chance for students to find excellent homes near by the College, as there is to-day.

The friends must not think that *everything* is going to the bad in Salem, because the papers of different cities magnify our calamity and our curse. These are indeed bad enough, without any exaggeration, and bring to us many a heart ache; but the oil boom has brought us much of good, as well as some that is bad. Had not this been the case, of course we could not have paid off thirteen hundred dollars of College debt in one year, without calling for outside help; and we could not have built a \$7,600 church in two years, with the money raised almost entirely within our Association.

Our own people were never so united as now, and our church life is up to a high standard of spirituality. All three pastors and the President of the College see eye to eye, in regard to the work needed to improve conditions in our town; and the churches are more united now than for years, in evangelical efforts. They feel the greater need of union, since the curse has come upon us.

We have not had to bear such a crushing burden over College finances for a year past, as formerly. This too, is a great blessing, in view of other burdens that had to come. Up to the holiday recess, every bill for the year was paid. But we feel now that we are again coming into a crisis, unless the Lord

puts it into somebody's heart to help us out. He always has opened the way, and we trust that he will now. Were it not for the fact that we have a debt of \$774 to pay soon, on the new house we were compelled to build last year, we could pay up, without making any plea with our subscribers. This debt we expect to raise right here; but there will be nothing with which to pay the teachers next pay day, February first, unless some who have subscribed to this fund can pay their pledges.

This is the last year of the five year subscriptions, and if those who are in arrears could pay up, and all pay the present years pledges, we would have no pinch, and could go through the year out of debt. Otherwise financial distress seems inevitable. How we do dread to have it come. Please, friends, do not allow this burden to be added just now. The fire has crippled many, and if ever we had a time of need, it is now. We look for the promised help to come. We pray for divine leading both for your hearts and ours, and trust that all will come out well.

SALEM, W. Va., Jan. 14, 1902.

## BISHOP POTTER AND PROHIBITION.

REV. H. D. CLARKE.

The RECORDER gives as "news" the opinion of two Doctors on the temperance question as related to politics. As news this seems all right, but even "news" becomes an educational factor good or bad according to circumstances and favorable or unfavorable comment. Dr. Potter and Dr. Rainsford are "able and influential men," but even such men with all their profound education may have their judgment warped and their political conscience seared. Who are these men above hundreds of others in other denominations whose able and educated opinions are just the opposite? Even Seventh-day Baptists have as good and as learned men, but they do not have the money and political pull of the Bishops. They may, however, have more truth and a better conscience than the Bishops. Why not quote them occasionally on the question under consideration? Let us have some "news" from Pres. Davis, of Alfred, or Pres. Gardiner, of Salem, or Dr. Whitford, our Missionary Secretary, or twenty-five or thirty Seventh-day Baptist pastors we could mention who are directly antagonistic to Dr. Potter.

The Episcopalian Bishop says, "Prohibition is a fraud and a failure." Yes, he also said "impudent fraud," and on another occasion he said, "all Prohibitionists are Pharisees and hypocrites." Now is it true that this is "the general trend of opinion and utterance?" Do these two men represent the Christian-sentiment of the nation and the teachings of Jesus?

If men want facts they can easily find that Prohibition in states where it has had one-third of a chance is not a failure, and have been far, far better enforced than any license law ever enacted.

Dr. Rainsford says "We have no right to enforce by legal methods our Christian sentiments." Now that is misleading and begging the question. The question is, Are we to become partners in crime by making the liquor business legal and protecting it by law, and "justify the wicked for a reward," or a revenue? But who are these able Doctors who assume to mold public opinion and direct its utterance? They are pronounced advocates

of moderate drinking, and the liquor organs are loud in praise of their illustrious patron.

This is written in no bitterness, but if we are true reformers and as we say in General Conference utterances, "leaders," then the declarations of such men should never be passed without proper comment and light from other and more reliable sources.

JANUARY 13, 1902.

#### TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, Jan. 12, 1902, at 2.15 P. M., President J. Frank Hubbard in the chair.

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

Visitor: H. H. Baker.

Prayer was offered by Rev. George B. Shaw.

Minutes of last meeting were read.

The Advisory Committee reported that in their efforts to secure a Sabbath Reform revivalist they had extended an invitation to Rev. George W. Hills, of Nortonville, Kansas, but word was received from him that his engagements were such as to prevent his taking up the work.

The following report was presented and adopted:

Your Committee on Amendment of our Constitution so as to include the fostering of industrial enterprises, would report that after studying the situation we obtained the opinion of Herbert G. Whipple, Esq., regarding the matter.

His written opinion we hand the Board with this report. He sums up the opinion by saying, "For these reasons, and also for others which I have not the time to formulate before delivering this opinion to you, I do not believe that you can amend your Certificate of Incorporation in the way that you desire."

In view of this opinion, your Committee would report that it seems to us inadvisable to make further efforts to secure the proposed change.

H. M. MAXSON,  
C. C. CHIPMAN,  
W. M. STILLMAN, } Com.  
J. M. TITSWORTH, }

The Treasurer presented report for the second quarter, which was adopted.

Correspondence was received from O. U. Whitford and J. T. Davis in relation to our interests on the Pacific Coast.

On motion, it was voted that we unite with the Missionary Society in placing Rev. J. T. Davis on the Pacific Coast field at a salary of \$480, we obligating ourselves to furnish \$100 per year, and one-half of the traveling expenses to California, according to the terms as stated in letter of Mr. Davis, dated Jan. 5, 1902.

Correspondence from A. E. Main, requesting our current publications, tracts and books to be sent for use at the Theological Seminary was referred to the Committee on Distribution with power.

Correspondence from Rev. A. P. Ashurst noted his serious illness, and the improbability of his being able to continue as our Representative in the Southern field, and after reading the sad news, special and fervent prayers on his behalf were offered by Rev. L. E. Livermore and Dr. A. H. Lewis, and it was

voted that the letter be spread upon the minutes in full as follows:

COLUMBUS, Ga., Jan. 6, 1902.

The American Sabbath Tract Society.  
Rev. A. H. Lewis, D. D., Corresponding Secretary,  
Plainfield, N. J.

Dear Brethren:—In this report, which is for the month ending Dec. 31, 1901, I feel duty-bound to advise you of the condition of my health, which is very rapidly failing, and to assure you of the possibility of a fatal termination at any time during this new year. I have been in bed most of the time during the last three months; was taken at first with acute bronchitis; there has developed from this an abscess on my left lung, or possibly worse, a cavity caused by tuberculosis, which has been discharging freely during these months. There have been, also, the usual symptoms attending such diseases. With the assistance of my wife and a hired boy to stamp and make up the parcels for the mail, I can do the work as effectually as ever in tract distribution; my correspondence also goes on undisturbed, for when I am not able to use the pen, my wife writes at my dictation. I have presented these facts to you now so that you may be prepared to meet the emergency, which will probably arise, of the appointment of a suitable person to succeed me in this work, and to enable you while you can to gather such facts about the field from me as ought to be in your possession, should the work be suddenly interrupted by my being called suddenly away.

I have no one in mind at present whom I could heartily commend who would be available. There are quite a number of dear, good brethren who, I am sure, are true and loyal to the Sabbath, but who need instruction and education to fit them for counseling and advising others. It is true, the work which I am doing is largely seed-sowing, and by using the large list of names I have accumulated many could be found to distribute the literature. But my work does not stop with the sowing of the seed—however precious that may be. The advice and instruction which I am so frequently called upon to give, even to otherwise well-informed ministers, I find quite difficult. I will mention a case, one to whom I have just written. A minister of the gospel (Baptist), who has been preaching to one or two country churches and who lives upon and cultivates a farm, has most heartily accepted the Sabbath. Now he writes me, in the greatest perplexity of mind, saying, "Do, please, tell me, brother, what to do; my conscience tells me to keep God's Sabbath according to his commandment; the state laws do not allow me to work on Sunday; I cannot support my family on the farm working less than six days in the week. If I had no family to care for, I would perish to death before I would work on the Sabbath. What must I do?"

The people have lost the true spirit of the gospel. They want a religion made easy by law. They seem to have forgotten that laws of the state have always opposed true and vital religion. Our Lord and most of his immediate followers were put to death by law; so were all the martyrs down through the ages. Oh, for the Spirit of Christ which was in those faithful ones of old who could say, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake." 2 Cor. 12: 10. "For Christ's sake." Let it be whispered in our hearts when the duties are hardest and the way is darkest! Oh, that those who fear hunger could look into the shadows of that wilderness where the tempter placed the bread-question before our adorable Lord. What was it but a test of fitness for the service of God which he came into the world to perform? Are not all the commandments of God made tests of character in the midst of a gainsaying world? How else can the man of God be fitted for his work? "Ye are his servants whom ye obey." Attack was made against every vulnerable point in the case of our beloved Lord: hunger, thirst and responsibility. How else could his fitness be gained to succor those who are tempted but through victories which be won in the trying hour? God knows we have need of material sustenance, but as servants of God we are bound to trust him. And we must carry out the divine commission in a divine way.

How many there are who are more occupied with bodily healing than spiritual health. Oh, that we knew how Christ estimates character. Hear him as he points to it in his Sermon on the Mount. The man who possesses it is called "Happy." He announces that human happiness is conditioned in character. The world loves Christ no more than it did when it nailed him to the cross. Satan is no less active. It is just as true now as ever it was, that through much tribulation we must enter the kingdom of God. The divine intention of such development of character is that we should

have influence. In what sense could it be said of us that we a "salt," "a light," "a city set upon a hill," without this quality which fits us for fruit-bearing? Oh that we could get back to the true principle of pilgrims and strangers, and of our Lord's sayings, "They are no more of the world than I am of the world." May we all be led by the Spirit of Christ. I am sending out this month, pages of tracts, 20,000. May the Spirit of Jesus Christ be with and direct you in things concerning his kingdom.

In regard to my physical condition, personally, I have no wish but that the will of the Lord be done. I ask for no respite, no lengthening of days or years. I only wish that my Master's will be done with me on earth as it shall be in heaven.

I am most truly yours,

A. P. ASHURST.

Minutes read and approved.

Board adjourned.

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

#### NEWS OF THE WEEK.

The tariff question and other problems relating to the Philippine Islands have come up prominently in Congress during the week, and these are likely to maintain a prominent place for some time to come.

Marconi, the inventor of wireless telegraphy, was honored at the annual dinner of the American Institute of Electrical Engineering in the City of New York, on the 13th of January. Important facts were brought out in the various speeches, and especially in the remarks of Marconi himself. America stands first in electrical engineering. The progress of wireless telegraphy, although apparently slow, has really been rapid. Five years ago the Marconi system was not working at a greater distance than two miles; now it is working with a definite result over a distance of 600 miles, to say nothing of the slight response secured between England and Newfoundland. Over 70 ships are now carrying permanent apparatus for wireless telegraphy, while more than 20 land stations are equipped with "installations" in Great Britain and on the Continent of Europe. Marconi announced that a system of protecting messages from being stolen has been found, so that publicity in matters of business can be avoided. At present this method is not applied to the system of communication between ships, since it is deemed better that all ships should know, if it might happen thus, that a given ship is in distress. It is worth while to remember that the United States gave to the world the first telegraph, the telephone, the trolley, and the incandescent lamp.

Each succeeding week increases the elements of agitation and deepens the interest of thoughtful men concerning liquor selling and Sunday-observance in the City of New York and elsewhere.

Dr. Cornelius Petrus Tiele, an eminent scholar and student of religious history, who ranked next to Max Muller, died at Leyden, Holland, on the 13th of January. Prof. Tiele was a member of several noted organizations in the United States, and was held in high esteem by scholars here as well as in Europe. His writings concerning Oriental, Egyptian, and Semitic religions are standard works which every student of those questions should be acquainted with. He retired from the Rectorship of Leyden University on his 70th birthday. The world of scholarship is made poorer when such men die.

Pres. Roosevelt has appointed a special embassy to represent the United States at the coronation of King Edward VII. next June. This embassy consists of Whitelaw Reid, Gen.

James H. Wilson, Capt. Charles E. Clark, J. P. Morgan, Jr., Edmund Lincoln Baylies, and William Wetmore.

Prince Henry, of Prussia, brother to the Emperor of Germany, is to visit the United States, arriving here about the 18th of February. He will be received with honors by the representatives of the government, as an act of courtesy toward Germany.

The late disaster in the Park Avenue railroad tunnel, New York, has hastened action on the part of the New York Central Railroad. It is said that at least \$1,000,000 worth of property adjacent to the tunnel has been purchased for the purpose of enlarging the tunnel and the terminal facilities required. Meanwhile the investigation concerning the responsibility for the late terrible accident is going forward.

