

# THE SABBATH RECORDER.

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

VOLUME 58. No. 4.

JANUARY 27, 1902.

WHOLE No. 2970.

## THE PERFECT CHORD.

EMMA CARTWRIGHT.

The player tuned his silver harp  
Within the cloister dim,  
And ready to his loving touch  
The music answered him.

A sweet tone here, a discord there,  
Responded to his hand,  
Until with wise and tender skill  
He tuned each shining strand.

If they could speak, perhaps the strings  
Would each and all complain  
Because the turning of the keys  
Disturbed and gave them pain.

But had he left them undisturbed  
To tarnish and to rust,  
In silence would the shining strands  
Have mingled with the dust.

At last, the task of love is o'er,  
His true hand sweeps the strings,  
And joyfully the perfect chord  
Upon the silence rings.

So of our little human lives  
The master hand holds sway,  
And gently tunes our thrilling souls,  
Each in his own wise way.

And when his loving work is done,  
At last, as our reward  
For all life's pain and strife, his hand  
Will sound the perfect chord.

ALFRED, N. Y.



Wasted Service? THAT is a significant incident preserved in the New Testament wherein we are told how the loving Mary broke the alabaster vase of ointment that her Lord might be honored. Unappreciative men complained of that waste. It was not waste. Had the vase remained unbroken, we should have had no record of that service of love. The perfume of that ointment lingers around the sacred page, and will continue thus through all time. It was neither a loss nor a sacrifice. Love suppressed, dies. Money hoarded for its own sake rusts and brings curses. Opportunity unused becomes a millstone around the neck of the delinquent one. Mary's broken vase secured for her everlasting remembrance among men, and the added blessing of God. You may keep your lives unbroken by service, withhold your money from the treasury of the Lord, and gather whatever you are able of attainment and influence within yourself, hoping to be enriched thereby. The only true enriching to yourself comes with the use of that which you have, and the value of your life among men is measured by your services for them. Lives that are poured out in loving service for God and his children are like the broken alabaster vase. They are not wasted, but invested where they will bring rich returns for time and eternity.

## Unconscious Announcements.

THE lives of men are full of announcements, of which they are not conscious, telling what they are and what they are doing. We met two men on the street-car last night. The overalls of one were of white material, and his heavy shoes were white with lime. He announced himself a mason returning from work. A man without overalls, but whose face was touched with the stains of the machine shop, and whose hands gave evidence of contact with oil and iron dust, said that he was a machinist. Neither man spoke, and neither seemed conscious of the fact that he was announcing his business and stating to all the people in the car that he had been at work at that business during the day. By the same law of unconscious announcement, the merry face tells of a joyous heart, and the face shadowed with grief tells of burdening sorrow. At May-day the children come trooping from the fields laden with flowers, even their clothing being perfumed by them. We walked at midnight once along the streets of a town in Florida when it was too dark to see surrounding objects; but we were assured that we were walking in the presence of an orange grove, in full blossom, for the air was burdened with that perfume which men associate with the joys of a wedding-day. In a larger, but not less definite way those who have been in converse with God, whose lives are filled with hope and love and joyous service for righteousness, are constantly announcing their work and character, without words and without being conscious that they are so doing. Doubly blessed is he who is in such intercourse with all things holy and God-like that every hour, and in every place, he announces to the world that his soul is dwelling in peace and walking with God.

## Ingratitude.

ONE said: "I did an important service for —, and it was received wholly as a matter of course." The speaker felt injured because the one he had helped seemed to be so ungrateful for the help given. Such cases are not rare, and there is no doubt but that he who is helped ought to be truly grateful. On the other hand, as children of a Father who sendeth rain on the just and unjust alike, we are to do good and be helpful, even though people are ungrateful. Following the example of Christ and of our Father in Heaven, acts of helpfulness will be performed without regard to the gratitude which their performance may draw forth from others.

If the purpose and spirit of the helpful act are what they ought to be, the quality of the act is not affected by the ingratitude of the one helped. To make our helpful actions turn upon actual or expressed gratitude is to debase life to a commercial standpoint, from which we are willing to do certain good if we can receive adequate reward in thanks. But the higher and the comforting truth is that good actions will stand alone, and if men forget to thank you for them, God does not. This higher conception of our duty to Christ forbids that we do things which are right for the sake of getting to heaven. The old idea of the Puritans that one ought to do the right thing "though he be damned," does not exceed the truth involved. Right doing is its own defense and its own reward. A good motive enriches spiritual life, and when that motive finds expression in action, all life is made better thereby. Seen in the true light, each one owes the world far more than the world owes him. If you are a child of God, you are under obligations to be doing good, regardless of reward. No life is spiritually glorified that does not rise to this higher conception of doing and being. Let no sunset come when the day has not recorded either a helpful purpose or a helpful action on your part. Heaven is a state of being rather than a locality, and the essence of heaven is, in no small part, good deeds done for the sake of right, and in unselfishness. The man who comes to the gates of heaven loaded down with the rubbish of selfishness will be a stranger in heaven, and glad to flee from the love and light where holiness reigns.

Stewardship. THAT conception of life which makes us stewards in the service of Christ is infinitely above the ordinary selfish view. It is also a more comforting view. As stewards of Christ, the success of his kingdom entrusted to us does not depend upon our success or failure, and we are not responsible beyond our knowledge and power to do. Sometimes we waste strength in useless worrying because we do not see such results as we think ought to appear. Christ taught that the kingdom of God and his righteousness should have first place in the hearts of those who belong to that kingdom. He makes strong contrasts between serving one's self and loving and serving God. "No man can serve two masters. For either he will hate the one and love the other; or else he will hold to the one and despise the other." He

who is a steward belongs to his master, but God never holds us in the sense of slaves. He does not ask for unwilling service; indeed, that which is done unwillingly is not genuine service. A fundamental element in our stewardship is enthusiastic devotion to him whom we serve. Such devotion secures both zeal and consecration. Lives are broadened and enriched when we hold ourselves as stewards for God. It has more meaning when thus held, and the results of life are richer, both to ourselves and to the world. Stewards are higher than slaves, and nearer to the master than servants. Riches and opportunity are given to a steward which are not given to others. Christ's parables concerning stewardship are beyond comparison. By them we are taught that the little a steward may do becomes much under the blessing of him who calls to stewardship. "Thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." The Lord's joy over the success of his steward is not so much that something has been gained for the kingdom, as that the steward has proved his love and devotion by faithfulness; and the steward's joy is not so much that he is made ruler over many things, as it is that he can enter yet more fully into the joy and confidence of his Lord.

The  
Ineffable  
Name.

THERE is much more than passing interest connected with the origin of the name of God, as it appears in the Old Testament.

There is a Hebrew tradition that God was originally known by a name so sacred, and so seldom used because of its sacredness, that for centuries past the name has been lost. That the translation Jehovah, which appears in the English Version of the Old Testament, is not the best equivalent for the Divine name, is well known, and that *Yah*, or *Yahveh*, more nearly represents the original name, is also well known. In the January-February (1902) *Methodist Review*, President W. F. Warren, LL. D., of Boston, Mass., contributes an article of unusual interest, entitled, "Beginnings of Hebrew Monotheism." This article suggests, if it does not demonstrate, that there is a close affinity between *Yah* and *Ea*, which was the East-Semitic name of God. President Warren traces the affinity between the two names along two or three lines. Among the Chaldeans, *Ea*'s special symbol was a serpent. He was also the God of all waters and the healer of diseases, and was called the "Great Physician." Points of contact between the two names are sought in the serpent-rod of Moses in the miraculous bringing of water from the rock, the drying up of the Red Sea, the crossing of the River Jordan, "dry-shod," the pouring of water before *Yahveh*, as in 1 Sam. 7: 6, etc. In the East-Semitic theology, *Ea* was also the creator of mankind, their rightful Lord and merciful protector. He was the Father of Gods, or God of Gods, and Joshua 22: 22 represents *Yahveh* under that title. The prayer of the Phœnician sailors, recorded in Jonah 1: 14, 16, is another point of coincidence, since *Ea* was known as the Patron God of sailors. The fact that *Yahveh* is represented (see Isaiah 19: 22) as expostulating with other nations than Jews, as if he were well known to them and had a rightful claim to their allegiance,

is strongly suggestive of the fact that they knew him probably under this other name. Dr. Warren's article closes with the suggestion—which we deem very much in point—"that a serious study of the religious and world-view of the Semitic people, in Mosaic and pre-Mosaic times, is to-day more likely to contribute to a just understanding of the beginnings of Hebrew Monotheism than any study of writings composed at so late a period as those of Amos and his successors." We venture to add that the highest ethical standards are found in connection with the Hebrew Monotheism, and that the origin and development of this ethical element is an essential factor in the comparative study of religions, and the development of ethical codes among men.

Great  
Canals.

