

# THE SABBATH RECORDER.

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## BE STILL.

FRANCIS RIDLEY HAVERGAL.

The easy path in the lowland hath little of grand or new,  
But a toilsome ascent leads on to a wide and glorious view;  
Peopled and warm the valley, lonely and chill the height,  
But the peak that is nearer the storm-cloud is nearer the stars of light.

Only between the storms can the Alpine traveler know  
Transcendent glory of clearness, marvels of gleam and glow;  
Had he the brightness unbroken of cloudless summer days  
This had been dimmed by the dust and the veil of a brooding haze.

Who would dare the choice, neither or both to know,  
The finest quiver of joy, or the agony-thrill of woe?  
Never the exquisite pain, then never the exquisite bliss,  
For the heart that is dull to that can never be strung to this.

Then hush! oh, hush! for the Father portioneth as he will  
To all his beloved children, and shall they not be still?  
Is not his will the wisest, is not his choice the best?  
And in perfect acquiescence is there not perfect rest?

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**Holy Ground.** MOSES went through a long school of sharp training before he was fit for his great work. The crowning lesson in that school was taught at the Burning Bush in the rough pasture lands where he watched the flocks of Jethro. The central thought in that lesson was God's presence. That made it "holy ground," on which the chastened and obedient servant stood unsandaled while God taught him. When that lesson was done, the doubts, fears, and shrinking of Moses were gone. They had shriveled under the touch of the divine presence, or fled at the sound of the divine voice. From that hour the Burning Bush was a source of inspiration and a center of power to Moses, "Man of God." Streams of influence followed him from that hour, enriching and strengthening his soul. Your life lacks much if it does not hold the memory of one or more places where your experiences have met such revealing of divine love as to make holy ground. He who stands often with uncovered head and unsandaled feet in God's presence cannot be wanting in strength to do the Master's work with joy and success. When Moses, about to go hence, prayed for mercies upon the children of Israel, he asked for Joseph this greatest of blessings, "The good-will of him who dwelt in the bush." Deut. 33: 16. That glowing bush remained to represent God in all his helping mercy throughout the life of Moses. Thank God if your path has one or more burning bushes and holy places to which you may turn and meet again the God of all grace. The souls which have no

spots of holy ground must plod in spiritual poverty when compared with those to whom experiences of joy or sorrow, rebuke or chastisement have brought such meeting places with God.

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**Colored all Through.** ANNEALING colored glass so that the color will permeate it through and through is almost a lost art.

It is said that glass made in England four hundred years ago, being broken, shows the color in every particle. Turned toward spiritual experiences, a lesson lies plainly in hand. Real goodness of soul is like a permeating color. God's Word and our highest good call for such thoroughness in spiritual experiences. Righteousness is more than a surface matter; it is more than laid on; it is burned in and through soul and life, thought and purpose. Purification from sin and its stains demands the same through-ness; otherwise it is not purification. Open-heartedness toward God and truth are first essentials to such incoloring, by truth and divine life. The closely-set particles of glass must be interpenetrated and infused both by heat and coloring matter before the desired product is reached. It often happens that God must bring us into furnaces of training, heated tenfold, not so much for his pleasure as for our good. But what gain it is for us. Just now colored glass of a certain kind bears price akin to rubies and diamonds. Human lives incolored with righteousness, purity and loyalty to God, and to service in the kingdom of Christ, are to be gems of purest ray in the jewel rooms of Christ's everlasting kingdom. Is your soul colored through with divine coloring?

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**Church and Moral Energy.** At a late State Conference of Congregational churches, held at Middletown, Conn., one of the speakers said: "There should be a worthier conception of the dignity of the church and the factors that shall make it a center and form of real moral energy in the world." That was well said. In rejecting the Catholic idea of church authority, Protestants have lost due regard for the church as the one great center of moral power and authority. This loss goes hand in hand with loss of regard for the Bible as the Book of authority on moral and religious questions. We say center of moral power rather than of theological authority. As the Ten Commandments are an all-including outline of the moral and religious constitution of the universe, and as the gospel is an interpreta-

tion of that constitution, the church founded on that Everlasting Word ought to be the center and source of all moral movements among men. Perhaps too much stress has not been laid on orthodox thinking, but too little stress has been laid on the duty of the church to champion every good cause, and to labor for the moral elevation and purification of men. We do not say that the church is not the actual center of the world's best moral influences, but we insist that too much of its actual power is latent, undeveloped and unapplied. It is not just, however, to overlook the fact that the best elements in subordinate organization for moral ends come from the church. The Young Men's Christian Association, the Woman's Christian Temperance Union, the Christian Endeavor Society and kindred associations would not exist but for the church. They are the children of the church, though some men call them its rivals. But when the field is fully surveyed, the fact remains that higher regard and greater honor are due the church of Christ for what it is, and what it may become as the central moral force among men, touching all things pertaining to righteousness and purity.

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**Preventing Crime.** SOMETHING is gained from time to time in preventing crime, but Christian nations spend millions of dollars for punishing crime and restraining criminals in contrast with insignificant sums in efforts to prevent crime by the proper education of children before the criminal age is reached. Here, as everywhere, prevention is more effectual than cure. It is estimated that New York City spends \$12,000,000 a year in police protection against crime, to say nothing of the millions spent in criminal courts, prisons and the like. How to prevent crime is not an easy problem to solve, but since it is the best course from every point of view no pains should be spared in practical efforts to solve a problem so vast and so vital. The paper by H. M. Maxson, published on page 8 of the RECORDER last week, makes valuable suggestions touching character and environment. The seeds which bring harvests of crime or its opposite are sown in human lives so early that ceaseless efforts should be made to prevent the seed-time for evil, and to make the seed-time for good greater and richer. Parents and teachers, churches and legislatures ought to give this question constant attention. It is seed-time that determines harvest, and harvest is destiny for individuals, churches, enterprises and nations.

THE world of Biblical scholarship has sustained a grievous loss in the death of Professor J. Henry Thayer. Probably since the death of Dr. Ezra Abbott there was no American scholar in the New Testament whose qualifications were more widely recognized, in Europe as well as in this country. His Lexicon of the New Testament is invaluable to any one who desires to be in hailing distance of the results of modern scholarship. He occupied a unique position between New England orthodoxy and Unitarianism, but his place as a scholar was far above questions of creed. He was as pre-eminently a man and a brother as he was a scholar. As a scholar he mastered the Greek New Testament, as a man the New Testament filled his life. His devout study of the Word shaped his life and dominated his love. His replies to casual inquiries often carried more treasures of learning than other men called scholars could command. "His hierarchy of virtues was that of the Gospels. He was profoundly forgiving of much which the world judged harshly—the mistakes of temper, disposition and misdirected zeal, considering himself lest he also be tempted—but he was keenly sensitive to the least deviation from sincerity, directness, Puritan righteousness, unqualified and unobscured truth." He was buried at Cambridge, Mass., Nov. 29, 1901. A prince among scholars and men was he.

THE New York *Times* for Dec. 18, 1901, published important suggestions from representative librarians in which they plead for restricting the output of books of fiction. They make just distinction between poor fiction and good, but the fact remains that these years are flooded with thin, superficial books, which cultivate a craze for hurried, desultory and hurtful reading. Librarians are in a position to know what the public reads, and to measure the results of such reading. Conferences and discussions like those reported in the *Times* are helpful and hopeful signs of progress. One of the most striking opinions reported is from Mr. Putnam, who believes that free libraries "would gain in resources and in the end in popular esteem if they would agree to buy no current work of fiction until at least one year after the date of publication." This is in line with Emerson's advice not to read a book until it was at least a year old, or with Samuel Rogers's observation, made in his familiar and caustic way, "When a new book comes out, I read an old one." The efforts of publishers in advertising and pushing new books with taking titles and sensational episodes cultivate the bad results against which the librarians speak. Between the hurried business life that men lead, which leaves neither time nor strength for solid reading, and the frothy fiction which pours in turbid streams from popular publishers, the reading habits and literary taste of the American people suffer seriously.

DOUBTLESS the number of readers increases with the growth of our schools and the larger number of young people who are graduated from them each year; nevertheless the increase in the number of books is proportionately larger than the increase of readers. The cause of this is found, in part, if not in the

main, in the rapidity with which "successful writers" turn out books. One is quoted as saying: "The only way in which I can make my old books sell is by getting out a new one every year, then they will go; otherwise the dealers won't put them out on their tables." This explains the situation. In order not to disappear from public notice, writers find that they must continue to launch a new novel at least once a year, thereby killing two or even three or four birds with one stone, since the new book serves to save its predecessors from oblivion. Such haste is destructive of best results so far as the author is concerned. Valuable books of fiction, or of any kind, are the result of much thought and long periods of mental and emotional ripening. A white willow forest can be grown in a few years, while one of white oak demands centuries. The willow is momentary and worthless for anything requiring strength or permanence. The oak, developed through centuries, defies the strain and stress of centuries. The successful author is the man who produces a book for the few and for the centuries. The man who flings off a novel every year does little more than corrupt the habits of his readers, and fill the world's literary wastebasket.

A FEW days ago one said: "I made no new resolutions at the opening of the year, because I had a large stock of old ones on hand." That remark was not pointless. Nevertheless honest resolutions are not like buckwheat pancakes, which are injured by being "warmed over." A resolution to do that which is right has much in common with fundamental principles that are ever present and eternal. Such principles and resolutions may be neglected and discarded for a time, but they hold. It was that fact which our friend's remark meant to recognize. The resolutions and promises of last year, though unfulfilled, are binding. Forgotten chains of obligation still hold. He is doubly foolish who does not remember that fact. It is a weakness akin to wickedness to think of a broken promise or of an unfulfilled resolution as being destroyed or removed. On the contrary, every failure to fulfill makes duty and obligation greater and more intense. No matter how long ago you promised obedience—good resolutions involve such promises—every obligation thus recognized and assumed holds fast. Resolutions and obligations are deathless. Your baptismal vows, though covered by the forgetfulness and disobedience of years, are on record. Good resolutions, like mortgages on real estate, hold whether the interest is paid or defaulted. A mortgage is a death-grip. Good resolutions and honest promises mortgage us to God and righteousness. If you do not keep up the interest money by obedience, the ruin of constant foreclosure impends. You are held whether you renewed promises and resolutions or not. The grip of promises made to God is deathless.

ONE of our best exchanges has an open book with blank pages, as its first page symbol of the new year. That symbol is by no means complete. Indeed, it is misleading. Life can have no blank pages, however many new opportunities it may present. The past is so

large a factor in the present that no new experience comes unmarked by it. We must not think that life can begin wholly new at any stroke of the clock or change in the calendar. We can correct errors in what we wrote yesterday, and write new things and better than those written before, but the writing of yesterday, and of all the yesterdays, will appear and reappear with each new day. This fact is not a misfortune. The good things of the past are valuable material out of which to make a better present and a more hopeful future. It is well to seek inspiration and strength through new opportunities, but equally well to remember that we can never be wholly separated from the past. We can be separated from what has been wrong in the past. We can rise above its mistakes and failures. We do not want to lose its good, nor be made poorer because its treasures are lost in the rubbish we would gladly leave behind. Thank God for the open pages of new opportunity, and be grateful because good already gained will be handed over from each yesterday to enrich each today, and form capital for each to-morrow.

FOR some years past secular papers have given increasing attention to religious matters. Bible study represented in the Sunday-school lessons has been the most prominent feature. With this has come more or less extended notice of conventions, assemblies, conferences, sermons, etc., in which denominational, theological and practical issues are discussed and formulated. Good has come from this, but not unmixed good. The average secular paper seeks things sensational. It is likely to report and comment upon the imperfect and contradictory things connected with church work and theological discussions more than the permanent and more valuable items. The average reporter for the great daily papers is likely to be so ignorant concerning religious issues and discussions as to make him incompetent to report them, much less to criticize them wisely or justly. This tendency of the secular press to foist into prominence that which is incidental and abnormal, but which will make a sensational paragraph or article is to be condemned. A hundred ministers in a large city may present clearly and logically the claims of the gospel, and receive no attention, but let one arraign the church or assume a hostile and critical attitude to the Bible and he receives at once large space in the dailies and reviews, and is heralded as a leader of religious thought. Nevertheless it is well for Christian ministers and editors of religious journals to realize that they stand in the light of publicity and are liable to be imperfectly reported, or even misrepresented. To be forewarned is to be forearmed. He who speaks with greatest care serves the Master's cause the best.

A MARKED feature of the present situation touching Sunday-observance is the variety of opinions which earnest and well-meaning men entertain. For example, one Rev. E. G. Richardson, of Milwaukee, speaking in a leading Episcopalian church on the theme "A Common-sense Christian Sabbath," on the 1st of Dec., 1901, declared that the

"Puritan Sabbath is a monstrosity." The devout friends of Sunday in other Christian churches use language even more severe against those theories of Sunday-observance which Mr. Richardson promulgates. The same variety of opinions appear in New York and elsewhere, now that the question of Sunday-observance is so fully at the front. That these wide differences are honestly held by men in the churches and out of the churches is evidence that the issues are not only difficult to decide but that the underlying and attendant questions relating to Sunday-legislation are not well understood. Sooner or later the whole question of the relation of civil government to the observance of Sunday, either on religious or humanitarian grounds, must be reconsidered. The question of Sunday legislation is a difficult one because in whatever form it has appeared it has started from the standpoint of religion. Now the prevailing opinion is that the law may not deal with Sunday-observance as a religious question; meanwhile the Sunday laws retain their ancient form, making distinctions between things secular and things not secular, which spring from religion alone, and declaring things to be crimes on Sunday which are not crimes, but desirable acts on every other twenty-four hours in the week. Under such circumstances various and conflicting opinions must continue, and he will be fortunate who does not say hard things about those who hold opinions other than his own. The whole question is in a state of confusion and flux in which state it must remain until the exigencies of the case drive the leaders of public opinion into more candid and intelligent consideration of the larger question. Meanwhile the fundamental facts remaining unchanged seek to assert their value and importance amid the more superficial clamor and the petty discussions which fill the air with ceaseless and almost worthless din.



**The New Paper.** A SUGGESTION by Mrs. Abby, on page 26, should meet with hearty response. Lone Sabbath-keepers and others who cannot subscribe for a club of 100 copies of the *Sabbath of Christ* are urged to write the publishers, stating how much money they can invest thus for the Lord's work and consulting as to the number of names to be sent in connection with their remittance. We hope that a copy of the new paper will be in the hands of each subscriber to the RECORDER by the time this comes to hand, and that its coming will awaken new interest in Sabbath Reform. The appearance of this paper at this time is most opportune. The whole Sabbath question, including Sunday laws and liquor laws, is crowding to the front. All the forces involved are renewing activity. We must be at the front in renewed activity.



