



DR. EDWARD JUDSON.

## THE JUDSON MEMORIAL

Two years ago was celebrated the centenary of the birth of Dr. Adoniram Judson, the first American foreign missionary, around whose memory clings so much that is historic, heroic and romantic. At that time an account of his life and work was given in the *Messenger*. Since then public attention has been drawn to the work in New York of his son, Dr. Edward Judson, whose success as a home-worker bids fair to rival that of his father in the foreign field.

Born in Burmah, a son of the second Mrs. Judson who was the widow of Dr. George D. Boardman, missionary to Savoy, Dr. Judson is now in the fiftieth year of his age. About ten years ago he gave up the pastorate of a church in Orange, N. J., a congregation wealthy, prosperous, and strongly attached to him, and began a unique work in the Berean Baptist church, New York. The aim and scope of that work can best be shown by a description of the edifice just built by the congregation in memory of the world-renowned missionary. The building of which the church is only a part, writes a New York correspondent, is a handsome structure of Roman brick, ornamented with terra-cotta trimmings. It stands in a fine commanding position on the corner of Thompson street, with the church proper facing on Washington Square. West of this building is a gateway through which the main entrance leads, and still further west is the tower, a square massive erection, nine stories in height. Next to this tower is a dwelling-house corresponding in style with the whole building. The arrangement of the church building is very complete and admirably adapted to the varied uses for which it is designed. On the ground floor is the lecture and Sunday-school room, which on week days is to be utilized as a kindergarten school. The second floor is nearly all given up to the main audience room for Sabbath services. The tower is to accommodate the "Children's Home," the lower floor and the front parts of the second and third floors being devoted to its use. The rest of the rooms in the tower and the adjoining dwelling-house will be used as a boarding-house under the supervision of the church. Arrangements are also made for a gymnasium, a reading room, and the Young Men's Club of the church. An inspection of the building produces a very pleasing impression of the large possibilities for doing the work so much needed in the downtown districts of this city. The combination of the home with the church is the

leading idea of the edifice, and it is evident the experience and observation of the wants of the neighborhood of Dr. Edward Judson, the pastor, have found expression in the arrangements of the edifice. Certainly, the wider work to which the Berean church is devoting itself will not be hampered for want of a suitable and complete equipment. About \$320,000 has been spent on the new building, including \$35,000 realized as the proceeds of the sale of the old building, and there yet remains \$90,000 to be subscribed. The windows in the auditorium are all costly memorial windows—one to the Rev. Dr. George Dana Boardman, one to the Rev. Dr. Dowling, long the pastor of the Berean Baptist church; one to the Rev. Dr. Hague, one to the Rev. Dr. Gillette, one to two English missionaries and the others to persons less widely known. The heirs of J. B. Hoyt, of Stamford, Conn., have given \$5,000 for a sculptured marble baptistery in his memory. Mr. Havemeyer, of New York, has given an equal amount for an organ in memory of his brother, Hector; and the Children's Home, representing a gift of \$40,000, is a memorial to Mr. Hiram Deats, of New Jersey. A lady friend left \$15,000 in her will, which is for the endowment of the church schools. The opening services were well attended. An address was made by the pastor; and the Rev. Dr. C. F. Deems, of the Church of the Strangers, of New York, in a brief but hearty speech congratulated the pastor and the church on the success of their undertaking. The services the following Sunday were conducted by the Rev. Dr. Edward Judson, the pastor, who took for his text in the morning 2 Sam. 11:15: "In the forefront of the hottest battle." His discourse was devoted to the subject of practical missionary work in New York. He thought that New York Christians made the mistake of putting their best preachers and most finely equipped churches in the part of the city that needs them least, while usually only the most inefficient gospel appliances are to be found in the densely populated and most iniquitous districts. He said that a church that leaves the slums to seek more congenial surroundings is like an ostrich that hides its head in the sand. Such a church ceases to be Christian and becomes pagan, with only Christian veneering, and the world looks with disgust at this illustration of refined, pious, selfishness and turns infidel. Such is church work without the missionary spirit of Christianity. For true missionary and Christian work in New York the old method of two good sermons

on Sunday and a weekly prayer-meeting will no longer suffice. Innovations to meet new exigencies must be made. Young men must be reached through sitting rooms, reading rooms and gymnasiums in or near the church itself. Children, especially children of foreign parents, must be trained in church, Sunday-school, singing schools, kindergarten, industrial and primary day-schools, and day nurseries. Thus a church can get the supervision of the child's training throughout the week up to its tenth year. Every church should have at least one mission station in a worse neighborhood than its own. The sermon was an exposition of Dr. Judson's movement in the erection of this building, with the uses to which it is to be put.

## SABRINA STEBBINS.

During the three months that Sabrina Stebbins had attended the grammar school there had been a tendency among the girls in her class to avoid her. She was so peculiar, they said, and so old-fashioned; and they nearly all agreed in the opinion that she was too dull to pass a creditable examination. But Nellie Clark's loving heart yearned over her lonely classmate.

One day after school Nellie went back to the schoolroom, where she found Sabrina sitting at her desk studying.

"Oh, Sabrina!" she exclaimed, "do come out; you have spent enough time indoors for one day."

"I must study," was the answer, "for father says if I fail to pass a good examination, this shall be my last year in school," and Sabrina broke down completely at the thought of giving up her studies, which, in spite of her dullness, she truly loved.