THE absorbing interest felt in the Isthmian Canal project increases interest in similar works. The Treasury Bureau of Statistics at Washington has compiled facts concerning the "Great Canals of the World." Ship canals connecting great bodies of water have been developed within a brief period. The Suez Canal was begun in 1859 and opened to navigation ten years later. In its enlarged and improved state it dates from 1896. It is about 90 miles long, and its present depth is 31 feet, with a width of 108 feet at the bottom and 420 feet on the surface. It cost about \$100,000,000. The Kronstadt and St. Petersburg Canal, which gives passage-way to large vessels to the city of St. Petersburg, Russia, is 16 miles long and has cost \$10,000,000. The Kaiser-Wilhelm Canal, which connects the Baltic and North Seas, is 61 miles long and cost about \$40,000,000. There are three ship canals in the United States and Canada. The Welland, connecting Lake Erie and Lake Ontario, opened in 1833 and enlarged in 1871, and again in 1900. The St. Mary's River Canal, connecting Lake Superior with Lake Huron, on the American side, was opened in 1855 and enlarged in 1897. The Canadian Canal, at St. Mary's River, was opened in 1895. These two canals are practically identical in locality and dimensions, and are used interchangeably; they give passage to vessels drawing 20 feet of water. The business of the St. Mary's River Canals is larger in volume than that of any other canal in the world. Over 24,000,000 tons of freight passed between Lake Superior and Lake Huron in the year 1901. In the year 1900 over 9,000,000 tons passed through the Suez Canal, and over 4,000,000 tons through the Kaiser-Wilhelm Canal. The opening of the Isthmian Canal will secure a larger share of the world's commerce and travel than any of the canals already existing. Within a few years after it is made available, it will be the one great artificial waterway on the globe. Science, commerce, civilization, and national good-fellowship eagerly await this boon of the twentieth century.

Statistics  
of the  
Churches.

A SUMMARY of the statistics of the churches in the United States, by H. K. Carroll, L.L. D., appears in the *Christian Advocate* (N. Y.) for January 16, 1902. The information conveyed by the article of Dr. Carroll is undoubtedly as nearly complete and accurate as

it can be made. Without giving the figures in detail, we quote the following summaries from Dr. Carroll's article:

The net gains for all denominations in 1901 were 2,569 ministers, 3,683 churches and 730,027 communicants. The latter figure is swelled by the large gains reported by the Roman Catholic church, namely, 468,083. It is scarcely possible that this represents a single year's growth. The "Catholic population" of the various dioceses is not revised every year. Next year the totals may not be very much larger. The large advance may, therefore, and probably does, represent the gains in many dioceses for several years. The total Catholic population is stated at 10,774,939. Following Catholic methods, fifteen per cent is deducted to find the number of communicants.

The next largest gain after the Roman Catholic is reported by the Protestant Episcopal church, 31,341; the third by the Disciples of Christ, 29,559; the fourth by the Southern Baptists, 26,112; and the fifth by the African Methodist Episcopal church, 22,892. The growth of the Disciples of Christ, sometimes called "Campbellites," has been very large and steady since the Census of 1890. They have almost doubled since that year, having then 641,050, and having now 1,179,541. They now occupy the sixth place among the denominations; eleven years ago they held the eighth place. In the same period the Protestant Episcopal church has gained about 218,000 communicants, and seems to be growing very steadily. . . .

The Jews. The returns for the Jews are unsatisfactory. According to their method of counting, the head of the family only is considered. The family counts only as one. The actual membership must be very much larger, but there are no statistics to show what it is. It is their rule, not the census, that is at fault.

The Latter-day Saints have probably several thousand more members than would appear from the figures given in the accompanying tables. Yearly returns are received from the secretary of the reorganized, or non-polygamous, branch; but inquiries for statistics of the Utah branch are unsatisfied. Full returns were gathered for the United States Census in 1890; but there is nothing later that is authoritative. It is estimated by some that the Mormons secured at least 65,000 converts the past year in various parts of this country. They have a large body of missionaries, whose zeal in proselyting is very great. The South, especially the border states, appears to be a favorite field of operations, and the persecution the Utah emissaries not infrequently suffer quickens their zeal and probably aids their cause. . . .

AFTER ALL.

BY MARGARET E. SANGSTER.

We take our share of fretting,  
Of grieving and forgetting;  
The paths are often rough and steep, and heedless feet  
may fall;  
But yet the days are cheery,  
And night brings rest when weary,  
And somehow this old planet is a good world, after all.

Though sharp may be our trouble,  
The joys are more than double.  
The brave surpass the cowards, and the leal are like a  
wall  
To guard their dearest ever  
To fail the feeblest never;  
And somehow this old earth remains a bright world,  
after all.

There's always love that's caring,  
And shielding and forbearing,  
Dear woman's love to hold us close and keep our hearts  
in thrall;  
There's home to share together  
In calm or stormy weather,  
And while the hearth-flame burns it is a good world,  
after all.

The lisp of children's voices,  
The chance of happy choices,  
The bugle-sounds of hope and faith, through fogs and  
mists that call:  
The heaven that stretches o'er us,  
The better days before us,  
They all combine to make this earth a good world,  
after all.

—Woman's Home Companion.

EVERY promise is built upon four pillars: God's justice and holiness, which will not suffer Him to deceive; His grace or goodness, which will not suffer him to forget; his truth, which will not suffer him to change; his power, which makes him able to accomplish.—H. G. Salter.

## Prayer-Meeting Column.

TOPIC FOR FEBRUARY 7, 1902.

The quotations given here are from The American Revised Edition of the New Testament, copyrighted by Thomas Nelson & Sons.

**Theme.—How to Become Strong and Helpful Christians.**

**2 Timothy 2: 1-26.**

Thou therefore, my child, be strengthened in the grace that is in Jesus Christ. 2 And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. 3 Suffer hard-ship with me, as a good soldier of Christ Jesus. 4 No soldier on service entangleth himself in the affairs of *this* life; that he may please him who enrolled him as a soldier. 5 And if also a man contend in the games, he is not crowned, except he have contended lawfully. 6 The husbandman that laboreth must be the first to partake of the fruits. 7 Consider what I say; for the Lord shall give thee understanding in all things. 8 Remember Jesus Christ, risen from the dead, of the seed of David, according to my gospel: 9 wherein I suffer hardship unto bonds, as a malefactor; but the word of God is not bound. 10 Therefore I endure all things for the elect's sake, that they also may obtain the salvation which is in Jesus Christ with eternal glory. 11 Faithful is the saying: for if we die with him, we shall also live with him: 12 if we endure, we shall also reign with him: if we shall deny him, he also will deny us: 13 if we are faithless, he abideth faithful; for he cannot deny himself.

14 Of these things put them in remembrance, charging *them* in the sight of the Lord, that they strive not about words, to no profit, to the subverting of them that hear. 15 Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth. 16 But shun profane babblings: for they will proceed further in ungodliness, 17 and their word will eat as doth a gangrene: of whom is Hymeneus and Philetus; 18 men who concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of some. 19 Howbeit the firm foundation of God standeth, having this seal, The Lord knoweth them that are his: and, Let every one that nameth the name of the Lord depart from unrighteousness. 20 Now in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some unto honor, and some unto dishonor. 21 If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, meet for the master's use, prepared unto every good work. 22 But flee youthful lusts, and follow after righteousness, faith, love, peace, with them that call on the Lord out of a pure heart. 23 But foolish and ignorant questionings refuse, knowing that they gender strifes. 24 And the Lord's servant must not strive, but be gentle towards all, apt to teach, forbearing, 25 in meekness correcting them that oppose themselves; if peradventure God may give them repentance unto the knowledge of the truth, 26 and they may recover themselves out of the snare of the devil, having been taken captive by him unto his will.

The first and the constant expression of life is strength. Our strength and therefore our ability to do is measured by the purity and vigor of our life. This is as true of spiritual life as it is of physical. The laws which govern in the development of spiritual life and strength are of the same nature with those which govern physical life. Proper and abundant food is the first requisite. Proper exercise is almost equally important. This means that our spiritual life must be fed on truth and the spiritual bread which cometh down from heaven, and that our spiritual activity must be constant and efficient in the Master's service. Life will always be doing as well as planning. The sense of personal obligation to do is a fundamental requisite to strength and growth in spiritual life. If this sense of personal obligation be absent, life and its manifestations will be correspondingly weak and ineffectual.

LET not the work "yoke" frighten you; we must bear the weight, but God helps us to bear it. It is a burden that two must carry, and God shares it with us.—*Fenelon.*

## LETTER FROM MR. BAKKER.

PLAINFIELD STATION, CHOLO, B. C. A.,  
Nov. 4, 1901.

The letters came here on Oct. 15, and I think it is needless for me to say that I read all of your letters with a great deal of interest. I think if all of the friends could realize the conditions one is surrounded with out here, I would have received more letters. However, I must not complain but be thankful for those I did get, all of which have been a source of comfort and help to me in my work.

On the whole, I have enjoyed very good health. A few times I have not felt very well for a few days, but I think this was mostly due to walking too much while on a journey. Yes, I am getting acquainted day by day with the members of our church and also with the other people. But at present we do not have as many members here as we did have when Mr. Booth was here.

Last year Mr. Booth had so much work; by doing a great deal of contract work, the young men flocked around him, and as he needed men to look after the workers, he made said young men Capitaos, or headmen. This year we only have our own plantation (during the last three months anyway) as the contracts were stopped at the end of July, so we need fewer workers and of course less Capitaos.