The Isthmian Canal problem is enlarged, and possibly simplified as to final results, by the proposition of the French Panama Company to sell the canal already begun. There is considerable probability that the Panama route may be chosen because of this offer and of certain advantages which that route possesses.

Congress is busily at work discussing the relation, by way of tariff and otherwise, which shall exist between the Republic of Cuba and the United States.

Rumors of peace negotiations between England and the Boers are being renewed.

The discussion which is going forward in the state of New York relative to methods of caring for the insane must interest all our readers. Similar problems exist in every state, and the increasing number of the insane who must be cared for in some way makes the problem both important and difficult. In every case the best results which medical science can bring, and the best methods which a genuinely Christian civilization can secure, ought to be adopted.

#### THAT'S WHAT I'M HERE FOR.

It was the uniformed young porter who said it, as he smiled pleasantly on the woman whose bundles he had started to carry for her. The station was full of travelers, hurrying to and from their trains, but the porter was not in the least hurried. He was quiet, ready, helpful; and he found a seat for the woman in the right car, and repeated, as she thanked him for his trouble, "That's what I'm here for, madam, all day long; just to see the people get aboard all right." Then he went back to the gate, and promptly helped somebody else to another train. Cheery and pleasant, he carried babies, lifted heavy bags, reassured nervous people who were afraid the train would start without them, and made himself generally helpful, hour after hour.

"That's what I'm here for." The cheerful words carried an unconscious message. The porter's lot was not a very pleasant one. Perhaps he, too, longed to travel away from the hot city to the sea or the woods, yet all the year round he was shut within the crowded station, with its tracks and platforms. Few thanked him for helping them, and he could hardly have been blamed if he had been a trifle cross over his work. But he had no such thought; he was there to be helpful and his heart was in his work.

The woman who had been helped to her seat by him thought it over as the train

rolled away. She was one who had carried many burdens for other people, and had had few thanks. She seemed to herself to have spent her life in starting other people off where they wanted to go, and staid behind herself; and, lately, she had felt rebellious about it. But the young porter's words started a new line of thought. "That's what I'm here for," she said to herself, "and it isn't my business to complain or to question. If he can do his day's work in that hearty spirit, I guess I can, too," and she felt her heart lighter than for many a day. The porter did not know it, but he had preached a whole sermon in five words that afternoon. —*The Lutheran World.*

#### THE GREAT SOUTHWEST.

To the Editor of the SABBATH RECORDER:

It seems to me that the call from the great Southwest in the RECORDER of Dec. 30, 1901, should awaken a keen interest in the student evangelistic work the coming summer. This call is made by C. C. Van Horn of Gentry, Ark., who is favorably known to many of our people. But it is more than an individual call, for he says "thirty-five families will enter heart and hand into the work." This means that the church and the entire Sabbath-keeping community at Gentry are wide awake to the interest of Evangelistic and Sabbath Reform work, and willing to aid it in a most substantial manner.

The President of the late General Conference, Rev. Earl P. Saunders, in his annual address, under the head of "Student Evangelism," says that "We are pioneers in the quartet movement," and sums up as follows: "This is an important branch of our home missionary work, and an efficient auxiliary to the work of Sabbath Reform; for the workers do not forget to declare the *whole* counsel of God. Besides preaching the gospel and the Sabbath truth in sermon and song to those in need, this work serves as a training school for prospective ministers and lay workers. This movement is, in my opinion, one of the most promising ever inaugurated by our people, and should receive our most hearty moral and pecuniary support."

Now this call comes from Gentry. Students in our schools are eager to do this kind of work, our young people throughout the denomination are deeply interested and ready to help, and we have a goodly number of trained evangelistic ministers who are able and willing to conduct such a campaign. This call should and doubtless will receive the hearty and prayerful attention of our Boards and churches. Let us have opinions and suggestions from a large number in the SABBATH RECORDER.

IRA J. ORDWAY.

CHICAGO, Jan. 12, 1902.

#### RUBBER BOOTS USEFUL.

Some time ago, so a Chicago paper says, a lecturer in England declared that Great Britain had still a great deal to learn before she could command the undivided admiration and respect of the whole world, and he was the man to show her how it was to be done.

"What does this nation need?" shouted the impassioned orator. "What does this nation require if she steps proudly across the broad Atlantic—if she strides boldly across the mighty ocean in her march of trade and freedom? I repeat, what does she need?"

"Rubber boots!" suggested the grossly materialistic person in a rear seat.—*Ex.*

#### GODLINESS REWARDED HEREAFTER.

If ever there was a case of godliness unrewarded in this life, it was that of John the Baptist. Think for a moment what a man he was during his short career, and then think to what an end he came. Behold him that was the prophet of the Highest, the greater than any born of woman, imprisoned like a malefactor! Behold him cut off by a violent death before the age of thirty-four, the burning light quenched, the faithful preacher murdered for doing his duty, and this to gratify the hatred of an adulterous woman, and at the command of a capricious tyrant! Truly there is an event here, if there ever was one in the world, which might make an ingorant man say, "What profit is it to serve God?" But this is the sort of thing which shows us that there will one day be a judgment. The God of the spirits of all flesh shall at last set up an assize, and reward every one according to his works. The world shall yet know that there is a God that judgeth the earth.

Let all true Christians remember that their best things are yet to come. Let us count it no strange thing if we have sufferings in this present time. It is a season of probation. We are yet at school. We are learning patience, long-suffering, gentleness, meekness, which we could hardly learn if we had our good things now. But there is an eternal holiday yet to begin. For this let us wait quietly. It will make amend for all. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."—*Bishop Ryle.*

#### A CENTURY OF CATHOLICISM.

Catholic writers claim that while in 1800 there were 1,000 missionaries throughout the missions of the world, there are now 13,500 mission priests and 4,500 mission lay brothers, besides sisters. The funds came mainly through the Society for the Propagation of the Faith, and aggregate \$2,000,000. In 1800 there were 187,000 Catholics in the Chinese Empire; now there are 1,000,000. During the last century the number of Catholics in Indo-China has increased from 320,000 to 700,000; in India, from 475,000 to 2,000,000; in the United States, from 30,000 to over 10,000,000; in Canada, from 63,000 to 2,000,000; in England and Scotland, from 120,000 to over 2,000,000; in Germany, from 6,000,000 to 18,000,000; in Holland, from 800,000 to 1,488,000; in Switzerland, from 422,000 to 1,233,000; in Roumania, Servia, Bosnia, Bulgaria and Greece, from a total of 60,000 to 530,000; in Turkey, from 146,000 to 421,000. At the beginning of the century there were no Catholics in Australia and New Zealand; now there are 1,000,000. In Oceania there were none; now there are 100,000. In Japan the church has since 1850 risen to 45,000 Catholics, and similarly 40,000 have been created in South Africa. In 1830 there were but 14,000 Catholics in Egypt, Tunisia and Algeria; now there are 500,000. These figures are given to show that while the population of the world has about doubled, the Catholic church has quite held its own proportionally and under missionary labors and immigration has made even larger gains.—*The Independent.*

THE same spirit of faith that teaches a man to cry earnestly teaches him to wait patiently; for as it assures him that mercy is in the Lord's hand, so it assures him that it will be given forth in the Lord's time.—*John Mason.*

## Missions.

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

FROM DR. PALMBORG.

Here I am again, enjoying the kind hospitality of Dr. and Mrs. Fryer, and I suppose you want an account of my wanderings since I left home, before I set out on the broad Pacific to-morrow. It certainly does not seem a year since I was in this home before, but reckoning the time by what has occupied it, what a long year it has been, how full of privileges and blessings to me! I thank God for it, and all the "wonders of his grace," and pray that I may be more used for him than ever before.

I left dear old West Hallock on the night of Dec. 16. The church gave me a very tender farewell reception the Sabbath night preceding my departure, with loving messages from the Ladies' Society, the Christian Endeavor Society, the Sabbath-school and the church. They also gave me some gifts of money to use in my work. The dear home folks were very good to me, and there was some sadness in the thought that there were probably some among them whom I would not see again on this earth; but after all, this world is such a small part of eternity and we will all be together sometime. I see by the last RECORDER that your mother has been called to her rest. How much longer you have been permitted to have her than most people are!

I arrived in Nortonville on Tuesday evening, and spent Wednesday and Thursday there, visiting and calling and receiving calls. Wednesday afternoon I met some of the people at Elder Hills's home, and in the evening I met more at the church, although not so many as would otherwise have been the case if the weather had not been so very cold and unpleasant.

I arrived in Topeka a little before noon on Friday, and spent the rest of that day and Sabbath-day and part of Sunday with my dear old friends, Mr. and Mrs. G. M. Cottrell, a visit which I had looked forward to, and now look back to, with a great deal of pleasure.

On Sunday I resumed my journey westward, arriving in Denver Monday morning. There I took the train for Idaho Springs, Colo., and after a thirty-seven-mile ride, most of it through the picturesque Clear Creek Canon, was met at the station by Prof. P. L. Clarke and wife, in whose home I spent a most enjoyable four days. They are the only Sabbath-keepers in the place, and hungry for the sight of old friends of like faith, so I am sure my visit gave them pleasure as well as myself. The Social Ethics Club, who had been making a special study of China, took the occasion of my visit there to invite the other Ladies' Clubs to a reception which they gave me, and for which I paid, as best I could, by telling them all they wanted to know as far as lay in my power about China and things Chinese.

The following Sabbath and Sunday I spent with the people at Boulder, and was much pleased with the church and people. Elder Wheeler wished me to occupy the pulpit Sabbath morning, which I was glad to do, as I knew that our missionaries had not before visited them and that all I had to say about our work and our Chinese friends would be comparatively new there. I think the

interest in the work must have been somewhat deepened, at least there was a good deal of interest shown. In the evening they gave me a delightful little informal reception, at which I exhibited the few Chinese articles remaining to me, and my Chinese pictures.

The remaining portion of my journey to the coast was very pleasant; the passengers on the Tourist Sleeper were all very nice people—among them one young lady who was an old school friend of some of my Shanghai friends, and who was going into home mission work as a teacher. The balmy air and fresh green of the California mountains were a delightful change from the bare Rockies, and I heartily enjoyed my last day's ride on the train.

My affairs here are all arranged so there is now nothing left but the final good-byes to the kind friends here, and to *terra firma*. I hope old ocean will be kind to us, and give us no more of that affliction known as seasickness than is necessary. Of a safe voyage I feel pretty sure. I feel that God has work for me to do, as well as for others. An old school friend, Rev. J. N. Anderson, with his wife and her sister, are traveling to Hongkong by the same steamer, so I will not be lonesome. I know I do not need to ask your prayers, for I am sure you always remember me and our other missionaries at the throne of grace.

BERKELEY, Cal., Jan. 3, 1902.

FROM G. VELTHUYSEN, SR.

Not without some hesitation I venture to write you about my labors these last months. I fear for the little importance of this my report, because it will be somewhat dry as giving only the relation of doing this and doing that, whilst I can't tell of visible fruits of these doings. But ours is the privilege and the duty of sowing; the Lord himself gives in his own good time the fruit.

In the Haarlem church the meetings had their usual course. Two Sabbath-days I was absent because elsewhere (Breskens) I was with the brotherhood. Continually our Heavenly Father gives us sweet blessings in our services; we enjoy again and again the blessing and happiness flowing from the holy ordinances of His house. So it is in the sessions of our Sabbath-school and our common study of the Prophecies. And the best of all I may declare for the glory of God and the exultation of his grace, the bands of love and holy fellowship bind our hearts together.

I made many visits without Haarlem for the Gospel's sake. Then my labors happened in different forms. I visited Alkmaar, Texel, Leiden, Helder, Hoorn, Taandam, Amsterdam, Utrecht, Naarden, Weerp, Ryswyk, Voorburgen, Gravenhage; some of those towns at several times; now and then principally for the interests of temperance, but the most times for the promotion of our principles, and the knowledge of the relation between the Gospel and the Law of God, or perhaps more exactly, the Law of God and the Gospel. Once I went to Texel to preside over the obsequies of one of our members, a sister.

Two times I presided over the Conference of the Netherl Christian Temperance Society, the first time at Bloemendaal, the other time at Leith.

Because of particular efforts from the side of our Sunday-keeping friends to promote their cause in Haarlem and Gravenhage, I went out

with a large copy of the print you see on the tracts of which I send with this a copy to you, a new one. While going with it along the streets, I distribute our tracts in large quantities.

If not hindered by absence from Haarlem, I hold regularly on Wednesday afternoons with the children of the members of the church what we in Holland give the name of catechising.

My correspondence is continually busy and animated as well with friends in Holland as elsewhere.