Actuated by a sudden impulse Nellie asked, "Do you go to Sunday-school?"

"Yes," answered Sabrina.

"Then you know that the last lesson was about the 'draught of fishes'?"

"Yes."

"My teacher said that Jesus is just as willing to help us learn our lessons as he was willing to help Simon catch fish. Then she told us that she once attended a school where the teachers were very strict about the language used in the examination papers. She had not the faculty of expressing her thoughts well, but she prayed a great deal about her examination papers, and somehow that gave her a new interest in her work, so that when the time came she found that her answers were better expressed than those of her classmates."

Sabrina's sobs ceased, but as she did not raise her head, Nellie continued, "She also said that one day when her little

nephew could not learn his lesson, he left the room for a while, but soon returned without saying anything, and it was not long before the lesson was learned and correctly recited. When his mother asked why he went into the other room, he answered, 'I asked Jesus to help me learn my lesson.'"

As Nellie ceased speaking, Sabrina looked up with a smile, exclaiming,

"I can do it!"

"Do what?" asked Nellie.

"I can trust him to help me," explained Sabrina; then gathering up her books she turned towards Nellie with a new light in her eyes as she said, "Thank you," and went out of the school-room.

From that time there was such a decided improvement in Sabrina's recitations that even Nellie was surprised, and at the close of the year her percentage equalled that of her brightest classmate.

"According to your faith be it unto you."—*Child's Paper*.

SELF-SACRIFICE, not merely for our own sanctification, but for the salvation of our fellow-men, is what brings us into true fellowship with the Christ, who gave himself for us.—*Andrew Murray*.

## HIS WIFE'S ADVICE.

BY A. M. BRUNNEN.

"Josiah, put your slippers on,  
And cease your needless chatter!  
I want to have a word with you  
About a little matter."

"Josiah, look me in the face,  
You know this world's condition,  
Yet you have never cast a vote  
Right out for prohibition."

"I heard you on your knees last night,  
Ask help to keep from straying;  
And now I want to know if you  
Will vote as you've been prayin'?"

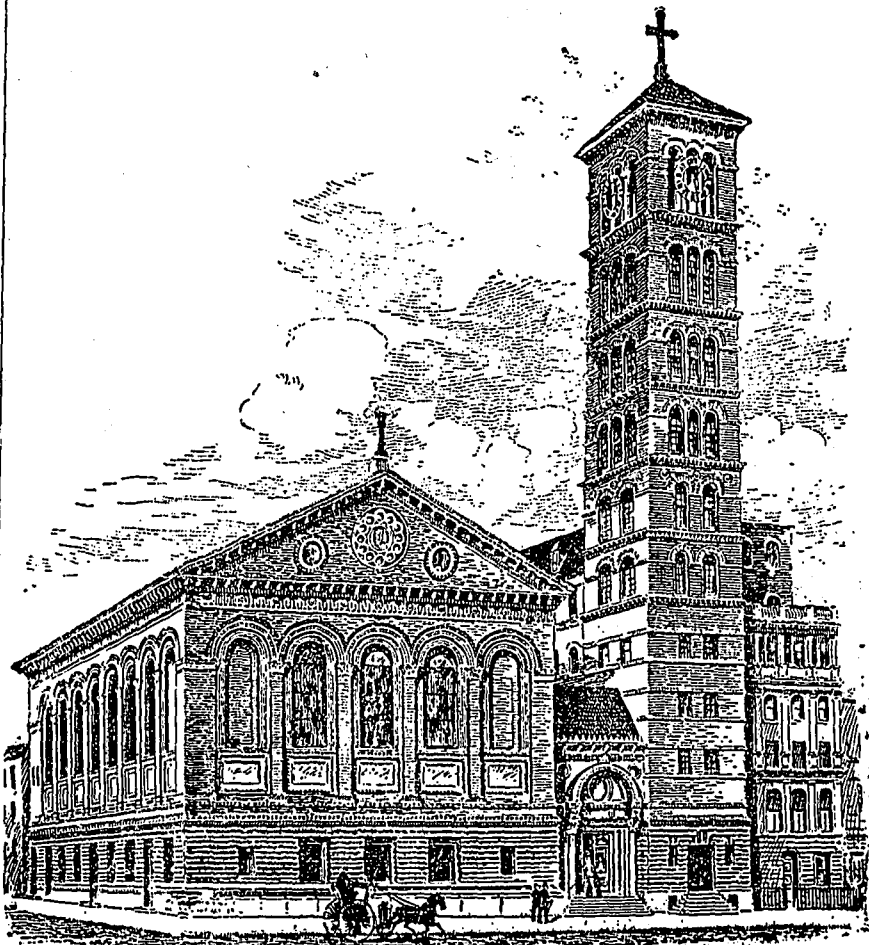
"You've prayed as loud as any man,  
While with the tide a-floatin';  
Josiah, you must stop sich work,  
And do some better volin'!"

"We women pray for better times,  
And work right hard to make 'em;  
You men vote liquor with its crimes,  
And we just have to take 'em."

"How long, Josiah, must this be?  
We work and pray 'gainst evil:  
You pray all right, for what I see,  
But vote just for the devil!"

"There now! I've said my say, and you  
Just save your ammunition,  
And vote the way you've always prayed—  
For total prohibition!"

—*Demorest's Family Magazine*.



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