**Alfred Theological Seminary.** THE Alfred Theological Seminary, "University Publications, Sixty-sixth Year — No. 2," has just reached our table. It contains full information as to the Seminary, its courses of study, history, etc. A biographical sketch of the late Thomas Rudolph Williams, Ph. D., D. D., and a fine picture of him fill the opening pages. The publication is creditable to both the Seminary and the printer. Address, "Theological Seminary," Alfred, N. Y.

UNCOVERING HISTORY.

The reported finding of the body of the Elder Pliny, author and advocate, who lost his life at Pompeii in the year 79 A. D. renews the growing interest of scholars in the archaeological developments which the spade is revealing. These developments are revolutionizing history, answering questions and solving problems hitherto unsolvable. General and special history share in these treasures. The religious, political, social, commercial, industrial and domestic life of nations and centuries long dead is resurrected. The Bible has received a large, if not the largest, share of support from the facts unearthed. That which has been found promises still more. The spade of the archaeologist gives full and frequent answer to the assumptions of the critic and the cavils of the doubter. Oriental, Egyptian, Palestinian, Grecian and Roman life comes in for a share of the light thus thrown into the past.

This uncovering of buried history promotes the study of memorial and architectural monuments on the surface, which have remained undeciphered for centuries, voiceless like the sphinx and yet capable of unfolding stores of fact and information. The revolutionizing of ancient history thus begun will continue. It will bring to modern times that which is of tenfold greater value than all which the theorizing and guessing of men has produced, because these finds have practical value. They fill gaps and supply lost links which have kept our knowledge imperfect and our conclusions incomplete. The historian knows that every prominent current of thought and practice in the twentieth century is affected by the buried but yet active sources of influence of those far-off centuries. History never gets away from its ancestral centuries and human life never escapes from what has been.

The United States, though youngest among the great nations, is not least in endeavors to forward the work of uncovering the treasures of the past. One of the important movements in this direction is the American school for Oriental Study and Research, which, through its field director, Dr. Nies, is making a special appeal for an endowment of \$200,000. This is a post-graduate institute of twenty-one leading American universities and theological seminaries. It includes some of the most eminent archaeologists in the New World. It expects to bring to light a multitude of evidences and illustrations of ancient history, art and life in Palestine and Western Asia. Its school established at Jerusalem provides duly qualified scholars, without distinction of creed or sex, with facilities for study and research such as can only be obtained on the spot. This great field of research will yield results of profound interest to the world, and, judging the future by the past, the Bible and Judaism and Christianity will have abundant share in the treasures awaiting the light.

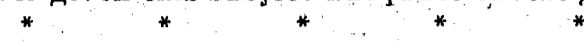


"THE ALCOHOL QUESTION IN GERMANY."

Under this head, Mrs. J. H. W. Stuckenberg, Superintendent of the Department of Temperance and Labor of the National and Massachusetts Woman's Christian Temperance Union, writes in the *Christian Endeavor World* for Jan. 9, 1902. We subjoin the leading points in her article.

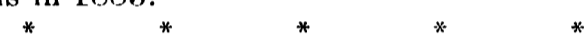
If we could banish from our press and from current opinion the false notions that are circulated concerning the influence of the drinking customs in Germany, we

should remove a great hindrance to the progress of temperance work in this country. The fact is, there exists an abundance of undeniable proof from the best German sources to correct these misleading statements; and it is a Christian duty to become possessed of the facts, and by reiteration of the truth to refute these falsehoods wherever they appear. Because they impede the abolition of our drink evils we have no right to depend on the testimony of American tourists and of Germans who have never given this subject adequate investigation.



It is little wonder that German political economists are appalled at their alcohol problem. An article on drunkenness in the sixth volume of Dr. Konrad's *Cyclopedia of Political Economy* ("Handwörterbuch der Staatswissenschaften") makes the statement that one-fourteenth of the men in gainful occupations are employed in the manufacture and sale of intoxicating liquors, and that one-fifteenth of the arable land is required to grow the materials for these drinks. The government of Wurtemberg has statistics showing that 18.8 per cent of the average income of its inhabitants is spent upon liquor. Throughout Germany the average expenditure for a family of five for drink is sixty-two and a half dollars annually.

The author of this article, Dr. W. Bode, proceeds to declare: "After such figures it is not necessary to state that this immoderate drinking depresses the national welfare, and is the occasion of the poverty of thousands." He furnishes a table showing that the Germans do not confine their drinking to beer and wine, but also consume nearly twice as much whisky of the same grade, for each inhabitant, as the United States; more even than Russia. Only France, Belgium, and Denmark exceed Germany's per-capita consumption of distilled liquors. We have heard "there is little drunkenness in Germany," but Dr. Bode here states that "in Prussia alone 8,163 cases of delirium tremens were treated in the hospitals in 1885."



The estimation in which liquors have been held has been greatly shaken in medical practice. The time has come at last when beer-drinking is beginning to be opposed with all the decision ever employed against whisky. Professor Fisk writes, "I believe that if only we could drive out this social beer and wine-bibbing at the tavern in Germany, we could make quick work with the spirituous liquors, which nobody earnestly defends." Luther said, "The man who first brewed beer was the curse of Germany."

The accident-insurance department of the Austrian government last summer published and distributed one hundred thousand copies of a pamphlet entitled "Away with alcohol." This pamphlet contains the statement that "in Munich every sixteenth man dies of beer-heart. And this does not include the number whose lives are shortened by other injuries from the use of beer, to the vessel-walls, the liver, and other organs." A Bavarian, the eminent authority in the department of hygiene, Prof. Max von Pettenkofer, has repeatedly declared that "the use of beer not only fails to diminish the use of schnapps, but that the alcohol swallowed in beer produces the same drunkenness and a variety of beer diseases into the bargain."

Let no one unchallenged quote the present situation in Germany as proof that the German use of beer is harmless. Our knowledge of the situation there and of the recent re-enforcement to our total-abstinence ranks of so many eminent investigators should inspire us to new hope and redoubled energy.

REV. C. M. SHELDON'S LATEST STORY.

REV. G. M. COTTRELL.

A week ago Sunday night, Rev. Mr. Sheldon finished reading his latest story, "The Reformer," to his Sunday evening congregations. It has been his plan for several winters past, in place of a Sunday evening sermon, to read a chapter of an original story. Later the story is printed in some religious weekly or magazine, and then appears in book form. Thus appeared "In His Steps," and a dozen, more or less, of his other books.

The reading of "The Reformer" occupied twelve Sunday evenings. The attendance tested about the full seating capacity of the church. After the order of Joseph Cook's Boston Lectures, Mr. Sheldon gave "Preludes" to his story readings in the form of

spirited discussions on topics of the day, or in line with the subject-matter of the story, such as the condition of the tenement house problem in Chicago, the municipal election in New York, the Boer War, etc., etc.

"The Reformer" did not contain a dull chapter. It moved along with such prompt and changing action, introducing new scenes and events, as to prove of intense and even tragic interest. The hero of the story is John Gordon, a banker's son, who takes a trip to Europe after his course in college. On his return his father offers to him plans for a business career, which he is obliged to reject, on account of reform ideas and an interest he has acquired in behalf of "the people." This causes a rupture between himself and his father, Rufus, and his sister Mary, and he decides to live at Hope House, the Christian settlement in the slums of the city. He first visits his intended wife, Luella Marsh, and lays his purposes before her, but is unable to get that lady's consent to accompany him in such a sacrificial plan of life. Kate Andrews, John Gordon's senior by ten years, is the manager of Hope House. John Gordon's first experience at Hope House was to discover that his own father, and Luella's father, Mr. Marsh, were the owners of two of the worst tenement houses in the neighborhood, such as are known as "double-deckers." He goes to his father with an account of the awful condition in which he found that tenement property, and pleads with him in the name of the suffering tenants to improve the conditions. The father is offended at his son's presentation, and angrily dismisses him. In an agitated state of mind he goes to Mr. Marsh and makes a similar plea. Here he meets with better success, and though unwilling, Mr. Marsh promises to visit his tenement with John Gordon and learn as to its real condition. This he did, and after climbing rotting and slimy stairways, peering into dark chambers where no sunlight ever came, seeing sick children pining on a pallet of straw, while the dirty walls were alive with vermin, Mr. Marsh, faint and sick, begged to hasten away. Soon after this visit there was a funeral in this tenement. The little sick boy, whom they had seen, had succumbed to his disease. When John Gordon appeared to arrange for the funeral he met the Ward Boss, Tommy Randall, who was preparing for a funeral without any religious service. John and the Ward Boss contested for authority. John won, and secured his friend, Rev. Mr. Falmouth, of one of the first churches of the city, and his quartet choir, to conduct the funeral service.

The next tragic event was a destructive fire in this tenement district attended with the loss of a number of lives. Then John Gordon and Kate Andrews began to plan to buy up the land in this burnt district, and convert it into a park. Friends and money came to their aid, and just as they were ready to move they discovered that Tommy Randall had bought the ground and proposed to fill it with saloons and double-decker tenement houses. Again the Ward Boss and the Reformer come into conflict. The Reformer wins again. Tommy Randall commenced the construction of tenement houses, violating several city ordinances in his plans of structure. Gordon brings suit before the one honest Judge in the city. Randall is found guilty. The city elections were then

approaching. All of the righteous elements in the city united to elect a reform ticket. The campaign was a heated one. Meetings were held nightly in various parts of the city. Rev. Falmouth, Judge Graham, Kate Andrews and John Gordon speak from the same platform. The strain upon Gordon was more than his strength could bear, and he was carried home exhausted. The next day Luella Marsh was sent for and again John Gordon put the question whether she would come and live with him at Hope House. "Yes, yes, anything if you will only get well." Days followed while Gordon battled between life and death. Election came, and the reform ticket won, John Gordon, too, had gained a victory over death and was on the road to recovery. Plans were resumed for the redemption of the tenement district. Luella Marsh again visits John Gordon, but has to confess that she never can live at Hope House, and that she would only be a hindrance to his noble plans. She goes away. John Gordon looks out his window over the black and desolate region and commits himself to the cause of "the people."

The story did not end, perhaps, just as it is supposed stories should, but is not this true to life, and more as it is in the real stories we know?

TOPEKA, Kan., Jan. 5, 1902.

#### EMPTY PEWS.

W. L. DAVIS.

"Not forsaking the assembling of yourselves together as the manner of some is." Heb. 10: 25.

"Are you going to church to-day, Mary?" asked Doctor Long of his wife as he lay back in his easy chair to read the morning paper. "No, Doctor, I cleaned house yesterday and am tired out; I cannot go to-day. I must stay at home and rest," and Mrs. Long made herself comfortable on the sofa with the Bible in her hand into which she had not looked for a week; but it soon dropped from her hand as she fell asleep. She dreamed that she heard a voice saying, "Now my good Imps, what have you been doing this Sabbath-day to weaken the kingdom of God?"

These attendants of Satan were named Malice, Pride, Hatred, Envy, etc. With one accord they replied, "We have been very busy to-day emptying church pews." "You couldn't have pleased me better," said their monarch. One said, "I kept one man from hearing a good sermon that might have changed his whole life, by telling him he had a sleepy, dull headache and that he could just as well read a sermon at home." Said another, "I persuaded one man to slip off to his place of business and fix up his books." "Good," exclaimed the king, "he will soon give up the Sabbath and church altogether." The next said, "I was able to keep a devoted young man and woman from going to-day by persuading them to visit some of their old friends." Pride said, "I annoyed one good sister about her old bonnet and her out-of-style cape until she decided not to go any more until she can get new up-to-date ones." "Splendid," said Satan. "I also caused many very good poor people to stay at home and repine over their trials; I said to them, those rich people do not care for you. You know you cannot wear fine clothes as they do, therefore you should not go where you will be looked down upon. In that way I

kept many poor people, which the rich would have been very glad to see, from filling pews." "That is one of the best ways to cheat people out of real good," said the king.

Indifference said, "I induced many to think that they were not strong enough to go out. Of course these people will be at their business to-morrow even though they feel much worse than they did to-day. I make them think they cannot go to church unless they feel perfectly well." "You have done exceedingly well," said the king, "for Sabbath headaches might be cured and forgotten by getting out into the open air and having the mind drawn to higher and nobler things. My lying messengers, you must use all available means pertaining to the flesh to empty the pews in God's house." (This caused them all to smile, for in Satan's kingdom lying is a great honor.)

"I am a weather Imp," said another. "I go about making people think it is going to rain, or it is too hot or too cold, or the snow is too deep, or there is too much mud, etc., etc. It is enough to make one smile to see these same people start out the next day regardless of wind or weather." "That is fine," answered the monarch, "when I find a Christian who cares no more for bad weather on Sabbath-day than on a week day, who is determined to make as much effort for spiritual gain as he would for worldly profit, I give him up. It is of no use to try to pull one back who will go to God's house in all kinds of weather."

Said another, "I have a far better scheme than yours; these people you keep away are indifferent, generally good for nothing, hardly worth getting into the kingdom of our royal majesty. I have a plan that empties the pews of the workers in the church. I have them over-work themselves on Sixth-day and even break the Sabbath because they have so much to do. When Sabbath morning comes these are too weary to go to the house of worship. Over-work is a successful way of securing empty pews."

Mrs. Long woke with a start, and said, "I am going to church if I hear no more than the benediction. Christ's chief enemy shall not keep my pew empty to-day."

HICKERNELL, Pa.

#### THE RESULTS OF A SPREE.

I once had a trainer, an old Irishman, who had served in a British regiment in India, and who knows the ways of tigers in every detail. He taught three of them to do more work in the show arena than I have ever seen done by tigers. I have seen him sitting down between two of them at rest times during rehearsals and examining their claws to see if any of them were sore or split. Anyone who has ever tried that with even a house cat knows that it strikes the feline nature as an unwarrantable familiarity, but they never did more than show their teeth and whine, and that in half-playfulness. One day he got very drunk. I had never known him to transgress before. Before he was noticed on his return to the cage he had gone in with his tigers and fallen in a heap on the floor. The other keepers tried to take him out of the cage, but to have done so would have meant a bitter and bloody fight with the three striped ones. They guarded him all night in his drunken slumber. The next time he put them to work, however, they balked, and he could neither persuade nor drive them. They had ceased to trust him, or something of that sort, and his usefulness with them was at an end completely.—Frank C. Bostock in Frank Leslie's Popular Monthly.