Two times I went to Utrecht because one of our church members, a sister of Breskens, was there in the Academical Hospital for an operation. The Lord be praised, now she is wholly recovered.

A warm friend of the consecration of Sunday, and, as I firmly believe, a sincere friend and disciple of Christ, living at Amsterdam, came here to help by a speech at a public meeting the baker men in their effort for gaining Sunday rest. One of the hindrances he contended with was the effort of the Sabbatists in Haarlem for the rest on Saturday. So he, although believing in their sincere Christianity, rebuked them and challenged them. But nobody of us was there. Howbeit this challenge soon was brought to our knowledge, and the consequence was a public debate between this Sunday friend and the writer of these lines. In the first half of January there will be, D. V., the continuation of this discussion. Earlier my Sunday friend can not find time for it. And so, dear brother, as far as I know I have told you what and how I labored. May God bless us for the glory of his own great name.

One session of our Sabbath-school was changed in a farewell meeting to Peter, who is now probably on the Gold Coast. We praise God for the great privilege of having a son who shares so much in the confidence and the esteem of the American brotherhood, in the midst of whom he lived so many years, that they judged him worthy of the commission to promote the cause of the Lord as their missionary on Africa's West Coast. No doubt the dear friends understand that also our prayers go up night and day for him. God bless him in sustaining him. We call it a great honor for Holland that two young Hollanders represent in Dark Africa our denomination.

HAARLEM, HOLLAND.

### A SCATHING INDICTMENT.

S. B. ALDERSON.

At a mass-meeting in the Second Presbyterian church of Portsmouth, Ohio, in the presence of over two hundred men, a converted gambler and ex-saloon keeper made the following statement which has created a profound impression, and I herewith transmit it to your paper that it may do good in a wider sphere:

"I have been in the saloon business with a gambling room attached for the last four years, and claim to know something about what I am going to tell you. I do not believe that the gambling den is near so dangerous, nor does it do anything like the same amount of harm, as the social card party in the home. I give this as my reason: In the gambling room the windows are closed tight, the curtains are pulled down, everything is conducted secretly for fear of detection, and none but gamblers, as a rule, enter there. While in the

parlor all have access to the game, children are permitted to watch it, young people are invited to partake in it. It is made attractive and alluring by giving prizes, serving refreshments and adding high social enjoyments. For my part I never could see the difference between playing for a piece of silver molded in the shape of money and silver molded in the shape of a cup or a thimble. The principle is the same, and whenever property changes hands over the luck of the cards, no matter how small is the value of the prize, I believe it is gambling. Perhaps you have never thought of it, but where do all the gamblers come from? They are not taught in the gambling dens. A 'greener,' unless he is a fool, never enters a gambling hell, because he knows that he will be fleeced out of everything he possesses in less than fifteen minutes. He has learned somewhere else before he sets foot inside of such a place. When he has played in the parlor, in the social game of the home and has become proficient enough to win prizes among his friends, the next step with him is to seek out the gambling room, for he has learned and now counts upon his proficiency to hold his own. The saloon men and gamblers chuckle and smile when they read in the papers of the parlor games given by the ladies, for they know that after awhile those same men will become the patrons of their business.

"I say, then, the parlor game is the college where gamblers are made and educated. In the name of God, men, stop this business in your homes. Burn up your decks and wash your hands. The other day I overheard two ladies talking on the street. One said, 'I am going to have a card party and am going to the store to buy a pack of cards. Which are the best kind to get?' The other replied, 'Get the Angel card. It has an angel on the back.' Think, said he, of dragging the images of the pure angels of heaven into this infernal business."

After he had taken his seat, another converted ex-gambler, who led the men's meeting in the Second Presbyterian church arose and said, "I indorse every word which the brother before me has just uttered. I was a gambler. I learned to play cards, not in the saloon, not in my own home, but in the homes of my young friends, who invited me to play with them and taught me how."

I send you these testimonies, hoping that you can use them, and that God will sound through them a note of warning to card-playing Christians. A number of men went home from that afternoon meeting and set up a new rule in the families that never should another game be played inside their house; that their parlors should not become kindergartens for training young gamblers.—*Philadelphia Friend*.

THE TEACHING OF JESUS ON DUTY.

THE REV. D. W. FORREST, D. D., SKELMORLIE, SCOTLAND.

This article is printed not from the manuscript of Dr. Forrest, but from stenographic notes made at a lecture delivered by him at McCormick Theological Seminary, Nov. 15, 1901.

The social question is the problem which more than all others presses on the minds of Christians to-day and is destined to do so for a long time to come. This is due doubtless to conditions peculiar to the age. But the fresh examination of the evangelical narrative has called attention to some utterances of Jesus which sound strangely similar to those issuing from the lips of modern social teachers. In the light of these Jesus is characterized as a mere social agitator. The first step to be taken therefore in examining his teaching is to ascertain its relation to his environment. Christ came into a world of

thought which was strikingly in contrast to all his own ideals; and for the ills he saw in it he had but one remedy—a right relation to God leading into right relations to men. This was all sufficient. In a state of corruption the only hope of the community was in the transformation of the masses; and that must begin with the reformation of the individuals constituting the mass.

There was at times in his spiritual attitude a quality of remoteness from the social problems presented to him. Distribution of property was not within his province. To the man who asked him to command a new division of his father's estate, he says: "Man, who made me judge or divider over you?" It were vain to look for a more striking contrast to that social philosophy which seeks in the redistribution of property a cure for all ills. Its principle is economic; his is spiritual. Our observation shows that profitable employment, comfortable homes, clean streets, give no guarantee of perfect moral development for the individual. Universalize these conditions, and is the guarantee any greater? Economic socialism offers no solution for the social problem.

But it may be said that while some social schemes are contrary to Christianity, socialism in itself is not necessarily unchristian. The reply is, we have to do with the socialism which is preached to-day. Its features are contrary to the teaching of Jesus. Christianity is in harmony with the deepest instincts of human nature. One of these is the instinct of self-affirmation and self-expansion. If socialism were to begin at this point, its combination with Christianity would be practicable, for Christianity emphasizes the individual. Some have been perplexed by the contrast of Christ's conduct with that of his disciples in every age. He deliberately refuses the role of political reformer, and evades all efforts to make him ruler. He declines to be entangled in the question of paying tribute to Caesar. His policy was non-interference. How are we to reconcile this with the work of a Wilberforce or of a Shaftesbury? The explanation is not far to seek. Christ had a unique function to discharge. He was to redeem all humanity from the thrall of sin. The vocation of the great philanthropist is to alleviate human suffering. Christ's vocation was primarily to cure, not to alleviate. It was not assigned to him to be a pioneer in the realm of the intellectual and aesthetic, important though those realms may be to his work.

The repression of the secondary for the purpose of securing the primary end is necessary in all effort. He deliberately set aside and declined to do some things worth doing and which his followers should do, in order that he might give himself to the doing of the great task before him. Nevertheless, he was aware of the ultimate issues of his teaching. He knew well that he was to bring not peace but the sword into human society. He abstained from political action but he foresaw that his disciples could not do so. Their function was and is different from his. He was the Redeemer; they the redeemed. To blindly repeat his example is often to miss his will.

His method emphasizes each truth by itself. The result is often paradoxical. It is the neglect to take account of this fact that leads so many like Tolstoi to misinterpret the Sermon on the Mount. Superficially read,

some of the injunctions of Jesus would seem to teach the policy of non-resistance; yet when assailed before the high priest, he did not himself practice the injunction to turn the other cheek. "If I have done evil, bear witness of the evil; but if well, why smitest thou me?" The principle of justice is worth preserving, and if one fails to preserve it, he fails to do his duty just as really as when he takes advantage of the weakness of the weak. Passive endurance is noble only when it springs from noble motives; otherwise it may be a sign of weakness. The acts of our Lord are not to be used as mere models, but the principle underlying in each case is to be extracted and made the principle of action for the disciples. Christ's making wine and drinking it has been used to justify the free manufacture and use of intoxicants. On the other hand, it has been pointed at as a defect in his system, that it should lead him to make wine and drink it. Both points of view are utterly wrong. There is a deeper principle which may be served through the making and drinking of wine or through the opposite conduct. The strong are not to please themselves, neither are they to please the weak; they are simply to do the will of God.

If we now pass on to corporate duty—that is, the duty of societies to one another as organized wholes—we find it sometimes said that on this question Jesus has no teaching. But this is not an accurate way of putting the case. He does not lay down rules, but he teaches principles. This, we have seen, is his way with individuals; it is also his way for nations and societies. Of course the application of principles becomes much more complex and difficult in the case of nations than in that of individuals. Perceptions of facts and conceptions of duty are very different in the minds and consciences of individuals constituting a people. For instance, in the case of a war, Christian people may find themselves divided on the rightness of it. One section may regard it a duty to undertake and prosecute it, while another looks at it as an iniquity. It is never safe to prescribe what shall be done or dogmatically declare on questions of right or wrong in stated cases.

But it may be asked, What is the value of the teaching of Christ if it does not afford clear guidance in such circumstances? Much every way. It diminishes human selfishness and introduces a sense of fraternity. It reveals God to man. It does not seek to supplant other natural feelings, but plants a new spiritual force within them in order to transform them. To expect in this world the perfect and ideal condition which is to be the order of the world to come, is neither good sense nor morality. On the other hand, it is not to be forgotten that the present order is the ultimate order in the making. This principle finds no better illustration than in the case of Christ's disciples. He anticipates their growth in numbers, but prescribes no rules or forms for their organization. His attitude is that of a prophet, not that of a legislator.

In a word, Christ's teaching is generic. Each age must see in it what is adapted to itself, and then adopt and develop it in accordance with its special needs. Men ask for a formal instructor who shall determine their conduct in each individual case. Christ only furnishes the light in which they may determine their course in any given combination of circumstances. But this is better than what they ask. Religion is a mixture of the divine and human. Its effect depends not merely on what God gives, but on what we are able to receive. We are responsible, therefore, not only for putting into operation the principles given, but for seeing them in their fulness and comprehending the bearing of those principles.—*The Interior*.

## Woman's Work.

Mrs. Henry M. Maxson, Editor, Plainfield, N. J.

### THE OLD TRUNDLE-BED.

JAMES WHITCOMB RILEY.

Oh, the old trundle-bed where I slept when a boy!  
What canopied king might not covet the joy?  
The glory and peace of that slumber of mine,  
Like a long, gracious rest in the bosom divine,  
The quaint, homely couch hidden close from the light,  
But daintily drawn from its hiding at night,  
Oh, a pest of delight, from the foot to the head  
Was the queer little, dear little, old trundle-bed!

Oh, the old trundle-bed, where I wondering saw/  
The stars through the window, and listened with awe  
To the sigh of the winds as they tremblingly crept  
Through the trees where the Robins so restlessly slept;  
Where I heard the low, murmurous chirp of the wren,  
And the katydid listlessly chirrup again,  
Till my fancies grew faint, and were drowsily led  
Through the maze of the dreams of the old trundle-bed!

Oh, the old trundle-bed! Oh, the old trundle-bed!  
With its plump little pillow and old-fashioned spread;  
Its snowy-white sheets, and the blankets above  
Smoothed down and tucked round with the touches of  
love;

The voice of my mother to lull me to sleep  
With the old fairy stories my memories keep  
Still fresh as the lilies that bloom o'er the head  
Once bowed o'er my own in the old trundle-bed!

Mrs. Mary A. Livermore has just celebrated her eighty-first birthday at her home in Melrose, Mass. She has lived a busy life, spending much of her time in lecturing on a variety of subjects, and even now, in spite of her advancing years, she is often called for at meetings either as a speaker or presiding officer, and it is seldom she refuses such a call. When not occupied in a public way, she is busy at her desk. She has never advocated the neglect of home for public duties, and always urged that women should give the best of themselves to the family.

It has been proposed to establish in connection with the American College for Girls at Constantinople a medical department in the form of a hospital and training school for nurses. There is at present nothing of the kind in Turkey, and so little is the work known that there is no word for nurse in their language. The indolent lives of the women of the East is conducive of disease, and trained nurses would have a wide field of usefulness, and be eagerly welcomed. They now get their nurses from Germany and other countries. Their course in Biology prepares students for the medical schools of Europe and America, and one is now studying medicine at the University of Chicago, and another at Berne. Some time ago Dr. Mary Eddy, of Syria, successfully passed the government examinations required of all physicians, but since then the council has never allowed another woman to make the attempt.

Booker T. Washington's "Up from Slavery," of which mention has previously been made on this page, has attracted much attention abroad as well as in this country. It has already been translated into French and Hindostanee, and is soon to appear in German and Finish, while a Spanish translation is to be made for use in Cuba.