It's now Tuesday morning, 5.45, and I am waiting for breakfast. Have just attended our morning service for the work people and the roll call. This takes place about sunrise, 5.30 now. Every morning we have singing, Scripture reading and prayer, and sometimes a short talk with all of the workers. This (in the morning) is the only time that they hear the Word of God, as they do not attend service on Sabbath-day. The morning meetings are conducted by Pastor Stephen Luways or one of the other young men. On account of so many young men having left us since the work was lessened, our meetings on Sabbath-day are small; at present about 20 or 25 attend, whereas before we used to have twice that number. There are some villages on our land, and Pastor Stephen and some of the other young men go to the villages on Sabbath morning and preach there, as the people do not come to our meeting at the Station.

The tax collector has been round early this year, in September. A few days after he had left Cholo, I received a letter from him saying that the people on our land must go and work for their tax (threeshillings or a month's work) for a certain planter about ten miles away from here, as he (the collector) had made arrangement with this planter to take the people in the rainy season (when labor is scarce) and work for him, of course the planter guaranteeing that he should pay the taxes for these people. But I wrote to the collector that these people lived on our land, and that I wanted and needed their labor. The answer was that the arrangements had been made and that it could not be altered. But I felt I *must* have these people (especially as they wanted to work for me and not for the other man), so I went personally to Chiromo, about 45 miles from here, and talked the matter over. The result was that the collector changed his mind and asked me what I proposed to do. "Pay the taxes for these people," I said, "and I have the money with me now to do it." I thought I must pay right away, because once paid he could not change

again, as I feared he might when the other man came to hear about it, so I paid for one hundred taxes, which means £15. Of course one hundred people for at least one and perhaps two months means a good deal to a plantation in the rainy season, when labor is very scarce. One of the missions has stopped our getting the people from certain villages in Angoniland whom Mr. Booth had last year, so I felt we must have these people on our own land by all means. It is rather hard to get workers, as the government, at least one of the missions, and the Labor Bureau are all trying to prevent the workers from coming to us. Still, thus far, I have had enough to work on the plantation, only just now I would like to have about forty more carriers to carry our corn which we are going to use during the rainy season for food for the workers. The food question is quite an item of expense, especially if the food has to be bought.

So at present I am very busy getting many acres of land ready to plant corn in during the rainy season, as I am going to try to raise enough food for our own use so that we will not have to buy again another year. And if the locusts will only let our garden alone I think we can do it all right. At present there are large swarms of locusts, but the natives tell me that they die when the heavy rains come, and as we have no corn planted yet, since the rains have not come, they do not harm us as they do not eat the coffee.

I am not teaching at present, but we have a Manganji school in the afternoon, taught by Andrew, one of our faithful Christian young men, but only a few attend as we have only half a dozen or so on our Station who care to learn, and the people from the villages are quite indifferent about the school. I am told that it is different with the Angoni people; they want to learn very badly; but the missions have not much success in school work among the Manganji people. The people at Chikunda are more interested, although they are Manganji people too. We have a school there with two teachers and sixty scholars. Then we have a school at Nyanga, Angoniland, with forty-eight scholars; two at Charabwe, Angoniland, with five teachers and one hundred and sixty scholars. The latter place is about five or six day's journey from Cholo and Nyanga two and one-half days, counting a day's journey about thirty-five miles. Chikunda is about forty-five miles from Cholo, a long day's journey, as I know by experience. About six weeks ago Pastor Steven went to visit these schools and see how they were getting along. He reported them in good condition. The people and chiefs at Diampwi also want us to reopen our school at their village. These are the people from Portuguese territory who came into British and settled at Diampwi after Mr. Booth had gained permission from the British Government for them to settle anywhere they liked. Mr. Booth built a school and some houses there, and asked permission to buy land which the Government was then willing to sell; but about the time that Mr. Booth left, last July, a letter came saying that at present they (the Government) would not sell any land in that part of Angoniland.

You ask me about the duties of my work. You can readily understand that they are many and varied. They are from superintending the plantation, hiring and paying people, down to binding up a sore finger. If

anything turns up, of course the very first thing is to see the "maungo" (white man) about it. I have had a great deal of worry and trouble about paying the workers all along, as I have been without funds from home continually. Even now I am using my own funds to pay the workers. Yesterday I sent a cable asking for £100. I am hoping to receive the money without delay, as some people are waiting now to get paid, but I have not enough money to do it. The credit of the mission has suffered so much already by not having enough money at hand every time when the workers had to be paid that I trust things may go more smoothly now. Now the fact is, we have been pinched pretty hard, but still, when everything seemed dark, somehow the Lord opened a way again, so that all the people have had their pay thus far; and I trust that they will get it also in the future as long as the work is carried on.

It is getting warmer here; at present it is 90°, which may not seem very warm to you, but I can tell you it's not very comfortable, so that when I walk around the plantation to see to the work I always carry my parasol. To-morrow, D. V., Mr. Phillips, my neighbor, of the Nyassa Industrial Mission, is going to call on me. It's quite a treat to see a white man here, as there are so few, so you can easily see that a visit is very eagerly looked forward to.

But I must close. I hope to hear again from you and your family when you can spare the time. If it is not too late, I would like to wish you all a Merry Christmas and a Happy New Year. Kindly remember me to all the friends. Please do not forget to pray for me.

Yours in the Master's Service.

JACOB BAKKER.

#### NEWS OF THE WEEK.

Discussion concerning tariff laws for the Philippine Islands has opened sharply in the United States Senate during the last week. It seems probable that the discussion will divide along party lines.

At a meeting of the Congregational Club in New York, on the evening of Jan. 20, Dr. Burrell, a Presbyterian clergyman, spoke strongly against Sunday opening of saloons in New York. Father Ducey, a Roman Catholic, and Dr. Felix Adler spoke in favor of some form of Sunday opening. New features of the discussion of this Sunday opening question have appeared during the week, including some definite suggestions relative to a bill or bills to be introduced at Albany. As the discussion continues, the actual difficulties and future complications become more prominent.

Franklin Murphy, the newly elected Governor of the state of New Jersey, was inaugurated with impressive ceremonies on the 21st of January.

The Creed Revision Committee of the Presbyterian church for the United States is continuing its work, and a meeting is to be held in Philadelphia, in the near future, to hear reports from sub-committees. As the case is now foreshadowed, the report will recognize the fundamental features of Calvinism, expressed in a popular way. It will also embody the orthodox views concerning the divine sovereignty, the Trinity, the divinity of Christ, the inspiration of the Scriptures, life everlasting, the atonement, pre-destination and other

fundamental truths, but the old phraseology around which controversy has raged will be eliminated. The United Presbyterian General Assembly has also undertaken to summarize the doctrines of their Confession of Faith for popular use. In the case of the United Presbyterians the General Assembly will settle the question, and the churches will use the statement on their recommendation.

A naval battle between the forces of Columbia and the Insurgents took place in the Bay of Panama, on Sunday, January 19. Five war vessels were sunk. The conflict was brought on by an attempt of the Insurgents to land forces at Panama.

Petitions from the rural sections of New York against the sale of liquor on Sunday are flooding the Legislature.

Damage suits to the amount of \$875,000 have already been commenced against the New York Central Railroad, as a result of the tunnel accident. It is expected that many others will be instituted.

The problem of tariff relations with Cuba is still under consideration by Congress, and the plea for arrangements more favorable to the new Republic is made prominent.

Governor Taft, who arrived at San Francisco from the Philippines on Jan. 21, says that the Islands are more nearly at peace than at any time.

On the evening of Jan. 22, Charles Gardner, a member of the New York bar, made an address in that city upon "Commercial Expansion in the United States." The central thought of the address was that in point of manufactures we are abnormally active, and that unless new markets be found for our wares, over-production will soon bring stagnation in the market, and business prospects will be greatly injured. This statement has more than ordinary interest, since it calls to mind the fact that there are fundamental laws governing the production of manufactured articles, according to the grades and the demands of civilization as it exists at various points and at different times.

The beet-sugar interests are making a strong fight against reciprocity with Cuba, because of the competition of Cuban sugar with the beet-sugar interest. The growth of the beet-sugar industry has become a somewhat prominent feature in agricultural circles in at least eleven states in the Union, and it is feared that free sugar from Cuba will destroy such interests.

On the 23d of January, John F. Dryden, President of the Prudential Insurance Company of America, was elected to take the place of Senator Sewall, deceased, as United States Senator from the state of New Jersey. Mr. Dryden has not been prominent in political circles, but is prominent in business circles of Northern New Jersey, his home being in Newark. He is a native of Maine, born in 1839.

In the daily papers of New York City, on Monday, Jan 20, there appeared a letter from Dr. Parkhurst, President of the Society for the Prevention of Crime, addressed to Mayor Low, complaining sharply because the Mayor had not executed the Excise law and closed the saloons on Sunday. On the 23d, Mayor Low published his reply to Dr. Parkhurst. In this he declares that the Excise laws of New York have been enforced under his administration better than under the former administration, and as well as can be done with the

forces at his command. He says: "The fact is that the Excise law has been enforced up to the limit of what is practicable with the means at command." He also says that the laws about which complaint is made do not prevent the sale of liquor on Sunday, and adds: "It may be considered certain, after much experience, that in this community these clauses of the Excise law that forbid the sale of liquor on Sunday in saloons are not competent to accomplish more than to prevent the public sale of liquor on that day; they never have stopped, and they never can stop, drinking on Sunday."

