

# THE SABBATH RECORDER.

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

VOLUME 57. No. 49.

DECEMBER 9, 1901.

WHOLE No. 2963.

## CONTENTS.

EDITORIALS.	
Paragraphs.....	770
Co-operative Industries for Seventh-day Baptists.....	770
Prayer-meeting Topics for 1902.....	771
"Moses and the Exodus According to the Egyptian Monuments.".....	771
The President's Message.....	771
News of the Week.....	772
Illinois Letter.....	772
Watch Over Us For Good.....	773
A Missionary Dog.....	773
Blessedness of Hunger.....	773
The Future of the Automobile.....	773
Rogers Genealogy.....	773
MISSIONS.	
Paragraphs.....	774
Letter From E. G. A. Ammokoo.....	774
Treasurer's Report.....	774
WOMAN'S WORK.	
My Prayer—Poetry.....	775
Paragraphs.....	775
Why Women Are Not Essayists.....	775
Why he Took a Carriage.....	775
Education Society—Quarterly Meeting.....	776
Some Inappropriate Hymns.....	776
Religious and Political Conditions in the Philippines.....	777
A Fuchsia of the Pacific Coast.....	777
YOUNG PEOPLE'S WORK.	
Their Faith.....	778
The Two Classes.....	778
Show Me Thy Faith by Thy Works.....	778
That Record.....	778
Our Mirror—President's Letter.....	778
Eccentricities of Electricity.....	779
The Age of Wireless Miracles.....	779
Queries About Authors.....	779
New Finds in Babylon.....	779
CHILDREN'S PAGE.	
The Children's Picnic—Poetry.....	780
The Opossum.....	780
Ivory Chopsticks go With High-Priced Meal.....	780
OUR READING ROOM.	
Paragraphs.....	781
The Papyri Finds.....	781
SABBATH-SCHOOL.	
Lesson for Sabbath-day, Dec. 21, 1901—The Passage of the Red Sea.....	782
True Catholicity.....	782
MARRIAGES.....	783
DEATHS.....	783
Tract Society—Receipts.....	783
LITERARY NOTES.....	783
SPECIAL NOTICES.....	783

### Practical Exhortations.

**H**EREFORÉ kill all your animal appetites—immorality, uncleanness, passions, evil desires, and especially greed, for that amounts to idolatry. These are the things on account of which God's judgement is coming; and to them you, like others, once devoted your lives, when you lived under their influence. You, however, must now lay aside all such things—anger, passion, spite, slandering, and bad language. Never tell lies to one another. Get rid of your old self and its habits, and clothe yourselves with that new self, which, as it gains in knowledge, is being constantly renewed *in resemblance to him who made it*. In this new life the distinctions between Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man, are impossible. Christ is all and in all.

Therefore, as God's Chosen People, consecrated and dear to him, clothe yourselves with tenderness of heart, kindness, humility, gentleness, and forbearance. Bear with one another, and if any of you have grounds for complaint against others, forgive one another freely. The Master freely forgave you; so you must do the same. Over all these put on love; for love, like a girdle, makes all complete. Let the peace that the Christ gives settle all doubts within your hearts; for you were called into possession of it as members of one Body. And show yourselves thankful. Let the message from the Christ dwell in your minds in all its wealth, and make you in every respect wise. Teach and admonish one another by means of psalms, hymns, and sacred songs, full of the grace of God; and sing also to God in your hearts. And whatever you are doing—whether in speech or action—do everything as followers of Jesus, the Master, and through him offer your thanksgiving to God. James 3: 5-17.—*Twentieth Century New Testament in Modern English.*

\$2.00 A YEAR

PLAINFIELD N J

## The Sabbath Recorder.

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

Entered as Second-Class mail matter at the Plainfield, (N. J.) Post-Office, March 12, 1895.

PEOPLE make serious mistakes when they think that the work which they ought to do, but fail to do, will be done by someone else. On the contrary, what you fail to do when you ought will remain undone, and loss will come to yourself and to those affected by your failure. Others may supplement your failures by their work, but such demands come to each life, and each life holds such relations to the common good that the failure to do any given duty is a definite evil. Whatever you are able to do must be done, or the record of your life will stand charged with thus much of failure. No one can do your work for you. If his work shall be diverted that he may complement your failures, more or less evil will befall the general good, and the responsibility for that evil must come upon you. It is not possible to overestimate the importance of knowing what you ought to do, for your own sake and in the sight of God. Neither is it possible to overestimate the value of doing, with all your might, whatsoever truth and righteousness demand at your hands.

HE is unfortunate who is not always eager in the search after some new form of truth, some higher form of knowledge, and some larger field of duty. The privilege of searching after these, the strength which comes through searching, and the joy of finding, even in a small degree, that after which we search, are among the greater blessings of life. Inactivity in these directions, and especially the lack of desire, is evidence of coming death rather than of life. Least fortunate is he whose life is not continually stirred with such desires. Stagnation and decay are sure to follow such an one. On the other hand, he whose life is hungry for new truths and new attainments increases in strength and is made more vigorous through growing vitality day by day. Crowd your life along the path which cultivates eager desires for larger and better things, more earnest endeavor, and more tireless work.

THE extent to which a trifling matter may affect larger interests is indicated by an incident which occurred near Lockport, N. Y., not long since. The trolley lines in that section are run by power generated at Niagara Falls. A cat climbed one of the trolley poles and attempted to walk on the feed wire. While doing its work as a balancing pole, her tail touched the trolley wire. A flash which could be seen for miles came as 20,000 volts of electricity passed through her body. With this flash she was changed from a cat to a crisp, and the crisp fell across both wires. The current was short-circuited and the fuse was burned out in the Niagara Falls power house, twenty-one miles away. It was two hours before the cause of the difficulty could be settled, during which time, all the electric railroads and the street lights in Western New York being without power, darkness reigned and cars stood still. Surely that cat became a definite factor in the history of Western New York, and illustrated the importance of the keeping of a cat's tail in proper relations with trolley wires.

AN important book has just been published in Japan, Mr. Nakae, the author, being a well-known scholar and politician. His analysis of Japanese character is significant, and, since it is supported by much other evidence, is prophetic of the future of that nation. He declares that while the Japanese appreciate what their own interests are, they do not appreciate what is right and reasonable; that for centuries they have been accustomed to act from impulse, and that they do not give the reasons for their conduct careful thought. Mr. Nakae also says that Japan needs philosophers and men of thought more than it needs men of action; that the Japanese are lacking in seriousness of mind and are too ready to accept new things eagerly, and equally ready to drop them for something else. The reception which was accorded to Christians by the Japanese, and its subsequent history, support these statements of Mr. Nakae.

SOMETHING in the same line has appeared in a late Japanese newspaper, in an article comparing the English people with the Japanese. The article declares that Englishmen, as individuals, are upright and trustworthy, but that the English government is hypocritical and untrustworthy. On the contrary, the article declares that the Japanese are untrustworthy as individuals, but trustworthy as a nation. Nevertheless, their honesty in national affairs is "the honesty of a fool," since they will do much for others without seeking even fair reimbursement for themselves.

THE struggle between the black and white races in Alabama has resulted in the adoption of a new State Constitution, by which at least 90 per cent of the blacks are disfranchised. It is charged even by men of the dominant political party that great frauds were perpetrated in connection with the vote upon the new Constitution. It is prophesied that a new Democratic party will be organized as a result of these frauds. Whatever may be the outcome in Alabama, the political and social relations between the blacks and whites in the South present an intricate problem, in the solving of which unjust measures are likely to appear for some time to come.

### CO-OPERATIVE INDUSTRIES FOR SEVENTH-DAY BAPTISTS.

A letter from Mystic, Conn., under date of Nov. 24, 1901, recalls some pertinent facts in the history of that place, which emphasize what the RECORDER has said concerning the importance of co-operative industries for Seventh-day Baptists. The history of the Seventh-day Baptist church at Mystic, Conn., is an example in point. Three brothers, George, Clarke and Thomas Greenman, established the ship-building business at Mystic some time before the Civil War. They were young men of unusual physical and intellectual vigor, and, with all, earnest and wisely aggressive Seventh-day Baptists. They were successful in business, employing from 50 to 75 men, always closing business on the Sabbath and carrying it forward on Sunday. Such was the respect for them that their Puritanic Sunday neighbors did not attempt to interfere with them on Sunday, through the Sunday laws. George Greenman was President of the Seventh-day Baptist Missionary Society for many years, and the firm were heavy contributors to the work of that Soci-

ety. In a quiet but definite way he was accustomed to make his Seventh-day Baptist principles known in business circles.

In time a woolen mill was added to the ship-building industry, a Seventh-day Baptist church was organized, a house of worship was built, and a vigorous congregation was maintained for many years. Among those who were identified with the church as pastors or preachers we recall S. S. Griswold, L. E. Livermore, T. L. Gardiner, George B. Utter, A. B. Burdick, and O. D. Sherman.

The ship-building industry died, gradually, after the Civil War. The woolen mill passed into the hands of non-Sabbath-keepers. The older Seventh-day Baptists passed to the better land. No new Sabbath-keeping business was established. At the present time Rev. O. D. Sherman, although not supported by the church, preaches to six or eight persons upon the Sabbath.

The history of Mystic has been duplicated in a greater or less degree in too many instances; all of which shows the absolute necessity of uniting in co-operative industrial enterprises, under ordinary circumstances at least, for the upbuilding and permanency of Seventh-day Baptist churches. This holds true in agricultural pursuits as well as in manufacturing and other interests; even Seventh-day Baptist farmers must be associated in communities in order to successful church work. At the present time, as our correspondent states the case, "The apathy in the religious world on the great moral questions of the day is not calculated to give the Sabbath question much of a showing. The Sunday has been so thoroughly incorporated and entrenched in both the Christian church and the world at large, and the diversity of opinions and beliefs in regard to the authority of the Bible, render the task of Sabbath Reform an almost hopeless one. Seventh-day Baptists, if they expect to accomplish anything in this line, must be something more than simple Sabbath-keepers. No reform has ever gone forward except by most earnest, aggressive and self-denying effort, and the Sabbath reform is no exception."

Our correspondent closes his letter as follows: "It seems to require greater ability, perseverance and courage than the average Sabbatarian possesses to start out in the world and establish a business in the face of the obstacles that lie in the pathway of the Sabbath-keeper, and only one man in a hundred is equal to such a task; therefore, I believe it to be a wiser policy for a number (more or less) of young Sabbath-keepers to unite together and form a sort of colony, and engage in several industries, according to the bent of mind, training and ability of the persons so associated together.

"Such a combination, if the parties are of the right sort, can do much more in building up Sabbath-keeping interests than where one or two persons try to go it alone. These latter, as I have intimated, must be men made of sterner stuff than the average, and only by an indomitable will, a firm and unfaltering faith in God and the truth and in themselves, can they hope to succeed. Some industry or industries where a number of strong, capable, enterprising young men are at the head is absolutely necessary in order to build up a Sabbath-keeping society. This is where I think the Booth Mission in Africa, and the Gold Coast Mission, are weak. There



should be a half dozen or a dozen young men and their families at these places to make them strong and successful."

The facts which our correspondent expresses so clearly ought to engage the attention of our Missionary and Tract Societies, and equally ought they to secure the sympathy and co-operation of business men. Seventh-day Baptists seeking new homes in the South and West fall far below their duty when they do not seek such associations with other Seventh-day Baptists as will secure the development of Sabbath-keeping communities. In the long run, we believe that the business of such men will be favored and strengthened through co-operation more than it will when they settle by themselves. But if the business side of life were to be less favorable for them, the larger duty to themselves and their families forbids isolation. Colonization and co-operation are among the important questions of the hour, in our work. They ought to receive such careful study, such hearty sympathy and such practical demonstration as will bring to our denominational interests an amount of success and strength which cannot come in any other way.

#### PRAYER-MEETING TOPICS FOR 1902.

One of the methods by which we propose to increase the value of the RECORDER for the coming year is the publication of topics for the Sixth-day evening prayer-meeting. These will be issued monthly, two weeks in advance of the first date, so as to give pastors and others time to consider each topic before it is used. In attempting this, the RECORDER is conscious that such a series of topics may not always be the best and most timely for a given meeting. Much thought will be bestowed upon this series, in order to make it, as nearly as possible, of general interest and universal value. Each pastor must decide for himself whether any or all of the topics are fitted for his use.

Every pastor knows that, in many respects, the weekly prayer-meeting is a valuable, if not the most valuable, item in the services of the church. Under our church polity and methods it is the only meeting in which the spiritual development of the individual becomes a prominent feature. Other church services are so given up to the teaching of facts and theories that the prayer-meeting is doubly important as the service in which personal duty and activity, and questions directly appealing to spiritual experience, can be considered. If there be no theme in mind beforehand, people come to the prayer-meeting with little preparation for the service. They are almost certain to be weary and pre-occupied. The perplexities, temptations, and difficulties which have filled the week are likely to find a prominent place when they begin to consider the personal experiences through which they have passed. Help and comfort are the two things which ought to abound in the prayer-meeting.

But since individual development in spiritual things is an important factor in our ability to sustain and carry forward the work of the church and the denomination, prayer-meeting themes ought to be eminently practical. Hence they should have not only a direct bearing upon individual life, but they should turn the currents of individual life steadily and strongly toward church and denominational work. When all is said and

done, the success of the prayer-meeting will depend, in no small degree, upon the individual life of the leader of the meeting, or the leaders—for, in addition to the pastor, there are always a few others whose words and lives give tone and character to the prayer-meeting—hence it is that no leader can be successful who does not make careful preparation for the prayer-meeting service. He must not only have a distinct theme in mind; he must have digested that theme until he is thoroughly imbued with it, and convinced of its importance. The prayer-meeting naturally rallies around the leader and the theme. If there be nothing distinct, clear-cut, and attractive in the theme, and in the announcing of it, there will be no consequent enthusiasm. If, worse still, there be no theme, and only a rambling and indefinite talk by the leader—especially if the talk be long continued—the meeting is not rallied; but scattered, weakened or destroyed.

We cannot hope that the themes which the RECORDER will present will overcome all these difficulties; but if thought and care on our part shall avail anything, the themes will do something to aid those who will give them attention, both in conducting and taking part in that meeting, which is of great importance to the welfare of the church. Suggestions touching the various themes will accompany them, from time to time, and in some cases part or all of the Scripture lesson will be printed. The themes for January, 1902, will appear next week.

#### "MOSES AND THE EXODUS ACCORDING TO THE EGYPTIAN MONUMENTS."

Prof. A. H. Sayce, writing in the *Sunday School Times* for Nov. 3, 1901, details many important facts which appear in the Bible and the confirmation of these facts by the Egyptian monuments. In a monument commemorating the Pharaoh of the Exodus, the name of the Israelites appears as I-s-r-a-e-l-u. The inscription in which this name appears is on a large slab of granite, and the Israelites are named among those whom Pharaoh has overthrown. The passage is as follows:

Wasted (?) is the land of the Libyans; the land of the Hittites is tranquilized; captive is the land of Canaan, and utterly miserable; carried away is the land of Ashkelon; overpowered is the land of Gezer; the land of Innuam is brought to naught. The Israelites are spoiled so that they have no seed; the land of Khar [southern Palestine] is become like the widows of Egypt.