Roscoe Conklin Bruce, son of the Mississippi Senator, has been chosen class orator at Harvard. He is characterized as "a born orator, a deep thinker, a careful reasoner and a painstaking student." He has already shown his ability in speaking by winning the first prize in college debating. This appointment is nothing new for Harvard. The color line has never been recognized there, and honor has been given where it was due. On

young Bruce's graduation, he will become a teacher at Tuskegee, where his mother, a woman of culture and refinement, as well as education, is already a teacher.

We are glad to publish a communication from the Second Brookfield church in this issue. We wish that such communications were more frequent. Your Editor has had it in mind for some time to call for just such reports as we have to-day. Indeed, we think such an invitation has been given, both publicly and privately, but in case you have not heard of it, we will say now that accounts of any work done by our women will always be gladly received by the Editor of the Woman's Page. If you have found some plan of work successful, let us hear about it. If you have had a social that all enjoyed, let us hear about that. If you have tried some plan of work and it has not been a success, don't be afraid to tell us about that, for then we shall know what to avoid. We are all interested in this work for a common cause and are glad to know what the sisters are doing. By this interchange of ideas we can become better acquainted and so help each other, and so arouse a deeper interest in our work for the Master. What Society shall we hear from next? Are you interested in learning what some other group of ladies is doing? Let us know how it is with you. If we could have one report each week, we should be glad.

#### FROM THE SECOND BROOKFIELD SOCIETY.

The Second Brookfield Seventh-day Baptist church has in its working force of women two missionary societies of long standing; The Women's Missionary Aid Society and the Young People's Missionary Society. The names of the two societies sufficiently designate the class of members of which each is composed. Both work earnestly for the same general object, the raising of funds for our various denominational interests.

On December 18, 1901, the two Societies united in a Winter Festival which occupied the afternoon and evening. Many useful and beautiful articles were displayed for sale, with the usual accessories of home-made candies, ice cream, nuts and fruits. A chicken-pie supper was followed by a bright little entertainment. The ladies were rewarded by the substantial returns of about \$75. At the next meeting of the Societies this money was put into active service through the denominational boards.

Last spring the Woman's Missionary Aid Society adopted a somewhat novel method of earning money. They had a gross of handsome glass paper-weights made for them, which showed the portraits of the three pastors whose terms of service covered nearly half a century, Elder J. M. Todd 1858-1888, Elder C. A. Burdick 1888-1899, and Elder T. J. Van Horn 1899—. These unique paper-weights met with ready sale at 25 cents each, and a bare half dozen remain unsold. Recently, the Society has issued a third edition, revised and enlarged, of its well-known cookbook, "The Tried Friend." Mrs. H. C. Brown, Brookfield, N. Y., will send this book for 25 cents each postpaid to any one desiring the same. Some of the members have ordered books for the study of missions as mentioned in a recent RECORDER.

PURPOSE is what gives life a meaning.—C. H. Parkhurst.

#### THE BIBLE.

A nation would be happy if it were governed by no other laws than those of this blessed book.

It is so complete a system that nothing can be added to it.

It contains everything needful to be known or done.

It affords a copy for a king, and a rule for a subject.

It gives instructions to a senate, authority and direction to a magistrate.

It cautions a witness, requires an impartial verdict of a jury and furnishes the judge with his sentence.

It sets the husband as lord of the household, and wife as mistress of the table—tells him how to rule, and her how to manage.

It entails honor to parents, and enjoins obedience to children.

It prescribes and limits the sway of the sovereign, the rule of the ruler, and the authority of the master—commands the subjects to honor and the servants to obey, and promises the blessing and protection of the Almighty to all that walk by its rules.

It gives directions for weddings and burials.

It promises food and raiment, and limits the use of both.

It points out a faithful and eternal guardian to the departing husband and father—tells him with whom to leave his fatherless children, and whom his widow is to trust—and promises a father to the former and a husband to the latter.

It teaches a man how to set his house in order and how to make his will; it appoints a dowry for his wife, and entails the right of the first born, and shows how the younger branches shall be left.

It defends the rights of all, and reveals vengeance to every defaulter, over-reacher and oppressor.

It is the first book, the best book and the oldest book in the world.

It contains the choicest matter—gives the best instruction—affords the greatest pleasure and satisfaction that were ever enjoyed.

It contains the best laws, and most profound mysteries that ever were penned—it brings the best of comforts to the inquiring and disconsolate.

It exhibits life and immortality from everlasting, and shows the way to glory.

It is a brief recital of all that is to come.

It settles all matters in debate, resolves all doubts, and eases the mind and conscience of all their scruples.

It reveals the only living and true God, and shows the way to him, and sets aside all other gods, and describes the vanity of them, and all that trust in such; in short it is a book of laws, to show right and wrong; a book of wisdom, that condemns all folly and makes the foolish wise; a book of truth, that detects all lies and confutes all error; and a book of life, that shows the way from everlasting death.

It is the most compendious book in the world—the most authentic and the most entertaining history that ever was published.

It contains the most ancient antiquities, strange events, wonderful occurrences, heroic deeds, unparalleled wars.

It describes the celestial, terrestrial and infernal worlds, and origin of the angelic myriads, human tribes and devilish legions.



It will instruct the accomplished mechanic and the most profound artist.

It teaches the best rhetorician, and exercises every power of the most skillful arithmetician, puzzles the wisest anatomists, and exercises the wisest critic.

It is the best covenant that ever was agreed on; the best deed that ever was sealed; the best evidence that ever was produced; the best will that ever was signed. To understand it is to be wise, indeed; to be ignorant of it is to be destitute of wisdom.

It is the king's best copy, the magistrate's best rule, the housewife's best guide, the servant's best directory, and the young man's best companion; it is the school-boy's spelling-book, and the learned man's masterpiece.

It contains a choice grammar for a novice, and a profound mystery for a sage.

It is the ignorant man's dictionary, and the wise man's directory.

It affords knowledge of witty inventions for the humorous, and dark sayings for the grave, and is its own interpreter.

It encourages the wise, the warrior, the swift, the overcomer; and promises an eternal reward to the excellent, the conqueror, the winner, and the prevalent. And that which crowns all is, that the author is without partiality and without hypocrisy—

"In whom there is no variableness or shadow of turning."

The Governor of the Province who honored with his presence the Commencement exercises of a girls' mission school in Yokohama last year, has sent to the teacher for a copy of the essays of two of the graduates. He wants to print them, and send them out to show what mission schools are doing.

I NEVER trod a spot so bare  
Where living nature blessed the sod,  
But some small flower, half-hidden there,  
Exhaled the fragrant breath of God.

I never knew a day so drear,  
But on its leaden sky was hung  
Some shadow of a rainbow clear,  
From vanished joy in farewell flung.

I never sat where silence kept  
My soul from loving friends afar  
But angel-wings the ether swept  
Between me and the evening star.  
—Mrs. Julia Noyes Stickney.

AN OPEN LETTER.

To a Brother Converted to the Sabbath, but Lapsed.

My dear brother:—I learn that you have faltered in the way of Sabbath-keeping. I have felt ever since I was informed of it that two things, perhaps, had led you to take this step. But before I mention these I will say that I believe you were once sincere in believing that it was God's call—his will and commandment—to "remember the Sabbath-day to keep it holy," that led you to take it up. Doubtless, you commenced to keep it with joy because you felt that it linked you with God by a new cord. Your love burned toward him with intense glow and you felt that you wished to do a great work for God. But you made the same mistake, doubtless, that many of the rest of us made in coming to the Sabbath truth. You failed to count all the costs. Many a soldier when enlisting never thinks of the long, wearisome marches, the mud and rain, dust and heat, cold and hunger, and the nights of watching when the safety of the whole army and of the cause depends upon his faithful duty as sentry. When he donned his uniform for the first time he expected an easy victory over the enemy in each battle,

making no calculations that he might lose a battle, suffer a defeat, or receive wounds. He even imagined that he had military genius which fitted him for a successful leader, a general, perhaps. Thus he enters the ranks with a glow of enthusiasm. But he soon becomes weary of tiresome drill, the active work of war and its hardships; the feeling that he is neglected and treated with imperiousness by superiors increases, his aspirations are crushed because his true worth is not recognized and acknowledged, his patriotism languishes, his zeal gives way to resentment and to thoughts of desertion. Actual desertion may be delayed but the fatal step comes at last, and he falls into the disgrace of traitor. He never intended to be a traitor, but the true nature of loyalty and of patriotism, and the ultimate honor that the Power calling him to duty is sure to bestow on the faithful, have never been rightfully conceived nor properly understood. The cause for which he enlisted has never been entirely enfolded in his conscience. A soldier is not always to be blamed for down-heartedness, nor for apathy after a trying ordeal. He may become indifferent to his duties as a soldier, but as long as he does not actually desert to the foe and renounce allegiance to his own, there is opportunity to come back to loyalty and usefulness.

One of the reasons I have thought of mentioning is that probably since you became a Sabbath-keeper you have not been brought into that close touch with other Sabbath-keepers which is calculated to inspire one afresh with the idea of endurance. In the second place, you doubtless expected encouragement from men instead of fully relying upon the "well done, good and faithful servant," from God who called you to keep the Sabbath. Hence you have felt neglected and slighted. Perhaps this has been true as regards men. But has God neglected you? Has he slighted you? Did he expect you to be his soldier, faithful and loyal, and have no hardships? God told Gideon to send home out of his army such as were "fearful and afraid," and twenty-two thousand cowardly ones went home. God sent them home because he was not willing that they should rejoice in the coming victory over the Midianites when, because of cowardice, they would be no help in battle. Have you, my brother, given up the Sabbath and gone out of the ranks with this crowd of cowards? Let us believe not.

Of the ten thousand left in Gideon's army God said, "There are too many." Too many only because they were not the right kind of soldiers. Men who would lie down to drink, forgetful that the enemy's hosts were just beyond the hill, and who, while thus seeking their own comfort might put themselves in the power of the foe were not the kind of soldiers for God, and were not fitted to go with Gideon. Only such as lapped the water as a dog (that is, dipped it with the hand and carried it to the mouth whilst standing erect and ready for battle) were the kind God chose.

Now, my brother, shall I believe that God has dismissed you because you belong to the nine thousand and seven hundred who were sent away because God would not have them share in a victory they were unfitted to help win? Three hundred only go to the conflict. They go with lights in pitchers and trumpets in hand, proclaiming "the sword of the Lord and of Gideon." They break their pitchers and blow their trumpets, and in the name of

the Lord win deliverance for all the people. Do you and will you stand with this little band? I know that Seventh-day Baptists are a very small band. That they remain small, as compared with other denominations, is proof that God has been sending away all the faint-hearted and the careless from his Sabbath ranks. He who is afraid of sneers and scoffs, afraid of privations and hardships, is not the kind of a soldier God wants to effect Sabbath Reform. He who is afraid he cannot keep the Sabbath and make a living is not God's choice to bear his standard of truth out into an opposing world. God does not choose a man who wishes to wait until the signs of victory are favorable, and he can go with a multitude, marching to meet a conquered enemy. He must put his little light into a pitcher, and bear it in one hand and a trumpet in the other, and go out into the darkness, to the very ranks of the enemy, and then at the opportune moment cry out in the name of God and truth. God provides for the victory, and his faithful ones share in its glory.

O my brother, is God such a general that you dare not trust his leadership? Is the cause for which he enlisted you an unworthy one? Will you dare to say to him in the great day of judgment, when you must tell why you deserted from his ranks, that you had no confidence in him as leader, that you had no confidence in the cause of Sabbath truth? that you feared he had not resources sufficient to maintain you in a war against error? Brother, answer these questions for your conscience. They are propounded in Christian love and best wishes for your eternal good. Fraternaly, J. F. SHAW.

EXCUSES FOR SINNING.

It must have been an Irishman who, having sinned as much as he dared, went to the parish priest to confess and obtain absolution. He was told to kneel at a chair. While on his knees the penitent allowed his eyes to wander about the room, finally resting on the priest's gold watch which lay on a nearby table. It was but a moment before the timepiece was ticking away quietly inside the penitent's blouse. The priest returning, commanded him to acknowledge the sins for which he desired absolution. "Father," said the rogue, "I have stolen, and what shall I do?" "Restore," said the priest, "the thing you have stolen to its rightful owner." "Do you take it!" "No, I shall not; you must give it to the owner." "But he has refused to take it." "If this be the case you may keep it."