On the 22d and 23d of January a destructive snow storm visited Western and Central New York. It is said that the peach crop, which is a prominent feature in that section of the state, has been greatly injured by the destruction of all the young orchards. A temporary coal famine was created by the depth of the snow, which is reported at Buffalo as being 22½ inches.

#### IN MEMORIAM.

After years of patient suffering, our dear sister, Mrs. Lois Smith, has passed over to the beautiful shore. In her death the Milton Junction Ladies Benevolent Society has lost a worthy member. Since she first became a member with us it has been her delight to do all that she could in every way to assist in the work we are trying to do. She was nearly always present at the meetings of the Society until within a few weeks of her death. While we mourn her absence we think of her many virtues with a feeling of pleasure.

She has left us a beautiful example of faithfulness, and to such there is the promise of a crown of life. May we strive earnestly to emulate her many virtues and zealously labor to carry forward the work which she has been called to lay down. We extend our sympathy to her sorrowing relatives and point them to our Father who comforteth his own. By order and in behalf of the Society.

MRS. G. J. CRANDALL, Pres.

MAGGIE L. BURDICK, Sec.

MILTON JUNCTION, Wis., Jan. 16, 1902.

#### CLIMBING.

The Christian life is always an ascent. It is a daily climb out of the past, out of the worldly and the carnal in our hearts, out of sin and ignorance, weakness and littleness, up into the life and light and love of God. The true manhood comes both by the renunciation and the upward toil. Strength comes day by day, and courage increases and faith grows into patience and flowers into the assurance of hope. There are bright and happy things on the hills for patient soul-climbers. They are above the mists and clouds of unbelief, above the storms of earth, in the perpetual sunshine of the light of God's countenance. There is a wider view, a sweeter air, and then a rest that is everlasting.—*Central Presbyterian*.

#### 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

## Missions.

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

FROM REV. GEORGE SEELEY.

Your kind and excellent letter at hand in due time; was very glad to hear from you. Receiving letters from our good friends are very acceptable in our distant home, and so far away from our own dear people. We often deeply realize our situation as "lone Sabbath-keepers," for such we are, indeed, as not one in this place has any sympathy for us in our Sabbath-keeping. It has been asked here, "What do they do with themselves when Sunday comes?" We reply to any who tell us this, anything that we would do on any ordinary week-day. The Sabbath-day of the Fourth Commandment we observe according to the law of God taught us in the Bible. The Bible is the law-book, not human tradition. One "thus saith the Lord" is worth infinitely more than all human or church traditions in the world.

The first of January my year of missionary work closed; it began with the coldest of the Canadian weather, and ended with the same. Last winter was extremely severe and this promises to be no better. Last winter knew no let up at all. This lets up every few days with a sweeping rain-storm, taking all the snow away, and leaving us bare ground again. I happened to be out in one when I last came from appointments in Caanan, and endured a teeming rain-storm, coming down in great sheets, so to speak, for the length of four long, dreary, terrible hours. By next morning the sleighing was done up till the next snow-storm. I had to come or be left with my sleigh away from home. I reached home, but was sick for a week or more after it. The Sabbath doctrine has created quite a sensation in some places. I was stopping over night at a friend's home, and a neighbor of his came in to see him, and found your humble brother there, to whom he said, "I have just come from Deacon C—, some friends were there visiting, and a Sabbath discussion came on; much was said, but one thing was said, 'If the seventh day is the Bible Sabbath, how did Sunday come into the Christian church?' I wish to ask you the same question; will you please tell me?" "I assure you I am very glad to have the opportunity to answer your inquiry," and after some more conversation I gave him, and the gentleman of the house, a plentiful supply of our denominational literature on the subject. That tract, "How did Sunday come into the Christian church?" was very opportune. Both of them received the tract, with much satisfaction. I always take with me an abundance of Sabbath tracts. Some weeks afterwards, when again visiting that locality, both persons told me, without any enquiry on my part, that they had read the little books and believed it all, for how could it be otherwise, as they were all truth. These men are prominent persons in their community, one being a Justice of the Peace for Queens County.

I wish I had a lot of good news to tell you; perhaps I will by and by. I hope and pray that I may. The case of the above parties was a little encouraging. Time, patience and labor may bring more later on, and especially the blessing of the God of heaven upon our humble, but all-important, work.

During the year just ended I delivered about

sixty (60) sermons and addresses, made one hundred and twenty (120) calls and visits, and distributed about five thousand (5,000) pages of our tracts, and traveled many hundreds of miles in performing my work, without any cost to the Board.

PETITCODIAC, New Brunswick, Canada, Jan. 14, 1902.

FROM S. R. WHEELER.

Church affairs with us are by no means at a standstill. Services have been held every Sabbath with quite a uniform attendance. One Sabbath the number was small because of stormy weather. Sabbath-school has kept up its usual good interest. A Junior Endeavor Society has been organized. The children are greatly interested in it, because of the efficient labors of their leaders, Brother and Sister Ring. The prayer and social meeting, under the lead of the Senior Christian Endeavor, has been much strengthened. The choir, led now and for many years by Bro. Terry, has done unusually well during the past quarter.

Bro. Wardner Williams is now located at Denver. He is with us occasionally, and his visits are very cheering to us. Others are here for a time longer or shorter, who are helping us along. This word to visitors and temporary residents: Dear brethren and sisters in Christ, whoever you may be, and wherever you may be, it is in your power to give great encouragement, and do much service for the Master, even though your residence in a place may be only for a few days or weeks. This is especially true where the church is small and isolated. On the other hand it is exceedingly depressing to have temporary residents talk and act that the church is so small and things so different from what they are at home, that they have no interest in the work—The Boulder church is here for a religious home for all our people who come for a temporary residence or for a permanent residence.

The business prospects of Boulder are very flattering just now. Men of capital are investing in new industries. The street railway has just begun running on the new mile of road. Another mile will be added to the line at a time not far distant. Work has been going on for months drilling oil wells. This week little bottles of oil are numerous about the city. The oil is the very best. It is believed that there is a large quantity of it. The city is much aroused by the prospect. But aside from the oil, the year 1902 promises to be a very encouraging one. The Lord grant that the religious interests may keep pace with all this temporal prosperity.

BOULDER, Colo., Jan. 8, 1902.

FROM E. H. SOCWELL.

There is very little of special interest to report from this field for the quarter just closed. The regular church services are well attended, and a good interest is evinced on the part of almost all, and the Sabbath-school is doing nicely. Once during the quarter I preached both morning and evening at the regular Sunday service in the Congregational church in Glencoe, and not only enjoyed the service, but also the forming of new and pleasant acquaintances.

Our congregations have been decreased in size by removals, and still more by the absence of so many of our young people, who are in school at Milton. There being so few young people left among us, and the weather

being cold, our Y. P. S. C. E. recently voted to adjourn the Sabbath afternoon prayer-meeting until spring.

There is much talk in our village of an electric railway connecting New Auburn with Mankato and St. Cloud and with several intervening towns.

The new year finds us busy, and with earnest longings to do more for Christ during the year that is now before us than has been done in the past. New Auburn is an important point for our people, and we trust that we who live here may realize this fact and honor God and his truth with consistent and earnest living.

During the quarter I have preached 25 sermons, held 24 prayer-meetings, and made 24 visits. May God help us each to be faithful in our work.

NEW AUBURN, Minn., Jan. 5, 1902.

PLEASING THE YOUNG PEOPLE.

Church committees in search of a pastor are wont to say: "We must have a man who will please the young people." With such committees character, learning and experience go for little, and maturity is a positive disqualification. All they want to know is what do the young people want, and by young people they mean the boys and girls in their teens.

No one who is familiar with the results of the modern study of adolescence can doubt that it is of primary importance that our churches should seek to make religious influences effective over the lives of young people. The teens are the critical period. But there is all the difference in the world between pleasing young people and giving them what they ought to desire, and will, if they are rightly trained. When it is said that the church should be made attractive to young people, reply is always proper, "attractive to what qualities in young people—to their love of amusement and novelty; to their appreciation of brightness and dash, or to their conscience and reason and religious affections?" We must not make the religious life too sober and serious, it is said, but life is sober and serious, and so are the realities of which religion speaks; and before many years have passed these bright and laughing boys and girls will be bearing the strain of life. They will realize the importance, as they do not now, of a well grounded faith; and they will not thank those who wasted their most precious years in pleasing them.

In religion, as in everything else, it is the first duty of those who are responsible for the young people to do for them what will be of permanent advantage to them. Parents are grievously wronging their children, if they do not employ in their behalf the conclusions of their own observation and experience. The same is true of the church. Any church commits a most grievous wrong against its young people if, through a desire of pleasing them, it fails to put in its pastorate a man of character, of sound learning, of wisdom and experience.