This inscription indicates that when the poem was written, the Israelites had left the land of Goshen and disappeared in the Sinaitic peninsula. This makes the agreement between the inscription and the Biblical account complete. Still more striking is that part of the inscription which says, "The Israelites are spoiled so that they have no seed." This is in complete accord with the Biblical account concerning Pharaoh's efforts to destroy the male children of the Israelites, in connection with which Moses enters history. Prof. Sayce's article closes as follows:

The Israelitish exodus must have taken place under cover of the Libyan invasion. At the time of the invasion, as we have seen, the land of Goshen was still occupied by the Hebrew tents. Three years later, in the eighth year of Menepthah's reign, a letter, now preserved in the British Museum, shows that it was already deserted. The letter is addressed to the Pharaoh, and reads as follows:

"We have allowed the tribes of the Shasu from the land of Edom to pass the fortress of Menepthah in the land of Succoth [Thukot], [and go] to the lakes of Pithom of Menepthah, in the land of Succoth, in order to

feed themselves and to feed their herds on the great estate of Pharaoh."

The letter, like others addressed to the same king, illustrates a fact which can be fully appreciated only by those who have made a special study of ancient Egyptian geography. The geography of the exodus, as described in the Hebrew Scriptures, is the geography of the Egyptian monuments of the age of the nineteenth dynasty. There is no other period in Egyptian history of which the same can be said. Neither before nor after the time of the dynasty to which Ramses and Menepthah belonged could a map have been made of the eastern part of the Delta, which so exactly agrees with the geography of the Book of Exodus. Ramses and Pithom, Succoth and the land of Goshen, are the prominent geographical names, and the old city of Zoan has risen from its ruins, and become, for a while, the residence of the court. The geographical frame-work in which the history of the exodus is set, bears unmistakable evidence that it has come from the hand of a contemporary.

Truly the buried treasures of the East are hastening to strengthen the Bible far more than petty criticisms can weaken it.

#### THE PRESIDENT'S MESSAGE.

President Roosevelt's message has been given to Congress and the public. It justifies the best expectations of his friends. It not only conveys accurate and full information concerning the affairs of the nation, but it reaches definite conclusions on all important points. Many state papers are negative; this is both positive and conservative, in the best sense of those words.

Naturally the death of President McKinley, and the anarchy through which this lamentable result came, find a prominent place. An eloquent tribute to the late President does justice to his memory and honors his successor. Concerning the problem of anarchy many excellent things are said, and the fact is brought out that the responsibility for such terrible crimes as the murder of President McKinley does not rest entirely upon those who are avowed anarchists. No small share of this responsibility rests upon those who, for political or personal reasons, indulge in defaming the purposes and actions of the chief magistrate, and who labor thus to spread the spirit of discontent. Concerning this, the President said:

This criminal was a professed anarchist, inflamed by the teachings of professed anarchists, and probably also by the reckless utterances of those who, on the stump and in the public press, appeal to the dark and evil spirits of malice and greed, envy and sullen hatred. The wind is sowed by the men who preach such doctrines, and they cannot escape their share of responsibility for the whirlwind that is reaped. This applies alike to the deliberate demagogue, to the exploiter of sensationalism, and to the crude and foolish visionary who, for whatever reason, apologizes for crime or excites aimless discontent.

Concerning the punishment of anarchy, he said:

Anarchy is a crime against the whole human race, and all mankind should band against the anarchists. His crime should be made an offense against the law of nations, like piracy and that form of manstealing known as the slave trade; for it is of far blacker infamy than either. It should be so declared by treaties among all civilized powers. Such treaties would give to the Federal Government the power of dealing with the crime.

Our space does not permit a review of the message in detail. Among the more important features with which it deals may be noticed the following:

It makes a temperate and wise discussion of the question of "trusts" and the causes which have created these great combinations in the business world. This discussion is more logical and much broader than the average view, and the President recommends such su-



pervision by the Federal Government as will prevent the evil features which may follow such combinations.

He recommends the appointment of "a Secretary of Commerce and Industries," such Secretary to be a member of the President's Cabinet. On the tariff question he recommends conservative action and reciprocity.

Two measures of great importance are noticed in that the President recommends "a more systematic preservation of the forests," and the development of a system of irrigation for the arid plains of the West, through some form of government support. He recommends a "land policy" for Hawaii, after the model of our homestead system, while proper legislation is recommended touching the public lands in Porto Rico.

The message predicts an independent government for Cuba, before the close of the present Congress, and recommends the adjustment of tariff duties between that government and the United States.

As to the Philippines, the message promises self-government "as fast as the people show themselves fit for it." It also urges Congress to pass such laws as will encourage capital to develop the resources of those Islands.

Not least among the important features of the message is the praise which it gives to the "Merit System of making appointments," and the promises concerning its extension.

Another feature, which has been needed for a long time, is the recommendation that the tribal relations of the Indians in the United States should be recognized no longer, but that the Indian should hereafter be considered as an individual. This, we believe, is an important step toward solving the Indian problem and promoting the civilization of these wards of the nation.

The message closes with a fitting reference to the interchange of sympathy between this country and Great Britain, and between this country and Germany, which followed the deaths of President McKinley, Queen Victoria and the Empress Dowager Frederick.

The message contains more than 20 000 words, but the vigor which it evinces, the wisdom and pertinency of its recommendations, and its wise tone, in general, make it a document worthy of the man and of the time.

#### NEWS OF THE WEEK.

The 67th Congress was organized for work on the 2d of December. It was made up largely of men who have already served in that capacity, and its course is likely to be determined along all general lines by their past experience. Many problems which confronted the last Congress and the one preceding it have been much simplified by what has already been done, and by various decisions of the higher courts. Four new Senators were sworn in.

The final decision of the Supreme Court touching the legal status of our new island possessions was made public on the 2d of December. That decision accords with the decision of last spring, touching the status of Porto Rico. As a result of this decision, Congress will be likely to legislate concerning the Philippines at an early day, in accordance with the action taken by the last Congress in the case of Porto Rico. Since the prominent questions involved in these decisions are those of the tariff, and citizenship, something like the Foraker Act for Porto Rico is likely to

follow in the Philippines. These decisions of the Supreme Court show the following status of the United States as to its various forms of territory and citizenship.

First—The states.

Second—Incorporated territories.

Third—Unincorporated territory, or territory belonging to or appurtenant to the United States.

Logically this gives to the nation three different classes of people dependent upon it for protection, to wit:

First—Citizens vested with full and sovereign political power, or the residents of the states.

Second—Citizens of the incorporated territories, who are not vested with full and sovereign political power as long as they are residents of the incorporated territories, in that they cannot vote for Presidential electors.

Third—The people of the "territory appurtenant to the United States," as such, who cannot become citizens of the United States until Congress extends to the territory they occupy all the provisions of the Constitution.

Two bills touching the Isthmian Canal have been introduced in Congress, and the canal question is likely to take a prominent place until some final action is reached. Bills touching tariff matters in the Philippines were also introduced during the first day of the session.

The report of the Secretary of the Treasury, Gage, is of unusual interest this year because of the excellent showing concerning the finances of the nation, and the able manner in which the Secretary discusses the weak points in our national Banking System and Currency Laws.

President Roosevelt's message has been received with unusual favor by the leading countries of Europe. Such a reception is favorable to the growth of kindly feeling and to that permanent peace which ought to be sought in every way.

The text of the new canal treaty between England and the United States has been given to the press during the past week. As we have reported before, it secures to the United States the absolute control of the canal.

The discussion of anarchy and how it can be suppressed has been well and earnestly begun in the United States Senate. Such discussion is timely and ought to result in vigorous legislation.

A monument to Robert Fulton, inventor of the steamboat, erected by the American Society of Mechanical Engineers, was unveiled in Trinity Church-yard, New York City, on the 5th of December. Fulton was born in 1765 and died in 1815.

Leading German writers are giving prominence to the danger which threatens Germany through the industrial prosperity of the United States, and the rapid extension of our business interests. Dr. Paacha lately said in the German *Reichstag*: "Germany's most dangerous trade enemy is the United States. Peculiarly grave dangers threaten us from America; against these we must put ourselves in a state of defense."

The sale of the Danish West Indies to the United States is likely to be completed within a brief period.

The surrender of the city of Colon by the Insurgent troops has brought a cessation of

hostilities on the Isthmus of Panama. How long peace will continue is uncertain, since the Central American States are a sort of "nickel in the slot government" where a revolution can be secured almost any bright morning, by anyone who has the nickel to spare.

#### ILLINOIS LETTER.

Union Thanksgiving services were held yesterday at the Cumberland Presbyterian church in which Methodists, Presbyterians, Seventh-day Baptists and others joined. The sermon was preached by Pastor Seager. It has been the custom here for many years to hold union services on Thanksgiving day in the three English-speaking churches in rotation. There are here a German Evangelical church, and a German M. E. church, which do not join in the union services, as they are composed of German-speaking people.

A few evenings since, many friends of Dea. W. S. Clarke met at his residence in Farina, to celebrate the Deacon's 78th birth-day. As his birth-day this year fell on Friday, the party met Thursday evening. A very sumptuous supper was provided by the friends. One feature of the evening, which was of much interest to the visitors, was the evident enjoyment the occasion gave to the Deacon; and some features which gave him especial pleasure were the music, recitations by some young girls, and the unexpected present of a fine willow arm-rocking chair. The presentation speech was made by Mr. C. T. Wade, a former partner of the Deacon in the lumber trade, in a very happy vein, and the response by the recipient was in an equally happy vein. He said he felt ten years younger than he did three hours ago. Although seventy-eight years old, and somewhat bent and lame, he still continues in business, buying and shipping hogs.

A short time ago many of the older members of our church and society had a very enjoyable social at the parsonage. A good dinner was provided by the visitors. A good part of the time the ladies sewed carpet-rags as an accompaniment to conversation, while the men, being unemployed, visited in another room in a manner characteristic of men. Late in the afternoon we had singing, and after prayer, separated, feeling that we had had a good time.

One day last week a negro tramp entered the house of Bro. H. P. Irish while the family were away from home, and stole a watch, a valuable ring, some clothing and other articles. A colored man was seen crossing a field from the direction of the house and toward the railroad; and thus Bro. Irish got a clue which he followed up and had the good fortune of finding the thief at Edgewood, about nine miles to the north. The clothing and cap which he had taken he had on his person and were recovered, but the watch and ring were not. He refused to tell what he had done with them. He was brought to Farina, and after an examination, was taken to Vandalia and committed to jail to await the meeting of the Grand Jury.

Rural mail delivery has been established in parts of the state, including some routes in this section. It is said that it has resulted in some unlooked-for benefits. Some farmers, comparing the neat looking "U. S. Mail" boxes put up on their gate-posts, with the appearance of the gates, have been moved to improve the locks of their gates, and to tidy



up adjacent fences and other matters on the premises to make them correspond. Then followed the giving of names to their farms. And so the establishment of rural mail delivery has resulted in farm improvements.

The Illinois Central Railroad has graded for another track through here, in continuation of the double track north of here. The road has an immense freight traffic.

If the friends from the East and North who attended the meeting of the General Conference here in 1881 should now visit Farina, they would hardly recognize the place by reason of its improvements, especially in the business part. Farina is an important shipping point for cattle, hogs, hay and fruits.

C. A. BURDICK.

FARINA, Ill., Nov. 29, 1901.

#### WATCH OVER US FOR GOOD.

O, Lord, our God, thy glory is above all our thoughts, and thy mercy is over all thy works. We are still living monuments of our mercy; for thou hast not cut us off in our sins, but still givest us a good hope and strong consolation through grace; thou hast sent thy only Son into the world, "that whosoever believeth in him should not perish" in his sins, "but have everlasting life." O, Lord, we believe; help our unbelief, and give us the true "repentance toward God, and faith in our Lord Jesus Christ," that we may be in the number of those who do indeed repent and "believe to the saving of the soul." "Being justified by faith," let us "have peace with God, through our Lord Jesus Christ;" let us "rejoice in him through whom we have now redemption in his blood;" and let "the love of God be shed abroad in our hearts, by the Holy Ghost which is given unto us." And we pray that thou wilt be to us a Father of mercies and a God of consolation, so that thou wilt make us "followers of God as dear children," ever jealous over our hearts and watchful over our ways; continually fearing to offend and endeavoring to please thee. Thou knowest, O Lord, all our temptations and the sin that doth so easily beset us. Thou knowest the devices of the enemy and the deceitfulness of our own hearts. We pray thee, good Lord, that thou wilt arm us with the whole armor of God. Uphold us with thy free Spirit and watch over us for good evermore. Amen.—*John Wesley.*

#### A MISSIONARY DOG.

One night in the Scottish highlands, when the snow was deep upon the mountain side, a shepherd found that two of his flock were still out in the storm. Calling his faithful collie, or shepherd's dog, he roused her from her warm kennel where she was lying with her young, and pointing through the open door he held up two fingers and said, "Go." Well she understood his meaning, and gave one pitiful look at her little pups, and then one appealing glance at him, but there was no relenting in his look. Quietly and promptly she passed out through the open door in the dark and wintry night. It was late in the night when the shepherd was roused by a scratching on the door, and as he opened, there was one of the lost sheep, and the tired dog dragged herself through the door and lay down once more in her kennel with her young. He carefully nursed the tired sheep, and then pointing his finger through the open door, he called, "One is still lost. Go."

Tenderly she gazed once more at her young. Longingly she clung to her little brood, pleadingly she gazed into the shepherd's eyes and seemed to say, "Must I go again?" But still there was no reprieve in that glance. There was but one message and that was, "Go." And slowly she dragged herself again to the door and went forth into the darkness. The dawn had come before the shepherd was again awakened to find the lost sheep there, and the poor dog scarcely able to drag herself to her corner and lie down to die. As she pressed her little one to her breast and gasped out her last breath, he gently patted her head, and tried his best to say, "Good and gentle servant, you did your best." She was but a dog. For her there was no heaven, no crown of bright reward, no higher motive than obedience. Beloved, with so much more for us shall we be less faithful than a shepherd's dog? —*Selected.*

#### BLESSEDNESS OF HUNGER.

I saw a letter written by a young invalid, who had been sent to Maderia to escape the rigor of a Scottish winter. It glowed all over with the praises of the place; the climate, the landscape, the friends, the food—all were of the best. Even in the matter of health there was neither sickness nor pain. But one plaint, not loud but long, ran through the letter like its woe; the keynote of its melancholy cadence was, "I have *no appetite*. If the appetite should return I would be well." The next mail brought intelligence that she was dead and buried. In the midst of plenty she died of want—a want not of food, but of *hunger*.

This is the ailment of which many souls are dying in the city and the land to-day. Wells of Salvation are flowing, and overflowing and flooding the land. The proclamation everywhere resounds, "Ho, every one that thirsteth, come ye to the waters." The whole world may get life there as well as one man. All the fulness of the Godhead is treasured up in Christ. On one side all things are now ready. Here is the water of life, but where are the thirsty souls? Many perish—perish for want of thirst. I know not any pleasure of sense more exquisite than a draught of cool, clear water, when you are thirsty; but few things are more insipid than water when there is no thirst. It is thus that Christ and his salvation are very sweet to one, and very tasteless to another.—*Dr. Arnot.*

#### A QUERY AND ANSWER.

Quite a long letter has come to us from a subscriber in Brookline, Mass. Perhaps it will be sufficient if we simply publish the final paragraph:

"Do you ever realize that the emanations of human thought are never isolated and abstracted so that they stand without the universal consciousness, but that instead they form one endless continuity whereby through all the phases of literature, whether primitive or whether typical of high æsthetic cultivation, they are united by what is perhaps a sub-conscious, but, nevertheless, an inherent and persistent striving after the complete and perfect expression of what is best in the human heart and intellect? Do you ever think of this?"