It is stated that the man was given full absolution, that he reverently crossed himself and departed with a clear conscience. It would be interesting, if somewhat depressing, to know how many, while reverently confessing their sins, are almost unconsciously planning for another violation of God's laws and inventing an excuse for such violation. If half the energy and skill were given to the work of the kingdom as are devoted to excuses for neglect and sin, the millennium would not be far distant. — *Northwestern Christian Advocate.*

SELF-CONTROL reaches its highest discipline in the absolute giving away of the whole life to the care and service of God.—*Joseph Parker.*

## Young People's Work.

LESTER C. RANDOLPH, Editor, Alfred, N. Y.

### The Answer to Prayer.

Your Editor is having some busy, happy days. How pleasant it is to hear the voices which have long been silent, or which have never been heard before, praising God in the presence of men. How sweet to see prayers answered after you have asked again and again. When you have wrestled with some one you love, while he fights the great battle which it is every man's to fight, the line of struggle weaving backward and forward, now gaining now losing,—it is a happy day when we see the victory gained and a soul won. So these are busy, happy days. There are so many to be seen and helped in the great decision of life. The spirit of God is very near, touching hearts very deeply, and the harvest is great. What grander service than this, working "together with God" for the redemption of men?

### A Psychological Revivalist.

I have never heard a revival sermon more powerful in influencing lives for good than Prof. De Motte's lecture on "The Harp of the Senses." The revival meetings were dismissed for that night in the expectation that the lecture would have an influence for good from an independent standpoint. A large audience was present, and as the speaker presented scientific facts along the line of habit forming and character building, many young men felt themselves hauled up to a standstill. At least one said in his heart, "God being my helper, I am through with evil habits forever." My brothers, science and psychology are on our side, and we ought to be more bold in presenting the facts which relate to the destinies of those about us.

### The Alfred Reading Room.

This is proving a pleasant, inviting place for young men to drop into. It is located in a long narrow room on the main business street. Some people thought the place hardly worth spending money upon, but plaster-board, paper, paint, white oil-cloth, linoleum, denim, and brilliant lights have worked a transformation. The gas company showed their interest by contributing fuel and illumination. About forty periodicals have been subscribed for, and the rear part is curtained off as a "cozy corner" for a quiet chat or game of checkers. The membership dues are twenty-five cents a quarter. Eighty members have joined, and it is hoped that the list will be largely increased, although the privileges of the room are free to any one who wishes to come. No rules have been posted, nor has the Reading Room director been obliged to rebuke anyone for lack of decorum. The young men feel that the room is their own and they manifest an innate sense of propriety, which is the best kind of government. The plan is valuable, not only for furnishing good literature, but also for providing a point of social contact for young men from the various employments of shop, store and school. One of the great things needed in the world to-day is that people get nearer together. Our business, family ties, and the many demands of our life divide us by unconscious and invisible lines. The better we can know each other, the more the different groups of people can understand and sympathize with each other, the better will it be for us all.

Every man who pays his dues thereby becomes a member of the Association and a voter. The Association at its annual meeting elects a board of six directors. These have charge of the management throughout the year. They employ a Reading Room director and transact all business for the Association, the Association itself being always the court of last appeal.

### THE CHRISTIAN ENDEAVOR AT GENTRY, ARK.

When I wrote last, our Society had just been organized with a membership of nineteen. Since then the number has been increased to almost fifty. New officers have just begun their term of work. A meeting of the Executive Committee has been held, at which time the duties of the several committees were discussed, and steps taken to arrange quartets to assist the pastor in special meetings in the smaller towns and school-houses near here. The young people are ready and anxious to engage in the work. The pastor has been earnestly requested by parties living at these outposts to come and preach. There are several small towns within easy distance from Gentry, where work of this kind could be successfully carried on, hence the call for united effort by the quartets published a few weeks ago. We cannot occupy so many fields alone. Our people are being watched very closely, and our pastor has been told that greater spiritual manifestations are expected from our church than from any of the other societies. Pray for us that we may not disappoint them. Our Missionary Committee some weeks ago arranged a missionary program which was successfully rendered to a crowded house. A concert is being arranged to take place in our new church when it is completed. Dear friends, pray for us that God's grace may dwell in us richly, that we may have the wisdom and tact so much needed in this new field.

C. C. VANHORN, *Cor. Sec.*

JANUARY 12, 1902.

### HOME READINGS FOR 1902.

C. E. Topics and Home Readings have been prepared by the Permanent Committee, and the same have been printed, and are now ready for all who will send in their orders to the Publishing House. They will be supplied at the following prices, postage paid:

100 copies.....	\$1 50
75 ".....	1 15
50 ".....	1 00
25 ".....	50
Single copies.....	03

### THE MODEL SABBATH-SCHOOL SUPERINTENDENT.

He should be a manly Christian and of such character as to inspire the confidence of the church at large and especially of the children under his charge. In a sense he should become an assistant pastor. If true to his high office, he will be in more potent touch with the children than even the pastor can be. Next to the pastor, he should be the most influential man in the church.

He should be of a cheerful, open-hearted disposition. His eyes should always see the good and his lips be ever ready to commend. His character should be such that evil would not lift its head in his presence. He should scold never. Faultfinding of every description should be an unthought thing with him.

He should not know it all, but should be open to suggestions from any source. You will find but few men who occupy such places but can learn lessons of advantage to them

from the young women who teach in our public schools to-day. Past work and experience may be of value, and should be, but experience of thirty, twenty or even ten years ago, unless vitalized by the life of to-day, is as valueless as the experience of an antediluvian clam. Of all things he should not be a "mossback."

There should be no sluggishness in him. Life and vitality should be seen in every movement and intoned in every word spoken.

He should visit other Sabbath-schools and be ready to adopt and adapt all the features which promise good results in his own school. He should know his teachers personally and be in vital touch with them in all their work, and be ready to commend all efforts wisely put forth to lead the pupils to Christ, as well as ready to gently and quietly reprove any faults that may present themselves.

It is absolutely necessary that he be a good judge of human nature and he should study character. He may have all other qualifications in the greatest abundance, and yet if he lack this one essential he will fail absolutely in his work.

He should be a good singer and ready to take hold of that part of the service with all the power in him. No Sabbath-school can be successfully run without good music and lots of it. So whatever may be his qualifications, he can hardly be accounted a complete success unless he can sing. To be pre-eminently successful he must have all these qualifications and they must all be consecrated to the Master, and then success, large success, is an absolute certainty.—*The Interior.*

### PASTOR AND PARISHIONER.

In every congregation there are those who appreciate the necessity of sending for a physician when they are sick, but who seem to think the pastor should find it out intuitively. While they never think to send him word, they never fail to complain to him, and oftentimes to others, if he should not call upon them every time they are indisposed. One of these people recently met her pastor upon the street, when the following conversation ensued:

"I have been sick and you did not visit me."

"So! Were you very sick?"

"Oh, yes! I hardly expected to recover."

"So! Did you really need a physician?"

"Oh, yes, indeed, I was under the treatment of Dr. ——— for eight or ten days."

"So. Did the doctor come of himself when you became sick or did you send for him?"

"I sent for him, of course; how could he know of my taking ill without sending for him?"

"And did you really desire that I as your pastor should visit you while sick?"

"Oh, I wished so much you would come. I was looking for you every day."

"Indeed! Well, if such was your desire, why did you not send me word and I would have called at once!"

"Oh, I thought someone would tell you."

"But if you had thought someone might tell your physician, you might have died before he had learned of your illness, so also by your pastor."

Let the pastor know and he will call upon you whenever his services are at all needed, but do not accuse him of negligence as long as you have neglected what was your first duty.—*Lutheran Observer.*

## Children's Page.

### "INASMUCH AS YE HAVE DONE:"

J. R. BARCOCK.

The snow sped scurrying up the street,  
The wind sang shrill and strong,  
And Little Jack with his papers there  
Had cried all the morning long.

"World," "Herald!" Some stopped to buy,  
None noticed his cold-pinched face,  
Nor gave him a smile or a kindly word,  
But passed him with hurrying pace.

It was't the sting in his cold, numbed hands;  
There was pain 'round his heart inside;  
And he longed for the warmth of a cheering word—  
More than all else beside.

A girl with the roses of health on her cheeks  
And the warm light of love in her eye,  
Stopped with the thought of "Inasmuch"—  
Ere passing the newsboy by.

A radiant smile, a cheery word,—  
"My little man, aren't you cold?"  
While kindness shone from her soul in her eyes,  
That were brimming too full to hold.

Quick came the answer from Little Jack,  
And deep to his heart there flashed  
The warmth of love, as he smiling said,  
"I was, Ma'am, until you passed."

### "MAN OVERBOARD."

HENRY S. CHANDLER.

We sailed out of New York harbor on the 10th day of July on the steamer "Aller," of the North German Lloyd Line. I very soon made the acquaintance of little Max Schmidt, "seven years old, almost eight," as he told me, who was going with his father and mother to Germany to visit his grandfather and grandmother, whom he had never seen. He was a sturdy, stubby chap; manly, independent, polite—just such a boy as one likes to meet and make friends with. He spoke German as well as English, and soon became friendly with every passenger aboard ship. His hair was light, not yellow or golden or red, but a sort of all three mixed together, making a sunny, lightish-brown color, and it was never smooth except when he first appeared at the table or on deck. At other times the wind had blown it every which way, for he generally snatched off his cap and threw it in his mother's lap as soon as she had seated herself in her steamer chair, and he was then ready for play.

He and a rich old German banker used to play shuffle-board by the hour. When Max won he would dance around the white-haired gentleman and make fun of him because he pretended to feel so badly at being beaten. When Max was beaten, he would rub his nose and scratch his head in such a funny way as to make you laugh. But he was always bright and cheery over it. A little while before luncheon some of the young ladies—and there was always a strife among them as to which it should be—would engage him for a walk, a "constitutional." This walk was up one side of the ship and down the other until they had been seven times around the deck. Max had one friend aboard ship with whom he had more fun and who had more fun with him than with any other, and that was the Captain's Scotch Collie dog, Robin Adair.

A Scotchman, from near Glasgow, a carpet manufacturer, had crossed on the "Aller" several times and had become a great friend of the Captain's and at the end of one trip said to him, "Mon, I weel send you a present for a companion, a son of one of my best friends and his name is Robin Adair, a worthy Scotsman." When the "Aller" touched at Southampton on her return trip, Robin Adair was waiting for the Captain. He was a beau-

tiful dog with a black body and a broad white ruff around his neck, white chest and feet, and a white tip on his tail. He had been taught a great many tricks, and, like many Scotch collies, had great natural intelligence, so much so that he understood, or seemed to understand, nearly everything that was said to him. Max soon learned what his tricks were and used to call upon him to do them, to the great pleasure of the passengers and of Robin himself.

One trick was this: Max would say, "Robin, be a dead dog." Robin would drop down on the deck as limp and dead as a real live dog could be. Max would straighten out his tail and legs, pull him around by the legs, whistle to him, call him, tell him dinner was ready, to "go for the cats," but Robin was still "dead" until Max would say, "Look out for the cop," when Robin would jump up, shake himself, and be ready for something else.

Another trick was this: Max would say, "What do you do when you meet a gentleman?" and Robin would raise one foot to his head and make a polite bow, then Max would put his cap on Robin's head and say, "What do you do when you meet a lady?" and Robin would take the cap off with his foot. Max would make Robin place his head in a chair and tell him to shut his eyes and not look, and would then go off and hide, calling back to him, "Don't you peek," and when he had hidden, Max would sing out "Coop," and Robin would rush like the wind searching everywhere until he found him. Do you wonder that they were great friends?

One day Max stood on a seat about six feet long alongside the bulwarks, leaning partly over watching the water as it seemed to rush by the ship, when Robin came down the ladder from the bridge and walked aft, evidently looking for Max. When he saw him he jumped up on the other end of the seat on which Max was standing still watching the water, and running along it with his nose down until he came to where Max was standing, suddenly and accidentally tipped Max over into the ocean. Many passengers saw it and for an instant each caught his breath and turned white. Then someone shouted, "Man overboard!" Max was a boy, not a man, but just the same the cry was "Man overboard." That's the rule on board ship, no matter whether it is a man or woman, or a boy or girl, and I think even if Robin had fallen overboard the cry would have been "Man overboard." In almost no time the Captain on the bridge heard the cry and rang two bells to the engineer to stop the ship and then jingled the bell as hard as he could, which meant "stop her as quickly as you can," and then called down the speaking tube, "Max is overboard, stop her." Meanwhile the first officer had one of the port boats swung out with sailors in her, others standing ready to let go, and just then the ship's doctor came with blankets, brandy and other things and got into the boat. The ship had now slowed up enough to launch the boat, and down she went, the first officer shouting to the men as soon as they got clear of the ship, "Pull for your lives," and the old German banker, who up to this time had not been able to speak, yelled as best he could, "A thousand dollars if you save him!"