And the selection of pastors, on the principle we allude to, is not only a grievous wrong to the young people, but to the older members of the church. The mature business men in a congregation, the burdened mothers and fathers, have claims upon the ministrations of the church as well as the boys and girls. Indeed, one of the most effective ways in which a pastor can help the boys and girls is



## Woman's Work.

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

### THE "NEW WOMAN."

E. MATHERSON.

She does not "languish in her bower,"  
Or squander all the golden day  
In fashioning a gaudy flower  
Upon a worsted spray;  
Nor is she quite content to wait  
Behind her "rose-wreathed lattice-pane  
Until beside her father's gate  
The gallant Prince draws rein."

The brave "New Woman" scorns to sigh  
And count it "such a grievous thing"  
That year on year should hurry by  
And no gay suitor bring;  
In labor's ranks she takes her place,  
With skillful hand and cultured mind;  
Not always foremost in the race,  
But never far behind.

And not less lightly fall her feet  
Because they tread the busy ways;  
She is no whit less fair and sweet  
Than maids of olden days,  
Who, gowned in samite or brocade,  
Looked charming in their dainty guise,  
But dwelt like violets in the shade,  
With shy, half-opened eyes.

Of life she takes a clearer view,  
And through the press serenely moves,  
Unfettered, free; with judgment true,  
Avoiding narrow grooves.  
She reasons and she understands;  
And sometimes 'tis her joy and crown  
To lift with strong yet tender hands,  
The burdens men lay down.

—Chambers' Journal.

An interesting meeting was recently held in Boston to commemorate the one hundredth anniversary of the birth of Dr. Samuel Gridley Howe, a man who was a hero of his time and whose good works are still bearing rich fruit. It was he who first gave to the blind the power of reading with their fingers, and so opened a new world to those who hitherto had been in darkness. The Perkins Institute for the Blind was the result of his efforts and the beginning of many such institutions throughout the country.

From his work with the blind he became interested in the rescue of another class of unfortunates, the feeble-minded, and was for many years connected with the Massachusetts School for such persons. Heretofore, the blind and the feeble-minded were considered worse than useless members of the community. He considered them "the broken fragments of society," and set himself the task of gathering up and transforming into useful human beings these unfortunates. So interested was he in this work that for twenty-nine years he labored without remuneration, and for more than twenty years even paid his own traveling and personal expenses.

He was a man who looked into the future, was, as we would say, "a man ahead of his times." Men have come to see that almost every principle advanced by him for the betterment of the dependent classes has been proved to be wise and good, and many of them are now in use as the best that can be devised.

This memorial service of one who devoted his life to help his fellows was in charge of the Graduate Association of the Perkins Institution and the Massachusetts School for the Blind. The meeting was attended by many who knew him and his work, and who spoke in feeling words of the good accomplished by this apostle of humanity.

Senator Hoar said of him, "To-day Dr. Howe is one of the great figures in American history. I don't think of another who so combines as he does the character of a great reformer, of a great moral champion, of a great administrator of great enterprises re-

quiring business sagacity and wisdom as well as courage. He was always in the van. There was never on the soil of Massachusetts, fertile as that soil has been of patriots and heroes, a more patriotic, a more heroic, a more loving nature."

Of the man and his service to mankind, another said, "How can we best pay the respect due to one who devoted his life to uplifting his unfortunate fellowmen? I answer without hesitation, it is by taking up the work which he loved and to which his life was consecrated. This memorial service will not have been held in vain if we are moved by the inspiration of his life to follow his example. Time does not dim the lustre of his fame as a self-sacrificing philanthropist. His was the spirit of Christ. In the fatherhood of God, the brotherhood of man and the leadership of Jesus he believed, and I trust he has realized the truth of these words: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Mrs. Julia Ward Howe, whose name we shall ever connect with "The Battle Hymn of the Republic," spoke in tender words of her husband and the work in which he had felt such a deep interest, and who had shown by his life how much could be accomplished for humanity by a man who had the love of humanity in his heart.

It is generally understood, we think, that an editor does not necessarily echo the sentiments expressed in the extracts made. Cardinal Gibbons seems to us to take a most extreme view of the "new woman," but it is interesting sometimes to "see ourselves as others see us."

### WORKING FOR THE MISSION BOXES.

In response to a call for contributions to be put in the boxes which are to be forwarded to our mission station in Africa, a generous amount of cloth was contributed from many places throughout the denomination to be made into dresses, loin-cloths, aprons, men's shirts, knickerbockers, etc. Usually these garments have been cut and made under the supervision of Mrs. Booth on the mission field. As there is no woman missionary there at present to attend to this work, Mrs. Booth being in America, it was deemed advisable to cut and make up the goods before the boxes were shipped.

The Society for Christian Work of the Plainfield church have been making these garments at their regular sewing meetings, but as it is nearly time that the boxes were on the way, the Society decided to hold an all-day sewing meeting, and invite the ladies of the New Market church to assist them. Wednesday, Jan. 8, the day appointed for the gathering, was ushered in with a regular mid-winter snow-storm. The storm continued throughout the day, but it did not seem to snow under the enthusiasm of the workers. Six ladies from the New Market church braved the storm and brought with them much good cheer. They, with the twenty from the Plainfield Society, made a merry party of busy workers. The music of their voices was an harmonious accompaniment to the hum of the five sewing machines which were stitching so many hopes and good wishes into the woof and warp of the garments for our dark-skinned sisters.

About one o'clock all gathered in little social groups around small tables to participate in a lunch. All in all it was a very pleasant

and profitable time. At the close of the day, when the work was folded and packed away, it was found that thirty-five garments had been completed, and several more cut and partially made. The latter were taken home to be finished, and since then almost as many more have been completed.

The old adage, "Many hands make light work," had been proven. The day was one of joy to all, each finding a blessing in loving service for others in His name.

FLORA C. MOSHER.

### THE RESTLESS WOMAN.

HIS EMINENCE, J. CARDINAL GIBBONS.

That woman was created to fill certain well-defined places in this world, no one familiar with her physical, moral, and mental make-up can doubt. That many women of to-day show a tendency to think slightly of those privileges and responsibilities which have come down as the best inheritances of their sex is a fact which faces us on every side in this country of ours. It is more the case here than in any other nation, I regret to say. It has spread in the last few years like some great epidemic, until it has, to a distressing extent, effected the whole system of society and home government.

I wish I could impress on American women the dangers that attach to such innovations. I wish I could show them as they appear to me, the ultimate results of participating in public life. It has but one end—the abandonment, or at least the neglect, of the home. And when the influence of the home is removed, life loses one of its most valuable guides, and government its strongest ally—indeed, its cornerstone.

You remember, perhaps, what a great General of ancient times said: "Greece rules the world, Athens rules Greece, I rule Athens, my wife rules me, and, therefore, my wife rules the world." Nor is the illustration overdrawn. The woman who rules the domestic kingdom is in reality the ruler of all earthly kingdoms.

As I have said before, I regard woman's rights women and the leaders in the new school of female progress as the worst enemies of the female sex. They teach that which robs woman of all that is amiable and gentle, tender and attractive, and which gives her nothing in return but masculine boldness and brazen effrontery. They are habitually preaching about woman's rights and prerogatives, but have not a word to say about her duties and responsibilities. They withdraw her from those sacred obligations which properly belong to her sex, and fill her with ambition to usurp a position for which neither God nor Nature ever intended her.

While professing to emancipate her from domestic servitude, they are making her the slave of her own caprices and passions. Under the influence of such teachers we find woman, especially in higher circles, neglecting her household duties, gadding about, at rest only when in perpetual motion, and never at ease unless in a state of morbid excitement. She never feels at home except when abroad. When she is at home, home is irksome to her. She chafes and frets under the restraint and responsibility of domestic life. Her heart is abroad.

I speak the sober truth when I affirm that, for the wrecks of families in our country, woman has a large share of the responsibility. In so many instances she seems to have en-

tirely forgotten, or purposely avoided, the place she is called upon to fill. She looks to material greatness in man as her guiding star. She wishes to do what men have done, and are doing. She enters this field, foreign to all her faculties and her strength, and seems to think she is living up to a higher standard than was ever before permitted to her kind. But if she stopped a moment to consider, could she find a mission more exalted, more noble or more influential than Christian wifehood and motherhood? That makes her the help-mate of her husband, and the guide and teacher of her sons and daughters, rather than a stumbling-block in the way of all.

If woman would only remember that her influence over a child the first few years of its life can have greater effect, and produce wider and more lasting results, than her whole life given up to walking in the ways of men!

Where are the men that have achieved triumphs and have not owned that the debt was largely due their mothers? What know we of the mothers of the world's greatest men, save that most of them were faithful to their holy station and true to the high privilege of motherhood—the most divinely sanctioned and the noblest of all earthly positions?

But the tendency of the times is altogether apart from such things. Women must be independent, and masculine. They must even indulge in all the sports formerly classed as masculine. They take to these not as occasional pleasures, but as constant pursuits. I see no harm in a woman's taking part once in a while in a game of golf, or any other outdoor exercise that befits her station. She is not to be housed like a plant, and never allowed the benefits derived from fresh air and moderate exercise. Any proper outdoor pursuit should be encouraged as an occasional recreation, but as a regular avocation it must be condemned.