Yes, sometimes. By the way, in a couple of weeks it will be about time for buckwheat cakes.—*The Bookman.*

#### THE FUTURE OF THE AUTOMOBILE.

It is hardly necessary to predict the future of the automobile, and the question as to whether it will supersede horses is by no means an important one. The automobile is not a fad or plaything, although, probably, a large percentage of the present owners have merely taken it up on account of its novelty. There is no doubt that the bicycle was largely used at one time as a fad, but it has now come to be the boon of millions of working-men. It appears that the demand for bicycles is as strong as ever, only a different class of people are employing them.

As time goes on, automobiles of all types will undoubtedly show material improvement, although radical changes are hardly to be expected. It must be remembered in this connection that although the automobile is novel, it merely consists of the application of well-known and tried devices to a road carriage, the combination forming, indeed, a strict innovation. The first few years of the automobile industry in this country have shown a remarkable demand for motor vehicles. So far, the greater part of the machines have been for pleasure purposes. This demand is not likely to decrease, for, with the improvements of the roads, automobile touring will become even more popular than it has been.

As to the commercial importance of the automobile, it can be said that it is already a boon to physicians and a necessity to many business houses. As a method of transporting passengers or freight, it has unlimited possibilities.—*Review of Reviews.*

#### ROGERS GENEALOGY.

The Genealogical History of the Rogers families of Connecticut and Rhode Island, and their descendants, from or near the organization of the Seventh-day Baptist church of Newport, R. I., to the present time, as far as the compiler has been able to gather it from libraries, town records, cemeteries, family Bibles and from persons now living, is to be published soon.

The publisher has been assisted in his work by Dea. L. T. Rogers, of Milton Junction, Wis.; Miss Anna Bettles Williams, of Springfield, Mass., and other members of the family. Much time and money have been expended in this work, that the facts thus obtained may be preserved in our libraries and families for future reference. The book will contain about 500 pages, and will probably be ready for distribution to subscribers in April next, at a cost of \$5 per copy.

Persons who desire a copy of this valuable history, or who wish a picture of their friends inserted therein, are requested to correspond with the publisher within the next thirty days. Address,

JAMES S. ROGERS, Esq.,  
574 Warren Street, Boston, Mass.

ONCE realize what the true object is in life—that it is not pleasure, not knowledge, not even fame itself, "that last infirmity of noble mind," but that it is the development of character, the rising to a higher, nobler, purer standard, the building up of the perfect man—and then, so long as this is going on, and will, we trust go on forever, death has for us no terror; it is not a shadow, but a light; not an end, but a beginning!—*Lewis Carroll.*







## Woman's Work.

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

### MY PRAYER.

"And thou shalt be a blessing."—Gen. 12:2.

Make me a blessing, Lord, to those I love,  
To smooth and brighten their oft rugged way;  
Give me thy blessed comfort from above  
That I may comfort others day by day.

Make me a blessing, Lord, to those I meet,  
Even amid the hurrying, eager throng;  
Give me thy spirit, ever calm and sweet,  
Thy light to shine thro' me both clear and strong.

I am so weak I hardly dare to pray  
That my small light may bless ye farther still;  
That weary ones, the lone, the far away,  
Ev'n I may help to show thy love and will.

And yet I know the weak are strong in thee,  
And knowing this I would in thy dear name,  
The greatest of all blessings that can be,  
This precious gift, this crown of blessing, claim—

To be a blessing in the world of woe,  
"And thou shalt be a blessing"—'twas thy word.  
This is the greatest gift thou canst bestow;  
Give it, I pray, to me, ev'n me, O Lord.

—M. R. P., in *Congregationalist*.

A NEW plan of work has been adopted by the women connected with a church in Brooklyn. They meet six times a year in an all-day session for sewing; twice under the charge of the Foreign Missionary Society, twice under the charge of the Home Missionary Society, and twice they sew for the Benevolent Society connected with their own church. They come early and spend the whole day in work for these various objects.

At noon a luncheon is served, and in the afternoon for an hour all work is suspended while a prayer-meeting is held. This church is located in a large city, but it is also a city of many churches, still they often have two hundred women present at these gatherings.

The work accomplished in this way is, after all, but a small part of the good done. Working together for one whole day in a common cause goes far toward creating an interest in that cause. Particularly is this true, if some who are already filled with enthusiasm for the welfare of the mission for which the needles are flying go to the meeting with the purpose of arousing in others the same interest that they possess.

Would it not be worth our while to try some such plan as this in our Societies, when we have important work to be done? Should we not accomplish more in an all-day session than in many regular meetings where the work drags, and often in the end garments must be taken home to be finished? We give a whole day for shopping or to pleasure without giving the matter a second thought. Why should we not once in a while give just as cheerfully a day to the Lord's work?

THE *Tribune* Fresh Air Fund has just completed its work for a quarter of a century and it is interesting to look back on what has been accomplished. The idea of the work originated in the mind of a clergyman in Sherman, Pa., who, in the joy of a country life, realized the benefit that would come to the poor children of our cities, if they could have even for a short time, the care and food and fresh air that they would get in the country. The following summer sixty children were sent to Sherman for a short time, and from this beginning started the work that has done so much to bring new life and happiness into the lives of the poor children of our large cities, for other places besides New York have taken up this work.

Many of you are familiar with the work and possibly with the children, but the amount of

work accomplished brings a feeling of surprise because of its great proportions: 35,736 persons have been aided this year by the *Tribune* Fresh Air Fund. Many of this number went to the country for a two-weeks' visit, while many more, mothers with their children, enjoyed a day's outing at the sea-shore, or a sail on the river. The work in 1877, the first year, cost \$187.62. Over \$27,000 were spent in 1901 in this work. Two dollars and ninety-seven cents was the average sum spent on each child, and this seems small indeed when we realize that it means taking a little one to the fresh fields and to give him the taste of a better life for two weeks. Much credit is given to the railroads for making this possible. Special rates are given to all children wearing the Fresh Air badge, and in many instances even quarter rates are granted. Special cars are often provided and arrangements made for the care and comfort of the Fresh Air family.

The work increases each year, and not only increases but broadens. More people are becoming interested, and more homes are each year being opened for the reception of the little ones. This year children were received in three hundred and fifty-four different places in Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey and Pennsylvania. Caretakers are sent out with each party to see that the children reach their destination in safety and to take them home again when the visit is over. The managers say with pride that during their twenty-five years' experience, no child traveling under the care of the *Tribune* Fresh Air Fund has ever met with an accident while en route to its destination.

Those interested are anxious that people should understand that the children sent out are not waifs or gamins, but children "who live in dark, close, squalid rooms and would never be able to go to the green fields, were it not for some such agency as the *Tribune* Fresh Air Fund."

GRAVE fears have of late been entertained for the safety of Miss Stone and her companion, Mme. Tsilka, who for three months have been held captives by brigands in Macedonia. It is now quite evident that the capture was actuated by political reasons, and the bandits detailed to perform the task claim that they are working in the interest of a holy cause.

It has seemed impossible for the authorities in Turkey to come to any understanding with the brigands regarding the ransom, and now negotiations have ceased and there seems no immediate prospect of release for these poor women. More than once has word been received that one or both of the women was dead, but a message from Constantinople, dated November 24, says they have satisfactory evidence that they are alive and well treated.

### WHY WOMEN ARE NOT ESSAYISTS.

#### WHAT ONE WOMAN SAYS ABOUT IT.

It is only when, in self-forgetfulness, one says straight out what he genuinely thinks and feels that he becomes personally interesting. This women never do, and apparently cannot do. They do not seem to know how to let go of themselves, and either practice severe self-repression or else they attitudinize, or become unduly confidential and familiar with their public.

Probably another reason why the short,

bright essay, dealing cleverly with men and things, is not written by women lies in the incompatibility between the feminine temperament and the tone of the essay. Women are by nature partisans. They take themselves and their views too seriously to handle a subject with humor and impartiality. The attitude of the disinterested spectator is impossible to the sex. Rarely do we find a woman who is both a keen and a tolerant observer of life. In fact, the knowledge of life which constitutes the recognized background of the essayist is wanting in women. They may through social settlements and charity organizations come to know "how the other half lives"; but that is quite a different thing from knowledge of life.

The lack of literary style among women writers, which would hinder a compiler of a book of model prose extracts for analysis from making a selection from the work of any woman, is largely due to causes already mentioned. If the style is the man, individuality in style cannot be separated from individuality in thought. Women frequently are fluent, easy and graceful in expression, but they seldom attain a distinguishing any more than a distinguished style. When they attempt to be serious or profound, they are usually labored; when, on the other hand, they essay the light touch, they become flip-pant and diffuse. The easy conversational tone degenerates with them into triviality, through lack of being subjected to the rigid control of good taste.

Undoubtedly a choice diction and fine literary finish do not come to any one by nature. They are achieved only with infinite pains. Women, as a rule, are not willing to exercise the tireless patience necessary to acquire the little touches that distinguish the artistic from the commonplace use of language. Consequently they are never artists in the use of words.—*Edith Dickson, in the Dial.*

### WHY HE TOOK A CARRIAGE.

A tall, portly, dignified citizen arrived in New York the other day, and, having no luggage but a light traveling-satchel, was utterly oblivious to the appeals of the hackmen as he emerged from the New York Central station. The Chicago *Inter-Ocean* tells what happened.

"Fee-thvanoo hotel? Fifth Avanoo—goin' riteaway! Fifth Avanoo?"

Mr. Dignity stalked right on without a word. Another knight of the whip charged down upon him.

"Say Denis! Say Denis? This way for the Say Denis!"

No response from the traveler, and not a muscle moved in his face. Then there was a rush of half a dozen.

"Kerridge, sir, kerridge? Wanter kerridge?"

"Waldorf Astorier! Take a kerridge for the Waldorf!"

"Holland House, sir!"

"Hoffmun House? Hoffmun?"

"Broadway Centril? Right on Broadway! 'Ere you are, kerridge, sir?"

The traveler loomed up like a ten-pin among vinegar cruets, and, with a face as placid as a pan of milk, was calmly and silently moving away from the crowd of hawks, who looked after him with something like amazement, when a sudden thought seemed to strike one of the knights of the whip, who ran after the portly gentleman, and, seizing his traveling bag, cried:

"Deaf an' dumb asylum, sir? Goin' right up!"

This was too much. Dignity relaxed into a cherubic smile, and the witty hackman had the honor and profit of driving Thomas B. Reed, ex-speaker of the House of Representatives, to his home.



EDUCATION SOCIETY.

QUARTERLY MEETING OF EXECUTIVE BOARD.

The regular quarterly meeting of the Executive Board of the Seventh-day Baptist Education Society was held at the College office, Alfred, N. Y., on Nov. 27, 1901, at 1.30 P. M.

There were present E. M. Tomlinson, A. B. Kenyon, Ira B. Crandall, J. B. Clarke, Stephen Burdick, E. E. Hamilton, B. C. Davis, W. C. Whitford; and L. C. Randolph, visitor.

The meeting was called to order by the President, E. M. Tomlinson, and prayer was offered by Rev. Stephen Burdick.

In the absence of the Recording Secretary, W. C. Whitford was elected Secretary *pro tem*.

A. B. Kenyon, Treasurer, presented his Quarterly Report, which was accepted, and requested for publication in the SABBATH RECORDER.

It was voted that our Treasurer pay to the Treasurer of Alfred University;

(a.) \$600 for the maintenance of the Theological Seminary.

(b.) \$50 for books for the Theological Seminary.

(c.) \$250 for the General Fund of Alfred University.

It was voted that the President, Treasurer, and J. B. Clarke be the Committee on Investments.

It was voted that the salary of the Treasurer for the current year be one hundred dollars, payable quarterly.

After the reading and approval of the minutes, the meeting adjourned.

W. C. WHITFORD, *Sec. pro tem*.

Treasurer's Report.

1st Quarter, 47th Year, August 29 to November 24, 1901.

REVENUE AND EXPENDITURE ACCOUNT.

DR.	
Interest on Bonds and Mortgages . . . . .	\$222 50
" Bills Receivable . . . . .	61 03
" Old Endowment Note . . . . .	192 00
" New Theological Endowment	
Notes . . . . .	5 70—\$ 481 23
Seventh-day Baptist Memorial Fund, for Theological Library . . . . .	50 00
For Maintenance of Theological Seminary:	
Balance on hand Aug. 29, 1901 . . . . .	\$ 24 06
Collection at Annual Meeting, Aug. 30 . . . . .	76 70
One-third Joint Collections at Conference . . . . .	82 50
One-third Joint Collection at South-Western Association . . . . .	6 00
First Seventh-day Baptist Church, Alfred, N. Y. . . . .	21 40
Curtis F. Randolph, Ashaway, R. I. . . . .	3 00
Arthur E. Greene, Berlin, N. Y. . . . .	4 00
" Greene Boys," . . . . .	20
Mr. and Mrs. E. R. Greene, Berlin, N. Y. . . . .	2 00
Miss Bertha J. Greene, Berlin, N. Y. . . . .	1 20
John H. Satterlee, " . . . . .	6 25
Mrs. R. H. Satterlee, " . . . . .	2 50
Rev. Martin Sindall, " . . . . .	5 00
Mr. and Mrs. Frank Vars, " . . . . .	25
Second Seventh-day Baptist Church, Brookfield, N. Y. . . . .	14 25
Mr. and Mrs. E. G. Curtis, Brookfield, N. Y. . . . .	6 00
Mrs. Charles Grant, Jr., Brooklyn, N. Y. . . . .	3 00
Mrs. Mary E. Rogers, Brooklyn, N. Y. . . . .	3 00
A. S. Maxson, M. D., Milton Junction, Wis . . . . .	10 00
Mrs. Martha H. Wardner, Milton Junction, Wis . . . . .	25 00
Seventh-day Baptist Church, Nile, N. Y. . . . .	3 00
First Seventh-day Baptist Church, New York City:	
For Corliss F. Randolph . . . . .	\$5 00
For Esle F. Randolph . . . . .	5 00— 10 00
Seventh-day Baptist Church, Plainfield, N. J. . . . .	51 05
Mrs. B. A. Brooks, Waterford, Conn. . . . .	1 20
Leroy Brooks, " . . . . .	1 20
Delia Brooks, " . . . . .	1 00
Phebe Brooks, " . . . . .	60
Mr. and Mrs. R. W. Gavitt, " . . . . .	2 40
Wayland Gavitt, " . . . . .	1 20
Mrs. J. C. Maxson, " . . . . .	3 00
Lizzie U. Maxson, " . . . . .	1 20
Mrs. Thomas S. Rogers, " . . . . .	3 00
Mary A. Stillman, Webster, Mass . . . . .	5 00
C. Latham Stillman, Westerly, R. I. . . . .	1 00
Mrs. Thomas V. Stillman, " . . . . .	2 50
Mrs. Abby K. Witter, " . . . . .	1 00— 384 66
Total . . . . .	\$ 915 89

CR.	
Printing blank notes and collection envelopes . . . . .	\$ 8 65
Balance . . . . .	907 24
Total . . . . .	\$ 915 89

PRINCIPAL ACCOUNT.