## Prayer-Meeting Column.

TOPIC FOR JANUARY 24, 1902.

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

**Theme.—Correct Knowledge Concerning God is Essential to Right Service.**

God is a spirit. John 4: 24. God is personal. Exod. 3: 14. God is made known through Jesus Christ. John 14: 6-11. Spirituality of God. John 4: 24; 2 Cor. 3: 17, 18. His infinity. Jer. 23: 24; Psa. 139: 7-12; Heb. 13: 8; Psa. 90: 2; Isa. 44: 6. His immutability. James 1: 17; Mal. 3: 6. His knowledge. Heb. 4: 13. His justice. Psa. 97: 2; Matt. 25: 31-46. His goodness. John 3: 16, 17; Eph. 2: 4-8; 1 John 4: 10.

Let these passages be read by persons in the congregation under the direction of the leader of the meeting, who may comment on each as he desires, only let comments be brief. Each phase of the character of God will furnish abundant cause for thanksgiving and food for thought. Choose a theme for your prayer or testimony—that thought of God and of your relations to him which is sweetest and most helpful to you.

## NEWS OF THE WEEK.

On Sunday, Jan. 5, 1902, the first Sunday under the new administration in the City of New York, there was no essential change in the situation as to Sunday saloons. Curtains were drawn, but side-doors were open, and whoever cared to drink found full supply. On that day, Dr. Nelson, of Rochester, and Dr. Banks, of New York, arraigned Bishop Potter and Dr. Rainsford sharply for their misrepresentations concerning Prohibition and the Woman's Christian Temperance Union. On Monday, Jan. 6, a number of prominent men, including Rev. Dr. Lyman Abbott, Rev. Dr. Rainsford and District Attorney Jerome, met in consultation, and appointed a committee to draft an amendment to the present Liquor Law, authorizing the opening of saloons from 1 to 11 P. M. on Sunday.

The French Panama Canal Company has offered to sell its property and concessions to the United States for \$40,000,000. This may delay final action by the Senate, and the Panama route may be chosen instead of the Nicaraguan route recommended by the special Commission. The Hepburn Nicaragua Canal Bill passed the House Jan. 9 by a vote of 308 to 2. This bill, together with questions touching other routes, will be considered by the Senate at length.

On the morning of January 8 a terrible accident happened in the railroad tunnel under Park Avenue, near Fifty-sixth street, New York City. An incoming train from New Haven, Conn., had been stopped to await the clearing of the track under the shed at the station. The rear end of that train was in the tunnel, although the engine and part of the train were in the open and within the station yard. While thus standing, an incoming local train from Harlem ran into the New Haven train, destroying the two rear coaches, killing fifteen persons—fourteen men and one woman—and injuring thirty-six others. It was the most serious accident that ever happened in the tunnel, which has always been a source of trouble and perplexity for various reasons. The engineer of the colliding train is under arrest without bail. Three roads use the tunnel, and the congestion of travel at

that point is so great that the possibility of similar horrors is always present. The use of steam engines in the tunnel instead of electric power has been condemned repeatedly, and the New York Central road has the change under consideration. It is hoped that this disaster will hasten that step in reform. Most of the killed and injured were from New Rochelle, at which place the last car was attached to the train. Sorrow and indignation unite to fire public opinion, since it appears that less parsimony on the part of the railroads would have saved the horror.

It is said that the Philippine question is to be made the basis for new efforts to secure concessions from our government granting the Pope of Rome an official representative among the diplomats at Washington.

The proposition of Andrew Carnegie to found a National University at the National Capitol has taken definite shape during the past week. This movement is of such interest that we give a fuller account of it on another page by an article from the New York Tribune of Jan 10.

Every Member of the New York Legislature has received a letter from the Woman's Christian Temperance Union during the past week, asking him to vote against any bill that proposes, either directly or indirectly, to open the saloons in any city on Sunday, and to vote against any bill for the amendment or repeal of the present Scientific Temperance Instruction Law.

The Legislatures of six states have expressed the opinion that the Constitution of the Nation should be amended so as to secure the election of United States Senators by direct vote of the people rather than by Legislatures as now.

Movements among Mohammedans and others in India indicate a tendency to bring religious issues, like the rights of Mohammedans, Hindoos and Christians, into the political issues of the Empire. Such a result may be unavoidable, but it is far from being desirable.

A reception was given to Rev. Dr. Theodore L. Cuyler by the National Temperance Society, on the 9th of January, in honor of his 80th birthday, which was on the 10th. He is still able to do a large amount of work. His publications include twenty books and 4,000 contributions to periodicals. More than 200,000,000 copies of his sermons and essays have been printed. "I have been a very happy man," he said at this reception. On the next day he gave a reception at his home in Brooklyn, and announced that he would preach on Sunday, the 12th of January.

## FLORIDA.

D. D. ROGERS.

Owing to recent suits brought in the United States Courts by post-office officers against the promoters of "mental science," much has been said in the leading papers and periodicals about the same. It may be interesting to the readers of the SABBATH RECORDER, and profitable to mankind generally, to know something about this kind of science (?) that has recently brought sixteen indictments in the United States Court upon its promoters, and the indictments of such a nature as to warrant the Attorney-General coming to Florida to personally conduct the cases.

Sea Breeze, which is a suburb of Daytona, is headquarters in this country for mental

science, and more particularly that portion of Sea Breeze called City Beautiful, where the promoters have a town site, with streets laid out, graded, ornamented in an elaborate way, and macadamized. They have also improvements such as a modern hotel, opera house or assembly hall, stores, pavillion, modern residences, college grounds laid out, and a bridge connecting with Daytona, the latter costing about \$12,000.

Their method of practice is on the "absent treatment" order, in which they claim to use no medicines, and claim to cure everything from a headache to the lengthening of a limb, and perpetuating human life. In this, history, or saying it through Mrs. Post, Satan rather, is repeating in substance what he once has said, "Ye shall not surely die." The leader of mental science says, "You need not die," and does not "claim to do anything that God cannot do, but does claim to do all that he can."

The only prescription given is *thought*. At an appointed time the patient is to "stop and think fifteen minutes each day" about his or her case, and the healer in return is to think of the patient during the same time. Testimony in court developed the fact that the healer had so many patients that there were not fifteen minutes enough in the twenty-four hours to go half way around. When questioned on this point, she said she could think of a thousand cases at a time as well as one.

The mental part of the scientific course that the patient is asked to take seems to consist chiefly in learning to believe a falsehood—"just think there is nothing the matter with you."

It is stated, on good authority, that the promoters have received, through the mails, an income of \$6,500 to \$8,000 per month during the past six years.

The writer heard one of the leaders say that hypnotism had a prominent part in the scientific department of the institution. We agree with them in this, judging from the effect that they have had on the community, through the expenditure of the large amount of funds in so small a community necessary in making the above-referred-to improvements. Not only have they hypnotized the mechanics and laboring class of Sea Breeze, but many of the merchants and Board of Trade of Daytona; also the post-office inspectors into recommending the removal of the Sea Breeze post-office from a central point to where it would better accommodate this mental science business. We wrote you about this removal, how that the post-mistress was receiving and distributing mail enroute. At that time we pictured, in our mind, the community as being in a comatose state on this subject, but owing to careless driving by the promoters of mental science, the wheels of the hearse which contained the supposed corpse struck against this post-office (removal) and the funeral was postponed indefinitely; an investigation followed, bringing forth the above facts.

"Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity, for they shall be cut down like the grass."

DAYTONA, Fla., Jan. 5, 1902.

THE best sign that a man believes anything is not his repetition of its formulas, but his impregnation with its spirit.—Phillips Brooks.

## Missions.

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

EVANGELIST J. G. BURDICK reports that three young men were baptized at Alfred last Sixth-day evening, Dec. 27, and that there would be baptism the next Sixth-day evening, Jan. 3. The progress of the meetings is slow, but we hope none the less helpful. It would seem that the work ought to move rapidly with the help and great numbers we have, yet we are grateful for God's blessing. The brother ministers are very helpful to the pastor and the evangelist, and stand by the meetings. Quite a number have been renewed, young men largely, which is good. Praise God for all his mercies.

In a letter recently received from Miss E. A. Fisher, who is now at work with the children and young people of the Little Prairie church, Ark., and vicinity, she writes: It hardly seems possible that nearly a year has been spent in Arkansas, but so it is, and I can truly thank God that he led me to make the decision finally to come, although it seemed at the time in some respects a foolish thing to do; and now I cannot see my way clearly, but want to trust him, that he will reveal it to me, step by step, and that I may never stray from the path which he would have me take. I feel that there is need of such work as I am doing for several reasons. The personnel of a well-equipped and educated person gives an impulse and direction to the thoughts of our people that they would probably not get in any other way. A teacher located with them for a while need waste no time, for during the week the day-school can be taught, and on the Sabbath work can be done in the prayer-meeting and in the Sabbath-school. Of course the advantages of a good day-school need not be mentioned, but I surely think we need a good Seventh-day Baptist teacher among our people at whatever point there may be a settlement of them. One who can hold his or her own, and compel respect in spite of religious views, can do much toward doing away with the prejudice toward our people which exists among many of the Sunday-keepers. You know what haranguing, if I may be excused the expression, our people have undergone on the Sabbath question from some sources, and it seems to me that our people, and those also prejudiced against them, need the influence of those who will quietly, but firmly, hold to what they believe right, strictly observe the Sabbath, and earnestly defend their position if necessary, but who do not try to force their views upon others irrespective of time or place. Of course the work of the good pastor and preacher is of prime importance, but as it will be a long time, probably, before each of our little churches can have a settled pastor, I do feel that a teacher who could spend the year in one place, or six months at each of two places not too widely separated, could be of the greatest use to our denomination as well as to the lives of those with whom he or she would come in contact. It does seem to me that such a plan if followed would be such a benefit to our cause—the cause of Christ and his Sabbath. I love our people here, and if I could see something in this line take place, my heart would praise God, even more than it does now, that I ever came here and contributed my little in this direction. It seems to

me that the cost would be comparatively small and the returns great. I do not write all this to urge you to any particular line of action, for I know that there is no line of work which will further the Master's cause that you are not already planning for, and carrying out, as fast as you are given the means, but I write it because I cannot help it, for my heart is so full of it.

In a letter from D. H. Davis, Shanghai, China, of the date of Dec. 1, 1901, he writes: The weather of late has been very changeable and the result is that almost every one is having colds. Wish we might have more settled weather. We have had so little rain this autumn that our cistern water has failed us, and we were obliged to get water from the Shanghai Water-works. It looks to-night as though we might have some rain. You have read in the papers that Mr. Timothy Richard, who is director of the Society for the Diffusion of Christian Knowledge, located in Shanghai, has just succeeded in concluding an agreement with the Chinese Government that they shall give 50,000 Taels a year for ten years, for the support of a Government College to be in the Shan-tung province. Mr. Richard is to have full control of this institution for ten years. Ten years will, I believe, bring great changes to China. Prince Chun, who has just returned from his humiliating commission to Germany, seems to be anxious for reform. He said that his own people would not believe him when he told them of the great prosperity of other nations and their wonderful achievements. The conservatism of heathenism is one of the greatest hindrances to the progress of reform in China. There are many Chinese who would like reform without Christianity; that is, they would like to have many of the inventions of the Western world minus the Christian religion. The missionaries who are preaching that reform without Christianity will carry with it its own ruin. We are now looking forward to the return of Dr. Palmberg in the near future. Hope she will come much strengthened in body and spirit for the work that awaits her.

### THE CITY OF OPEN GATES.

The beginning of a new year is a time of promise and hope. We are shut away from the past by a gate whose hinges never swing back; its record is unchangeable. It is a realm in which there are no possibilities. It is the mown field, not green blades of promise. But the future has all its gates wide open. The bars are all down. All the fingerboards say, "Go in and take what you want." Has life been hard and failure frequent? this little ridge of the present may be a watershed from whose slopes the streams of success and joy shall begin to flow. Has life been good and happiness a friendly comer? then there is ground for believing something better still is just before, and the earnest heart may win a higher point than has yet been touched.

God gives us now one more chance to shape our lives as we want them. He puts the key in our hand: "I give unto thee the key!" and he gives us that best gift which men ever get, viz., opportunity. What has not been may be now. What we have always missed may now be won. What we have sighed for may now be possessed. There is the open gate, and the way stretches straight on before!

All the possibilities and opportunities of life are summed up in the great vision at the end of our Bible. To-day we have only a new year; there all things are new. "He showed me that great city . . . On the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates. . . . And the gates shall not be shut." The moment one faces about and looks up there is a gate open right in front from every quarter of the earth. A gate is just as near from one spot as from another. If any one of us see no open gate, it is probably because we need to turn round. We are looking blankly at that ugly old past which has no open doors; only the dismal pictures of our sin and mistakes and failures. But turn about. "I set before thee an open door." The new life with all its infinite hopes and possibilities may begin now. We need live no longer in the shadow of our weakness and sin; we may live in the full light of the new opportunity our God gives us. The city is there, with gates on every side. Through every gate the word from the Throne is heard, saying, "Come." If any one fails to go up and possess the land, it must be because he clings to the old self and dwells in the gloom of an unforgiving past. Heaven, with its gates, may be seen from any hilltop by eyes that are looking that way.—*The American Friend.*

### THE NEW HEBRIDES.

With all that has been done throughout the New Hebrides group, the churches there have suffered greatly from a variety of untoward circumstances, the prevalence of epidemics, and especially the deportation of the natives on labor ships, and the introduction of liquor and firearms. It is to be hoped that the movement to restrict the liquor traffic now before Congress, in the form of what is known as the Gillett Bill, will be passed, and that our nation will stand by the side of Great Britain in the effort to care for these islanders. We find in the *Record of the United Free Church of Scotland* a minute adopted by the Synod of the New Hebrides Church, which met at Tanna, on July 1, and we quote here some of its statements:

"That curse of civilization, the drink fiend, greatly hinders the work in some places; and until the French government, following the example of Britain, prohibits this iniquitous traffic, it will continue to form a serious barrier to good influences amongst the heathen, and a stumbling-block even to Christian natives.

"In spite of one or two discouraging facts, progress has been steady all along the line, and gratifying signs of Christian activity are shown, amongst other things, in reports of contributions for the support of native teachers, for church building, and for charitable purposes; and not less than six European churches have been, or are about to be, erected by the natives themselves, a satisfactory evidence that our people are learning to help themselves instead of always expecting outside aid. A new departure has been made at Fila, where treasurers are now appointed from amongst the natives themselves to take charge of the ordinary Sunday collections.