Then there is the woman who must join a club, or perhaps two or three clubs. These will require her presence or attention several hours of the day. How can she do all this and at the same time fulfill the duties of domestic life? After the labors of the day the husband rightly expects to find a comfortable home, where peace, good order and tranquility reign. But his heart is filled with sadness and despair if he finds the partner of his bosom attending a club, or neglecting her household duties for those of some semi-political or social organization.

But if domestic life has its cares and responsibilities—and what life has not?—it also has its sweetness and its consolations, its joys and its benefits, that are infinitely superior to anything that can possibly be obtained in hotels or flats.

I am glad for their own sake that American women generally do not exercise the privilege of political suffrage. I regret that there are those among our American women who have left their homes and families to urge on their kind the need of suffrage. I hope the day will never come when in this land all women will be allowed to register their votes, save, perhaps, in municipal elections which come near to the home, and might, therefore, properly be influenced by those who should be responsible for the home.

The model woman is not she who takes up all the "ologies" and scientific studies. She is not the woman who is constantly seen and heard in public places, the woman who insists

upon entering all branches of trade and commerce, and pursuing all lines of thought, who wanders restlessly through the world.

American women, your husbands are the sovereigns of America, and if you be the sovereigns of your husbands, then, indeed, you would rule the nation. That should be glory enough for you. We are more governed by ideals than by ideas. We are influenced more by living, breathing models than by abstract principles of virtue.—*Ladies' Home Journal*.

#### PROSPECTIVE MOTHERS-IN-LAW.

MARY NIVER VAN VLIET.

Mothers are divided into a great many classes. There are good mothers and bad mothers; wise mothers and foolish mothers; but all mothers are not either good or bad, wise or foolish. The gradations are infinite and might well be arranged under a graded system. We have a graded system for our children and they have no choice; they are put where they belong. I wonder if there were a graded system for mothers if we would be willing to be put where we belong.

Between the mother who receives her child as a gift from God and trains it day by day as if she were indeed a co-worker together with God, and the mother who has a child because it came, and trains it with no higher end in view than to have it grow up out of her way and make a respectable appearance in the world,—between these two there are uncounted types.

There are mothers who are very fond of little babies, babies in long clothes, who love to wash them, and dress them, to brood over them. As long as they are in their arms they enjoy them and fondle them, but as they grow older they gradually cease to pet them, and by the time they are grown it would seem unnatural to them to give or receive a caress except they were going away or coming home. These are the mothers who say to young parents with a serious face and tone,—“Yes, enjoy your children while you can; when they are grown up you will not take so much comfort with them.”

But children will not remain babies in long clothes,—they will not even remain children in short clothes. They will grow up, and soon they will be putting on long clothes again, and while, when they were in long clothes before they were tractable and obedient, with no greater rebellion perhaps than to refuse to go to sleep when we thought the proper time had come, now that they are in long clothes again, the question has become complicated—we have minds to deal with.

It is an important question how to dress a new-born infant, whether in cotton or woolen, linen or silk;—with pins or buttons or strings, but how to dress boys and girls from thirteen to eighteen sensibly, wisely, prettily and economically, well enough so they will feel comfortable,—yet plainly enough so that their minds will not be distracted from weightier matters, is a far more important one.

It is a difficult question, too, whether a child should be taken out every day to get the air, and it is a serious matter when the nurse girl is careless and tips the carriage over and the baby falls out. But there are greater dangers on the streets for our sixteen-year-old boys and girls than being tipped out of a carriage. They still need air and exercise, freedom of body not only, but they need certain times every day when they may feel that they have

nothing to do; but where they should be during those times and with whom, how much they may be left to their own devices, is a problem for which only the “wisdom which cometh down from above” is sufficient.

We do not want our children to be mere echoes of ourselves. We want them to have minds of their own, to be self-reliant. We think we do, but do we? Do we want them to believe what we do not, or doubt what we believe? Well, they will, doubtless, in many things,—we need to pray that it may not be in vital things.

We may see any day boys in knee pants and girls in short dresses walking the streets together. Is there any harm in that? Perhaps not—and perhaps—yes. It is not fatal, perhaps not alarming; but it needs to be dealt with wisely. It is time for a mother to begin to pray if she never prayed before;—not to reprimand them as if they were on the brink of ruin or even on the brink of matrimony. They may never have thought of love; it may be only a spirit of comradeship. And again they may have thought of love. We never talk to them of love seriously; we ignore the thought of it as connected with them; but where is the boy or girl who has not read novels, good, bad or indifferent, where love and marriage is the certain, the inevitable, conclusion of the story—where love is portrayed as a passion? And they are old enough to criticise these stories, to apply them, to think, “Every one marries, why not I? If so, whom?”

This is not saying that the majority of boys and girls consider seriously whom they will sometime marry, but that boy or girl would be lacking who did not think of it at all; and why should they not? And why should they not think aloud to their mothers about it? Whether they will or not depends somewhat on the temperament of the child, but more on us; on how much we have kept in touch with our children all the way along; whether we have acknowledged to them as their minds have developed that they are capable of deciding for themselves in certain matters; whether we have yielded to them sometimes, even against our better judgment, and then not said, “I told you so,” when they have failed; but rather, as if it were a matter of course, “We all make mistakes; I have made many of them.”

It is comparatively easy for a mother to get down on the floor and play blocks with her baby, to help him load his tiny cart and draw it, to cut out paper-dolls, and make tea-parties, and shoot with an air-gun. But now it is no longer an air-gun or paper-dolls; it is high collars and neck-ties; it is ribbons and belts, ruffles and trimmings. If the mother is not in sympathy with her boy in regard to his collars and neck-ties, with her daughter in the matter of ribbons and the style of her dresses, it will not take them long to find those who are interested in such things and who will not mingle with their advice a good common-sense idea occasionally, to help them to keep their equilibrium, but who think it all-important. And the mother—has lost ground.

Another reason why mothers so often find themselves out of sympathy with their grown-up children is that while their children are small they devote themselves to them to the exclusion of all self-culture. The little ones grow up so quickly; they learn so much faster



than we do; and soon we find it hard to keep pace with them.

I have in mind a mother who, when her child was three years old, joined a Chautauqua Circle and took a four years' course of study under circumstances of much difficulty and discouragement. The first year's study included Greek and Roman History, and a part of the reading was a general though superficial study of the myths. She did not remember them definitely, but when her boy began to go to school and came home to tell her of Jason and the Golden Fleece, of Hercules and Thesus, she was interested to help him look up the stories and read them over again, thus fixing them in the memory of each.

Another mother who had children in the same school thought these stories were "all nonsense when there are so many true stories to tell them." One child found in his mother a companion; the other had to talk to some one else about his lesson, and the mother—missed a privilege.

"But," you say, "can a mother do everything?" I almost believe she can; that there is nothing so elastic as motherhood, and no brood so large that the mother's wings will not stretch to cover it.

And all this time they are growing up, developing in body and mind with us or away from us, for we must get accustomed to the thought of separation, and before we are prepared for it, a new era has begun in their lives. Our son, our daughter, is in love. It may be only a fleeting fancy, only to be succeeded by another, but from this time henceforth, whoever it is that increases, we must decrease.

How often we hear a mother say, "I hope I may always have a home of my own. I could not live with any of my children." When we hear this we may know that the children only lived at home until they could get away; that it is a relief to them to have homes of their own so they can once in a while do as they please.

But as yet we are only prospective mothers-in-law. There are days of grace yet ours. How shall we prepare for what is before us? There are boys somewhere who will be our sons-in-laws; girls who will be our daughters-in-law. While we are praying that these prospective members of our family may even now be growing up into strong, beautiful manhood and womanhood, their mothers may be praying the same prayer, and we are to answer their prayers. We are training sons and daughters for other mothers-in-law.

Our children are coming to be men and women and have their rights as men and women. We are not necessarily always right or always wise because we are older than they. We may never even by the kindest, gentlest measures be able to win them to our way of thinking and doing. Then we must learn to yield not only, but to yield graciously, conceding their right to think and do their own way, acknowledging that necessarily they must have their own individuality. They are coming into the prime of life. As we left our parents behind, so our children will leave us behind. If they cannot enter into sympathy with our views any longer, then let us remember that this is a progressive age, and try to enter into sympathy with their views. And if, still, they do some things we cannot approve of, it might be

helpful to think back to the time of our own youthful follies.

Let them do housework in their own way, with reasonable direction and make their mistakes at home instead of in their husband's house. Let them choose their own clothes, even though their taste may not be in accord with ours. They will learn by experience, and the lesson will be worth more than if they are restrained.

Then we are to remember that while it is desirable that our children-in-law please us, it is equally desirable that we please them. We can be a joy and a blessing to them or we may be a trial and a weariness. Mutual yielding in family life is ideal. The next thing to the ideal is for one to yield to the other even if it must be the same one all the time. It will take time for adjustment, but when young people consider themselves wise enough to set up a family life of their own, advice must be given sparingly and tactfully, and it would be well always to reserve the advice until it is called for.

A story is told of an old lady whose clock was so slow that she got to church as the others were coming away. "What!" she said; "is it all done?" "No," was the reply; "it is all said,—it remains to be done."

When we think of what is before us we cannot but exclaim, "Who is sufficient for these things?"