DR.	
Balance on hand Aug. 29, 1901 . . . . .	\$ 609 59
Payments on Notes . . . . .	3,114 30
Old Endowment Note, Israel T. Lewis, Obi, N. Y. . . . .	100 00
Theological Endowment Fund:	
First Alfred Seventh-day Baptist church:	
For Susie M. Burdick . . . . .	\$ 25 00
Orson C. Green . . . . .	100 00—\$125 00
Mrs. C. D. Reynolds, Alfred, N. Y. . . . .	25 00
Miss Sophie S. Reynolds, " . . . . .	25 00
Mr. and Mrs. F. W. Hamilton, Alfred Station, N. Y. . . . .	100 00
Mrs. Nancy Frank, Alfred Station, N. Y. . . . .	25 00
Rev. A. B. Prentice, Adams Centre, N. Y. . . . .	50 00
O. DeGrasse Greene, " . . . . .	50 00
J. H. Palmiter, Albion, Wis . . . . .	50 00
Mr. and Mrs. George N. Burdick, Ashaway, R. I. . . . .	100 00
Mr. and Mrs. Edward E. Whitford, Brookfield, N. Y. . . . .	50 00
William M. Davis, Chicago, Ill . . . . .	100 00
Mrs. Abby W. Berry, Independence, N. Y. . . . .	10 00
Mr. and Mrs. S. B. Coon, Little Genesee, N. Y. . . . .	100 00
First Seventh-day Baptist church, New York City:	
For Stephen Babcock . . . . .	\$100 00
Anna F. Maltby . . . . .	25 00— 125 00
G. H. Lyon, Ormsby, Pa. . . . .	15 00
Seventh-day Baptist church, Plainfield, N. J.:	
For Orra S. Rogers . . . . .	15 00
Mrs. J. Frank Hubbard . . . . .	100 00
Mrs. David E. Titsworth . . . . .	100 00
Mrs. Ellen A. Williams, Richburg, N. J. . . . .	10 00
Mrs. William W. Kingsbury, Rushford, N. Y., paying Life Membership of herself, Rev. William L. Burdick, Independence, N. Y.; Maria Sheffield Stillman, Webster, Mass., and Florence Marcella Bassett, Andover, N. Y. . . . .	100 00
Dr. Rosa Palmberg, Shanghai, China . . . . .	10 00
Miss Mandane M. Crumb, Walworth, Wis. . . . .	100 00
Edward W. Burdick, West Hallock, Ill . . . . .	100 00
Ira B. Crandall, Westerly, R. I. . . . .	25 00
Albert B. Chester, " . . . . .	100 00
Hannah Crandall, " . . . . .	25 00— 1,635 00
Total . . . . .	\$5,458 89

CR.	
Invested in Bills receivable . . . . .	\$ 868 00
" Stock . . . . .	76 00
" Bond and Mortgage . . . . .	2,000 00
Reserved for Bonds and Mortgage engaged . . . . .	2,500 00
Balance . . . . .	14 89
Total . . . . .	\$5,458 89

Respectfully submitted,  
A. B. KENYON, Treasurer.  
ALFRED, N. Y., Nov. 24, 1901.

PAT'S DEFINITION.

Pat was on the witness stand sorely against his will. He was more than an unwilling witness; he was sullenly cross and uncommunicative. His "dandher wuz riz" when the brutally offensive lawyer on the other side had sought to belittle him as an honest wage-earner.

"What's your business?" was asked with a half sneer that implied that the answer would reflect on Pat's value as an intelligent witness.

"I'm a hod carrier," was the straight-forward reply.

"It's an elevating business, isn't it?"

"It's as elevatin' as sindin' up the hangman's materials; and ye've carried himsome, I believe."

The examination was prosecuted more warily after this retort, the lawyer, however, ever on the alert for an opening through which to retrieve himself. It offered when Pat incautiously or innocently replied to some question that "it would be a miracle" if things were otherwise.

"Ha! You say 'twould be a miracle. Can you define a miracle?"

"Not by rule o' thumb. I never practiced 'em."

Like many another browbeater who feels himself being worsted, the legal casuist lost control of himself at this reply and pitched head on.

"You are a hod carrier, you say."  
"I swore it."  
"You swore to a miracle, too, sir."  
"Yer Honor looks as if ye were goin' to swear at it."

"Never mind me"—  
"Och! sorrow on the heed I'd ever be given ye if ye weren't forcin' yerself on me."

"Come, come! No more of this quibbling. You say you cannot define a miracle. Suppose a man fell from the fourth story of a building on which you were working and escaped without hurt, what would you call that?"

"I'd call it a lawyer's story, yer Honor."  
"Bother the story. Suppose you knew it yourself for a fact—that he fell not only once, but twice and was not hurt?"

"Thin I'd call it a coincidence."  
"You would, eh?" Then you would be rather clever for a man in your station. But, that apart. Suppose you knew for yourself that that man actually fell that distance seven times in so many days in a week and was never hurt. What would you call it then?"

"Thin I'd call it Sabbath-breaking on wan of the days; and, by jabers, by that time, too, I'd call it a habit the man had."—*N. Y. Times*.

SOME INAPPROPRIATE HYMNS.

BY REV. H. W. HORWILL.

Several years ago I was living near a church which, at regular intervals during the day, pealed from its belfry certain well-known tunes. The rota consisted of seven, one for each day of the week. The fact that the same tune was played on the bells at various hours of the same day had one very ludicrous result, namely, that every Wednesday as we awoke we heard the chimes spreading through the town the melody of "Abide with me, fast falls the eventide."

This selection was not more grotesque than the choice sometimes made by preachers and chairmen of public meetings. Only the lack of any sense of humor could account for the opening of a temperance meeting by singing, "I've reached the land of corn and wine," or for the prefacing of a lecture on the Soudan by the hymn, "We speak of the land of the blest." Even cathedrals are not free from blunders, for Mr. Walter Parratt has related how an organist once played an eminent preacher out with "Now this man ceaseth not to blaspheme;" and it is said on good authority that the anthem sung at a special service in York Minster on behalf of sufferers from the cattle plague was entitled, "Blest are the departed."

Anthems are, indeed, a pitfall to the unwary. At a London suburban church, not long ago, the pulpit was occupied by a stranger, who thought the first part of the service was dragging. "In order to enliven the proceedings," he remarked, "we shall sing two anthems, one before and one after the sermon." The object was doubtless attained, for he chose for the first anthem, "Ye shall go out with joy," and for the second, "Now it is high time to awake out of sleep."

Sometimes an unexpected accident will make the most careful precautions useless. On one occasion an unlucky preacher had just read the notices and given out the number of the next hymn, when he saw a church officer approaching the pulpit, so he paused for a moment with open book. As a result



of the deacon's message, the minister announced that he had forgotten the ladies' meeting, of which he proceeded to give particulars. He then gave out the number of the hymn once more, and began to read the first line, which, to his great dismay, ran, "Lord, what a thoughtless wretch was I."

An even more remarkable accident once upset the gravity of the English Wesleyan Methodist Conference. The list of ministerial stations for the ensuing year had just been read, but, being in some points unsatisfactory, had been referred to a committee for further consideration. While awaiting the result of its deliberations, the President thought the Conference might as well be occupied by a devotional service. He, therefore, gave out the first hymn that caught his eye in the book. As soon as the ministers attempted to sing it and realized its possible application, they were so convulsed with laughter as to be unable to proceed. The first few lines were:

Father, I know that all my life  
Is portioned out for me,  
And the changes that are sure to come  
I do not fear to see.

In his brisk periodical, *Truth*, Mr. Henry Labouchere once called attention to the inappropriate choices often made for funerals and marriages. For instance, he regarded "Now the laborer's task is o'er" as a most ill-fitting requiem for some sybarite peer who had never done a stroke of useful work in his life. Again, he pointed out that there must be an utter lack of any sense of humor in the choir which could celebrate the wedding of a titled youth (with a predisposition to bankruptcy) and an elderly heiress by singing, "O perfect love, all human thought transcending." I have myself known an equally strange marriage selection. In view of the fact that one of the parties to the contract had had several previous engagements, it was rather unkind to select as one of the hymns that which contains the lines:

What though all my heart is yearning  
For the love of long ago.

It was even more amusing to hear at a meeting of the Young Women's Christian Association the well-known hymn which, in spite of the line, "Men heed thee, love thee, praise thee not," leads up to the promise, "Soon shalt thou hear the bridegroom's voice."—*Congregationalist*.

#### RELIGIOUS AND POLITICAL CONDITIONS IN THE PHILIPPINES.

BY W. F. NORRIS.

(Special Counsel for the United States at Manila.)

The present situation in the Philippines is much like that in Europe in the days of Luther and King Henry VIII. of England. A spirit of disquietude prevails as in the days of the great Reformer. The ancient religion is divided against itself, the friars against the padres, the padres against the friars,—the friars being the members of the monastic orders, the padres being the native clergy.

The Spaniards and Spanish Mestizos adhere to the friars, while the Filipinos and Chino-Mestizos are adherents of the padres. One prominent Filipino, an ex-member of Aguinaldo's cabinet, Felipe Buencamina, has withdrawn from the Catholic church, sick of the strife. The secessionists from the ancient faith hold regular meetings each Sunday morning, in the Teatro Rizal, where Rev. Mr. Rodgers, the devoted Presbyterian missionary, preaches to the people in the Spanish

language. Preaching is also done by a native in Tagalo.

At the present time it is impossible to predict the outcome of this religious movement. I attended the service one Sunday morning. There were, perhaps, some seven hundred men, women and children present. They seemed attentive, and much interested, especially when addressed in their own language, by one of their own countrymen. Many of the natives do not talk Spanish, or their vocabulary is very limited. Before the Board of Claims we frequently are obliged to have both Spanish and Tagalo interpreters. I am informed by one of the Protestant workers in the city that there is a need for native preachers.

Some are quite enthusiastic over the Protestant awakening and look for great results. The opinion of others is that inasmuch as the people have been educated in, and have been in communion with, the Catholic church for ages, the ancient religion will always appeal more strongly to the Malay mind, and is, indeed, better suited to the characteristics of the race. I, however, think that without doubt Protestant communions will be established and remain a permanent institution among this people, but to what extent is at this writing impossible to tell.

Perhaps the most prominent question awaiting adjustment by the Philippine Commission, and the most important arising from the American occupation of the Philippines, is to make an equitable and satisfactory disposition of the lands of the religious corporations of the islands. As I have observed, there appears to be a feeling of intense hostility on the part of the natives against the friars. I think that the extent and depth of such hostile sentiment is somewhat overrated by our people, as is the common impression of the area and value of the church lands. Nevertheless there is enough of such hostility to make a satisfactory disposition of the question difficult.

The expulsion of the friars was the cry antedating the Tagal uprising against Spain, and that the same sentiment exists to-day was manifested in a signal manner last summer at the time of the Peace Jubilee, or rather the fiasco intended for a jubilee. General MacArthur issued a peace amnesty proclamation. Among those accepting its terms were Pedro Paterno and Felipe Buencamin, both eminent ex-insurgents. Just before the proclamation was issued, a meeting was held at the house of Buencamin, at which a set of resolutions were drawn, deemed by the reconstructed insurgent leaders appropriate to the occasion, though to an American they would seem proper to be submitted by a nation with whom we were treating on equal terms. The last of the eight resolutions demanded:

"The expulsion of the religious communities as foreign organizations eminently dangerous to the public order of the Philippines."

Should a Republica Filipina be set up under the control of the Federal party, one of the first acts of the ruling powers would be the expulsion of the friars and the confiscation of their property, and it would probably be the most popular act of the administration. I would venture, however, that the acts of such an administration would be few and its existence brief. One administration would

follow another as in the case of the early South American Republics, until the wretched succession of misgovernments would be ended by the absorption of the archipelago by some European power.

The instructions of President McKinley to the Taft Commission regarding the disposition of the church lands, would sustain them in condemning and appropriating this property through the exercise of the right of eminent domain if in their opinion the public welfare demands it. It is very doubtful, however, whether so extreme an exercise of the right of eminent domain will be needful. The extent and value of the landed estates of the religious corporations has been much exaggerated, the popular impression being that their lands amount to millions of acres, embracing a large proportion of the archipelago. The aggregate, as I was told by Judge Taft, is 452,000 acres. The archipelago comprises some 80,000,000 acres in all.

I think that the existing insular parties—Federal and Conservative—are in reality formed on the issue of friar and anti-friar. The present Conservative party may change front somewhat and assume a new name, but the future political question will be that of religion, and the opposing elements be the friends and opponents of the monastic orders.

The anti-friar, or Federal party, has been in existence for some time, and made considerable headway in the provinces, attracting a good deal of attention. It is indorsed apparently by the commission and military government, though whether any really beneficial results will ensue from its operations is as yet a matter of serious doubt. In the present chaotic condition of social and political matters it is impossible to forecast the future of any political organization. The Conservative party's sole reason for existence, I think without doubt, is to neutralize the anti-friar efforts of the Federalists. With it has been cast, or will be cast, all the weight of the prestige and influence of the monastic orders.—*The Interior*.

#### A FUCHSIA OF THE PACIFIC COAST.

The largest and most magnificent fuchsia plant in this city, and probably in the state, is to be seen in the garden of Robert Foulkes. It springs from a single stem some three inches in diameter, but divides into three at the surface of the ground. The top is seven feet in height and is twenty-six feet in circumference, and is loaded with hundreds of beautiful flowers in every stage of development, while the ground beneath is carpeted with fallen blossoms. The plant would have been much higher and broader but for the fact that it has been put in the cellar every winter and the limbs have to be trimmed off. The height has to be reduced so that it can stand under the floor above. A rather remarkable thing is that when the plant is dug up at the beginning of winter, it is in full foliage and still loaded with blossoms. Uprooting almost any plant in this condition would prove fatal, but the fuchsia takes it all as a matter of course, and soon after it is housed the leaves and flowers fade and drop off, and the plant goes to sleep. As soon as it feels the breath of spring it begins to put forth tender shoots in profusion, as a hint that it wants to get out of doors. When it is planted out, it starts in growing and "blowing" as if to make up for lost time. Mr. Foulkes has several other varieties of fuchsia in his garden, one of which produces beautiful blossoms eight inches in length from the end of the stem to the end of the petals.—*Portland Oregonian*.



## Young People's Work.

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

### Their Faith.

When those four friends brought the paralytic down through the roof into the very presence of Jesus, the record says that "When Jesus saw *their* faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee."

It was my mother's faith that prepared me for college. I did not take very much to the Latin; but I had gotten into the habit of thinking I had to do as she said—a good habit for a boy—and I went along for two or three years on that basis. Then there came the awakening, intellectual and spiritual. Yes, it was mother's faith that lifted many of us into the gospel ministry. How much we are indebted to the faith of others. There were critical times in our lives, and there were true friends who had faith in us when we did not have faith in ourselves, friends who saw the possibilities which we were too discouraged to recognize.