"On June 23 there was held in Tanna a gathering unique in the history of the island. Men and women from north and south, from east and west, sat down together at Port

Resolution, to commemorate our Saviour's dying love. Such a meeting could not possibly have been held on 'dark Tanna' a few years ago. Now, after a lapse of sixty years' waiting, the night of darkness has surely passed away."—*The Missionary Herald*.

TREASURER'S REPORT.

For the month of December, 1901.

GEO. H. UTTER, Treasurer.

In account with  
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.	
Cash in Treasury Dec. 1, 1901.....	\$1,350 33
Churches:	
Alfred, N. Y.....	29 85
Milton, Wis.....	11 00
Milton Junction, Wis.....	32 72
Garwin, Iowa.....	8 26
Plainfield, N. J.....	27 79
Nile, N. Y.....	13 65
Shiloh, N. J., General Fund.....	\$11 58
China Mission.....	3 23
Cumberland, N. C.....	2 70
New Auburn, Minn.....	10 00
Nortonville, Kansas.....	24 15
Pawcatuck, Westerly, R. I.....	78 41
Hartsville, N. Y.....	9 65
New York, N. Y.....	12 62
Walworth, Wis.....	14 87
Little Genesee, N. Y.....	21 50
Chicago, Ill.....	6 00
Berlin, Wis.....	4 35
Independence, N. Y.....	15 00
Sabbath-schools:	
Welton, Iowa.....	5 00
North Loup, Neb.....	2 05
Pawcatuck, Westerly, R. I., birthday offerings.....	5 44
Junior Society of Christian Endeavor, Plainfield, N. Y.....	1 00
Society of Christian Endeavor, West Hallock, Ill.....	25 00
Mrs. John Williams, Adams Centre, N. Y., Gold Coast.....	5 00
Teen Greene.....	50
Young People's Society of Christian Endeavor, Leonardsville, N. Y.....	5 00
Income from Permanent Funds.....	261 51
Mrs. T. H. Tucker, Boulder, Col.....	2 00
Young People's Society of Christian Endeavor, West Edmeston, N. Y.....	5 00
H. W. Stillman, Daytona, Fla.....	25 00
Mrs. M. C. Parker, Chicago, Ill., Gold Coast.....	4 00
H. D. Clarke, Dodge Centre, Minn.....	5 00
Woman's Executive Board, General Fund.....	\$10 00
Native Helpers, China.....	7 00
Boys' School, China.....	5 00
Total.....	\$2,061 16
Cr.	
Theodore G. Davis, Alt ed, N. Y., on account of salary of D. H. Davis.....	50 00
Evangelistic Committee—Orders Nos. 250-255.....	175 00
Interest.....	7 75
Loans.....	250 00
Cash in Treasury Jan. 1, 1902:	
China Mission.....	\$ 952 67
Reduction of debt.....	10 00
Available for current expenses.....	615 74
Total.....	\$2,061 16
Debt, Jan. 1, 1902, \$4,250 00.	
E. & O. E.	

GEO. H. UTTER, Treas.

THE HIGH ART OF TAKING HOLD.

Many men go through life without ever having fairly gotten hold of their chosen business or profession. They have enjoyed good opportunities of preparation, have been taught by the best masters of their trade, have served apprenticeship in the best houses, have gone with credit through the best college or university, and they do not lack natural talents. They early gave promise of attainment. Parents and friends predicted for them brilliant careers. Teachers were proud of them. They had no difficulty in getting the highest credentials. They seemed warranted in aspiring to the chief prizes of their vocations. But at thirty they were still preparing for life's serious business. At forty they were just ready to begin. At fifty they were as ready but not more so. Then the consciousness of helplessness paralyzed them. It was too late to begin. And the story of their lives must be told in the one word "failure."

The trouble is that the hour never came to them when they were fully ready to take hold of their work. They really had every needed preparation except the decision to begin, but, lacking that decision, they were as powerless as though utterly untaught and untrained.

And the lack of decision was not based so much upon defect of character as upon fanciful notions of what is needed to insure success. One of our prominent Union generals

failed as a commander-in-chief because he could not make up his mind to advance and fight until he had everything exactly right. Another succeeded because, though there was much lacking, he went forward with what he had.

The author who will not begin his poem, or essay, or book, until he has a gold pen, the best ink, the finest paper, a mahogany desk, a revolving chair, and all in a sunny window with a beautiful outlook over lake or river to lofty mountains, will neither win fame nor bread. All these things are good, and possibly desirable, but not indispensable. Lowell wrote mostly on a pasteboard pad held on his knee. Whittier's study had little in it to suggest authorship. One may still see at Concord the old "Boston rocker" beside the plain little table where Emerson produced his epoch-making essays. The man who is to succeed at authorship needs ideas, and hardly anything else. He must, of course, get them into words, and reduce the words to permanent form in writing. But for this the stub of a lead-pencil and the back of used envelopes or the margins of newspapers will avail. True, the publishers like clean copy, "written on one side of the paper only,"—and the legible manuscript of a beginner stands a far better chance of acceptance than the illegible one,—but the man who really has something to say, and who knows how to say it, need not wait to acquire a fine chirography or to buy a typewriter. Let him seize any material that is at hand, or that he can find, to begin to write.

You could not tell, when you were eating your roll at breakfast this morning, whether the wheat from which it was made was sowed by hand or by power-drill, harvested by steam or with the old-fashioned cradle, ground at Minneapolis or in the ancient mill on some unnamed brook. Nor did you care. The roll was sweet, wholesome, and satisfying, and that was enough. But you would not have had it had not some farmer known how to take hold of his spring work at the right time. His plow may not have been of the latest pattern, but it availed to turn the soil. Suppose he had sat on the fence looking helplessly at his field, and wishing for a better plow, or, at harvest time, for the latest reaper, or had let his crop lie in the barn rather than thresh it with a flail. That farmer had the high art of taking hold, and you were an ungrateful man if you ate your bread without mentally thanking that artist in overalls and a broad-brimmed chip hat.

Of all the railway trains that are speeding over the earth at this moment,—how many are there?—probably not one is drawn by a locomotive that left its initial station in perfect order. Engineer and fireman would have liked to oil and rub and polish just a little more. But hundreds of thousands of destinations are reached on the instant, tens of thousands of connections are made, business worth millions is transacted, the dead are buried, the young are married, all as long before planned, because those engineers knew when to stop polishing steel and brass and nickel, and to seize the throttle.

Let the young man take hold, and get to work. This is not said as disparaging or underestimating preparation. He should get all that he can by voracious eagerness and exhaustless patience. But life's main errand is to do, not to prepare to do; and no sharp

line divides these two. After beginning to do, he may go on every day preparing to do better. In fact, doing is the best possible preparation for doing better. Begin. There are better stores and offices than the one in which you have a chance to go to work. There are more desirable patients than this one—your first—that has just entered your consulting-room. There are stronger churches than this which has just invited you to its pastorate. It is just possible that you may have a better chance to-morrow or next year. But it is certain that something lies at your hand just now. Grasp it. "Consider all the circumstances?" Yes, but not too long. "Give taste and inclination a chance to be heard?" Yes, but not too much. The great fact is, you have been getting ready for a life work; an opportunity is now yours. Take it, and make the most of it. "You must get hold by the right handle?" Yes, but get hold by some handle instantly, and, if you have made a mistake, feel your way to the right handle. Do not join the vast army of failures, who, amid all brilliant acquirements, neglected the high art of taking hold.—*S. S. Times*.

LIVING IT DOWN.

It is easy to suspect a man of being a rascal, to charge him with being a rascal, and even to prove him a rascal, provided that lies are good evidence, and he has no opportunity of contradicting or disproving them.

But suppose when you have proved that a man is a rascal, the man himself refuses to be a rascal. What can be done then? Proving a man a rascal does not make him one—it only shows the rascality of those who have tried to blacken and defame an honest man.

"A while ago an honest mechanic did a day's work in one of the houses of a Massachusetts town. That night the house was robbed. The workman was at once suspected, and his house searched. Though no evidence of his guilt could be found, he was put under the ban of the community; his friends shunned him, his employers gave him no work. A large family of children depended upon him for support, but his hands could find nothing to do. He asked for a trial. No one would bring charges against him. He was advised to leave the town, and that course seemed the only means of relief. That, however, would be construed as a confession of guilt. He determined to remain and live down suspicion. Unlike many in similar situations, he neither took to drinking, lost his religion, became sour, nor blamed men for regarding him as they did, since he would have done likewise under similar circumstances. He just remained firm and kept hoping. After two years the real thief was found, and the persecuted man was vindicated."—*The Army*.

TRACT SOCIETY.

Receipts for December, 1901.

LOANS.....	\$1,500 00
Interest, Bequest G. Greenman.....	15 00
H. W. Stillman, Daytona, Fla.....	25 00
H. Kerr, Van Buren, Ark.....	5 00
J. P. Mosher, Agent, Publishing House.....	356 37
Churches:	
First Alfred, N. Y.....	16 87
Milton, Wis.....	11 00
Milton Junction, Wis.....	26 58
Plainfield, N. J.....	27 80
Friendship, N. Y.....	20 00
Hartsville, N. Y.....	5 18
Pawcatuck, Westerly, R. I.....	26 53
New York City.....	12 62
Nortonville, Kan.....	24 15
Walworth, Wis.....	12 36
Total.....	\$2,084 46
E. & O. E.	

F. J. HUBBARD, Treas.

PLAINFIELD, N. J., Jan 3, 1902.

## Woman's Work.

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

### A KING.

BY ELLA MATTHEWS BANGS.

We talked of kings, little Ned and I,  
As we sat in the firelight's glow;  
Of Alfred the Great, in days gone by,  
And his kingdom of long ago.

Of Norman William, who, brave and stern,  
His armies to victory led,  
Then, after a pause, "At school we learn  
Of another great man," said Ned.

"And this one was good to the oppressed,  
He was gentle and brave, and so  
Wasn't he greater than all the rest?  
'Twas Abraham Lincoln, you know."

"Was Lincoln a king?" I asked him then,  
And in waiting for his reply  
A long procession of noble men  
Seemed to pass in the firelight by.

When "No" came slowly from little Ned,  
And thoughtfully; then, with a start,  
"He wasn't a king—outside," he said,  
"But I think he was in his heart."

—St. Nicholas.

A RECENT number of *Leslie's Weekly* devoted nearly a page of reading matter to rehearsing the unparalleled gifts to charity made during the opening year of the new century: \$90,000,000 have been given in the last twelve months to endow and build churches, to advance the cause of education, and to further the work of general philanthropy. Doubtless the figures would be much larger than they are if all gifts had been made publicly. Even the colored people, who have so little of this world's goods, gave \$50,000 for religious purposes. It would make interesting reading, if space allowed, to tell of the various persons and institutions that have been thus aided. Fortunately, each donor had his or her own pet charity, so there was little danger of a duplication of gifts.

Andrew Carnegie heads the list of great givers with \$7,150,000 for libraries. This sum includes a library for Porto Rico that will cost \$150,000. He has also given ten millions and a half for institutions of learning in Scotland, and thirty millions for a polytechnic institution at Pittsburg. Four millions was the sum that he gave for a fund for aged and disabled employees of the Carnegie Company. In the endowment of scientific schools, the erection of buildings for public use, and in many other ways has he given as God has prospered him.

As Carnegie endows libraries, so Rockefeller endows colleges, his gifts for the last year running up into the millions. This is no new thing for him, as his name has long been identified with large gifts for education. Another large gift to Wellesely was announced just before the holidays. One of his donations this year was a preliminary gift of \$200,000 to found a national institute of medical research similar to the Pasteur Institute in Paris.

Colleges have often been the recipients of large gifts. J. Pierpont Morgan gave to Harvard \$1,000,000 for the Medical School as a memorial to his father, and large sums have come to Harvard from others to be used for different purposes. Yale, Brown, Johns Hopkins, Syracuse, University of Minnesota, Vassar and other institutions of learning have received gifts more or less large.

The amount given to missions is not stated, but the contributions were said to be ten per cent higher this year than last.

The line followed by Charles M. Schwab, President of the United States Steel Corpora-

tion, is the building of churches. He has erected a Roman Catholic church in memory of his mother, and an Episcopal church in memory of his wife's mother. He and his wife were large contributors in the erection of a Presbyterian church in Pennsylvania, and Mrs. Schwab is soon to build a church for the Lutherans in her father's native town.

Large gifts of land and money have been made to the hospitals all over the land. Art has been also remembered. Jacob S. Rogers gave his fortune of five millions to the Metropolitan Museum of Art in New York, and Emerson McMillan gave \$100,000 to found an Art Museum in Columbus, Ohio.

Large personal gifts have been made by such men as Gen. William J. Palmer, President of the Rio Grande Western Railroad, who lately distributed more than a million dollars among the men in his employ. Albert Tilt of Paterson, Mr. Borden of Fall River, and others, have given of their substance that each of their workmen might have a share. The United States Express Co. gave to each man on their pay-roll ten dollars as a Christmas gift.

It is estimated that women alone have given more than a million dollars a month to charitable purposes during the past year. Mrs. Leland Stanford recently gave thirty millions in memory of her son to the institution that bears his name and to which she has already given large sums.

Miss Helen Gould will always be remembered as a woman possessing a generous heart and an open hand. Much of her charity is so quietly done that the world hears nothing of it. During the last year she has founded scholarships in many colleges, built a Y. M. C. A. building in a Western town, and given largely to various charitable institutions in New York. To each and every man connected with the railroad station of her own town she gave a ten dollar gold piece as a Christmas remembrance.

Mrs. Emmons Blaine has given \$1,000,000 to the School of Education of the University of Chicago. Mrs. Colles P. Huntington is fitting up her San Francisco home for a hospital for women. One New York woman supports the reading and club rooms in the Italian quarter in New York. Another looks after the interests of the newsboys and bootblacks in New York and Newport, and others give generously toward children's hospitals and the various nurseries and other institutions for the care of children.

These are some of the larger gifts of the year, and we rejoice that so many men and women of wealth have been led to use it so wisely. Because these have given so much and we can do so little, we should have no feeling of discouragement or dissatisfaction. Many of them have been moved to do as they have done because of some kindness shown them in earlier years, because of some aid given and forgotten perhaps, some lesson learned of helpfulness and consideration for the brother man, and so are giving to others of their abundance in memory of the kindness they themselves have received.

Mrs. HATTERSON—I am going to meet my husband at one o'clock, to select some decorations for the drawing room.

Mrs. CATTERSON—What do you want him with you for?

"Well, in case they don't turn out right, I can say it was his fault.—*Life*."