In the early history of the kings of Israel we read, "Judah and Israel were many, as the sand which is by the sea in multitude," and a few verses farther on we read, "And God gave Solomon wisdom and understanding exceeding much, even as the sand which is on the sea-shore." The supply was equal to the demand. It will always be so, if we do not make the mistake which Solomon made, and inquire at the altar of strange gods. Our God, the God of the family, will give wisdom liberally, and "If God be for us who can be against us?"—*The Advance*.

LOWER LIGHTS.

For Christ and the Sabbath.

2 Cor. 4: 6.

TRUSTING—WHAT?

A few years ago a prominent Presbyterian minister, pastor of a large and wealthy church, was converted in a Baptist revival meeting, in Erie, Pa., confessing that he had never been converted before. What sort of a pastor could he have been? The blind leading the blind! It was an intellectual feast to hear him speak, for he was an eloquent man; but there was no food for the soul. He evidently trusted in his intellect and in his education more than in his God.

Many churches seem to have clasped hands with the world. They seem to leave out the Holy Spirit, and to trust to their organizations, saying, "Here we are, Lord; we have a large Sunday-school, a Young People's Society, a Junior Endeavor, and a Woman's Society. We are all ready and equipped for thy service. We have a paid choir, an elegant house and comfortable pews. By all these things do we honor and adore thee; surely we must be approved in thy sight."

Such auxiliaries are all right if they do not detract from the spirit of worship. When a church becomes large and wealthy, it sometimes trusts too much in these things which are without. The pastor of another large and wealthy church was asked if there were

many conversions in his church. "Conversions?" he replied, astonished, "we do not expect conversions!"

A consecrated worker has a mission on Peach Street, where there are conversions nearly every night. The room is bare and homely; but it is illuminated by the Spirit of God. Which of these preachers is the most successful? The first is honored by the world; the other is scorned. What does God say? "Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots because they are many, and in horsemen because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord." Isa. 31: 1.

One minister said that only himself and one other of those who belonged to the Ministerial Association of the city dared to preach temperance from their pulpits, because there were so many influential members who liked their wine. Card parties, operas and balls are not discarded by most of the wealthy churches. In Isa. 31: 2 we read: "Yet he also is wise and will bring evil, and will not call back his words, but will arise against the house of evil doers, and against the help of them that work iniquity."

Let us search our hearts to see in what we are trusting. Let us not be trusting in the church, the pastor, our friends, or in ourselves, only in the Holy One of Israel, and let each one be ready to do the Spirit's bidding. Let us not be discouraged because we are weak, or because we are few. God is strong, and he is on our side. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Zech. 4: 6. ANGELINE ABBEY.

DIZZY-HEADED FAME.

UNA DELL.

It matters little how much learning a man may acquire, or the amount of genius with which he has been endowed, if he reaches the heights of fame, he is liable to get dizzy. Few men can hold a chalice brimming full of the world's applause without permitting some of the contents to run over. Small indeed is the number of those who can stand on the dizzy heights of the world's admiration without such unsteadiness as will cause a perceptible fall. From a remark which Bishop Potter made in an address on the Sunday-closing question in New York recently, it is apparent that he has taken a dose of fame which is too much for him. When a man stands in the position which he occupies, he should be exceedingly careful about his utterances. "Prohibitionists are hypocrites" is a statement too sweeping to be true, and too mean to be credited to a great bishop. The writer is a prohibitionist for the same reason that he is a Sabbath-keeper. It is in accord with Scripture and in harmony with that beautiful life which cast out evil and rebuked all that compromised in any degree with error.

Was Jonathan Allen a hypocrite? Was Thomas R. Williams a hypocrite? Was Darwin E. Maxson a hypocrite? Aresome of our best educators, preachers, and home-makers hypocrites? Surely it is well to give a person credit for being conscientious. It is indeed consoling to know that Bishop Potter's utterance was not coined at the mint of truth, but in the musty old cellar of egotism, self-assurance and uncharity.

DISPATCH is the soul of business.—*Lord Chesterfield*.

## Young People's Work.

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

FROM DR. PALMBORG.

BERKELEY, Cal., Jan. 3, 1902.

Dear C. E. Friends:—Your Editor has asked me to send a message to the "Young People," and I am more than glad to comply. As I think back over the past year, as I remember the Associations at Salem, Shiloh, Verona Mills, Alfred Station and Walworth, and the number of young people I met, I feel that I know them better, and am more in touch with them than ever before. There is great rejoicing in my heart, deep gratitude for the spiritual blessings which I have received during this visit home. May the memory of it remain with me always, to bless and help me do the work which God shall put into my hands to do for him! Before leaving Shanghai, now more than a year ago, God gave me a lesson which opened my eyes to my own unworthiness and his great love and mercy, and prepared me to recognize more quickly the blessings he sends. How many times we mistake them for trials, when all the time they are blessings, if we would only let God teach our hearts to recognize them! And so, dear friends, I think my parting message to you may be, "Count your blessings." Some of you—a few—may think at first that you have very few. Well, count them. You will be surprised to find how many there are, and the more you think of them, the more you will feel how little you deserve them. At least, that has been my experience. Then, as the number seems to, or rather, *does*, grow, there comes a sweet peace and sense of God's love and goodness, and a feeling of gratitude steals into the heart, and a new love toward our Heavenly Father is born within us.

I believe the reason some of us do not have more blessings is that we are not in a state of heart to appreciate them. God loves us. He is waiting to give us all the good we can and will appreciate; and that appreciation comes by education along that line. We would not expect a person who had paid no attention to art to appreciate a fine painting so quickly and well as one who had made it a study. So, those who have never spent any time studying their blessings may be surrounded by them continually, and never realize what they are. Last summer I visited an institution where there were a number of little children. One little girl had displeased the lady in charge and had been sharply reprimanded; but, as it was afterward found that her fault had been very small, she was freely forgiven, and a few loving words made her happy and filled her little heart with gratitude. A few moments later, she came and asked if there was not something she might do; upon which she was told she might help to sweep the hall; and the last I saw of her she was struggling with a broom twice as tall as herself, her face beaming with happiness. I thought how much that is like us larger children, when we feel God has forgiven us and loves us and holds us in his tender care. What before might have been a hard duty becomes a pleasure, and what formerly seemed a sacrifice becomes a joy, and brings so much joy and peace to our hearts that the sacrifice is lost sight of.

I have been studying the subject of sacrifice, and I find that those who sacrifice

most for God are the happiest; the church which gives most and does most for God's work is the most peaceful and harmonious, and spiritually awake. When it costs us most to live for God he blesses us most fully.

I wish you could hear a dear friend of mine tell what a great blessing the Sabbath has been to her. She keeps it alone, and at great sacrifice in many ways; but she says that the blessings it brings her, the peace of heart, the joy in the knowledge of being pleasing to God, are so great that she thanks him for the necessary sacrifice it involves. How I wish that all who are tempted to leave the Sabbath, because it seems to require great sacrifice, might realize what a compensation comes to those who are willing to suffer a little that God may be glorified.

So, the subject of sacrifice becomes blended with that of blessing, and they are one; and it is that subject which fills my heart as I say farewell to this dear land and all it contains, and turn my face with much of joy toward that other land of China—so different, so needy, in that so many of its people have "never yet heard" the sweet story of salvation. Pray for me and for all your missionaries, that our hearts may be filled with God's love toward these people, that we may be given wisdom from on high and power through the Holy Spirit to accomplish great things for God.

### ASSOCIATION LETTERS.

The letters from the Endeavor Societies in the Central and Eastern Associations have made the rounds of nearly all of the Societies, and we print them herewith for the benefit of lone Endeavorers who do not enjoy the privileges afforded the Societies.

We wish to thank the Endeavorers who have so promptly and willingly responded to the invitation to send greetings to fellow-workers. We feel confident that many have been cheered and helped by the messages and have received fresh impetus to make greater endeavors for Christ and the church. We will publish the letters from the other Associations as they come to us.

ERNESTINE C. SMITH,  
Chairman of Committee.

To the C. E. Societies of the Eastern Association, greeting:

The Society of Leonardsville sends hearty greeting, and gladly joins in the plan to become better acquainted.

We have a strong interest in the work of our denomination, and believe that interest and loyalty cannot be better sustained than through better acquaintance with each other and greater familiarity with our work as a denomination.

As a Society we are not strong, suffering as do many Societies in the smaller towns from the absence of many of the young people.

But we are carrying the various lines of society and denominational work as best we can, although we are not doing as much as we would be glad to do. With Christian greetings,

Yours in Christian Endeavor,  
AGNES BABCOCK, *Cor. Sec.*

To Fellow Endeavorers, greeting:

The Y. P. S. C. E. at Brookfield numbers thirty-eight active members, but the names of eleven of these are on the absent list.

Our Missionary and Temperance Committees are enthusiastic in preparing extra programs for meetings with these especial topics.

During the summer a Sabbath-school was held at a school-house four miles distant, conducted by different C. E. members in turn. Although the attendance was small it seemed

a good work. Most of the children who attended were from Seventh-day Baptist families who seldom attend church.

Yours "for Christ and the church,"

ELIZABETH HIBBARD, *Cor. Sec.*

The West Edmeston Y. P. S. C. E. is doing good work. The spiritual condition of the Society is good and all seem willing to do whatever is required of them.