### The Two Classes.

There they were—the two classes contrasted—the two types which have existed in every age since, and probably will to the end of all things. There were the four friends, walking, digging, lifting. There were the Scribes and Pharisees, sitting, reasoning in their hearts. They are still sitting there in the same corner, doing the same thing—criticizing, criticizing. "Who is this fellow, and what right has he?" "Why don't they do it some other way?" Thank the Lord for the people who lift, who bear the wayward and the lost in their arms before the throne of God; who, when reviled, revile not again, because they love the reviler. Thank God for the lifters, and may their numbers be increased in all our churches and societies.

### Show Me Thy Faith By Thy Works.

We had a "bee" last week to get the reading room ready. Will tell you more about that reading room later on. It was a sorry-looking place when we began, but wait. Well, there were plenty of people who dropped in. Some of them said, "It's pretty dark here." "Yes." "Not enough ventilation." "No." "Ceiling is too low." "Kind of an old rattle-trap, any way." And out they went, taking the sunshine of their presence with them.

Then there were several people who came—and the first thing they did, they rolled up their sleeves. And when I saw their *faith*, I rejoiced. Every stroke of the hammer, every broadside of the spade as it plowed off the old plastering, every swish of the broom said, "I believe."

### That Record.

The present is linked with the past. Probably you have seen that statement before, and you think the Young People's Editor might produce something fresh. But you are likely to see the statement many times yet before you will appreciate its full significance. That is one of Doctor Lewis's hobbies, you know, as applied to history. Well, it is no less profoundly true in personal lives. A young fellow often conceives the idea of going off into some new country where he can begin his life all over again. By so doing he will escape the dragging weight of the past. Well, there is a reaping after the sowing; but

I am persuaded that in no place can a man turn over a new leaf more quickly and cleanly than on the old battle-ground, where his life has been cast for evil. Young man, clean up your record at the fountain source first. Wipe it out with noble deeds on the same soil, and don't let the old record be following you through life with its haunting shadow.

Of course I was thinking of somebody when I wrote that. I can see him yet, with his curly hair and practical eyes, as he sat in the corner apparently unconscious that he was under inspection—on trial. I had been in his home before to try to persuade them into taking a young man to work for his board. Well, the good lady had enough to do without waiting on another boarder. "But the young man would help her, relieve her of many of her household cares. It would be a helpful arrangement to both. Young men often make the best help in the world." "Who is it?" That was the next question, point blank. "Mr. So-and-so." "Is he the one that came from Blankville?" "Yes." "Did't he work for Mrs. Which-or-tother?" "Yes." "Well, I don't want him." It is the wise man who knows when he's answered, and the pastor went his way. The next week he was on hand with another candidate—with the same result. As a last feeble attempt, he took Curly-head under his wing. He did not have much hope as he rapped at the door; but he could do his best. Some magic influence had been at work. The people were willing, almost anxious, and in the shortest space of time the arrangements were made.

Now, what had done it? The boy's record. Not the pastor's pleading nor any subtle persuasion of the applicant's eyes. Nothing of the sort. It was the boy's record. That was all. Aunt Mary had been visiting in the home. She knew someone who knew someone else in whose home that boy had once lived. He was kind and thoughtful and helpful. He made no trouble and he was willing to do anything. His mother was dead, and he had had a hard life; but instead of groaning around, he had gone cheerfully to work at whatever he could get. Almost unknown to himself, he had been gathering friends, these silent friends that do so much for a man.

Think of it! There suddenly opened before this boy a chance to work his way and gain the education for which he longed, because, away off in the country somewhere, two or three years before, he had been faithful and made a good record.

Talk about "pulls," *that* is the kind of a pull to have. Young man, face the fact. First and last and altogether, your life will be just about what you make it. Many a fellow finds shops full, and places taken, and he doesn't know what is the matter. He does not see the quiet inquiry dropped in the ear, or before the eye of his previous employer. What kind of a fellow is Smith, and why did he leave your place? In these days when employers strain every nerve to keep to the front, it takes only a single word to close a door in the face of a man inquiring for work. "Shiftless," "unreliable," "complaining," "careless," "he drinks," "gambles," "late hours,"—just a word and the young man never knows what struck him.

Young men, don't talk about your entering on real life bye and bye. You have entered it

already. You are making a record. Deeper down than that, you are making a character.

But don't you believe in a man's having another chance? Most assuredly, boys, and it is never too late for it so long as there is life and desire for it. But I come back to my original proposition that the best way is to stand up before the old blackboard and wipe out the old record with a new one.

## OUR MIRROR.

### PRESIDENT'S LETTER.

Dear Young People:

Despite the earnest efforts put forth by Missionary Boards, Women's Auxiliaries and Young People's organizations, it is becoming more apparent every year that the masses are becoming less responsive to the claims of the gospel; while among all classes, a spirit of disregard for a sanctified day for rest and worship grows apace.

A Chicago preacher voiced the general feeling of alarm, when he exclaimed in the midst of his sermon yesterday, "Repentance and conversion seem to be out of date." If this be true, it is not because preaching has lost its power, for these very conditions are the logical result of the prevailing type of preaching to which men have been listening for a few years past. To escape the plain requirements of the Fourth Commandment, ministers have adopted two lines of preaching which have contributed very effectively to the bringing about of these deplorable results.

The first position is essentially Antinomianism, and finds expression in such utterances as the following: "The law is Jewish, and is not binding upon the Christian." "There is no law." "The law has been done away." "We are not under the law, but under grace." It does not require an astute logician to arrive at the conclusion, that, continued preaching along this line must eventually produce a condition of religious indifference. For, as Paul declares, "Where there is no law, there is no transgression;" and the poorest logician would be forced to the further conclusion, that, "if there is no transgression, then there is no need of repentance, and no such thing as conversion." Hence, the increasing indifference in spiritual things.

Advocates of the second position clearly see the danger of the first, and urge the necessity of preaching the law as a necessary adjunct to the gospel; but, to evade the requirements of the Fourth Commandment, they affirm that it does not designate any particular time, but that its conditions are fulfilled by "one day's rest after six days of labor," "a seventh part of time." They declare that "Every day should be a sacred day to the Christian, "Wednesday is as good as any other day if generally observed," etc., etc. The logical, and inevitable result of such teaching is the alarming increase in Sunday-desecration. For even an ordinary mind must perceive that if there is no difference in the sacredness of days, it cannot be wrong to do anything on Sunday that is not wrong to do on another day. Hence labor, hunting, fishing, nutting, boating, wheeling, bathing, etc., *ad infinitum*, according to the convenience or pleasure of the individual. Such preaching has not lost its power; these doctrines have been zealously proclaimed; the seed has been scattered broadcast, and, according to a divine law, "whatsoever a man



soweth, that shall he also reap." Hence this harvest of evil, which is well begun.

In view of these conditions, certain duties and opportunities are before us as young people. Of these I will speak next week.

M. B. KELLY.

CHICAGO, Ill., Dec. 2, 1901.

#### ECCENTRICITIES OF ELECTRICITY.

In three instances lately the uncertainty of the action of electricity upon human beings and animals was shown. At Buffalo 3,000 volts were sent through an elephant without so much as making him wink an eye.

A few days ago at one of the street car power-houses an electrician placed his hand where he had no business to, and it is estimated that 1,800 volts passed through his body, partly stunning him. He recovered in a few minutes and, except for a slight sickness and numbness for a day or two, was none the worse for his adventure.

The last one happened a few days ago, and though it ended in death, there were some amusing features about it. A farmer who lives near Jersey City has been studying electricity lately, and among his apparatus is an ordinary physician's battery, the whole force of which could not ordinarily hurt a child.

This farmer has—or, rather, had—a mustang which was a great pet of the family. This horse was hitched to a post in front of the house waiting for his master. He broke his bridle and went to a small, shallow pool made by the overflow of a spring. There he laid down, and all the coaxing and beating that was tried failed to make him budge.

His owner finally determined to try what effect an electric shock would have on him, so he brought out his little battery, and placing a sponge behind one ear, he held another sponge to the spine just over the kidneys and turned on the full force of the battery, which is said to be 104 volts.

The mustang gave a slight convulsive movement and tried to rise. Then he sank back dead. The farmer thought the battery had developed in some way a greater voltage until he tried the same power on a hen, which came through it with nothing worse than a bad scare.

#### THE AGE OF WIRELESS MIRACLES.

BY SAMUEL E. MOFFETT.

If the enthusiasts on the subject of the wireless transmission of electricity were to be believed, we should feel ourselves on the verge of a revolution in all the conditions of life. Telegraphing, telephoning, lighting lamps, steering torpedoes and exploding mines at a distance without wires have already been accomplished, and the inventors tell us that these things can be done hundreds and even thousands of miles away. They say that the earth is a vast reservoir of electricity, and that when we know how to tap it, we can carry little instruments in our pockets and make our power felt as if by magic wands in any direction and at any distance. The miracles of Bulwer Lytton's *Vril* seem within our grasp.

But it is not necessary to believe all that these enthusiasts tell us, to see that we are on the eve of great changes. The things that have already been accomplished are enough to prove that, even if improvements stop short. For instance, consider the meaning of that

incident at sea the other day, when the *Lucania* and the *Campania* talked to each other in mid-ocean, a hundred and seventy miles apart, and a passenger on the west-bound ship sent a message to a friend in Philadelphia which was transmitted from the eastbound vessel by wireless telegraphy to Ireland and thence by cable to America, enabling the Philadelphia to be at the dock in New York when his friend's ship came in.

That means that we already have a weapon that can conquer all the dangers of fogs, darkness and mistaken observations at sea. It means that in war it will be impossible henceforth for a fleet to drop out of sight as Cervera's squadron did in 1898, but that a hostile squadron can be traced with the help of relays of scouts from one side of the Atlantic Ocean to the other. It means that every group of islands in the world can be made a unit, as the Hawaiian group is already, without the expense of laying cable. It means that telegraph and telephone monopolies will be enormously impaired.

Draw a circle two hundred miles in diameter in any of the more densely populated parts of the country and see what a tremendous field there is for a device that has already proved its ability to cover such an area. The revolution may not be so great as the inventors predict, but that there will be a revolution is clearly manifest. And it is already upon us.—*Saturday Evening Post*.

#### QUERIES ABOUT AUTHORS.

1. What does Anthony Hope ?  
To Marietta Holley.
2. What happens when John Kendrick Bangs ?  
Samuel Smiles.
3. When is Marian Evans Cross ?  
When William Dean Howells.
4. When did Thomas Buchanan Read ?  
Just after Wintthrop Mackworth Praed.
5. Why was Rider Haggard ?  
Because he let Rose Terry Cooke.
6. Why is Sarah Grand ?  
To make Andrew Marvel.
7. How long will Samuel Lover ?  
Until Justin Winsor.
8. What gives John Howard Payne ?  
When Robert Burns Augustus Hare.
9. When did Mary Mapes Dodge ?  
When George W. Cutter.
10. Where did Henry Cabot Lodge ?  
In Mungo Park, on Thomas Hill.
11. Why did Lewis Carroll ?  
To put a stop to Francis Quarles.
12. Why is George Canning ?  
To teach Julia Ward Howe.
13. What ailed Harriet Beecher Stowe ?  
Bunyan.
14. What does Charles Reade ?  
The Bookman.

—*The Bookman*.

#### NEW FINDS IN BABYLON.

One of the most interesting archeological finds ever made in the Bible lands is reported by Dr. Koldewey, who has been at the head of the German expedition that for nearly two years has been digging on the site of ancient Babylon. This is the famous throne-room of Nebuchadnezzar, a magnificent structure, eighteen metres in width and fifty-two metres in length, and directly opposite the entrance is found the niche where at one time stood the throne of that mighty ruler. On both sides of the niche are still seen the remnants and remains of the former splendor of the room, magnificently colored decorations on the walls that are of great importance for the history of art. In addition to this work in the old castle, or *Kasr*, and along the old processional street of *Marduk*, the Germans have been unearthing the treasures of the city proper, near the modern village of *Jimjima*, and in a comparatively short time have found an abundance of new tablets with important

inscriptions, which, according to Dr. Weissbach, the Assyriologist of the expedition, contain letters, psalms, contracts, word lists, etc., all documents that appeal to the interests of wide circles, and will directly or indirectly add to the material that can be used for the interpretation of the Old Testament, both historically and linguistically. In the near future the work is to be extended to the hill called *Amram-bar-Ali*, and the excavation of this unique Pantheon of the Babylonian metropolis, which lies so deeply imbedded in the ruins of centuries, promises rich returns. The work of the expedition is not to be restricted to Babylon, as the managers have secured the right to make diggings in the neighboring hills of *Fara* and *Abu Hatab*, which in all probability belong to the so-called pre-Sargon period, dating from the fourth millennium before Christ, and will doubtless furnish data for the very earliest history of mankind. These two hills are found not far from *Nippur*, where the Americans have been so successful. In addition to the work of the expedition as such, individual members have been publishing the results of their own investigations, chief of these being a brochure entitled "*Von Babylon nach den Ruinen von Hira und Huaghaq*," by Bruno Meissner, on the historic ground of ancient Chaldea. In this connection it should be added that Koldewey's report shows that the accounts published in New York papers to the effect that the banquet hall of *Belshazzar* had been discovered by the Germans, with the picture of the *Lion of Babylon*, and even with the words *Mene, Mene, Tekel* in large letters, were the product of a vivid imagination.—*The Independent*.

#### THE SWAN AND THE CRANE.

There is an old legend of a swan and a crane. A beautiful swan alighted by the banks of the water in which a crane was wading about seeking snails. For a few moments the crane viewed the swan in stupid wonder and then inquired:

"Where do you come from?"

"I came from heaven!" replied the swan.

"And where is heaven?" asked the crane.

"Heaven!" said the swan, "Heaven! have you never heard of heaven?" And the beautiful bird went on to describe the grandeur of the *Eternal City*. She told of streets of gold, and the gates and walls made of precious stones; of the river of life, pure as crystal, upon whose banks is the tree whose leaves shall be for the healing of the nation. In eloquent terms the swan sought to describe the hosts who live in the other world, but without arousing the slightest interest on the part of the crane.

Finally the crane asked, "Are there any snails there?"

"Snails!" repeated the swan; "No! Of course there are not."

"Then," said the crane, as it continued its search along the slimy banks of the pool, "you can have your heaven, I want snails."

This fable has a deep truth underlying it. How many a young person to whom God has granted the advantages of a Christian home has turned his back upon it and searched for snails! How many a man will sacrifice his wife, his family, his all for the snails of sin! How many a girl has deliberately turned from the love of parents and home to learn too late that heaven has been forfeited for snails!—*Moody*.



## Children's Page.

### THE CHILDREN'S PICNIC.

"Come children all," said Mary's mamma,  
One pleasant summer day;  
"We'll take our supper to the woods,  
And read and sing and play."

"What fun!" the children cried at once,  
And hastened to prepare  
To take their lunches, shawl and books,  
And spend their time all there.

A green and shady place was found,  
Beneath a walnut tree,  
Where each one could enjoy himself,  
And Nature's beauties see.

A song was sung, a story read,  
When Rob some berries spied;  
"Hurrah, hurrah! they're lovely ones,  
Oh, girls, come quick," he cried.

Of course the girls jumped up at once,  
And quickly went to Rob;  
Together soon the dish they filled,  
It wasn't a big job.