## WOMAN'S EXECUTIVE BOARD.

Receipts for October.

Dodge Centre, Minn., Mrs. E. L. Ellis, Missionary Society.....	\$ 2 00
Adams Centre, N. Y., Ladies' Aid Society :	
Tract Society.....	\$10 00
African Mission.....	20 00—
Milton, Wis. Mrs. L. A. Platts, African Mission.....	5 00
Alfred, N. Y., Woman's Evangelical Society :	
Tract Society.....	\$ 5 00
Boys' School.....	5 00
Board Expense.....	1 00
Middle Island Parsonage.....	5 00—
Alfred Station, N. Y., Ladies' Evangelical Society :	
Tract Society.....	\$ 4 04
Missionary Society.....	4 04
Miss Burdick's Salary.....	1 00—
Milton, Wis., Ladies' Benevolent Society :	
Education Fund, Milton College.....	12 50
Total.....	\$ 74 58

Receipts in November..

Milton, Wis., Mrs. E. M. Dunn, RECORDERS.....	\$ 10 00
Alfred, N. Y., Ladies' Evangelical Society, African Mission.....	5 00
Doland, S. D., Mrs. Charlotte McIntyre, China Mission.....	3 00
Marquette, Wis., Ladies of Seventh-day Baptist church.....	2 00
Total.....	\$ 20 00

Receipts in December.

Milton, Wis., Ladies' Benevolent Society, Miss Burdick's Salary.....	\$ 5 00
Akron, N. Y., Mrs. S. A. B. Gillings :	
RECORDER.....	\$ 2 00
African Girl.....	12 00
Alfred University Centennial Fund.....	1 00—
Nortonville, Kan., Woman's Missionary Society, unappropriated.....	30 00
Brookfield, N. Y., Young Peoples' Missionary Society :	
Dr. Palmberg.....	\$ 5 00
Miss Burdick.....	5 00
Native Helpers.....	5 00
Boys' School.....	5 00—
Chicago, Ill., Ladies' Society, unappropriated.....	20 00
Coloma, Wis., Woman's Board Auxillary :	
Tract Society.....	\$ 2 00
Native Helpers.....	2 00—
Albion, Wis., Woman's Missionary and Benevolent Society :	
African Mission.....	\$ 3 74
Sale of Photographs.....	1 50
Sale of Calendars.....	24—
Milton, Wis., Mrs. Della Estee, African Girl, Vena.....	5 48
Total.....	\$102 48

Mrs. L. A. PLATTS, Treas.

### FREE APPLES FOR BOSTON'S POOR.

Four years ago, when apples were a delight in the land, Dr. E. E. Hale made the suggestion that if the farmers would remember the poor of the city they would fully appreciate every apple given them. The idea met with instant favor, and the farmers generously sent on apples by the carload, and the good work was helped on by the managers of the Boston and Maine, the Boston and Albany, and the New York, New Haven and Hartford roads, for they promised to transport free all the apples donated to the city of Boston.

So this work came to be a branch of the Lend-a-hand Society, and every year when there is an over-abundance of fruit the offering is sure to come.

Through the Associated Charities and other organizations the poor receive cards which entitle them to a gift of the fullness of the land. Nearly every one receives a peck, and where the family numbers many a more liberal allowance is made. All who are able carry the fruit home themselves, but a large number who are aged or ill have it carried to their doors.—*Boston Advertiser*.

IN an interesting interview reported in the *Methodist Recorder*, Mr. Baring-Gould was asked, "What was the origin of your great hymn, 'Onward, Christian Soldiers'?" "I'll tell you that," he replied. "When I was a curate I had charge of a mission at Horbury, one mile from Wakefield, and one Whitsuntide my vicar wanted me to bring all the Sunday-school children up to the mother church for a great festival. 'Well, I thought, there's that mile to tramp; what shall I do with them on the way?' All of a sudden it struck me, 'I'll write them a hymn.' And I did. It was all done in about ten minutes. I set it to one of Haydn's tunes, and the children sang it on the way to church. I thought no more about it and expected the hymn would be no more heard of."



## THE OLD HEAD AND THE YOUNG MUSTACHE.

Two men sat in a parlor. The one was gray-haired; on the upper lip of the other was a little shadow of brown which was beginning to arouse pleasurable sensations when its owner stood in front of the mirror. They were father and son, and the younger man was just home from school, where, as George Ade would say, he had been "learning how to wither his parents."

The old man spoke humbly, deprecatingly, and he had the air appropriate to a footman when he sits on the reversed seat of a fashionable cart and looks at the receding landscape. He was painfully conscious that he was a back number.

The young man was equally conscious that he was at the head of the procession. He stroked the brown decoration on his upper lip as a sculptor might have patted a Corinthian frieze on a temple of knowledge; he also looked extremely wise, and spoke with authority. The father felt his way carefully into some inquiries about the learned world from which the young man had emerged for his winter vacation. The son came back with dashing and decisive answers. They made the old man shrink into a little lump and clutch at his chair as if he thought that it too would be pulled out from under him. All his old beliefs, his ideas, notions and knowledge seemed to be going the way of the smoke which the sharp-tongued flames were driving up the chimney. A little dash of evolution here, a thrust of criticism there, metaphysics, "modern thought," German philosophy, the latest conclusions of scholarship, etc., made him feel as if he had the whole wisdom and truth of life to learn over again. When a lull came and the boy went over to the mirror above the mantel piece, the father gathered the fragments of himself together and slipped out of the room. He went to bed complaining to "mother" that he felt light-headed.

The next morning the little brown mustache softly intimated that it would be nice to have some spending money for the holidays. The old man went to an old bureau drawer and took out an old twenty-dollar gold piece. "I have had it in the house a long time," he said, "before you were born, and we have been thinking that we would give it to you so that you could have a nice time while you are at home. But it is so old, too old, I'm afraid, to do you any good."

"Too old!" exclaimed the young man; "isn't it gold?"

"Yes."

"Well, gold is good enough for me anyway. Don't be afraid of that."

And then, with a stroke at the little mustache, he folded himself into his raglan coat with the Kitchener yoke, swung his patent leathers through the door, and sailed down town.

"Thank the Lord," said the old man as he watched the retreating apparition, "thank the Lord that I had something which was not too old to do the boy any good. He took it just as eagerly as I used to take a shilling from my father. He didn't even stop to look at the date. I guess money is always up to date. It seems to be here to stay. I don't believe that even the boy's professors would refuse some of it."

At noon the young man came back with a stalwart appetite, and "mother" had a din-

ner for your life. The turkey was browned to a turn, and the pumpkin pies were of the kind which boys dream of when they are away from home.

He ate, the young man did, and the old man's eyes sparkled as he helped him the third and fourth time. "Haven't had such a dinner in an age," said the young oracle. "Talk about your swell restaurants, where they bring you just enough to make you think of the American in the Paris cafe who said, when the waiter put a bit of steak down before him, 'Yes, that is what I want, bring me some.' I tell you this is mighty satisfying. Father, would you mind helping me once more?"

After the nuts had been passed and the young man said that he couldn't stand any more, he went to the back porch to take a pull at a cigar, and the old man sat down to meditate.

"Well," he said, "the boy's head may not work like mine, but his stomach does. When it comes to one of mother's old-fashioned dinners I don't see that there is much difference between us. The critics to the winds, that boy is going to eat turkey if he busts. That is one thing that will never be evolutionized out of him. And if I sent him to school a thousand years he would come back with the same old hankering after 'mother's' pumpkin pies."

The father's confidence in himself and his position was evidently picking up a bit, and in the afternoon he proposed to the young man that they walk down the street together. Of course there was a little vanity in the proposition. He wanted his neighbors to see him playing proud father to this walking edition of the latest encyclopedia. And such a massive piece of young wisdom is never unwilling to be displayed.

The young man carried his air of a Socrates well until they turned a corner and suddenly came face to face with a young lady. He had seen her before, in fact a great many times, and they had not always walked in opposite directions. Her face took on a flush of glad surprise, and little tinges of morning stole over the cheek of the boy. The father saw it all, and fell to meditating again. "It is the old story," he said to himself, "as old as the stars, and will outlast the stars. It is another thing which they can't criticise out of the boy, or evolve out of him, modern thought can go to the garret and tumble itself down for old rags when a boy is in love. He is going to be just like his fathers in spite of the whole procession of up-to-date people with their new-fangled notions."

That evening the father was in the parlor alone. The young man had gone out to call, after much attention to the little brown mustache and the big collar which lapped down over his shoulder and ran up under his ear.

"He pretty nearly stamped me last night," said the old man; "just about ground my notions to powder. But he couldn't do it to-night. There isn't anything in this big talk about outgrowing everything in the past and about 'mother' and myself and all the rest of us being old fogies. It's all on the surface. You could pick through it with a pin. The boy will get over it. He got over the measles, the whooping cough, and the scarlet fever, and he will get over this.—*Grapho, in The Advance.*

TRUTH is simple, requiring neither art nor study.—*Ammian.*

## BEFORE THE DAYS OF ABRAHAM.

A. F. SCHAUFFLER, D. D.

Time was, and that not so very long ago, when we knew little about the land from which the Father of the Faithful came forth. He seemed to us to emerge out of Cimmerian darkness, and his surroundings were to us an unknown quantity. Many critics have denied that Abraham was an historic person, while others have affirmed that he was as ignorant and savage a man as our North American Indian. The whole of Genesis 14 has been affirmed to be unhistorical, and Abraham's fight has been relegated to the limbo of the mythical.

But the more we learn through the medium of the excavator's spade, the more we feel that in the Bible story of this great man we are on "terra firma." We now know that in Ur of Chaldees there was before the times of Abraham a vast and complex civilization. Men lived in highly organized communities, and kept records of their transactions just as carefully as we do in these later centuries. Abraham, therefore, came out of no savage environment, and could not have been the ignorant Bed'win that he has frequently been represented to be.

There has recently come into the possession of the writer a clay tablet, measuring 6½ by 3½ inches, and one inch thick, which was unearthed at Tello, fifty miles south of Babylon. The writing is archaic cuneiform. In this land there are only two or three men capable of deciphering this writing. The tablet was deciphered by Professors Gottheil, of the University of Columbia, and proves to be the accounting of two men, Nidup and Kipalne by name, of grain received and disbursed in connection with the temple at Tello. The accounting covers one year of time. In it we find, for example, mention of so and so much grain for twenty-one hundred sheep (presumably used for sacrifice), and for so many oxen, or for asses. Here, too, we find many and curious names of men living in that day; as, for example, Lugarmaki, Sarggarga, and Dupka.

The time given on the tablet is that of Gimil Sin, king of Ur, and his date is 2500 to 2600 before Christ. This is at least five hundred years before Abraham was called to leave the land of his fathers, and so carries us back to the hoary centuries of antiquity. To handle a tablet so ancient stirs one's blood, and seems to bring Abraham and his times very near, while at the same time it makes the patriarch more real to us than he ever has been. And the tablet has far more of significance than at first sight appears, for it shows us a great civilization, preserving records in a way in which our modern communities cannot claim to preserve theirs. No city in the modern preserves its archives in such a way as to insure their being in good shape forty-five hundred years from the present time. We feel that the men of patriarchal days were not the uncultivated and rude men that they have been claimed to be. Abraham was no mere nomad, but one who came out of a highly civilized community, and who could well understand the meaning of the divine call to "go out" of all his previous surroundings. So far, the excavator's spade has only made us think more highly of those times and those men, and this we firmly believe will continue to be the case as the spade goes deeper and deeper.—*S. S. Times.*

## Young People's Work.

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

### A Hopeful Backslider.

Some one said in the meeting last night that there was hope for a backslider; because his face was forward, although he was sliding backward. He had not turned his face away, so he had not lost his hope or his purpose. "But when one deliberately walks away from God, it is different—how sad that is!" Perhaps the distinction may be a comfort to some one who feels himself slipping, but whose heart's desire is still toward the good. Never give up. Drop the things which weigh you down and pull you back, or hand them over to the Saviour. "Trust God, see all, nor be afraid."

### The Divine Alchemy.

With every passing year there come added light and confirmation on the promise, "all things work together for good to them that love God." O wonderful grace whose divine alchemy transforms experiences of sadness into gladness. I look back and see events which would have brought me only bitterness and rebellion without Christ; but God has laid his loving, sovereign hand upon them, and straightway they have blossomed into fruitful sources of blessing. I am a better man for them—better able to preach the riches of Christ to poverty-stricken humanity.

### Facing the World Boldly.

A Christian Endeavorer who recently came into a good property, has moved into the edge of a neighboring city where there is a Seventh-day Baptist church. He has enough resources at his command to enable him to embark in independent business, if he chooses; but he has a saving bump of caution, and will bide his time, making no rash ventures. He feels sure that a Seventh-day Baptist can take a successful place in the business world. In the meanwhile he has twenty acres of land, which will produce garden produce abundantly for the local market. The best part of it is that he has taken hold of our church work with energy and enthusiasm. There is no resident pastor; but a pastor could hardly be more interested in looking up the scattered ones than is he. There is an increased attendance at church already, and renewed courage in the hearts of those who have borne the burden and heat of the day. Your Editor rejoices to see the "talents" put to such use. We have no need to retire into caves and remote valleys to escape the evil influences of the world. There is room for us in the great throbbing world of life; and he who enters with a strong, fearless heart, trusting in his God, shall not be confounded. He can make achievements, not only in the higher things which concern the honor of God's law and the life of the Spirit, but even in the realm to which the world applies the word success.

### The Simple Grandeur of the Bible.

Even from the literary standpoint, the Bible holds a supreme place. I never yet saw a metrical version of one of the Psalms which did not weaken the original. Even Byron's poetical genius was exercised on the 137th Psalm. The first verse runs:

We sat down and wept by the waters  
Of Babel, and thought of the day  
When our foe, in the hugh of his slaughters  
Made Salem's high places his prey;  
And ye, oh her desolate daughters!  
Were scattered all weeping away.

Compare that with the simple grandeur of

By the rivers of Babylon  
There we sat down, yea, we wept,  
When we remember Zion.  
We hanged our harps upon the willows in the midst thereof,  
For there they that carried us away captive required of us a song,  
And they that wasted us required of us mirth, saying,  
Sing us one of the songs of Zion.  
How shall we sing the Lord's song in a strange land?