Up on deck Max's mother and father were sitting in their chairs reading, and at the first alarm looked for Max. Three or four good

motherly women rushed up to Max's mother, tears streaming down their faces, and she at once saw that it was her Max who was overboard. She said, "My Max," and fainted. Several gentlemen surrounded Max's father and did what they could to comfort him, telling him a boat had gone for Max and that he would be saved.

Robin was as wild and excited as everybody else, racing around, looking up to this one and that one with such a distressed look and fairly crying, until not being quite able to fully understand, but feeling that something had happened to Max, he laid down by Max's mother's chair and licked her hand and said with his intelligent eyes, "Oh, tell me what I have done to Max."

It so happened that just as Max fell overboard one of the steward's helpers threw over an empty orange box, which the swash of the ship carried alongside of Max, and he, without knowing what he did, threw his arm over it and clung to it. This kept his head above water, and the passengers, who were watching, could see Max's sunny head in the bright sunlight every time he rode on top of the waves, and one of them with a strong opera glass got upon a bench, and kept saying from time to time, "He's all right, I see him," long after the other passengers had lost sight of him. One of the officers stationed himself on top of the deck house with a glass and a flag with which he signaled to the officer in the boat to keep it going straight for the sunny head. If the boat went a little to the left the officer lowered his flag to the right, and then to the left if need be. The excitement on deck was so great that none of us knew what we were doing or saying, and it grew greater every moment. Pretty soon, though it seemed like a long time, the gentleman with the opera glass said, "They are getting nearer," "they are almost up to him," they have stopped rowing," and then, "they have taken him into the boat," at which a big cheer went up, great strong men cried like children, women threw their arms around each other and laughed and cried at the same time. Some of the crew who had come on deck drew their sleeves across their faces, but said nothing, while the great, good Captain, who had before this rescued a whole ship's crew from a sinking ship, blew his sun-burned nose hard.

"They are coming back," shouted the passenger with the glass, and pretty soon the boat was easily seen by all and a little later a big bundle in the doctor's arms, which we all knew was Max wrapped up in blankets. Max's mother had come out from her fainting spell and his father was holding her in his arms, and telling her that their darling boy had been saved and that very soon he would be back. She had not cried before, but now that Max's father had told her that he was saved the tears ran down her face, which it seemed, had grown twenty years older in almost as many minutes. Now the boat came up within two or three ship's lengths of us, and all at once a small hand came out of the bundle in the doctor's arms and waved a little weak tidings to us, when such a cheer was sent up as would have done the most crusty old curmudgeon good to hear. The boat came along side and in no time the doctor was on board with Max, cold, wet, pale and scared, but our Max—all right. The doctor held him up to his mother for one long hug and kiss and then hurried down to their state-

room, where already there was a pile of hot blankets, hot water bags, flannels and I don't know what all. Max's wet clothes were taken off, he was rubbed in alcohol, wrapped up in hot blankets and put in bed, and the doctor, after mixing and giving him something, said, "He will be all right; let him go to sleep, keep him quiet, and I will come down and see him in a couple of hours." When the doctor went upon deck he was surrounded by the passengers, to whom he said, "The orange box saved him; he's a good one—never saw a man as brave as he. He will be all right."

We all wanted to embrace the doctor, and as many as could grasped his hand and slapped him on the back. Max's German friend was so delighted he could not stand still, and kept saying, "I told you he would be saved," though no one had heard him say a word, and crooned partly to himself, "My poor boy, my poor boy."—*The Independent.*

#### LOWER LIGHTS.

For Christ and the Sabbath.  
2 Cor. 4:6

#### TRIUMPH THROUGH SUFFERING.

A number of the brothers and sisters in our Prayer Chain have written of deep sorrows and great afflictions, which make the heart ache through sympathy; but in all there is a current of triumph through faith, which gives joy even amid sorrows and thankfulness that God has brought these safely through tribulation, and that they can thus speak of faith strengthened and love increased. Some are even now passing through great trials, principally on account of sin. Let us remember these when we pray. Remember also "whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth." Please read the twelfth chapter of Hebrews.

Let us praise him that he has accounted us worthy to suffer in his name. "If we suffer, we shall also reign with him." 2 Tim. 2:12. And we know our "light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. 4:17.

One dear sister who has passed through many battles for Christ and still has enough trouble to crush one of less faith, has such a remarkably sweet and serene countenance as to be a marvel to her friends. She is not indifferent to the peril in which those dear to her are living, because of sin; for she often prays in anguish of soul for their redemption; but because she has reached such a high plane of Christian living, she sweetly abides in Christ. She spends much time in prayer and with her Bible. About her work she usually sings some of the dear old hymns; some of her favorite lines being,

"Not for ease or worldly pleasure,  
Nor for fame my prayer shall be;  
Gladly will I toil and suffer,  
Only let me walk with thee."

We praise the Lord that the members of our circle are so strong and courageous. We do not believe that a single one is faint-hearted or distrustful. All seem to have entered into their work with heart and soul. The earnest desire of each seems to be: "I want to do more for Christ." Some write: "I must do something." "I should be grateful for suggestions;" or, reporting some original idea: "Please tell me what you think of this plan."

Surely with such a band, united in purpose and zealous in work, we shall be able to triumph over much of sin, and to come off "more than conquerors through him that loved us."  
ANGELINE ABBEY.

## 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.

SCOTT, N. Y.—Doubtless many of the friends of Doctor and Mrs. Davis have been watching the RECORDER to see a report from Scott concerning their labors. Were the facts in the hands of some more fluent writer, doubtless a report worthy to be read might be written. Eyes strained by peering through darkness or viewing things under a poor light may be chronically affected. Whatever therefore may appear dark in this report please charge up to the writer.

Brother and Sister Davis arrived at Scott December 5, and commenced services that night. With slight interruption by storm, and other services in the M. E. church, the meetings were continued until the 29th. Every home in the village was visited and when practical at all conversation was had and prayer was offered. The schools were visited and short services held there, and special services for the children were held at the church each Monday night. One night was devoted to a special service for women and girls at the Seventh-day Baptist church, conducted by Mrs. Davis, and one for men and boys at the M. E. church, conducted by the Doctor. Such earnest effort should have received greater support from the people. It is as to results that the dark tinge comes into our report. However, eternity alone can reveal all that was done. But we are glad to say that the work was not without some visible results. Three at least took a start during the meetings. We are now observing the Week of Prayer, and one has avowed publicly the purpose to live a Christian life, while another for the first time, I believe, has manifested an interest by arising and giving a verse of Scripture. So although Brother and Sister Davis went away somewhat disappointed, we feel that their work was not in vain, and our prayers and good wishes go with them in their future work.  
J. T. DAVIS.

JANUARY 9, 1902.

PLAINFIELD, N. J.—The last home news reported from this city told of our church being deprived again of a faithful and much-loved pastor. Now it is pleasant to report that we have, after some weeks of earnest and prayerful deliberation, extended a call to Rev. Geo. B. Shaw, of New York City; and it is a pleasure also to note his acceptance. In making this call it seems very evident that the Lord led us from the very first. The church-meeting, by which the call was extended, was largely attended, and when the decisive vote was taken every church-member present expressed the unanimous choice by a "rising vote." A very friendly letter has been received from the New York church, expressing their appreciation of Bro. Shaw's Christian manliness, and of his successful labors as pastor with them, and also extending to him the assurance of their prayers that he may be granted abundant fruitage in his new field of Christian activity. Bro. Shaw is to commence his pastorate with us on the first of April.  
J. D. SPICER.

JANUARY 15, 1902.

HICKERNELL, PA.—A. L. Davis, under date of Jan. 6, 1902, writes concerning his labors in Hickernell and Blystone, Pa., during the

late vacation. He says: "The condition of the field is very encouraging. The members of our flock there are courageous and are working heroically, and there are signs of a spiritual growth which are very encouraging. Some who made profession of religion last summer, but were too timid to take part in public meetings, are now leading prayer-meetings. They maintain a prayer-meeting on Friday evening, a Sabbath-school, and have organized a Ladies' Aid Society. I think others will soon unite with the church. I wish some of our larger churches had equal consecration and zeal."

BLYSTONE, PA.—We returned here from Jackson Centre, Ohio, on the 7th inst. We find the people still ready to work for the Master. On the 9th of January the friends from Hickernell and Blystone assembled at our home, bringing many material evidences of good-will, and enjoying several hours of social converse. We are thankful for these evidences of regard and fellowship, but beyond such expressions of earthly friendship our hearts turn to the loving Father from whom comes "every good and perfect gift."  
W. L. DAVIS.

JANUARY 15, 1902.

ALBION, WIS.—The next session of the Ministerial Conference and Quarterly Meeting of the Southern Wisconsin and Chicago churches will convene with the church at Albion, Wis., Feb. 21-23, 1902. A program for that meeting will no doubt be furnished by the Secretary of the Ministerial Conference for publication in the RECORDER. A cordial invitation is extended to all. For any who may come by railroad to Edgerton, if notice is forwarded to the pastor as to time of arrival, conveyance will be provided to Albion. Come, praying for a new outpouring of the Holy Spirit.  
S. H. BABCOCK.

JANUARY 14, 1902.

#### THE UNDEVELOPED CHURCH.

UNA DELL.

There are 168 hours in one week. During 160 of the 168 hours most churches—churches are said to be God-given institutions for the benefit of mankind—are as silent as the tomb, and from all appearances as dead as that which lies within the tomb. Is that as God intended it should be? Is it right to invest many thousands of dollars in edifices which can be used only about one-twenty-first part of time? Such churches appear more like Christian club-houses than free-for-all places of worship. When the writer passed through Chicago several years ago, among a few of the sights which he took in was a beautiful and inviting building; as he tried to enter it he was greeted with: "No one but members permitted." It was a private club-house! By the lack of greeting which strangers receive in some churches, they are led to feel that they are unwelcome; that the edifice is for "me and my wife, my son John and his wife, us four and no more."

Our churches are usually attended by their members, while "without" are the masses for whom we are pleading, but who believe (and often justly) that we are not interested in them. The preacher pleads with the unconverted to yield their hearts to the Saviour when they are not within hearing distance of his voice. Is not such a church lame? Is it not hobbling along on crutches? The all-

important question is, how is this state of things to be overcome? By the congregation doing that which will show to the outside world that they are interested in them.

If your church is built on the mistaken plan of "shut up twenty-twenty-one parts of the time," with nothing in it, or in connection with it, to draw and interest the unconverted, will you not as soon as possible rent or build a convenient house in which you may bring people together in a social way, and for their interest and entertainment? This may be contrary to your way of thinking, but give it careful and prayerful consideration.

You may not be aware of the fact that many churches act as though they expect the world to minister unto them, instead of their ministering unto the world. There are many ways in which we may minister. There should be a pleasant room in the church, or controlled by it, in which the poor and rich, old and young, can spend a part of their time, perhaps in reading good books, papers and magazines. How many villages of a few hundred inhabitants are blessed with such a place? The saloon is inviting, we all know. If the devil is friendly enough to furnish gilded places for the benefit of his subjects, should not God's children do that which will demonstrate a greater friendliness? A commercial man, while loitering in one of our stores the other day, said, "I do not know what to do with myself after my work is done; especially is this true in the evening. Your stores are closed the evening I am here, and no church is open. So what am I to do? I do not feel at liberty to enter your homes, so the only place is the hotel, with its ever-open and ever-inviting bar-room." Christian men, you who live in comfort, can you not do something in your village, in the name of your church and your Christ, for all who need a pleasant place in which to while away their time? Do not permit your church to be crippled. Give it a new interest in those who need your heart-sympathy and kindly help.

"Brother for Christ's kingdom sighing,  
Help a little, help a little;  
Help to save the millions dying,  
Help just a little."

THE NEEDLESS HURTS.

A thoughtful writer says: "Taking life through and through, the larger part of the sadness and heartache it has known has not come through its great sorrows, but through little, needless hurts and unkindnesses; not so much through the orderings of Providence, as through the disorderings of humanity. Look back and you can readily count up the great griefs and bereavements that have rent your heart and changed your life. You know what weary months they darkened. There was a certain sacredness and dignity, like the dignity of a lonely mountain top, in their very greatness; and looking back, if not at the time, you can often understand their purpose! But, oh, the days that are spoiled by smaller hurts, spoiled because somebody has a foolish spite, a wicked mood, an unreasonable prejudice that must be gratified and have its way, no matter whose rights, plans or hearts are hurt by it! There are so many hard places along the road for most of us, made hard needlessly by human selfishness, human neglect, human obstinacy, that the longing to be kind with a tender, thoughtful, Christ-like kindness grows stronger in me each day I live."—*Selected.*

# ROYAL BAKING POWDER

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Her prescription for youthfulness is interesting and well worth trying.