"'Tis supper time," mamma then said,  
Rob and the dog agreed;  
So the shawl was spread, the table set  
With everything they'd need.

The dog was first to take his place,  
And thought himself the best;  
He ate the berries, drank the tea,  
Which, of course, amused the rest.

The supper o'er, the children went  
To pick the berries blue;  
While mamma picked up the shawls and books,  
And packed the baskets, too.

At last 'twas getting damp and cool,  
Each child was tired with play;  
So with their baskets, books and all,  
Toward home they took their way.

"We will go again some other day,"  
One eager child decreed;  
And with a loud hurrah and shout,  
They every one, agreed.

A. A. L.

### THE OPOSSUM.

BY A. C. CARSON.

[Show the children the picture of an opossum.—Ed.]

The American opossum, representing the genus *Didelphys*, is one of the most curious animals in the United States. It is the only one carrying its young in a pouch or marsupium, like a kangaroo. It is the only animal which can feign death perfectly in order to escape its enemies, and the expression "playing 'possum" is a well-known phrase. It is also remarkable in that it hangs by its tail like a monkey. Its hands resemble those of a human being. It is most liberally provided with teeth, and has a snout like that of a hog, eyes like those of a rat, and hisses like a snake.

Mr. Edward Decker, an agriculturist residing near Columbus, Ohio, caught a female opossum last spring, and discovered that his captive had in her pouch an interesting family of twelve little ones. His dog had been investigating a rail-pile, and suddenly raised a tremendous out-cry. Mr. Decker found the dog worrying the old opossum and delivered her from the jaws of death, but not until after she had been severely bitten. He dressed her wounds, took good care of her and succeeded in raising to maturity every one of the twelve young ones.

When first discovered, the baby opossums were about two inches long, hairless and sightless.

The dozen grew slowly at first, their progress being retarded by the injured condition of the mother. It was several weeks before the boldest of them, having had his eyes unsealed, timidly poked his whitesnout through the opening of the pouch and reconnoitered. By and by he ventured to crawl outside and hung by the long fur of the mother. Soon another and another followed the leader on a tour of inspection. After that the twelve

came out daily, but were exceedingly timid, scuttling back into the pouch at the slightest noise or the approach of any person.

One of the twelve managed to escape from the old corncrib where they were confined, and was gone for ten days. Upon his return he was immediately set upon by his brothers and sisters as a renegade, and had his large, fan-like ears bitten off close to his head.

The method of feeding the mother consisted at first of throwing in a pigeon, and later a fowl from the barnyard. The young opossums used to have fierce fights over their nocturnal meals, and in one of these wrangles one of their number lost her ear, after the style of punishment visited on the renegade. This seemed to be the vulnerable point of attack in a 'possum fight.

When they had attained the size of rats, the young bore a remarkable resemblance to these rodents, and when all climbed upon their mother, clinging to her hair, neck and legs, she staggered under the load. No other mother among the animals of North America bears such a burden, and her patience and tranquility under her manifold cares were admirable. The photographer who succeeded in taking a half dozen fine views of mother and family gave an insight into the domestic arrangements of the opossum family such as the world has never had; for the opossum, although far from uncommon in the United States, seems to be little understood. Owing to the nocturnal habits, comparatively few people have ever seen a female with her young.

The writer obtained from Mr. Decker four of the young opossums when they were about one-fourth grown, and he made a close study of their habits.

The opossum is known to naturalists as being one of the most innocent and harmless of animals. In its wild state, when attacked by man or dog, it immediately falls over as if dead, and no amount of beating or physical torture can make it cease "playing 'possum". There is only one way in which the animal can be made to resume the semblance of life, and that is by throwing it into water. A cold bath will instantly cause it to cease feigning death and swim for life.

In its habits this queer animal is a veritable sloth. The two things it likes best to do are to eat and sleep. It eats with great gusto and a carnivorous and omnivorous appetite. So eager were they to snap up a big beetle that one's fingers were in danger of being masticated along with the shelled tidbit. A half-grown frog tied with a string and dropped under their noses precipitated a vicious fight for possession. The contestants for the epicurean morsel growled and snarled like so many dogs, and chewed each others' noses and ears in reckless disregard of sensitive feelings and proprietary rights. The chaps whose noses were bitten hissed loudly, after the aspirate fashion of their kind.

The four animals constituted two pairs. Three were gray, while one female was very dark. She was designated as "Blackie" and thrived amazingly, soon becoming larger than any two of the others. She was gentle but extremely sensitive and retiring. One day a collar and chain was put on her and she was taken for an outing in the fields. Blackie became possessed of a frantic desire to part company with her self-constituted guardian, and became furious at the restraint put upon her movements. At first she tried

to get away by stealth, sneaking away slowly and softly through the grass, and when at some distance, would begin to amble at a lively rate. Her disgust at being pulled up with a sudden jerk was pronounced, and she growled like a bear at bay, tearing at the chain with feet and jaws and ruffling her long hair till it stood like quills upon a fretful porcupine. She never got over the memory of that day, and always afterward slunk into a corner and crouched low to escape the hands reached forth to touch her. She never manifested any resentment, however, her only desire being to escape notice.

The young animals spent much of their time in combing their long hair and washing their faces and hands. For the latter purpose nature has supplied them plentifully with salivary glands, and in taking a bath Blackie and her companions used copious quantities of saliva. Their pedimaneous extremities and their "fifth hand," the tail, were thus kept scrupulously neat, the hands being always clean and rosy. The hair-combing process is both interesting and amusing. Blackie performed this operation principally with her rear foot-hands. With the right one she would begin to comb just back of the ear, and continue until a point above the hips was reached. The work was finished with the front feet. The five fingers of the front extremity are supplied with narrow nails, as are also the four fingers of the hands in the rear, but the thumbs of the latter have no nails. In walking a limb the thumb invariably goes on one side while the four fingers go on the other. The tail, besides being handy in climbing and in suspension, is used, while walking a limb, similarly to a rope-walker's balance-pole.

Young opossums may be carried around on the end of a walking-stick, and make gentle and interesting pets. They possess none of the viciousness of that most diminutive of the bear species, the raccoon, but, on the other hand, seem to lack its intelligence. Naturalists characterize them as the most innocent and harmless of animals.—*Scientific American*.

### IVORY CHOP STICKS GO WITH HIGH-PRICED MEAL.

Nothing is so repugnant to the mind of the free-born American as class distinction, whether of blood or of wealth, but certain of our foreign population do not have this aversion.

"We were dining in Chinatown," continued the man who looks about him, "and, being thorough Bohemians, we scorned the forks that our mothers taught us to use and ordered chopsticks. We were eating contentedly, if not gracefully, when our attention was attracted to a large party of Chinamen who were gathered around the table on our right. As each reached for the dainty tid-bit he fancied most in the large dish that adorned the center of the table, and which contained the menu for the entire party, we noticed that they had beautiful ivory chopsticks. Ours were of bamboo, painted black. We beckoned the head waiter, and he came up with his smile, celebrated in song.

"I said: 'Charles (I object to all Chinamen being called John), get us some ivory chopsticks; they are the prettiest things I ever saw.'

"Charles said 'No! No ivly chopsticks.' 'Why, Charles, those fellows over there have them. Why can't we?'

"They eat slix dollar dinner; you eat slixty clent dinner,' was his reasonable reply."—*Mail and Express*.



## 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.

WESTERLY, R. I.—The attendance at the various services of the Pawcatuck church is fairly kept up this winter, and indeed has been somewhat larger since the union evangelistic meetings which were conducted by the pastors for three weeks, beginning the latter part of October. Part of the services were held in our church, and cottage prayer-meetings were arranged for one Friday evening, some of which were held at the homes of our people. Pastor Davis was active in all the services, and preached excellent sermons in his turn. The Sabbath-school attendance is increasing, and a roll of honor has been introduced, to contain the names of those who are perfect in attendance and have studied the lesson. A teachers' class is being conducted by the pastor before the hour of the regular service on Friday evenings. A Bible-School Convention for all the schools of the town was appointed at the First Baptist church for last evening, but was postponed on account of a severe storm of rain and sleet.

The Ladies' Aid Society are holding their regular bi-weekly meetings and suppers this season, with occasionally an entertainment. Between forty and fifty were in attendance at the one held last evening, notwithstanding the storm.

The lecture course managed by our choir was auspiciously opened Oct. 17 with a delightful entertainment in our church by the Almondbury Hand Bell Ringers, with their peal of 162 bells. The music was excellent, and fully met the expectations of the large audience. They were assisted by Miss Eva B. Macy, elocutionist, and Mr. Walter David, impersonator and humorist, who added much to the pleasure of the evening. The second number in the course was a lecture by the ever popular Russel H. Conwell of Philadelphia, and for this the Opera House was secured and well filled. For over two hours the speaker held his audience absolutely. His subject was "The Heroism of a Private Life," and his hero was Daniel Manin, of Italy, who had been the first President of the Republic of Venice. Mr. Conwell told the story of his romantic life and wonderful devotion to duty, a most interesting part being his learning to read English and study of American books. The third entertainment will be Dec. 12, by Prof. Wetzel of Yale University. The choir are giving this course to raise money for a scholarship at Alfred University. w.

DECEMBER 4, 1901.

INGERSOLL, OKLAHOMA TERRITORY.—This is a beautiful country. There were not many days last winter in which we did not hear the meadow-larks sing. Most of the farmers here raise wheat. When it is sown in time, that is, September or October, the wheat-fields are used for pasturage in the autumn and winter. One acre will pasture two head of cattle or horses; they grow fat upon this feed, and from the milk of the cows beautiful spring butter is made. Ingersoll is a railroad town, which was born about the first of last September. It now contains 51 business houses and more than that number of dwelling houses. Anyone who can use a hammer can get work, and there is plenty of money in the country. There are three families of Sev-

enth-day Baptists here, and many others have made inquiries concerning the place. If anyone has business ability there is no better place than this. Of course it is warm here in the summer, but there is a good breeze from the gulf, which enables us to stand the heat. It does not really seem hotter here with the thermometer from 103° to 112° than it does in Iowa and Nebraska with the thermometer 90°. We who are here are anxious that a strong Seventh-day Baptist society should be built up at this place, and we invite those who want to leave their present homes to come this way. MRS. S. E. PIERCE.

DECEMBER 1, 1901.

### THE POPYRI FINDS.

A dozen years ago, when the first great papyri finds were made in the tombs of Egypt, especially the poems of Herondas and the work of Aristotle on the "Constitution of Athens," a prominent German savant expressed his regret that he had not been born a hundred years later in order to learn what new additions to Greek literature would have been secured from this source. So rich has been the wealth of these discoveries in the last decade that their investigation is even now already more than one man can expect to control. At the recent National Philological Convention in Strassburg, Professor Ulrich Wilken, of the University of Wurzburg, recognized as the great papyrus specialist in Germany, gave a survey of the investigations in this department that contained surprising data. There are about two dozen papyri collections on a large scale in European universities and libraries, and the number of papyri reaches the tens of thousands. Among the most important finds have been the hymns of Bacchylides, the Logia of Christ found by Grenfell and Hunt in Oxyrynchus, the twenty-first book of Homer, extracts from the Septuagint translation of the Old Testament, etc., while the almost countless documents that pertain to the politics, the economics, business, private life, religion, etc., etc., of the centuries that preceded and followed the birth of Christ furnish the particulars for the study of the historical background of the New Testament that have proved to be particularly acceptable, and incidentally have furnished material for the study of the Greek of this period that puts the language of the New Testament into its proper position historically. Among recent contributions from this source nothing is more interesting than a pamphlet published by Reitzenstein, entitled "*Zwei religions geschichtliche Fragen*," in which the author, on the basis of several of the 2,000 papyri that are found in the Strassburg Library, has furnished parallel data on the biblical custom of circumcision and on the biblical account of the Creation and the Logos. On the first named subject he shows that, as is corroborated by the examination of a large number of mummies by Dr. Fouquet, of Cairo, only the Egyptian priests and none others were circumcised. The other piece is a fragment written by a heathen Greek author at the end of the third century after Christ, in which the creation of the world through Jupiter from the four elements of air, fire, water and earth is depicted, with the son of Hermes taking the role of the Logos, the whole being a combination of Greek and Egyptian ideas, showing also the influence of Christianity on Gentile literature. The largest collection of papyri

in Germany is found in Berlin, where the University has undertaken to publish its possessions of this kind rapidly, and has issued fully one thousand of them already. Only lately Professor Wilamowitz discovered fifty new verses of the so-called catalog of Hesiod. A most interesting find was made in this collection lately in the shape of a remarkable late Greek novel, in which Chinone is the chief heroine. The Heidelberg collection, which reaches the thousands, is being studied by Professors Crusius and Deissman, and it is already apparent that these papyri belong to the oldest of their kind—namely, to the Ptolomean period—while those in Berlin, Vienna, Geneva and elsewhere do not, as a rule, antedate the Augustinian age. The famous Archduke Ranier collection in Geneva is the oldest in Europe, coming mostly from Fayyum. In France the bulk of the papyri are found in the National Library in Paris. The British Museum has not published many of its treasures of this kind, but Kenyon proposes to do this as a third volume to his collection of Greek Inscriptions. The first volume of the Amherst papyri collection, containing the Ascension of Isaiah, and other theological fragments, has appeared, and a second volume, with 140 documents from the Ptolomean, Roman and Byzantine periods and a number of new literary texts, with fragments from Eschylus, Euripides and Aristobhanes, will be furnished in the near future. A prominent German theologian recently stated that he would not be surprised to hear that the original of one or another New Testament book had been found among the papyri of Egypt.—*The Independent*.

EACH one of us has a stewardship somewhere, and some gift qualifying him for it. It may be that we are called to very humble duties; still, they are held from God, and constitute a stewardship.—*Dean Goulburn*.

### Deafness Cannot be Cured

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

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

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

Sold by Druggists, 75 c.

Hall's Family Pills are the best.

## REFERENCE LIBRARIES.

The following list of books is recommended to Pastors and people who have a desire for a thorough and systematic study of the Sabbath question. These books are offered on a cost price basis.

Paganism Surviving in Christianity.....	\$ 1 75
A Critical History of Sunday Legislation.....	1 25
A Critical History of the Sabbath and the Sunday in the Christian Church.....	1 25
Biblical Teachings Concerning the Sabbath and the Sunday.....	60
Sabbath Commentary.....	60
Swift Decadence of Sunday; What Next?.....	1 00
The Seventh-day Baptist Hand Book.....	25
Thoughts on Gillfillan.....	60
Proceedings of the Chicago Council.....	60
The Catholicization of Protestantism on the Sabbath Question.....	25
Studies in Sabbath Reform.....	25
Life and Sermons of Jonathan Allen.....	3 00
Total list price.....	\$11 40
Proposed price, f. o. b., Plainfield, N. J.....	8 00

Address: American Sabbath Tract Society,

PLAINFIELD, N. J.



# Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

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

## INTERNATIONAL LESSONS, 1901.

### FOURTH QUARTER.

Oct. 5.	Joseph Sold into Egypt.....	Gen. 37: 12-36
Oct. 12.	Joseph in Prison.....	Gen. 39: 20-23; 40: 1-15
Oct. 19.	Joseph Exalted.....	Gen. 41: 33-49
Oct. 26.	Joseph and His Brethren.....	Gen. 45: 1-15
Nov. 2.	Death of Joseph.....	Gen. 50: 15-26
Nov. 9.	Israel Oppressed in Egypt.....	Exod. 1: 1-14
Nov. 16.	The Childhood of Moses.....	Exod. 2: 1-10
Nov. 23.	World's Temperance Lesson.....	Isa. 5: 8-30
Nov. 30.	The Call of Moses.....	Exod. 3: 1-12
Dec. 7.	Moses and Pharaoh.....	Exod. 11: 1-10
Dec. 14.	The Passover.....	Exod. 21: 1-17
Dec. 21.	The Passage of the Red Sea.....	Exod. 14: 13-27
Dec. 28.	Review.....	

### LESSON XII.—THE PASSAGE OF THE RED SEA.

For Sabbath-day, Dec. 21, 1901.

LESSON TEXT.—Exod. 14: 13-27.

GOLDEN TEXT.—I will sing unto the Lord for he hath triumphed gloriously.—Exod. 15: 1.

#### INTRODUCTION.

The last great plague, the death of the first-born throughout Egypt, had the effect of utterly destroying the opposition of Pharaoh and his people to the departure of the Israelites. They besought them to go in haste, and they gave them whatsoever they asked.

But true to their character, as shown by their former conduct, the Egyptians soon forgot the great power of God and saw only that they were losing thousands of people who were very profitable servants of the state. Pharaoh summoned an army and made haste to pursue the Israelites.

He was doubtless encouraged because the fleeing hosts seemed not to make very good use of their opportunity to escape, but were getting themselves entangled among natural and artificial obstacles. It is a difficult matter to trace the route of the Israelites at this great distance in time. They seem, however, to have turned back when they came to a frontier fortress of Egypt, and to have shut themselves in between the mountains on the one hand and the Red Sea on the other.

TIME.—A few days after last week's lesson.

PLACE.—At the Red Sea.

PERSONS.—Moses and the Israelites; Pharaoh and the Egyptians.

#### OUTLINE:

1. Encouragement and Admonition for Israel. v. 13-18.
2. The Deliverance of Israel. v. 19-22.
3. The Overthrow of Egypt. v. 23-27.

#### NOTES.

13. *Fear ye not.* The children of Israel were afraid, because they knew that the armies of Egypt were pursuing them. *Stand still.* This refers not so much to remaining stationary as to resting in quietness without fear. *For the Egyptians, etc.* The Israelites are encouraged by the promise of complete deliverance from the Egyptians.

14. *The Lord shall fight for you.* An emphatic repetition of the promise of the preceding verse. *And ye shall hold your peace.* Some think that this is an injunction for the Israelites not to murmur any more; but it is more likely a repetition of the assurance that they need not exert themselves at all for their deliverance.

15. *And the Lord said unto Moses, etc.* The time of these instructions to Moses is evidently before his encouraging words of the preceding verse. *Wherefore criest thou unto me?* Moses had evidently been praying unto God for help in view of the pursuit of the Egyptian army. God tells him virtually that the condition of Israel is not as bad as he thinks. They have simply to go on their way straight ahead, in order to escape their pursuers. *Go forward.* The word thus translated means literally to break up camp, and so to proceed upon a journey.

16. *But lift thou up thy rod, etc.* It is much better to translate the conjunction "and" rather than "but"; for there is no contrast. Moses is told how to break away, that the children of Israel may go forward.

17. *Harden.* Literally, make strong, as in chapter 11: 10. See note on that verse in Lesson X. *And I will get me honour upon Pharaoh.* Jehovah was to be glorified by the overthrow of the king, who had insolently replied to Moses by saying, "Who is Jehovah, that I should let his people go?" *Upon his chariots and upon his horsemen.* These two phrases are explanatory of the word host.

19. *And the angel of God.* Hardly to be distinguished from God himself. Compare chapter 13: 21. The divine presence was manifest in the pillar of cloud and fire. We are not to understand that there were two pillars; but that the one pillar was cloud by day and like fire by night.

20. *And it was a cloud and darkness to them, but it gave light by night to these.* "To them" and "to these," inserted by our translators, should be omitted. The popular impression is that the cloud was dark on the side toward the Egyptians and bright toward the Israelites; but the words do not justify this theory. The pillar of God's presence separated the two hosts. It was dark in the daytime and bright in the night.

21. *And the Lord caused the sea to go back by a strong east wind.* The signal of the miracle was in the stretching out of the hand of Moses; the means of it was the wind, but the doer of it was God. Since the Red Sea is to-day fordable upon certain favorable conditions of wind and tide, some have inferred there was no miracle at all about this passage of the Israelites. But the natural means could not have furnished a way broad enough, nor kept it open long enough, for the crossing of over two million people with their flocks and herds.

22. *A wall unto them on their right hand, etc.* The waters were not shallow on either side of their passage way, but rose as a high, protecting wall.

23. *And the Egyptians pursued, etc.* They were eager to catch their prey, which seemed almost within their grasp.

24. *In the morning watch.* The Hebrews were accustomed to divide the night into three watches. The morning watch would be, therefore, between 2 A. M., and sunrise. (In New Testament times the night was divided into four watches). *The Lord looked unto the host of the Egyptians.* An additional miracle for the discomfiture of Egyptians.

25. *And took off their chariot wheels, etc.* This is to be explained in no other way than by a direct interference of God. *That they drove them heavily.* Better, "and he caused them to drive heavily." *Let us flee from the face of Israel.* Too late, the Egyptians realize their danger and decide to flee. We may imagine that their foremost ranks were almost across the sea, very likely within a few hundred feet of the rear guard of the Israelites upon the eastern shore.

27. *And Moses stretched forth his hand.* Compare v. 21. *And the sea returned to his strength.* Literally, to its permanence: that is, to its accustomed place and regular depth. *And the Lord overthrew the Egyptians.* Literally, shook off the Egyptians.

broad outlooks, advanced thought, federated activities and the scientific spirit, we find the word catholicity a very pleasing one. It is well, however, to make sure that we do not mistake the meaning.

The fact is, in spite of all our talk about breadth, the most of us are narrow. Man's mind is not cut with a straight edge, but on the bias. We may enlarge the cut, but when we do it correspondingly enlarges the bias. True catholicity, therefore, ought to begin by recognizing one's own limitations. It ought to assume that one's own convictions, ideas, opinions, conduct, life, are not complete or superior, but are subject to limitations like those seen in all others. It ought to be aware that no man and no age sees all the truth or sees any truth on all sides.

Catholicity is not cheerful surrender to every new ism. It is not to contend loudly against the old as narrow, any more than it is to decry the new as dangerous. It is not unconcern or indifference to truth. It is not a readiness to magnify a chance gem of truth, found in some Pagan rubbish, as equal to Christian truth, nor is it in the interest of breadth, to run after Paganism of any sort, ancient or modern. It is not the vain conceit that supposes itself broad because it embraces all denominations with equal fervor, but has only a cool handshake for any one denomination in particular.

True catholicity is of the heart rather than of the head. Though, as a rule, we strain after it with the intellect before we are ready for it with the heart, it is, nevertheless, large-heartedness before it is large-mindedness. It is feeling before it is thought. It is the point of view chosen more than the things viewed from the chosen point. It is a spirit and not a creed. It believes with intensity, but not with hostility. It has convictions that it would promulgate, but it does not propagate them with any sword save that of the Spirit. It preaches positively, but not pugnaciously. If it holds to the old, it welcomes the new. If it embraces the new, it does not despise the old. It is denominational with a loving loyalty, but is more willing to die as a Christian than to live as a bigot.

True catholicity is, in its essence, the "mind of Christ." It is a sympathetic appreciation of all that is good. It is responsiveness to life! It is a discriminating valuation of the world outside of self. Christianity is catholic. Catholicity is Christianity as seen in Christ.—*Congregationalist.*

## WANTED!

### MILTON COLLEGE JOURNAL.

Vol. II., No. 6 (September, 1879).  
 Vol. VI., No. 1 (March, 1883).  
 Vol. VI., No. 2 (April, 1883).

### MILTON COLLEGE REVIEW.

Vol. I., No. 3 (November, 1899).  
 Vol. I., No. 4 (December, 1899). 2 copies.

### MINUTES PUBLISHING SOCIETY.

1853, 3 copies.  
 1856, 5 copies.  
 1857, 2 copies.

### THE ALFRED UNIVERSITY.

Vol. I., No. 1 (August, 1888), 4 copies.

### HELPING HANDS.

Vol.	No. 1.	No. 2.	No. 3.	No. 4.
I.	1	1	1	1
II.		5		
VIII.		5		
IX.		2		
X.	4	1		
XIII.	1	3		1
XIV.				3

Send to SABBATH RECORDER,  
 Plainfield, N. J.

**We Sell the**

**Holman**

Family, Reference,  
 Pulpit, Text,  
 Devotional, Pocket,  
 Teachers', Hand and

**New Pictorial Teachers' Bibles**

Testaments, Bible Dictionary,  
 Linear Teachers' Bible.

*Write for our Catalogue.*

**The Sabbath Recorder,**  
 PLAINFIELD, N. J.

#### TRUE CATHOLICITY.

The word appeals strongly to the modern mind. Every man likes to think himself, and to be thought, broad. We all find a complacent satisfaction in ourselves when we suspect that we are keeping well abreast of the world's progressive thought. Caught as we are in the whirl of delight with liberal views,



# You may Snap your Fingers at Dyspepsia

There is a quality in Royal Baking Powder, coming from the purity and wholesomeness of its ingredients, which promotes digestion. Food raised by it will not distress. This peculiarity of Royal has been noted by hygienists and physicians, and they accordingly recommend it in the preparation of food, especially for those of delicate digestion.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

## MARRIAGES.

**WEST—WISE.**—At the residence of the groom's sister, Alfred, N. Y., Nov. 28, 1901, by pastor L. C. Randolph. Alfred West, Jr., and Mrs. Cora Treat Wise, both of Hornellsville, N. Y.

**SCHWARTZ—BUTTERFIELD.**—At the home of the bride's parents, Mr. and Mrs. Allen Butterfield, 417 W. Huron St., Chicago, Ill., Oct. 14, 1901, by Pastor M. B. Kelly, Rudolph W. Schwartz and Edith Butterfield, both of Chicago.

**PARKER—STRINGER.**—At the home of the bride's parents, Mr. and Mrs. W. M. Stringer, Pulaski, Ill., Nov. 19, 1901, by M. B. Kelly, Otis I. Parker, of Cairo, Ill., and Anna M. Stringer.

## 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.

**DAVIS.**—In Alfred, N. Y., Nov. 28, 1901, of cholera infantum, infant daughter of Mr. and Mrs. Ora J. Davis, aged two weeks.

Burial at Verona. Brief services at the home conducted by Pastor Randolph. L. C. R.

**MOSHER.**—In the neighborhood of Five Corners, near Alfred, N. Y., Nov. 29, 1901, of sciatic rheumatism, Rodolphus J. Mosher, aged 72 years, 1 month and 20 days.

His home was at Kinneyville, Pa., until about two years ago, and his body was taken there for burial. He was the father of eleven children, of whom ten still live. He had not united with any church, but left a Christian testimony and a request to his wife and children to meet him in heaven. The family appreciated very much the kindness of the neighbors in the community during the severe sickness of five months. Services conducted at the house by Pastor Randolph. L. C. R.

**BOND.**—In Iron River, Mich., Nov. 18, 1901, after a brief illness, Miss Lillian Bond, daughter of the late Dr. Daniel M. Bond.

Dr. Bond was the eldest son of Dea. Levi H. Bond, who came to Milton, from Lost Creek, W. Va., in the early days of the settlement of Wisconsin. Dr. Bond died ten years ago; his only son, also a physician, followed him three years later, and now the death of this youngest child leaves only one daughter, the wife of Rev. E. B. Saunders, of Shiloh, N. J., to care for and comfort the bereaved mother. Miss Lillian was a Christian young woman of rare sweet spirit, greatly beloved and deeply mourned by all who knew her. The body was brought to Milton for burial, where funeral services were conducted by the writer, assisted by the Rev. Mr. Westfall, of Iron River. L. A. P.

**BLISS.**—Benjamin T. Bliss was born in Little Genesee, N. Y., Oct. 17, 1830, and died there Nov. 13, 1901.

Save for one or two years, Bro. Bliss always lived in Little Genesee. He had resided thirty-five years on his farm where he died. On Dec. 11, 1858, he was married to Mary J. Crandall. To them were born three sons and one daughter, all of whom are living. He was a thoughtful, industrious citizen, a lover of his home, and a Christian man. He united with the First Genesee Seventh-day Baptist church in 1857, of which church he was a member at the time of his death. Funeral services were conducted at the home, on Sabbath afternoon, Nov. 16, by the pastor. D. B. C.

**HALL.**—Varnum G. Hall was born in Scott, Cortland Co., N. Y., Nov. 30, 1822, and died in the town of Hartsville, N. Y., Nov. 26, 1901.

His parents settled in Alfred in his early boyhood and most of his future life was spent in Alfred and vicinity. Dec. 12, 1843, he was united in marriage with Miss Elizabeth Smith, daughter of the late Dea. Stephen R. Smith. There were born unto them three children, Catherine L., Benjamin F., and Addison A. The wife and mother passed on into the life beyond Sept. 14, 1866. He was united in a second marriage with Catherine M. Burdick Cartwright, June 27, 1867, who died Oct. 6, 1901, one month and twenty days before his own death. During the War of the Rebellion he enlisted in the service of his country, rendering a patriotic and faithful service until honorably discharged. In his intercourse with his fellowmen he made many friends and very few enemies, and will be sincerely mourned by a large circle of friends. After having reached the years of manhood he accepted Christ as his Saviour and put him on by a public profession before men. He became one of the constituent members of the Seventh-day Baptist church of Andover, N. Y., at the time of its organization in 1871. He leaves to his friends and kindred the comforting assurance that he passed from the earth life fully resting in the hope of everlasting life through faith in the Lord Jesus Christ. S. B.

## TRACT SOCIETY.

Receipts for November, 1901.

Mrs. C. D. Potter, Belmont, N. Y.	\$ 50 00
Young People's Committee	37 55
Woman's Board	19 04
South-Western Association, Booty, Ark.	6 00
Quarterly Meeting, DeRuyter, Lincklaen, Scott and Otselic churches	8 29
Publishing House receipts	342 48
<b>Churches:</b>	
Plainfield, N. J.	42 40
Milton, Wis.	17 85
Second Brookfield, N. Y.	5 01
Pawcatuck, R. I.	36 86
Albion, Wis.	7 50
<b>Sabbath-schools:</b>	
North Loup, Neb.	2 00
Dodge Cent e, Minn.	8 00
	\$583 89

E. & O. E.

F. J. HUBBARD, Treas.

PLAINFIELD, N. J., Dec. 1, 1901.

## Literary Notes.

### A Home College Course.

The *Saturday Evening Post*, of Philadelphia, announces two new departments which will challenge the interest of young men and women throughout the country. "A Home College Course," as one of them is called, has been designed to meet the wants of ambitious young people who have not had the advantages of a university training. This course will be conducted by a special faculty, composed of professors in the leading colleges. The studies have been most carefully chosen. Each will be treated in an interesting way, and helpful hints for outside reading freely given.