### HOME READINGS FOR 1902.

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

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

### OUR COMPANIONS.

No man is ever absolutely alone. In the deserts every man is accompanied by his own past. So long as memory, which makes a man contemporary with his past and makes the past a part of the present, and imagination, which projects the past into the future with all manner of new combinations, exist, no man can be in-absolute solitude. Temptation comes to a man as searchingly, and sometimes even more overpoweringly, in solitude than in a crowd. Solitary as every man sometimes feels himself to be, detached and lonely, lost in a crowd of other personalities like his own, no real solitude is possible; so long as men stand in relations to the world, to one another, and to God, they must always be in company.

In the sight of the Infinite it is always present; there is no past or future, and they who have gone before in the long generations of the dead, and they who are to come after, with the men and women of to-day, constitute one innumerable, unbroken company. This sublime fact, the glorious incarnation of the idea of immortality, is rarely realized by men, but it exists as a fact in their lives, if not in their consciousness. Sir Philip Sidney, the image of all nobleness, said, "They are never alone that are accompanied with noble thoughts." This is the beautiful and impressive side of the picture; there is another and darker side; he might have added, "They are never alone who are accompanied by evil thoughts." But, to put it more accurately, no man is ever alone so long as thoughts, good or evil, noble or debasing, accompany him. He is not solitary; and since every man must think, and to every man, however isolated, thoughts come and go in countless troops, and in unbroken succession, no man is ever without company.

The real question is, "What kind of company shall he keep?" That depends upon what he selects; for, in a very true sense, every man creates his own world. Every man is born into a vast workshop full of materials and tools. His business in life is to select the material upon which and the tools with which he shall work; and then out of his own imagination, he fashions his world, and, as the product of what he thinks and does and feels, that world passes out of the realm of the imagination into reality and becomes his world. So every man creates his companionship according to his thought. If his thought is fine and generous and high, he is the best company and the most inspiring; if it is mean and low and vile, no matter what deserts surround him, he is in base and vile and ignoble fellowship; it is a matter of character. Companionship does not depend upon accident, but upon selection. Every man makes his own friends; and it is this fact which gives the profounder truth to the old proverb, "A man is known by the company he keeps."—*The Outlook.*

### LOWER LIGHTS.

For Christ and the Sabbath.

2 Cor. 4:6.

### PREPARING FOR WORK.

One of the best helps in preparing for work is work itself. The little every-day duties, if performed faithfully, will strengthen us for more work and greater responsibility, just as the exercise of the body produces muscle and increases physical strength. In every piece of work accomplished we may learn some new lesson; thus our experience helps us to growth. While we are working let us not neglect to study. It is helpful to study the lives and methods of successful Christian workers; but the Bible must take the first place. Even the busiest of us ought to set apart at least a half hour each day for Bible study. If a friend calls, we feel it our duty to spend the time he stays talking and listening to him, even though some other work waits. Let us remember that the Bible is the Word of God and that he is our best friend. Can we not sit at his feet daily, for a little time, and listen to him?

### IF OUR LIGHTS ARE DIM.

Did you ever notice a night-lamp turned very low in the sick-chamber, how small the circle cast by its rays? Some of us may have neglected to turn our light until it is dim, and does not shine very far. It may be that some, even of our acquaintances, do not know that we are Sabbath-keeping Christians. The purpose of the Lower Lights organization is to shine brighter for our Saviour and his truth. I believe the members have done so, and are rewarded by the joy which God has sent; but perhaps

### OUR LAMPS NEED TRIMMING.

Did you ever try to turn up the wick of a lamp only to find that it gave little more light than before, or perhaps smoked? In our work among First-day people sometimes very hard questions are asked; and unless we are well posted in Sabbath doctrine, we can give but little light. There are new phases of the Sabbath question arising as time goes on. Let us trim our lamps by studying what the Bible says about the Sabbath, with the aid of a Concordance. Those who have not done so will be surprised to find the great number of passages upon this subject. We need to study also all the Sabbath Reform literature we can get, both books and tracts.

### "WHAT CAN I DO?"

This question was asked by one of our Prayer Circle. Often each individual knows his duty better than another can tell him. The most one can do is to suggest; each worker must use his own judgment. His ability to work, and the conditions by which he is surrounded, must largely determine the course to be followed; but since the question has been asked, this thought came: Can we spread the light of the Sabbath in any better way than by sending the new Sabbath Reform paper to our First-day friends? If each member would subscribe for several copies to be sent directly from the Publishing House surely many would be reached who never have the opportunity of hearing a sermon on the Sabbath question. One dollar will send four copies, and these would be as "bread cast upon the waters."

ANGELINE ABBEY.

DUTY done is the soul's fireside.—*Robert Browning.*

## Children's Page.

### FLO'S FAIRY DAY.

BY EFFIE HEYWOOD.

"O, dear, it's so tiresome just to be a little girl," said Flo. "I wish I was a fairy; then I could do what I liked. I wouldn't have to go to school and learn my lessons, or help mamma. I should wear lovely rings and just eat cake and sweet things whenever I was hungry."

"So you would like to be a fairy?" asked mamma, who was sewing by the nursery window. "Well, dear—let me see—you can try it to-morrow. You can be a fairy for the entire day."

"Really?" cried Flo.

"Yes," said mamma, gravely. "You can be a play fairy. I will make you some wings and you can do what you like all day."

"And not go to school?" asked Flo, excitedly, "or mind baby brother—or anything?"

"No," said mamma, "fairies don't do those things. You can tell me about it when you come back as my little girl to-morrow night."

So mamma made Flo some paper wings, and a gold paper crown for her head, and early the next morning she went out in the garden. When schooltime came, Ellen Dean, who was Flo's best friend, went by alone, and Flo was half sorry she could not join her.

"Aren't you coming to school?" asked Ellen. "And what are you wearing those wings for?"

"I'm going to be a fairy to-day," replied Flo; "it's lots of fun. Mamma says I needn't go to school."

"O, dear, how foolish!" answered practical little Ellen; "we were going up to the Benson's pasture at recess, and mother baked a little tart for you and me. Well, I'm glad I'm not a fairy."

Flo watched her until she disappeared down the road, then she turned half regretfully and walked back to the seat under the apple tree.

About the middle of the forenoon Uncle Dick drove from the mill in the old depot wagon that Flo enjoyed so much to ride in. He wanted to take mamma and Flo and baby brother to the village, but when he saw Flo he laughed. "What are the wings for?" he asked.

"I'm a fairy," said Flo, soberly.

"O!" said Uncle Dick, and he laughed again.

"Of course a fairy would never ride in a depot wagon," said mamma, "because it would not be half fine enough and her wings would crush." Then she turned to Uncle Dick. "I should like to go," she said, "but the baby is fretty this morning, so I couldn't take him, and there is no one to tend him, for Norah is busy with the ironing."

"Let Flo take him," suggested Uncle Dick, but mamma shook her head.

"No," she said, "Flo is a fairy, so she couldn't care for a baby. I really can't go, although I wish I could."

So Uncle Dick drove away, and mamma went back into the house. Flo played all the fairy games she could think of, and danced and sang and made flower chains until dinner time. Norah was cooking the very things Flo liked best, but mamma came to the door to say that her dinner would be carried to the summer house, because fairies did not come to the table. She seemed to know all about them. Flo sat down to a solitary

meal, consisting of sandwiches, crackers and cake, for mamma said fairies could never eat beefsteak and vegetables, but even though Flo had her best china set and all the cake she could eat, it did not taste so very good, after all.

The afternoon passed slowly. She saw Norah go out to feed the chickens, and her first impulse was to say, "I always feed them," then she remembered she was a fairy, and they never did such things. She began to wish she could finish the square of patchwork that had seemed such a difficult task to her yesterday, and there were berries to be picked for tea, but of course such things were out of the question. She flitted about the orchard on an imaginary horse until she saw the children coming home from school. They were having a merry time, and she longed to join them, only she knew they would laugh at her wings. O, how tired she was! How still everything seemed, and how the bees hummed—faintly—faintly—

Mamma found her asleep an hour later and carried her up to her own little room. Flo thought she was dreaming when she opened her eyes.

"O, goody!" were her first words, "I'm a little girl again, and I'm so glad, mamma."

Poor mamma looked very tired and Flo put her arms around her neck and kissed her. "I never want to be a fairy any more," she said.

Mamma smiled. "I thought you would learn your lesson, dear, and be my own sensible little girl again. I wanted you to learn how sweet it is to be satisfied with one's own life and with doing every little duty willingly that comes to one. And I want you to remember, my little Flo, that the greatest happiness does not come merely by pleasing one's self."

And Flo did not forget her lesson. She kept the wings as a reminder of the day she was a fairy.—*Congregationalist*.

### REASONING BIRDS.

BY GEORGE BANCROFT GRIFFITH.

Cannot birds reason, after their fashion, as well as boys and girls? A friend had given the Hon. John C. Park, of Boston, six pairs of beautiful Calcutta doves, all pure white. He was anxious to increase his flock; and, placing them in a commodious dovecoat, with a row of pigeon-holes about four feet from the floor, awaited the result. Soon two of the pairs deposited eggs, and hatched each two squabs in nests about five holes apart. One afternoon he found that a little one had fallen out and was killed. The next morning, in looking from his chamber window, he observed doves carrying up in their beaks materials for a new nest; but, seeing the unusual size of the twigs selected, he went out to see how things progressed. To his astonishment, he found that the doves which had their two squabs both safe in their nest had erected, during the morning hours, a barrier of twigs, about an inch and a half high, along the front of their pigeonhole, thus guarding against the catastrophe which had happened to their neighbors. Was not this the result of a process of reasoning? Would all reasoning human-beings be as wise?

Last year, under the eaves of a barn in our little New Hampshire village, there were built quite a number of nests of the barn swallow. On their return this season, in exercising the right of search, they found one of their

nests partly demolished and in possession of a phoebe bird. This the swallows considered an intrusion, and the pair which laid especial claim to the nest commenced a suit of ejectment. The fluttering and twittering of the swallows not having the desired effect, the owner of the barn took up their side of the dispute, and with a fishpole endeavored to drive off the intruder, but without success. About noon the swallows collected *en masse*, and hovered around the ridge of the barn on which the phoebe bird had taken up her position. The swallows wheeled round and round, now mounting upward, now coming down with a swoop, as though they intended to drive Phoebe from her moorings. After nearly an hour had been spent the swallows dispersed, and Phoebe retired to her purloined homestead. Soon after the swallows built with mud from an adjoining spring a partition wall through the nest, allowing sufficient room for the intruder to attend to her own domestic affairs, and used the other half for themselves.

A signal instance of the ingenuity of birds was noticed at Detroit, Michigan, a while since, when two robins were seen to be toiling away at a toy basket which had been left in a dooryard. Evidently thinking it would make a palatial nest, the birds were pulling and dragging it along over the grass, but were unable to get hold of it in such a way as to fly off with it. They accordingly left it, but soon returned with a string about eight feet long, which they drew through the basket, and, each taking one end in his bill, flew away with the basket between them. Did they not show reason?—*Christian Advocate*.

### UNCLE SAM'S GREATEST SECRET.

If there is any secret which Uncle Sam jealously guards it is the process of manufacturing the fibre paper upon which his money notes are printed. He pays a Massachusetts firm forty-three cents a pound for it, and this firm does its work under the surveillance of a Government agent. The paper is manufactured of the finest rags, cleaned, boiled, and mashed into pulp. As it is rolled into thin sheets, silk threads are introduced into it by a secret process. These are the distinguishing marks, making imitation of the paper well-nigh impossible. The sheets of paper, already counted twice and placed in uniform packages at the paper mill, are stored in a Treasury vault and issued to the Bureau of Engraving and Printing as wanted. Before leaving the Treasury they are counted three times more, and the receiving official at the Bureau must receipt for them. Then the bundles are unwrapped and the sheets are counted twenty-eight times by a corps of women. This is to insure that each printer gets the recorded number—no more, no less. If one sheet of this precious paper be lost, the entire force of men and women having access to the room where the misplacement has occurred are kept in, like so many school-children, to find it. Each sheet is issued from the vault for the printing of a definite amount of money upon it. If the lost sheet were intended to ultimately represent four thousand dollars' worth of notes, the group of employees to whom the responsibility of its misplacement has been traced must make good that amount if they cannot locate it within a reasonable time. The most expensive loss which has thus occurred was of a blank sheet issued for the printing of eighty dollars upon its face.—*John Elfreth Watkins, Jr., in Ladies' Home Journal*.

## 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.

SHILOH, N. J.—We are rejoicing over the blessing which God has given in the addition of thirty-three new members to our church, thirty-one by baptism. We have also remembered in our prayers other churches, of which we have learned through the RECORDER, where revival meetings have been held. The evening of Dec. 25, 1901, was very pleasantly spent by our Sabbath-school. After a short program by the children, mostly singing and speaking, the children were introduced to —, who very kindly remembered them all with candy, etc., and recognized some of them whom he saw last year. Sunday was our annual church meeting. The business was transacted with harmony and promptness. Officers, a trustee, a deacon, and a pastor were elected for ensuing year. Reports showed our financial as well as our spiritual condition improved. New Year's evening there was baptism, and at the morning sunrise meeting twenty-five were in attendance. There was much rejoicing for the great blessings which have come to us the past month; now we desire to pass it along to others, also to be so humble and faithful that it may abide with us the entire new year. E. B. SAUNDERS.

BERLIN, N. Y.—Early in December we gave Pastor Sindall two weeks' leave of absence to visit the Verona churches and labor with them, they being without a pastor. Unfortunately the weather was bad and not as much was accomplished as was anticipated. Our Sabbath-school held its annual holiday entertainment on the night following Christmas. The program was well rendered in the presence of a large audience. The principle item on the program was a dialogue in rhyme, entitled "Mother Shoe," which was composed by Pastor Sindall for the occasion. It took in all the members of the primary and intermediate classes and three adults. This selection was commended by the audience, and the general verdict was, "Your Sabbath-school need not send away for material for entertainments when such as this can be produced at home." Several of the older people are confined to their homes on account of sickness. Grip has also made its appearance with us again, Mrs. Sindall being one of its victims. Cottage prayer-meetings are being held every evening this week, beginning with Monday night. It is hoped that an interest may be awakened that will result in much good. At the beginning of 1901 our pastor offered a prize to every girl and boy under thirteen years who would learn all the sermon texts from which he preached during the year. Four boys and one girl were successful and are now possessors of some nice presents, but no doubt in after years the passages of Scripture which they have learned will prove of more value than all else. F. J. GREEN.

JANUARY 7, 1902.