"How do I stand all this wear and tear? Economy. That's it, economy. I save my strength. When I'm not working at the business which is my very life, I either rest or play. I don't putter. That's what ages women—puttering. When I see a teacher breaking down, or a trained nurse giving up with nervous prostration, I wonder when women will learn to stop puttering.

"I wouldn't sew a button on to one of my shoes for all the kingdoms of the earth. I can't afford such luxuries. A woman can't be a fine teacher, an excellent dressmaker, an expert cook, a shoe-cleaner, a glove-mender, a nurse, and a domestic economizer all at once. The minute she tries to do it, she breaks down, and then some one writes a brilliant article on 'Why American Women Break Down.'

"Sleep is a great thing for women. Half the women I know don't sleep enough. I've cultivated the accomplishment of napping. I shut my eyes and go to sleep whenever there is a lull in my work.

"It isn't work that wears women out; it's fretting and puttering. The way to keep young? Stop worrying, and go to work. Throw yourself heart and soul, brain and nerve, into some one thing; make a fetish of it, throw every bit of energy you've got into it—house-keeping, taking care of children, teaching, writing, nursing, it doesn't make a bit of difference what you do; it's the way you do it that counts. Copy the first young-looking man you see; do the way he does; work when you are working, but when you are not working cultivate the art of being amused."—*The Standard.*

WHITE WOOD AS A TOBACCO CURE.

According to the *Eclectic Medical Journal*, "the *liriodendron tulipifera*, also known under the name of poplar—white poplar, and white wood—is probably the largest of the lumber producing trees native to this country, excepting of course the giants of California. The inner bark has been used to a considerable extent, in years gone by, as a domestic remedy for malarial conditions, or infused in whisky as a tonic or bitters. This bark also constitutes a very efficient cure for the tobacco habit. The fresh inner bark may be chewed, or the powdered bark may be mixed with sugar and extract of licorice and pressed into a tablet, say of five grains of the bark. These tablets are to be allowed to dissolve in the mouth whenever the desire comes to take a chew or a smoke. The man who made the discovery cured himself, and he was the most inveterate chewer I ever saw. He

also gave it to dozens of his friends with fine results, finally selling his recipe to a large drug house for fifteen hundred dollars. While the remedy is cheap, it is also harmless, and at the same time a fine stomachic, resembling gentian in its action upon the gastric organs."

TRACT SOCIETY.

F. J. HUBBARD, Treasurer.

In account with

THE AMERICAN SABBATH TRACT SOCIETY.

For the quarter ending December 31, 1901.

Dr.

To balance received from former Treasurer.....	\$ 66 47
To funds received since as follows:	
Contributions from individuals, societies and churches as published:	
October.....	\$175 11
November.....	241 41
December.....	213 09—
	629 61
Income:	
Seventh-day Baptist Memorial Fund.....	18 61
Seventh-day Baptist Memorial Fund, George H. Babcock Bequest.....	1,214 48
Seventh-day Baptist Memorial Fund, D. C. Burdick Bequest.....	139 12
Interest, George Greenman Bequest.....	15 00
Publishing House Receipts:	
October 1.....	\$101 54
" 14.....	97 74
" 28.....	199 92
November 11.....	127 57
" 25.....	214 91
December 9.....	108 27
" 23.....	248 10—
	1,098 05
Borrowed on notes.....	1,500 00
	\$4,681 34

Cr.

By cash paid out as follows:

A. H. Lewis, salary:	
October 1.....	\$166 66
November 1.....	166 67
December 1.....	166 67—
	\$ 500 00
A. H. Lewis, stenographer, \$8.13, \$14.12.....	22 25
expenses to Conference.....	16 85
G. Velthuisen, Sr., salary:	
October 1.....	\$50 50
November 1.....	50 50
December 1.....	50 50—
	151 50
George Sealey, salary:	
October 1.....	\$12 50
November 1.....	12 50
December 1.....	12 50—
	37 50
George Sealey, postage, \$5, \$5, \$5.....	15 00
A. P. Ashurst, salary:	
October 15.....	\$40 00
November 15.....	40 00
December 15.....	40 00—
	120 00
A. P. Ashurst, postage, \$5, \$5, \$5.....	15 00
Literature for George Sealey.....	4 31
William Hand & Son, moving Treasurer's safe.....	7 00
M. Estil, Treasurer's supplies and stationery.....	1 60
Discounts and interest:	
S. J. Titworth.....	\$ 7 50
City National Bank.....	20 00—
	27 50
Notes paid.....	500 00
J. P. Mosher, Agent, Publishing House, sundry bills and pay roll:	
October 1.....	\$305 64
" 14.....	381 46
" 28.....	347 59
November 11.....	392 49
" 25.....	560 86
December 9.....	445 42
" 23.....	344 19—
	2,777 65
Total disbursements.....	\$4,196 16
Balance, cash on hand.....	485 18
	\$4,681 34

E. & O. E.

F. J. HUBBARD, Treasurer.

PLAINFIELD, N. J., Jan. 5, 1902.

There are outstanding notes amounting to \$2,000.

Examined, compared with vouchers, and found correct.

D. E. TITWORTH,  
WILLIAM C. HUBBARD, } Auditing Com.

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Negro Advisory Committee.

Bishop H. M. Turner, Atlanta, Ga.; Bishop L. J. Coppin, Philadelphia, Pa., and of Capetown, South Africa; Pastor Matthew Anderson, A. M., Philadelphia, Pa.

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## Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

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

### INTERNATIONAL LESSONS, 1902.

FIRST QUARTER.

Jan. 4.	The Promise of Power.....	Acts 1: 1-11
Jan. 11.	The Promise of Power Fulfilled.....	Acts 2: 1-11
Jan. 18.	The Early Christian Church.....	Acts 2: 37-47
Jan. 25.	The Lame Man Healed.....	Acts 3: 1-10
Feb. 1.	<b>The First Persecution</b> .....	Acts 4: 1-12
Feb. 8.	The Sin of Lying.....	Acts 5: 1-11
Feb. 15.	The Second Persecution.....	Acts 5: 32-42
Feb. 22.	The Arrest of Stephen.....	Acts 6: 7-15
Mar. 1.	The Stoning of Stephen.....	Acts 7: 54-8: 2
Mar. 8.	The Disciples Scattered.....	Acts 8: 3-13
Mar. 15.	The Ethiopian Converted.....	Acts 8: 26-39
Mar. 22.	Temperance Lesson.....	Eph. 5: 11-21
Mar. 29.	Review.....	

### LESSON V.—THE FIRST PERSECUTION.

For Sabbath-day, Feb. 1, 1902.

LESSON TEXT.—Acts 4: 1-12.

GOLDEN TEXT—There is none other name under heaven given among men, whereby we must be saved.—Acts 4: 12.

#### INTRODUCTION.

Our present lesson follows closely upon that of last week. The time has now come when the Jewish authorities take notice of the sayings and doings of the disciples of Jesus. They had put Jesus to death and had scattered his followers. They doubtless supposed that that was the end of all his teaching and his work. They had perhaps heard something of the wonders of the day of Pentecost and of the numbers that were listening to the preaching of Peter; but they had ignored all this, and thought, if they thought at all about the matter, that the disciples represented a new, yet harmless, sect of the Jews.

But now the number of believers was steadily growing larger, and the apostles were becoming very prominent, and the people were rushing together in a tumult to hear them, and they were speaking of the leaders of the people in very pointed language, and also they were teaching that doctrine so distasteful to the Sadducees—the resurrection of the dead. Taking all things into consideration, the members of the Sanhedrin decided that it was time to interfere.

We may not say that this first arrest of the apostles was really persecution; for the Sanhedrin, as the chief court of the Jews, had the authority to inquire into anything that seemed a breach of good order. They were right in instituting an investigation; but wrong in not accepting the truth as it was plainly declared by the apostles and substantiated by abundant proofs.

TIME.—Immediately after last week's lesson.

PLACE.—Jerusalem.

PERSONS.—Peter and John; the Sanhedrin—several of the leaders are mentioned by name; five thousand believers.

#### NOTES.

1. **And as they spake unto the people.** They were interrupted in the midst of their teaching. Since the pronoun is plural, it may be inferred that the apostle John was also speaking. **The captain of the temple.** A priest acting as a sort of military officer who had a number of Levites under his direction to preserve order in the temple. He was for the time of his service next in rank to the high priest. **The Sadducees.** The high priest and his family belonged to this sect of the Jews. This sect is indeed aptly called a political party, rather than a sect. They were the aristocratic party, the party who favored the Romans.

2. **Being grieved.** That is, vexed. In addition to the disturbance in the temple caused by so great a crowd, there was for the Sadducees the vexation that these men should proclaim with such vigor the doctrine of the resurrection which they rejected as false. **Through Jesus.** Better as in the American Revision, "in Jesus." By proclaiming the resurrection of Jesus, they were preaching the general doctrine of the resurrection. **The resurrection from the dead.** They probably believed as we do, that all will be raised from the dead, but the expression here used implies certainly only that some from the number of the dead ones should be raised.

3. **In hold.** Literally, in keeping: The

word implies both the act of detention and the place of confinement.

4. **Howbeit, many of them which heard the word believed.** Leaving the disciples in prison, our author takes occasion to mention that the preaching of the apostles was followed by many converts. The number of the men who believed in Jesus was now five thousand. There were doubtless also already many women. **Was.** That is, became. This form of expression together with the fact that the number of believers was larger than in 2: 41, suggests that the time of our lesson must be some weeks at least since Pentecost.

5. **Their rulers and elders and scribes.** That is, the Sanhedrin, the high court of the Jewish nation, consisting of seventy-one members. This court had jurisdiction both in civil and in religious matters.

6. **Annas the high priest.** He was the real high priest, although Caiaphas nominally held that office. We know nothing of John and Alexander beyond what is suggested by this passage. **Of the kindred of the high priest.** That is, relatives of Annas.

7. **By what power, or by what name.** Better, by what sort of authority and by what sort of name. **This.** The pronoun refers not to their teaching, but to the healing of the lame man. Their questioners implied that they had been using some magical power and acting in the name of evil spirits.

8. **Filled with the Holy Ghost.** Of course he was filled with the Holy Spirit at other times; but our author wishes us to notice that Peter's bold answer was through the inspiration of the Spirit.

9. **If we this day be examined of the good deed, etc.** Although Peter is very respectful in his form of addressing the Sanhedrin, and presents as a mere supposition that which might have been stated as a positive fact, he shows at once that his prosecutors are entirely in the wrong. It is absurd to arrest, imprison and examine those who have helped a lame man to strength, just because they have done this good deed.

10. **By the name of Jesus Christ of Nazareth, etc.** Peter is very explicit. He wishes them to understand that this miracle was done through a certain, particular man, well-known to them, and that this man was crucified and dishonored by them, but raised from the dead and highly honored of God.

11. **This is the stone, etc.** Better as in the American Revision, "He is the stone." The quotation is from Psa. 118: 22, which is quoted as a Messianic prophecy by Jesus himself, Matt. 21: 42 and elsewhere. Luke inserts the word *you* before *builders*, that there may be no doubt of his meaning. **The head of the corner.** Perhaps a cornerstone at the foundation, giving stability, or perhaps a capstone on the pinnacle; at any rate, a most important stone in a most honorable position.

12. **Salvation.** The Messianic salvation, not mere bodily healing, as in the case of the lame man. **None other name.** There is no other saving name. Real salvation is to be obtained in no one else, except in this one whom they had despised and rejected.

13. **Unlearned and ignorant men.** Literally, unlettered and private men. They were men who had not the culture acquired by the study of the best literature of their language, and they were men of private station of life, not fitted like the priests and elders for public positions. **They took knowledge, etc.** The meaning probably is that in their wonder they noticed these men, more closely, and recognized them as those who were with Jesus.

14. **Say nothing against it.** They had no chance to deny the reality of the miracle.

15. **Whether it be right . . . judge ye.** The apostles were so sure that no thinking man would esteem it right to disregard the command of God for the sake of the commands of men, that they appeal to the opinion of their own prosecutors.

16. **The things which we have seen and heard.** What Jesus had done and what he had taught. Their commission was to be his witnesses. Acts 1: 8.

17. **Finding nothing how that they might punish them because of the people.** It would have been easy enough to bring forward some plausible false charge against them if it had not been that the people were so favorably disposed toward the disciples.

## Popular Science.

BY H. H. BAKER.

The Leaning Tower at Pisa, Italy.