"To the Young Man Beginning Business" is the second of these new departments. In it the most successful men in a dozen occupations will write about what helped them to the front in their own business, and give a list of books and magazines bearing upon it. Their purpose will be to tell the beginner how he can make himself more valuable to his employers.

These new departments will begin early in January, and will be made a permanent feature of *The Saturday Evening Post*.

## Special Notices.

### North-Western Tract Depository.

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

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

**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.

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

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

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

**THE** Semi-Annual Meeting of the Berlin, Coloma and Marquette churches will be held with the Berlin church, beginning Sixth-day evening, December 6. Preaching by Eld. Simeon Babcock, of Albion. Mr. L. Babcock, Dr. Gertrude Crumb, Hugh Cockeril and Grace Eaglesfield are invited to present essays at this meeting.

Mrs. E. G. HILL, Sec.

Nov. 6, 1901.

**THE** next regular Covenant and Communion service of the Albion Seventh-day Baptist church will occur the first Sabbath in January, 1902, at which time we desire to hear from every member of the church, either verbally or by letter. Non-resident members are especially requested to respond. We are anxious to keep in touch with all the members of our family, giving and receiving help to and from each other.

S. H. BABCOCK, Pastor.

ALBION, Wis., Dec. 3, 1902.



# ALFRED UNIVERSITY.

## One Hundred Thousand Dollar Centennial Fund.

Alfred University will celebrate its Centennial in 1936. The Trustees expect that its Endowment and Property will reach a Million Dollars by that time. To aid in securing this result, a One Hundred Thousand Dollar Centennial Fund is already started. It is a popular subscription to be made up of many small gifts. The fund is to be kept in trust, and only the interest used by the University. The Trustees issue to each subscriber of one dollar or more a certificate signed by the President and Treasurer of the University, certifying that the person is a contributor to this fund. The names of subscribers are published in this column from week to week, as the subscriptions are received by W. H. Crandall, Treas., Alfred, N. Y.

Every friend of Higher Education and of Alfred University should have his name appear as a contributor to this fund.

Proposed Centennial Fund.....	\$100,000 00
Amount needed, June 1, 1900.....	\$98,698 00
Amount needed, June 1, 1901.....	\$97,822 00
Mrs. E. J. Hollenbeck, Jasper, N. Y.	
Prof. Chas. F. Binns, Alfred, N. Y.	
Amount needed to complete fund.....	\$ 97,598 00

## Salem College...

Situated in the thriving town of SALEM, 14 miles west of Clarksburg, on the B. & O. Ry. This school takes FRONT RANK among West Virginia schools, and its graduates stand among the foremost teachers of the state. SUPERIOR MORAL INFLUENCES prevail. Three College Courses, besides the Regular State Normal Course. Special Teachers' Review Classes each spring term, aside from the regular class work in the College Courses. No better advantages in this respect found in the state. Classes not so large but students can receive all personal attention needed from the instructors. Expenses a marvel in cheapness. Two thousand volumes in Library, all free to students, and plenty of apparatus with no extra charges for the use thereof. STATE CERTIFICATES to graduates on same conditions as those required of students from the State Normal Schools. EIGHT COUNTIES and THREE STATES are represented among the student body.

FALL TERM OPENS SEPT. 10, 1901.

Send for Illustrated Catalogue to

Theo. L. Gardiner, President, SALEM, WEST VIRGINIA.

## Fall Term Milton College...

This Term opens WEDNESDAY, SEPT. 4, 1901, and continues fifteen weeks, closing Tuesday, Dec. 17, 1901. It is followed by a vacation of two weeks.

Instruction to both young men and young ladies in the Preparatory studies, as well as in the Collegiate, of the principal courses, as follows: The Ancient Classical, The Modern Classical, and the Scientific. Two teachers added to the Faculty—all the old members being retained.

In the School of Music four courses are taught: Elementary and Chorus Singing, Pianoforte, Voice Culture and Harmony. Thorough work is done in Bible Study in English, in Oil and China Painting, in a brief Commercial Course, in Elocution, and in Athletics and Military Training.

Club boarding, \$1.40 per week; boarding in private families, \$3 per week, including room rent and use of furniture.

For further information, address

REV. W. C. WHITFORD, D. D., President, Milton, Rock County, Wis.

You have no right to reckon on God's help and protection and guidance, and all the other splendid privileges which he promises to "the children of God by faith in Jesus Christ," until you have his first blessing, the mercy of God in Christ Jesus; for it is "in" Jesus Christ that all the promises of God are yea and amen.—Frances Ridley Havergal.

In talking of things you have heard, name not your author always.—George Washington.

### HELPING HAND IN BIBLE SCHOOL WORK.

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by The Sabbath School Board. Price 25 cents a copy per year; 7 cents a quarter.

### DE BOODSCHAPPER.

A 20 PAGE RELIGIOUS MONTHLY IN THE HOLLAND LANGUAGE.

Subscription price.....75 cents per year.

### PUBLISHED BY

G. VELTRUYSEN, Haarlem, Holland.

DE BOODSCHAPPER (The Messenger) is an able exponent of the Bible Sabbath (the Seventh-day) Baptism, Temperance, etc. and is an excellent daper to place in the hands of Hollanders in this country, to call their attention to these important acts.

### OUR SABBATH VISITOR.

Published weekly under the auspices of the Sabbath-school Board at

ALFRED, NEW YORK.

### TERMS.

Single copies per year.....\$ 60  
Ten copies or upwards, per copy..... 50

### CORRESPONDENCE.

Communications relating to business should be addressed to E. S. Bliss, Business Manager.

Communications relating to literary matter should be addressed to Laura A. Randolph, Editor.

## The Sabbath Recorder.

PUBLISHED WEEKLY BY THE

AMERICAN SABBATH TRACT SOCIETY

AT

PLAINFIELD, NEW JERSEY.

### TERMS OF SUBSCRIPTIONS.

Per year, in advance.....\$2 00  
Papers to foreign countries will be charged 50 cents additional, on account of postage.

No paper discontinued until arrearages are paid, except at the option of the publisher.

### ADVERTISING DEPARTMENT.

Transient advertisements will be inserted for 75 cents an inch for the first insertion; subsequent insertions in succession, 30 cents per inch. Special contracts made with parties advertising extensively, or for long terms.

Legal advertisements inserted at legal rates.

Yearly advertisers may have their advertisements changed quarterly without extra charge.

No advertisements of objectionable character will be admitted.

### ADDRESS.

All communications, whether on business or for publication, should be addressed to THE SABBATH RECORDER, Plainfield, N. J.

### If Robinson Crusoe

Cut off from civilization on his lonely island had been able to read each week a copy of

## The Literary Digest

He would have been thoroughly posted on all of the vital questions and events in the important departments of human interest the whole world over. You can do what he couldn't

For Only 10 Cents Per Week  
Or \$3.00 Per Year.

FUNK & WAGNALLS CO., NEW YORK.

## Seventh-day Baptist Bureau

of Employment and Correspondence.

T. M. DAVIS, President.  
E. P. SAUNDERS, Vice-President.

Under control of General Conference, Denominational in scope and purpose.

### FEES.

Application for employment..... 25 cents.  
Application to Correspondence Dep..... 25 cents.

One and two cent stamps received.

To insure attention enclose stamp for reply.

Address all correspondence, SECRETARY BUREAU EMPLOYMENT, ALFRED, N. Y. Box 207.

## Business Directory.

Plainfield, N. J.

### AMERICAN SABBATH TRACT SOCIETY.

EXECUTIVE BOARD.

J. F. HUBBARD, Pres., | F. J. HUBBARD, Treas.  
A. J. TITSWORTH, Sec., | REV. A. H. LEWIS, Cor.  
Plainfield, N. J. | Sec., Plainfield, N. J.

Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 P. M.

### THE SEVENTH-DAY BAPTIST MEMORIAL FUND.

J. F. HUBBARD, President, Plainfield, N. J.  
J. M. TITSWORTH, Vice-President, Plainfield, N. J.  
JOSEPH A. HUBBARD, Treas., Plainfield, N. J.  
D. E. TITSWORTH, Secretary, Plainfield, N. J.  
Gifts for all Denominational Interests solicited.  
Prompt payment of all obligations requested.

### THE SABBATH EVANGELIZING AND INDUSTRIAL ASSOCIATION.

D. E. TITSWORTH, President.  
Wm. C. HUBBARD, Secretary.  
O. S. ROGERS, Treasurer.

Regular Quarterly Meetings of the Board, at Plainfield, N. J., the first Monday of January, April, July, and October, at 8 P. M.

### W. M. STILLMAN,

COUNSELOR AT LAW.

Supreme Court Commissioner, etc.

New York City.

### SABBATH SCHOOL BOARD.

GEORGE B. SHAW, President, 1293 Union Avenue, New York, N. Y.  
FRANK I. GREENE, Treasurer, 490 Vanderbilt Ave., Brooklyn, N. Y.  
CORLISS F. RANDOLPH, Rec. Sec., 185 North Ninth St., Newark, N. J.  
JOHN B. COTTRELL, Cor. Sec., 1097 Park Place, Brooklyn, N. Y.  
Vice Presidents—Mrs. Henry M. Maxson, Plainfield, N. J.; M. H. Van Horn, Salem, W. Va.; L. R. Swinney, DeRuyter, N. Y.; I. L. Cottrell, Hornellsville, N. Y.; F. D. Clarke, Dodge Centre, Minn.; Miss Elizabeth Fisher, Fouke, Ark.

### HERBERT G. WHIPPLE,

COUNSELOR AT LAW.

St. Paul Building, 220 Broadway.

### C. C. CHIPMAN,

ARCHITECT.

St. Paul Building, 220 Broadway.

Prohibition Park, Staten Island, N. Y.

### PIANOS AND ORGANS.

Special Inducements.

J. G. BURDICK, Prohibition Park, Staten Island.

Utica, N. Y.

### D. R. S. C. MAXSON,

Eye and Ear only.

Office 225 Genesee Street

Alfred, N. Y.

### ALFRED UNIVERSITY.

Second Semester Opens Feb. 5, 1902.

For catalogue and information, address

Boothe Colwell Davis, Ph. D., Pres.

### ALFRED ACADEMY.

PREPARATION FOR COLLEGE.

TEACHERS' TRAINING CLASS.

Karl P. Saunders, A. M., Prin.

### SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

E. M. TOMLINSON, President, Alfred, N. Y.  
W. L. BURDICK, Corresponding Secretary, Independence, N. Y.  
T. M. DAVIS, Recording Secretary, Alfred, N. Y.  
A. B. KENYON, Treasurer, Alfred, N. Y.

Regular quarterly meetings in February, May, August, and November, at the call of the President.

### THE ALFRED SUN.

Published at Alfred, Allegany County, N. Y. Devoted to University and local news. Terms, \$1 00 per year.

Address SUN PUBLISHING ASSOCIATION.

### W. W. COON, D. D. S.,

DENTIST.

Office Hours.—9 A. M. to 12 M.; 1 to 4 P. M.

Westerly, R. I.

### THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

WM. L. CLARKE, PRESIDENT, WESTERLY, R. I.  
A. S. BABCOCK, Recording Secretary, Rockville, R. I.  
O. U. WHITFORD, Corresponding Secretary, Westerly, R. I.  
GEORGE H. UTTER, Treasurer, Westerly, R. I.  
The regular meetings of the Board of managers occur the third Wednesday in January, April, July, and October.

### BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT.

IRA B. CRANDALL, President, Westerly, R. I.  
O. U. WHITFORD, Corresponding Secretary, Westerly, R. I.

FRANK HILL, Recording Secretary, Ashaway, R. I.  
ASSOCIATIONAL SECRETARIES: Stephen Babcock, Eastern, 344 W. 33d Street, New York City; Edward E. Whitford, Central, Brookfield, N. Y.; E. P. Saunders, Western, Alfred, N. Y.; G. W. Post, North-Western, 1987 Washington Boulevard, Chicago, Ill.; F. J. Ehret, South-Eastern, Salem, W. Va.; W. R. Potter, South-Western, Hammond, La.

The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.

The Board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other.

The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can.

All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries, will be strictly confidential.

Ashaway, R. I.

### THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

Next session to be held at Ashaway, R. I., August 20-25, 1902.

PROF. H. M. MAXSON, Plainfield, N. J., President.  
REV. L. A. PLATTS, D. D., Milton, Wis., Cor. Sec'y.  
PROF. W. C. WHITFORD, Alfred, N. Y., Treasurer.  
MR. A. W. VARS, Dunellen, N. J., Rec. Sec'y.  
These officers, together with Rev. A. H. Lewis, D. D., Cor. Sec., Tract Society, Rev. O. U. Whitford, D. D., Cor. Sec., Missionary Society, and Rev. W. L. Burdick, Cor. Sec., Education Society, constitute the Executive Committee of the Conference.

Milton, Wis.

### WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

President, Mrs. S. J. CLARKE, Milton, Wis.  
Vice-Pres., Mrs. J. B. MORTON, Milton, Wis.  
Mrs. G. J. CRANDALL, Milton Junction, Wis.  
Rec. Sec., Mrs. E. D. BLISS, Milton, Wis.  
Cor. Sec., Mrs. ALBERT WHITFORD, Milton, Wis.  
Treasurer, Mrs. L. A. PLATTS, Milton, Wis.  
Eastern Association, Mrs. ANNA RANDOLPH, Plainfield, N. J.  
South-Eastern Association, Miss ELBIE BOND, Salem, W. Va.  
Central Association, Miss CORA J. WILLIAMS, New London, N. Y.  
Western Association, Miss AGNES L. ROGERS, Belmont, N. Y.  
South-Western Association, Mrs. A. H. BOOTH, Hammond, La.  
North-Western Association, Mrs. NETTIE WEST, Milton Junction, Wis.

Editor of Woman's Page, Mrs. HENRY M. MAXSON, 439 W. 6th St., Plainfield, N. J.

Chicago, Ill.

### BENJAMIN F. LANGWORTHY,

ATTORNEY AND COUNSELOR AT LAW.

Room 512 Continental Nat'l Bank Bldg.,  
218 LaSalle St. Tel., Main 3257. Chicago, Ill.

### YOUNG PEOPLE'S PERMANENT COMMITTEE.

M. B. KELLY, President, Chicago, Ill.  
MISS MIZPAH SHERBURNE, Secretary, Chicago, Ill.  
L. C. RANDOLPH, Editor of Young People's Page, Alfred, N. Y.  
Mrs. HENRY M. MAXSON, General Junior Superintendent, Plainfield, N. J.  
J. DWIGHT CLARKE, Treasurer, Milton, Wis.  
ASSOCIATIONAL SECRETARIES: ROY F. RANDOLPH, New Milton, W. Va.; Miss L. GERTRUDE STILLMAN, Ashaway, R. I.; G. W. DAVIS, Adams Centre, N. Y.; B. FRANK WHITFORD, Nile, N. Y.; Miss ABBIE I. BABCOCK, Albin, Wis.; LEONA HUMSTON, Hammond, La.

50 YEARS' EXPERIENCE

# PATENTS

TRADE MARKS  
DESIGNS  
COPYRIGHTS &c.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

## Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers.

### MUNN & Co., 361 Broadway, New York

Branch Office, 626 F St., Washington, D. C.