DODGE CENTRE, MINN.—The Dodge Centre church is still alive and working for the Lord, although the Reading Room correspondent has been negligent. Pastor G. W. Lewis delivers thoughtful and practical sermons every week. The Sabbath-school is well attended; it recently elected new officers for the coming

year, who begin their duties next Sabbath. The school gave their annual entertainment on the evening after last Sabbath. The church was well filled with people who attentively listened to well-rendered recitations, splendid music and other exercises by the little ones. The Ladies' Benevolent Society held a sale and supper Dec. 18, 1901, which added \$45 to the treasury. The church will hold its quarterly business meeting next First-day; besides other business, a deacon is to be selected and, it may be, one or more deaconesses. The subject was presented to the church by our pastor from a Biblical standpoint a few Sabbaths ago, and has been prayed over and considered since. Our winter, so far, has been lovely, excepting a few days of very cold weather, which was general in the Northwest. We are looking forward to the coming of Mrs. Townsend to help in a series of meetings, when we hope for renewed interest in spiritual things among professed Christians, and a general awakening to the duty and blessedness of owning Christ on the part of others. At the beginning of another year we solicit the prayers of all fellow-workers in Christ's kingdom for our general advancement toward a new and better life. COR.

JANUARY 1, 1902.

MILTON, WIS.—Winter in Wisconsin thus far has been unusually fine, not cold enough to be accounted severe, and yet cold enough to keep the roads hard and smooth. We began the new year with the sunrise prayer meeting at the church, under the lead of our Young People's Society. Our annual church and society meeting occurs next Sunday morning, and will be followed by the annual dinner which has come to be a regular feature of New Year's events. We are also to observe the Week of Prayer with union services.

The winter term of Milton College has just opened with an increased registration. Gradually the work of classifying the students into preparatories and the various college classes is bearing fruit in the growing enthusiasm of the students. New and valuable books are being added to the library and more work is being done in their use, and with the chemical laboratory and the apparatus for experiments in physical science, than ever before. We join with all our churches in the prayer that God will greatly prosper our work during the year for his glory and the salvation of the lost. L. A. P.

### FROM WEST VIRGINIA.

Please don't forget that our state is a heat-producing state. One of my neighbors, whom I particularly have in mind, sold an upper horizontal slice of his farm at fifty dollars per acre and got one thousand of it spot cash. I saw a man painting his house that same year. Some other neighbors said the price was too low. So they got nothing, when, in my opinion, the same land, for farming purposes, is worth far less than what was offered.

The taxes have to come. The "filth" must be cut. It must be kept in what strength of sod is possible to hold what little soil can be retained for grazing on the steep slopes.

But you see, farmers don't value their land for the surface so much as they did a generation ago, when there was much good timber to burn and some good bottom-land to clear. No, times have changed and men value their farms for what is far below the surface, which can only be brought to the surface by consid-

erable outlay of capital. The heat-producing substance beneath the surface is what sells for a good lump of money here and there, when it can be proved by some probing that the desired stuff is underneath.

While this way of estimating land is comparatively recent in our state, it is not a new way of estimating the value of a man. His surface, worn and weedy, may cover a valuable deposit of heat-producing substance. Sometimes his internal hotness is volcanic and bursts out at unexpected times, when it is dangerous to be near him. Real estate must be rather cheap near the crater of Mt. Vesuvius. A man exploded in Salem the other day. He was standing near a Methodist preacher. The exploding man is said to have been an officer of the town, and also interested in the peculiar kind of underground heat elements that have caused several earthquakes in Salem society since the oil man struck the town. Yes, the officer experienced a soul-piercing eruption, by which a fragment of his pent-up wrath, in the form of an oath and a vile name, hit the preacher and gave such offense that the officer was arrested and fined. Salem had just taken a very destructive scorching. How far the cause of it was the underground layer of liquid fire we of the common mass cannot say, but there is surely a lurking opinion in the minds of very many that it was just an out-burst of pent up heat kindling the surface material something like old Vesuvius burying cities, only there is no traprock left hermetically ceiling up the town. It will spring to its feet quickly, for the tapping of subterranean heat which nature has deposited for a good and lawful use goes right on. So it will not be like Pompeii, nor like Sodom and Gomorrah, but will build up stronger because there is so much of the population containing really valuable and eternal deposits of internal divine heat,—the warming power of a live conscience void of offense. Yes, and the sober element will even possess greater caution, and guard more carefully lest the defective flue of ill-temper shall fire the combustible elements of society to the destruction of both the guilty and the innocent. In Arizona they have found a vein of soft soap. They will enter the Union soon as a state. There ought to be a vein of soft soap under Salem. It would come in good after the fire. M. G. S.

### THE AGE OF FRET.

REV. ABBOTT L. R. WAITE.

"Worry will add a nail to your coffin, no doubt, But a merry grin will draw one out."

Is this the age of fret? In the midst of all this hustle and bustle, push and perspiration, where is the calm dignity that knows its power and takes its own time for life's purpose? Where is that serenity of countenance and manner that betokens the current of a deeper life? Look around you any morning as you hurry to your work. Do the faces of your fellow passengers indicate hearts at peace with God and the world? Not many of them. Even in the house of God, where you would naturally expect to find a quiet spirit, the preacher is often confronted with an inflowing tide of restless and worried humanity.

This is the age of the "bicycleface," "century runs," "fast flyers," and "short stops." We are counting time, not by heart throbs, but in fractions of a minute. Even the worship of God must go by the clock. Sentence

prayers and brief testimonies are the order of the hour. To be "up to date" we must move along at the rate of seventy miles an hour. This is all right, providing the engineer is not drunk, and the switchman is not asleep. But hurry makes fretting easy. Hurry breeds impatience, worry, discontent, criticism, and a large brood of other evils, both physical and moral. When a man is in a hurry he is tempted to go ahead of the providences of God, he is tempted to fret; and when fret hath conceived it bringeth forth doubt, and when doubt is finished, damnation is sure. "The race is not to the swift," and yet in the mad pursuit of gain, fools rush on where the wise go slow. "Haste trips up its own heels," but the old fable of the hare and the tortoise is enacted again and again, in every sphere of life, domestic, social, and religious.

This insane desire to get ahead of the procession is killing more good people than the doctors can keep alive by the finest kind of medical skill. "Worried to death" is an expression as common as the experience, and if the sad truth were told we should know of other deaths where soul as well as body has been killed by worry.

Fret, Fret, Fret,  
About this and that and the other;  
And many a joyous smile and deed,  
This soul-wearing fret doth smother.

Fret, Fret, Fret,  
Worry, and grumble, and stew;  
But the tender grace of a day of peace  
Will never come thus to you.

—The Evangelist.

A HOMILETICAL PHOTOGRAPH.

BENJAMIN A. GREENE.

Not long since, I listened to a preacher who clustered in himself such excellences that I think I am justified in setting them forth in public print. Here are the sentences I wrote down in my study when I sought to define to myself what his excellences were:

Intellectual and spiritual qualities are in fine balance. He is markedly devout, with common sense intact, and a pink in his button-hole. The Bible is the book of his delight. He has psychological insight, the ability and taste for philosophical analysis, and, along with this double subtlety, a rare knack for popular statement. He finds the heart of a subject and makes it beat at the center of all he has to say at that particular time. He selects the minimum statement that will bear the weight of the whole load, imbeds it in your thinking so it will stay there, a vital, strong, carrying piece of mental structure. He is clean-cut, strong by what he leaves out. He sketches with swift strokes. He has a native instinct for pause and distinct reiteration. He has poetic touch; he captures that part of you which loves mother and home. His vivid pictures stare you in the face as you elbow your way out with the throng. You say to your friends: "He is a marvel of a preacher." You say to yourself: "I have been in the hands of a man of God."

It does a preacher good to look at a photograph of Phillips Brooks and of A. J. Gordon. It may do you good to look at this photograph.—The Standard.

THERE is a great deal of religion in this world that is like a life-preserver—only put on at the moment of extreme danger, and then half the time put on hind-side before.—Josh Billings.

THE doctrines of grace humble man without degrading him and exalt him without inflating him.—C. Hodge.

CARNEGIE INSTITUTION.

An official announcement of the purposes of Andrew Carnegie in endowing the Carnegie Institution was made recently by Dr. Charles D. Walcott, Secretary of the corporators of the institution. Dr. Walcott said:

Mr. Carnegie's purpose, as stated by himself, in requesting the various trustees to become members of the Board, is as follows:

It is proposed to found in the City of Washington, in the spirit of Washington, an institution which, with the co-operation of institutions now or hereafter established there or elsewhere, shall, in the broadest and most liberal manner, encourage investigation, research and discovery; encourage the application of knowledge to the improvement of mankind; provide such buildings, laboratories, books and apparatus as may be needed; and afford instruction of an advanced character to students whenever and wherever found, inside or outside of schools, properly qualified to profit thereby. Among its aims are these:

First—To increase the efficiency of the universities and other institutions of learning throughout the country by utilizing and adding to their existing facilities, and by aiding teachers in the various institutions as far as may be advisable.

Second—To discover the exceptional man in every department of study, whenever and wherever found, and enable him by financial aid to make the work for which he seems specially designed his life work.

Third—To promote original research, paying great attention thereto, as being one of the chief purposes of this institution.

Fourth—To increase the facilities for higher education.

Fifth—To enable such students as may find Washington the best point for their special studies to avail themselves of such advantages as may be open to them in the museums, libraries, laboratories, observatory, meteorological, piscicultural and forestry schools and kindred institutions of the several departments of the government.

Sixth—To insure the prompt publication and distribution of the results of scientific investigation, a field considered to be highly important.

These and kindred objects may be attained by providing the necessary apparatus for experimental work, by employing able teachers from the various institutions in Washington and elsewhere, and by enabling men fitted for special work to devote themselves to it, through salaried fellowships or scholarships, or through salaries with or without pensions in old age, or through aid in other forms to such men as continue their special work at seats of learning throughout the world.

The Board of Trustees elected by the corporators to carry out the purposes of the institution as indicated is as follows:

EX-OFFICIO:

- The President of the United States.
- The President of the United States Senate.
- The Speaker of the House of Representatives.
- The Secretary of the Smithsonian Institute.
- The President of the National Academy of Sciences.
- Grover Cleveland, New Jersey.
- John S. Billings, New York.
- William N. Frew, Pennsylvania.
- Lyman J. Gage, Illinois.
- Daniel C. Gilman, Maryland.
- John Hay, District of Columbia.
- Abram S. Hewitt, New Jersey.
- Henry L. Higginson, Massachusetts.
- Henry Hitchcock, Missouri.
- Charles L. Hutchinson, Illinois.
- William Lindsay, Kentucky.
- Seth Low, New York.
- Wayne Macveagh, Pennsylvania.
- D. O. Mills, California.
- S. Weir Mitchell, Pennsylvania.
- W. W. Morrow, California.
- Elihu Root, New York.
- John C. Spooner, Wisconsin.
- Andrew D. White, New York.
- Edward D. White, Louisiana.
- Charles D. Walcott, District of Columbia.
- Carroll D. Wright, District of Columbia.

It is understood to be the purpose of Mr. Carnegie to transfer \$10,000,000 in 5 per cent bonds to the Board of Trustees for the purposes above mentioned.

The meeting for organization of the Board of Trustees and the election of officers has

been called for January 29, at the office of the Secretary of State, Washington, D. C.

In the development of his plans, Mr. Carnegie has consulted with a number of gentlemen in different parts of the country, including the heads of universities and other scientific institutions, and particularly with Abram S. Hewitt, Daniel C. Gilman, John S. Billings, Charles D. Walcott and Carroll D. Wright.—New York Tribune.

ADVICE ON FRUIT EATING.

The curative value of fruit is becoming more insisted upon by those who make a study of dietetics. Grapes are recommended for the dyspeptic, the consumptive, the anemic and for those with a tendency to gout and liver troubles. Plums, also, are said to be a cure for gouty and rheumatic tendencies. The acid fruits, especially lemons and oranges, are particularly good for stomach troubles and rheumatism.

It is not sufficient, say the advocates of the fruit cure, to eat a small quantity at breakfast or dinner. One should eat from two to eight pounds of grapes a day, or, if oranges are the curative agency, the number to be eaten in a day may vary from three to six.

"A healthy condition of the body depends upon a perfect balance of foods taken. There are many other factors entering into the question, but this feature must not be forgotten," says the *Syracuse Clinic*. "Few people there are who can keep healthy without fruit."

"How absurd!" some one says, "to be told to eat fruit when everybody eats it." "Yes, but how do you eat it? Do you take a definite amount of it, the same as you do of meat and potatoes, or do you eat it as you do candy?"

"If you suffer from an acute attack of indigestion after a dinner of soup, meats, pickles, sauces, salads, cakes, pastries, with spices and condiments enough to blister the skin, to say nothing of the delicate lining of the stomach, pray do not aver that indigestion arises from the morsal of fruit taken at the end.

"Be honest with your stomach for a month. Eat no more than you need of simple food, into which the true luxuries of nature, such as apples, oranges, pears or other fruit shall enter. Try, if only as an interesting experiment, to eat sparingly of the cruder articles of diet, and more of those suited to your real needs, and see to it that fruit forms a part of each meal.

"But there are so many kinds of fruit that I cannot eat."

"There it is again. Because you cannot eat seventeen kinds of food at one meal, ending with fruit, it, of course, was the apple, or the strawberries that did the harm."

"But doesn't fruit make the blood thin?" "It certainly does, and we are mighty glad of. Ask any doctor who has practiced medicine for ten years with his eyes open, and he will tell you that the great majority of grown-up folks have blood too thick."

"The minerals and natural acids of the fruit are the very best conceivable remedies for this thickened condition of the blood. Fruit then becomes both a food and a medicine—a necessity and a most delightful luxury."

ALWAYS be as solicitous to shun applause as assiduous to deserve it.—Earl of Chesterfield.

## Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

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

### INTERNATIONAL LESSONS, 1902.

#### FIRST QUARTER.

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

### LESSON IV.—THE LAME MAN HEALED.

For Sabbath-day, Jan. 25, 1902.

LESSON TEXT.—Acts 3: 1-10.

GOLDEN TEXT.—The Lord is my strength and song, and he is become my salvation.—Exod. 15: 2.

#### INTRODUCTION.

Our present lesson has to do with one of the signs which are mentioned in general in verse 43 of last week's lesson. We need not suppose that this was the first miracle wrought by the apostles, but one that gave special opportunity to proclaim the gospel to an interested audience. It is to be borne in mind that the events connected with early years of the Christian church are presented by Luke in summary. We can only guess at the precise time. It seems probable, however, that the miracle of our lesson was only a few days or weeks after Pentecost.