The campanile, or tower at Pisa, has been one of the wonders of the world for some time. There are other towers in Italy more stupendous, but not more wondrous. One in Venice, commenced in the tenth century, and finished in the twelfth. It was 42 feet square at the base and 323 feet high. One at Cremona has a height of 393 feet, another at Florence having a base of 45 feet and a height of 275 feet.

This campanile at Pisa was commenced in 1174. The outside was constructed of white marble and the inside of stone; it was circular in form, and was about 51 feet in diameter, 172 feet high, not including the belfry. It was divided vertically into seven stages, all of which, with the exception of the lowest, are decorated with an open arcade.

The wonder attached to this tower is that it is supposed to have settled on one side until the upper half in weight has passed the center of gravity at least 15 feet, and yet it does not fall, hence it is known as the leaning tower at Pisa, and the wonder is why the universal law of "gravitation" (as it is called) discovered by Newton does not act.

History tells us that there are other campaniles in Italy that lean to some extent, but no one like this at Pisa. From the fact of others leaning it has been conjectured that it may have been so designed by the architect, to see how far he could lean over a perpendicular line and still stand on the base.

If this were a fact, then the architects seven hundred years ago were possessed of stronger faith than their knowledge of science, and their ability to carry it out, at whatever risk, was superior to the faith and ability of the architects of the nineteenth century.

Our father having belonged to the Masonic fraternity, and being one of high degree, we were early told that in the days of King Solomon at Jerusalem, and King Hiram of Tyre, that mathematical science was carried to a far greater extent than has ever been attained since, hence the square and the compass were taken as an insignia that they had and could square the circle.

We have wondered more than once about this campanile at Pisa, whether it was not a masonic trick to fool the people, and get them off the science of true balances.

We have lately learned a few facts which we here set forth that we think will settle this leaning tower wonder.

Mr. Wm. H. Goodyear, curator of fine arts of the Brooklyn Institute Museum, on December 27, 1901, read a paper at the meeting of the Archeological Institute of America, held at Columbia University, on "New facts concerning the leaning tower at Pisa." Last June a subscription of \$500 was made by Mrs. August Lewis, for this survey which was conducted last summer.

It was the general purpose of the survey to examine such irregularities of mediæval building as were intentionally constructed either for the purpose of producing optical or architectural refinements or of avoiding formalism or coldness of architectural effect.

The major part of the paper discusses the long-debated problem whether the inclination of the leaning tower of Pisa was accidental or constructive. It was observed by Panieri Grassi about 1830 that the interior spiral stairway of the tower was considerably higher on the side of the lean than on the opposite side, and this was supposed by Grassi to indicate an intentional construction. Grassi gave no measurements to support his assertion, and Mr. Goodyear last summer took the measurements and proved Grassi's observation. Mr. Goodyear says:

"The purpose of constructing leaning towers has been debated by the poet Goethe and by others. They

probably represent a hatred of formalism, adventurous spirit and an effort to show that masonic science could set at defiance at least the appearances, if not the actual facts, of physical laws. The center of gravity of the leaning tower is actually inside the limits of safety, although the contrary appears."

Mr. Goodyear's paper further asserts that by the application of photography, a system of horizontal curves were used in constructing the cloister of the Celestines at Bologna, and that the same system of curves appear in the second court of Egyptian temple, of Medinet Habon, of the thirteenth century B. C., and this system of curves was used down to the twelfth century of our era.

**MARRIAGES.**

**FORD—DAVIS.**—At the home of the bride, Blandville, W. Va., Dec. 25, 1901, by Rev. S. A. Ford, John A. Ford and Gracie B. Davis.

**HART—MORRIS.**—At the Seventh-day Baptist parsonage, in Scott, N. Y., Dec. 31, 1901, by the Rev. J. T. Davis. Mr. Clayton Hart and Miss Ada Morris, all of Spoffard, N. Y.

**RANDOLPH—WILLIAMS.**—At the home of the bride, near Bristol, W. Va., December 5, 1901, by Rev. Theo. L. Gardiner, Mr. Edgar F. Randolph, of Salem, and Miss Nora Belle Williams.

**KENYON—MERRITT.**—In Ashaway, R. I., at the residence of the bride's parents, Mr. and Mrs. Dwight R. Merritt, Jan. 1, 1902, by the Rev. C. A. Burdick, Mr. John S. C. Kenyon, of Hopkinton, and Miss Florence Merritt.

**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.

**BARBER.**—At the home of his daughter, Mrs. Samuel Barber, in Scott, N. Y., Mr. Clark J. Barber, in the eighty-first year of his age.

**BALDWIN.**—Jerome Burdick Baldwin, infant son of Wm. F. and Brittamart Baldwin, was born Dec. 5, 1901, and died Jan. 3, 1902.

"In the morning it flourisheth and groweth up, in the evening it is cut down and withered." Psa. 90 : 6.

W. L. D.

**GREEN.**—William P. Green was born in Berlin, N. Y., Dec. 17, 1826, and died at his home in the same town, Jan. 10, 1902.

He had been in feeble health for the last three years, but was able to see his friends and was conversing with a neighbor who had called when he dropped over on his pillow and "fell asleep." He was converted under the ministrations of L. C. Rogers—then a student at Williams College—and was baptized by Rev. H. H. Baker into the fellowship of the church at Berlin in December, 1852. April 22, 1844, he was married to Caroline Lanphere, who died Jan. 28, 1895. "Surely I know that it shall be well with them that fear God." Eccl. 8 : 12.

M. S.

**DAVIS.**—In Salem, W. Va., Dec. 26, 1901, of pneumonia, Mrs. Mary George Davis, wife of Martina W. Davis, in the 46th year of her age.

When about sixteen years of age, Sister Davis made a profession of religion, and as her father was one of the converts who felt when he found Christ that he could not wait until the morning for baptism, the two went forward in that sacred ordinance by moonlight, after an evening meeting. She joined the Salem Seventh-day Baptist church, of which she was a faithful member until the day of her death. She was married in 1875. Two sons and two daughters are left, with their bereaved father, to mourn their great loss. Some of her last words were, "I gain everything."

T. L. G.

**SIMPSON.**—William B. Simpson, son of James and Mary Simpson, was born in Logan County, Ohio, April 4, 1839, and died at his home in Jackson Center, Ohio, Nov. 29, 1901.

On May 4, 1867, he was married to Silvia Maxson. Four children were born to them, of which two survive. In 1862 he enlisted as a private in the 99th regiment Ohio Infantry. He was honorably discharged July 18, 1865, with rank of sergeant. Previous to the Civil War, Bro. Simpson united with the Seventh-day Baptist church in Logan County, Ohio, and after the war he

removed to Jackson Centre, and joined the Seventh-day Baptist church at that place, where he remained a member until he was called to join the church triumphant.

W. L. D.

**TITSWORTH.**—John Davies Titsworth, son of Reuben and Maria Davies Titsworth, was born in Cincinnati, Ohio, June 10, 1843, and died on a railroad train between the city of New York and the city of Plainfield, N. J., January 4, 1902.

Mr. Titsworth was the Manager for Merck & Co., wholesale Chemists, in the city of New York, from which place he was returning home as usual when fatally stricken with heart disease. Most of his life had been spent in Plainfield, and he was widely known in business circles. He was a member of the Congregational church, and his pastor, Rev. C. L. Goodrich, at the farewell service, spoke warmly of him and his relation to the church. In November, 1868, he was married to Elizabeth, daughter of the late Nathan Rogers, of Plainfield. She and their two sons survive him.

**HALL.**—At Croghan, Lewis Co., N. Y., Nov. 27, 1901, of a complication of diseases, Mrs. Julia M. Hall, wife of Alphonso R. Hall, in the 62d year of her age.

Mrs. Hall was the daughter of the Rev. Elihu and Harriet Green Robinson, and was born Sept. 19, 1840. She was from childhood brought up in the observance of the Sabbath, although she never united with a Seventh-day Baptist church. She was baptized at about the age of fifteen and always maintained a firm Christian faith. She lived almost all her life in Lewis county, and in 1857 married Mr. Alphonso R. Hall. She leaves a brother and sister in Watson, N. Y., the latter the wife of the Rev. Thomas R. Reed, and three daughters, Mrs. George Williams of Leonardsville, N. Y., and Mrs. Harrison Backus of West Edmeston, N. Y. Funeral services were held at her late home Nov. 29, 1901. Interment at Watson, N. Y.

W. C. D.

**POST.**—At Waltherville, Lane Co., Ore., Oct. 10, 1901, after a lingering illness, Mrs. Esther Elzora Main Post, aged 65 years, 10 months, and 7 days.

She was born in Allegany County, New York, the daughter of Prentice and Hannah Burdick Main. Quite early in life she began school teaching, often saying she believed it to be missionary work on her part. Her teaching was performed in Wisconsin, Minnesota, Iowa, Nebraska, and Oregon, about six-five terms in all. When about twenty years old she embraced religion, and her life was always consistent with her profession. While living in Nebraska she was married to Ashabel G. Post, who survives her. She had no children of her own, but faithfully and lovingly performed a mother's duty to the children of her husband by a former wife. She always regarded the Sabbath of the Lord as sacred, and when the death angel came to welcome her to the heavenly home a smile told that it was well with her. She leaves three sisters and two brothers to mourn their loss, which to her is everlasting gain.

S. L. R. M.

**LEWIS.**—In Ashaway, R. I., Jan. 10, 1902, of pneumonia, Mrs. Emeline Wells Lewis, in the 76th year of her age.

The subject of this brief sketch was born June 11, 1826. She was the daughter of George and Sophia Stillman Wells. At about fifteen years of age she took Christ into her life, was baptized and united with the First-day Baptist church of Quaker Hill, Conn. Soon thereafter removing to Ashaway, she attended the services of the First Hopkinton Seventh-day Baptist church, with which body she united in February, 1847, and remained an exemplary and consistent member until death. Oct. 4, 1846, she was married to Christopher C. Lewis, with whom she passed a long and helpful life. Six children were born to them, four dying in infancy; a daughter and son were left to them until about fifteen years ago, when the daughter, Ida, having just finished school at Alfred, was stricken, and the blow fell very heavily upon the family. Mrs. Lewis had been in poor health for a long time, and, taking a sudden cold, lived only five days afterward. She leaves her aged husband, a son and one sister as immediate relatives to mourn her loss.

C. A. B.

**LIVERMORE.**—Mrs. Clarissa Clark Livermore, daughter of Hazard P. and Phebe Whitford Clarke, was born in the town of Andover, near Independence, N. Y., May 23, 1824, and died in Andover village, Jan. 9, 1902.

She was united in marriage with Maxson G. Livermore April 3, 1845, and separated from him by his death Nov. 29, 1846. In her youthful days she accepted Christ as her Saviour, was baptized by Eld. Stillman Coon and received into the membership of the Seventh-day Baptist church of Independence, N. Y., continuing in harmonious covenant relations with that church until 1871, when she united with others in the organization of the Seventh-day Baptist church of Andover, N. Y., becom-

ing one of its constituent members. During the years which have followed she has proven herself one of its steadfast friends and one of its ever-willing and faithful workers. With loyal devotion to the Master and his cause, she filled her place in the house of worship, in the prayer, conference and business meetings and other appointments of the church. For a series of years she presided at the organ and led the church in its service of sacred song and its seasons of social worship. To every good word and work she has given her sympathy, influence and practical help. Steadfastness in the faith, and faithfulness in Christian duty have characterized her life; while to the church and to her many kindred and friends is left the comforting thought that through death she has gone to receive the reward of him who has said "Be thou faithful unto death and I will give thee a crown of life."

S. B.

**Literary Notes.**

**The Ideal Country House.**

In the *Delineator* for February Alice M. Kellogg describes a small and very desirable country house. One of the best features of the house is that the kitchen and servant's quarters are quite distinct from the other rooms. Not only are floor plans of the house given, but the building completed and numerous photographs of the various rooms artistically furnished, so that the prospective builder cannot only see the way the exterior will look, but can get ideas for the proper furnishing of the interior.

**Special Notices.**

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

**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. Other Sabbaths, the Bible-class alternates with the various Sabbath-keepers in the city. All are cordially invited.

**SEVENTH-DAY BAPTISTS** 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, 223 Jackson Park Terrace.

**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 11 Sycamore Street. All Sabbath-keepers, and others, visiting in the city, are cordially invited to these services.

**THE** Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in their new church, cor. West Genesee Street and Preston Avenue. Preaching at 2.30 P. M. Sabbath-school at 3.30. Prayer-meeting the preceding evening. An invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath, to come in and worship with us.  
I. L. COTTRELL, Pastor.  
29 Ransom St.

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