We are not to suppose that Peter healed the lame man for the sake of the wonder of the by-standers, but rather through pity for his misfortune, just as our Saviour went about doing good because he loved suffering humanity and must relieve distress from the very kindness of his heart.

TIME.—Probably only a few days after Pentecost. The time is, however, very uncertain, and may have been much later.

PLACE.—In Jerusalem, at the temple.

PERSONS.—Peter and John; the lame man; the people.

#### OUTLINE:

1. The Lame Man Asks for Money. v. 1-4.
2. The Apostles Give Him Strength. v. 5-8.
3. The People Wonder. v. 9, 10.

#### NOTES.

1. **Now Peter and John went up together into the temple.** Much better as in the American Revision, "were going up;" for the principal event of our lesson happened at the gate of the temple. The fact that the apostles engaged in the Jewish forms of worship helps us to realize that they were still Jews, and that they regarded allegiance to Jesus Christ as no interference with their former religious life as Jews. As yet there was no separation of Christianity from Judaism. The church was not organized and the disciples were simply Jews who had certain peculiar beliefs. They could hardly be called, as yet, a sect of the Jews. **At the hour of prayer, being the ninth hour.** That is, at three o'clock in the afternoon, the time of offering the evening sacrifice. There were other hours of prayer, namely, at the time of the morning sacrifice, and at sunset.

2. **Gate of the temple.** Rather, door. **Which is called Beautiful.** This name occurs only here. Some have thought that it was the eastern gate of the Court of the Women. **To ask alms.** It is common to

this day for beggars in the East to wait in certain favorable localities, as for instance at church doors, to receive the gifts of the passers-by. A cripple, of course, had the advantage over other beggars, in that his very lack of strength was an appeal for the pity of the generous.

4. **With John.** The position of John as the silent companion of Peter, in this and other passages of this book, is noticeable. He is not spoken of as acting independently in any instance. **Look on us.** Some have thought that these words were to demand faith on the part of the lame man; but in the next verse we see that he expected no healing. We may say, then, that this command was intended simply to attract the attention of the lame man.

5. **Expecting to receive something of them.** That is, some money.

7. **Silver and gold have I none.** Some see in these words of Peter a proof that the communism mentioned in last week's lesson was absolute, so that Peter never had a piece of money of his own afterwards, but put all that he happened to get into the common fund. But this passage means no more than that Peter was a poor man who could not give more than a trifling amount to a beggar. **But such as I have.** Better as in the American Revision, "what I have;" for the form of expression implies nothing as to the quality of the gift. **In the name of Jesus Christ of Nazareth.** The power by which he is to fulfill the command to rise is mentioned before the command itself. These words are the test of faith for the lame man. If he had never heard of Jesus it is hardly probable that he would have attempted to arise at the command of Peter.

7. **And he took him by the right hand,** etc. That is, to encourage him. The miracle was instantaneous.

8. **And he leaping up,** etc. Thus showing beyond a question that he actually was healed, and made strong as other men. **Praising God.** This man was duly grateful and devoutly thankful for the great blessing bestowed upon him.

9. **And all the people saw,** etc. This miracle was wrought in the presence of the people; no one could question its reality.

10. **And they knew,** etc. They recognized him. It was not some unknown lame man that was healed, who, for all the people knew, might have been already almost well, but the very cripple whom they had seen so often and whom they knew to have been lame from his birth.

11. **Held Peter and John.** This probably means that he followed them closely. **Solomon's porch.** A large covered portico in the eastern part of the temple enclosure, said to have been preserved from Solomon's temple. Our Saviour taught in this porch.

13. **Hath glorified his Son Jesus.** Very much better as in the American Revision, "his Servant Jesus." Compare the many prophecies concerning the Servant of Jehovah in the latter half of the Book of Isaiah, e. g., Isa. 42: 1; 53: 11.

14. **But ye denied the Holy One and the Just.** Both the adjectives refer to Jesus, "the Holy and Righteous One." Peter could scarcely have used more severe language. They choose a murderer instead of the One absolutely without blemish.

15. **And killed the Prince of Life.** The very author of true life they put to death. No words could be more vigorous. **Whom God hath raised from the dead.** Their malice was, however, utterly ineffectual. Deep as was their sin, Peter is now able to offer to them free salvation through this one whom they had basely rejected.

## Popular Science.

BY H. H. BAKER.

Science, Mosquitoes and Malaria.

It has been proved that a certain germ from mosquitoes, the *anopheles*, is one of the most active agents in disseminating the germs of malaria. Some people go so far as to hold the mosquito exclusively responsible, and point to the fact that the micro-organisms which are associated with the disease have thus far been found only in mosquitoes and human beings. The fifth campaign of the Liverpool School of Tropical Medicine is now being conducted on the West Coast of Africa, by Major Ross from England.

Experiments made in the Roman campaign last summer, by Doctors Sambon and Low, suggested the probability that if persons were effectually shielded from the germs of the *anopheles* mosquito, they would escape malarial fever, although they might be living where people are subject to it.

The campaign conducted by Major Ross is for testing the theory that malaria is conveyed by a bite from the mosquito on a much larger scale than has heretofore been done. Major Ross being an English army surgeon of note, evidently will pursue that course which will clearly set at rest any doubts which may have been entertained as to the correctness of this theory of malarial propagation.

Where the breeding places of the mosquito are small and few, the larvae can readily be prevented from hatching by the use of a small quantity of petroleum, which spreads over the surface of water wherein the eggs have been deposited. But where petroleum cannot be used it becomes necessary to pursue another method.

It is suggested that the effort should first be to prevent, if possible, the mosquitoes from becoming infected by biting infected persons; and second, to protect persons from being bitten by infected mosquitoes. It is understood that no better place for undertaking this kind of investigation can be found than in some of those villages in Africa where malarial parasites are found in the blood of a large proportion of the people and where most of the children are affected. We understand it to be the intention of Major Ross, as far as possible, to keep the population of one of these villages housed at night, in mosquito-proof dwellings, protected by nettings in various ways.

The late King Humbert, of Italy, is said to have become so interested in the mosquito expeditions as to promise that he would grant the service of soldiers to execute orders given for perfecting the tests. Major Ross can also avail himself of the services of British troops in Africa for the same purpose.

We have on a former occasion alluded to methods for the annihilation of this formidable and universal pest of both man and beast, which here and there and everywhere is to be met with. It is marvelous that no tropical climate is so hot, nor arctic or antarctic climate so cold as not to become their habitation. So far as known no human feet have ever trod where mosquitoes have not been found. Were it not for the *anopheles* and malaria and the persistency with which mosquitoes present their bills for collection and infection, the music with which they seek to soothe our tired nerves would be so sweet that instead of wishing their necks were broken we might deem them a blessing to humanity and a joy forever.

Why should not military campaigns be carried on in this country against *anopheles* by our excellent National Guard?

If we will but look to our God as the keeper of Israel, we shall learn to believe that conscious abiding in Christ every moment, night and day, is indeed what God has prepared for them that love him.—*Andrew Murray.*

MARRIAGES.

WHITTEN-BEEBE.—In Brookfield, N. Y., Nov. 2, 1901, by the Rev. T. J. Van Horn, Geo. P. Whitten and Alice V. Beebe.

DAVIS-GREENMAN.—In Mystic, Conn., Dec. 28, 1901, at the home of the bride's parents, by Rev. O. D. Sherman, Mr. Herbert S. Davis and Miss Mary F. Greenman, youngest daughter of Geo. H. Greenman, Esq.

BAKER-BAKER.—At the home of Mrs. Ellen Baker, mother of the bride, in Andover, N. Y., Jan. 1, 1902, by Pastor Stephen Burdick, Mr. Jesse J. Baker and Miss Jennie May Baker, all of Andover.

DAVIS-VAN HORN.—At the residence of the bride's parents, Mr. and Mrs. Marion Van Horn, Welton, Iowa, Dec. 31, 1901, by Rev. Geo. W. Burdick, Mr. Oscar A. Davis and Miss Rachel Van Horn.

FURROW-VAN HORN.—At the residence of the bride's parents, Mr. and Mrs. Marion Van Horn, Welton, Iowa, Dec. 31, 1901, by Rev. Geo. W. Burdick, Mr. Pearl J. Furrows and Miss Myrtle L. Van Horn.

YOUNG-RANDOLPH.—At the home of the bride's parents, near Rockford, W. Va., Nov. 28, 1901, by Rev. M. G. Stillman, Mr. Arden E. Young and Miss Cora E. Randolph, both of Rockford.

DANGERFIELD-BABCOCK.—In Hopkinton, R. I., Dec. 17, 1901, by Rev. L. F. Randolph, Walter Dangerfield of Westerly, R. I., and Miss Mary F. Babcock of Hopkinton.

BIDDLES-GREENE.—In Hopkinton, R. I., Dec., 26, 1901, by Rev. L. F. Randolph, George N. Biddles of Westerly, R. I., and Miss Pauline E. Greene of Hopkinton.

PATTERSON-MURPHY.—In Hopkinton, R. I., Jan. 1, 1902, by Rev. L. F. Randolph, Daniel E. Patterson and Mrs. Nettie Murphy, both of Hope Valley, R. I.

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.

STILLMAN.—Amelia E. Stillman, eldest child of Phineas C. and Orpha Crandall Stillman, was born in the pioneer home at Alfred, March 20, 1834, and died in the same house Jan. 1, 1902.

She was educated in the district school and Alfred Academy, receiving the degree of Laureate of Arts in 1853. Her earliest instruction in art was from Mrs. A. A. Allen. In 1869 she studied in Chicago, afterward in the Metropolitan Museum, Berlin. She spent a fall and winter in the Corcoran Art Gallery, Washington. Her first teaching was in the public schools of Hornellsville. She began her work for Alfred University in 1872. This was one of the few homes of the early days, and the doors of hospitality swung wide. Many young people were helped to gain an education. Amelia was a true daughter of such a home, fully sharing its spirit. Her mother relied on her for counsel and leadership to the younger ones. As a teacher she gave away a great deal of tuition, and was always helping in other ways. She had a high ideal of her work, regarding it as dealing with character. She promoted beautiful thoughts in the minds of her students, and harmony in all their relations with one another. "The name Amelia," says one, "will always be beautiful to her old pupils." She was baptized in early youth by Pastor N. V. Hull, and remained a faithful member of the First Alfred church. There was no guile in her nature. She was most loving and loved. Though weak in body, she did a great life work. Pastor's text Isaiah 35: 10. L. C. R.

FITCH.—At his home, in Brookfield, N. Y., Dec. 15, 1901, of paralysis, Dr. Aurelius D. Fitch, in the 75th year of his age.

After many years of successful practice as a veterinary surgeon, Dr. Fitch was obliged, by a stroke of paralysis, to discontinue his extended practice nearly three years ago. Although unable to leave his home, he was often consulted in veterinary matters. He was quiet and unassuming in his manner and a consistent and honored member of the Second Brookfield Seventh-day Baptist church. His name stands first on the list of membership, and he was said to have been a communicant of the church longer than any other member. As often as his health and the weather permitted, he was in his place on the Sabbath, an earnest and devoted worshiper. He often expressed himself during these three years of waiting as ready to go. He was writing a letter at 5 o'clock on the evening of his death, when the summons came. His funeral was attended by a large circle of friends and relatives including his wife, three sons and a brother. "Therefore be ye also ready." T. J. V.

BENNETT.—Thomas Bennett peacefully passed away at his home in Shiloh, N. J., Dec. 15, 1901.

When he was a small child his parents died and he was "bound out" to a hard master. When the Civil war broke out, he enlisted and served until the war closed, being the youngest man in his company except the drummer boy. In 1863 he was married to Eliza Wendle, who died in 1892. In 1897 he married Ruth Neil, who survives him. Feb. 24, 1867, Bro. Bennett was baptized and united with the Shiloh church, and has remained most of the time trying to fill his place as a Christian man. He was a kind neighbor and friend, always ready to minister to the sick and needy. Funeral services were held in the church. Psalm 89: 48. Another brave soldier and member of the Grand Army is mustered out. E. B. S.

MAXSON.—Truman Duane Maxson was born at Plainfield, N. Y., and died at his home near Adell, Iowa, Dec. 17, 1901, in the 60th year of his age.

He served as a soldier through the Civil War, and at the close settled in Iowa, where he was married to Margaret Mahon, who, with the seven children born to them mourn the loss of a kind husband and father. Honorable in all things and upright among his neighbors, his death leaves sorrow in the community where he had lived so long. "Be ye also ready, for in such an hour as ye think not the Son of Man cometh." M. L. W.

TANNER.—At her home in Farina, Ill., Dec. 17, 1901, after a long and painful illness, Mrs. Lydia A. Saunders Tanner, in the 72d year of her age.

She was married to Wm. C. Tanner, in Westerly, R. I., on the 22d of Feb., 1851, and lived with him more than fifty years. She was a constituent member of the Seventh-day Baptist church of Farina, Ill., and died in the triumph of faith. She was a faithful wife and a loving mother. L. D. S.

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A THANKFUL HEART.

Thou art not rich, thou art not poor, Thy fortune keeps the middle way; No ill thy strength cannot endure, Apportioned to the passing day. Thou art not young, thou art not old, Yet calm, thou seest thy years depart; And joys are thine—a thousandfold,— Because thou hast the Thankful Heart. A Thankful Heart for Life alone— For beauty in the earth and skies, (And for such share as thou dost own By happy gift of seeing eyes),— For human Love's endearing bond Where stanchly thou dost bear thy part,— For solace here, and hope beyond,— For all, thou hast the Thankful Heart. So, to this day of crowning cheer, By easy course thy steps did tend, Since with each day of all the year Some grateful leaven thou didst blend. No chance thy prize from thee can wrest; While Life shall last thou shalt not part With that good gift (of all, the best) The treasure of a Thankful Heart.

—Harper's Bazar.

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.

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

THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. Pastor's address, Rev. M. B. Kelly, 223 Jackson Park Terrace.

SEVENTH-DAY BAPTIST SERVICES are held, regularly, in Rochester, N. Y., every Sabbath, at 3 P. M., at the residence of Mr. Irving Saunders, 516 Monroe Avenue, conducted by Rev. S. S. Powell, whose address is 11 Sycamore Street. All Sabbath-keepers, and others, visiting in the city, are cordially invited to these services.

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

THE Seventh-day Baptist church of New York City holds services at the Memorial Baptist Church, Washington Square South and Thompson Street. The Sabbath-school meets at 10.45 A. M. The preaching service is at 11.30 A. M. Visiting Sabbath-keepers in the city are cordially invited to attend these services. GEO. B. SHAW, Pastor, 1293 Union Avenue.

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