Thanking God for his many blessings to us and hoping we may all do a better work the coming year, I am

Yours in Christian love,

MARTHA M. WILLIAMS, *Cor. Sec.*

The Y. P. S. C. E. of the First Verona church to Sister Societies of the denomination sends Christian greeting.

Though numerically small, numbering but twenty members, we feel that our Society has been a source of great help, not only to the members, individually, but to the church.

Being without a pastor, our former pastor, Rev. G. W. Lewis having accepted a call to Dodge Centre, our Society in an interesting and profitable manner has sustained the regular Sabbath services; by so doing has grown stronger and better fitted for service for the Master.

Remember us in your prayers as we do you, that we may all grow in grace and in the service of Jesus Christ our Lord.

EDITH L. THAYER, *Cor. Sec.*

The Adams Y. P. S. C. E. to Sister Y. P. S. C. E. Societies, Christian greeting.

Though our message will be received and read by many with whom personally we are strangers, we trust we are not strangers to Him who doeth all things well, and that we are all bound together in brotherhood, working for one purpose and end.

Situated as we are, far from others of like faith, we are much in sympathy with any movement that will draw us closer together and strengthen the bond of friendship.

The prayer meetings are showing an increasing interest. Our pastor, Mr. Prentice, as has always been his custom is a regular attendant of our gatherings and is constantly speaking the Truth both by word and act.

Trusting that we may often receive a message from each of our sister societies, we remain

Fraternally yours in C. E. work,  
GRANT W. DAVIS, *Pres.*

To our Sister Christian Endeavor Societies, greeting:

The Pawcatuck Christian Endeavor Society sends to you a message of cheer and good-fellowship. We join heartily in the movement made at Conference to bring our Societies into closer communication, and trust that by sharing our encouragements we may double them, and by sympathizing in our discouragements we may lessen them. We have held several special meetings; one in the form of a meeting without a leader, a plan which worked with great success; a special missionary meeting also, at the time Peter Velthuisen sailed for Africa. Rev. Mr. Whitford gave an earnest account of Peter's fitness for the field and of his whole-souled consecration. By the visit of Rev. L. C. Randolph and the Student Quartet we were all inspired to greater zeal for our denominational schools.

With the best wishes of the Society,

H. LOUISE AYERS, *Cor. Sec.*

From the Ashaway (R. I.) Christian Endeavor Society.

"Grace be unto you and mercy and peace from God the Father and our Lord Jesus Christ." Let us as Societies of one denomination, having the same faith, look to the one great power for guidance, praying that we may possess the spirit of the inspired apostle, who said, "Fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind."

ANNA STILLMAN, Pres.

Dear Fellow Workers in Christian Endeavor:

We are thankful for what Christian Endeavor has done for our young people and for the glorious promise of things to come, and trust that we may be so filled with the Master's Spirit that we shall be fitted for the blessings he is waiting to bestow upon us.

ROCKVILLE (R. I.) Y. P. S. C. E.

The Christian Endeavor Society of the Plainfield (N. J.) Church sends cordial greeting to all sister Societies and Endeavorers:

Perhaps others may find a helpful suggestion in the following: The Executive Committee of our Society is meeting several nights a week, for two or three weeks, to study the personality, nature and work of the Holy Spirit. Our purpose is that we may apprehend more of divine truth; and may experience for our own sake and for the sake of the Society the joy and peace of a spirit-filled life, and possess the power for efficient service, which only the Spirit can give. We have found G. Campbell Morgan's book, "The Spirit of God," helpful in our study. Wishing for you, as for ourselves, an ever-deepening experience in the things of God, I am,

Yours for Christ and the Church,

M. R. STILLMAN, Pres.

Dear Christian Endeavor Friends:

The New Market (N. J.) Society extends to you this expression of our interest in your work, and desire for your welfare. We feel deeply the need of a greater degree of spirituality in our midst, and ask that we may be remembered in your prayers. "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race set before us, looking unto Jesus the author and finisher of our faith."

A. W. VARS, Pres.

## OUR MIRROR.

### PRESIDENT'S LETTER.

Dear Young People:

In my last letter you doubtless found very little inspiration for future effort unless there is an element of inspiration to redouble our effort as we face discouraging features. But I purposely presented the discouraging outlook that you might more fully appreciate a different view, viz., that the overwhelming opposition against us would have long ago crushed us out of existence had it not been for the mercy and preserving care of our heavenly Father. He has doubtless kept us for his own glory. Some will at once ask, "Why not look only at this bright side, and never consider the discouraging features?" To do so would be both unphilosophical and unwise. The shrewd business man is as careful to note all discouraging features as well as the favorable ones. Parents who fail to apprise their children of ever-present dangers because they do not wish to present disturbing or unpleas-

ant thoughts, or, because it is more agreeable to both parents and children to consider only the pleasant side of life, are apt to make a fatal mistake. The truly great general acquaints his men with the number and character of the enemy, tells them of their own weak points, and failures, not as a cause for discouragement, but rather that they may be on their guard in the future, and as a stimulant to greater valor. It is disagreeable to face discouraging appearances, or to be told of an unpromising outlook, and it is much pleasanter to prophesy success and victory rather than defeat,—how few dare do the latter when the popular demand is for the former—and yet how much better it would have been for Ahab had he listened to the warnings of the lone prophet Micaiah rather than to the more pleasing prediction of the many false prophets who catered to the popular demand. It is right to face discouraging prospects bravely, but wrong for the children of God to be discouraged by them.

There was a great truth suggested to the first child and the first mother of earth; it runs through all history and indicates God's method of working through men. To murmuring Cain God said, "If thou doest well, shalt thou not be accepted? and if thou doest not well sin lieth at the door." God demands of him to whom he commits a trust two things. First, that he be holy; for if sin lieth at the door he is rejected. Second, that he be careful to use that committed to him according to God's purpose, else it is taken away and given to one who will thus use it.

We, as a denomination may not have had ten talents committed to us, or even five, but we surely have received one, and may God forbid that we, like the man who received only one talent, hide it till it is taken away from us and given to another. As sure as there is a God who has committed a great truth to us, just so sure, if we comply with the above conditions, is there a great and glorious work before us in his name.

This is the bright side. Look upon it till it is all aglow with hope. The darkest prospect to the children of Israel—with the sea stretched out before and angry Egyptians pressing hard upon the rear—was really the hour of their greatest hope, the last hour before a wonderful deliverance. Let us, like them, trust God and go forward.

M. B. KELLY.

LITTLE GENESEE, N. Y., Jan. 20, 1902.

### UNCLE 'LIJ'S OPINIONS.

JUDSON KEMPTON.

#### TALKING ABOUT SPIDERS' WEBS.

One who could really appreciate the old saint might have inferred from his rapt, far-away expression, that Uncle 'Lijah was "seeing visions and dreaming dreams," as he gazed toward the top panes of the store window. But the groceryman only observed that his leisurely customer had finished his survey of the Chicago paper.

"What's new this mornin', Uncle 'Lij'?"

By way of answer, Uncle 'Lijah looked at his questioner, folded up the paper, and handed it over to the grocer, first giving it a premonitory wave toward the window at which he had been gazing.

"I was watchin' the motions of that spider up there. He sot me to thinkin' 'bout our minister."

The grocer gave a side-long glance at the right-hand top window-pane, saw a lanky

insect presiding over its geometrical silken web, and remarked that he didn't "see anything out of the way about that spider except that he was mighty lean, considerin' the amount of flies that's a-buzzin' round this shop, spite o' screen-doors and fly-paper."

"Well, naow, that's jest where it comes in," said Uncle 'Lijah, taking up his parable. "There ain't nuthin' unusual about that spider. That's where him an' our preacher has p'int's in common. Not that I've got anything agin the preacher, fur I ain't. An', ef I had, I wouldn't say so here. Our preacher's just as good as any that comes to this town, an' I hope they'll hire him agin next year; but that spider's more or less like all the preachers I ever see."

"You see that miller on the winder-pane, jest inside the web, walkin' an' floppin' up 'n' down the glass? He goes within ha'f an inch of the spider two or three times a minute; spider's most starved t' death, as you can see by the yaller in his legs; and yit he don't make any move to catch him. Says the spider: 'I've took a lot of pains, an' gone an' spun this here web. This web is all right in every particular. Every mainstay is as firm as a tight rope. It's all in repair, and the hull thing's as taut as a drum.' Says he: 'If that ole miller will jest get through with walkin' up an' down that winder-glass, and get mixed up with this trap o' mine, he won't get away very quick, I'll promise you that.' Says he: 'This web is something I set a lot of store by. It's drawn on the same ginerall lines my father worked on, and he could catch more flies 'n he know'd what to do with. I reckon,' says he, 'that I've got pretty much the same identical fly-catching patent that my great-great-grandfather had ten million years ago. I'd have you understand,' says he, stampin' his front feet down on the center of the pattern, 'that this web's as orthydox as the book of Genesis.'

"It don't never occur to that spider that there's any other way to catch that miller except by jest stayin' there on his web and waitin' fur him to 'walk into his parlor,' as the poet said. If he had sense like a human being, he would think of something else besides that old web scheme. He'd invent a new kind of a trap, or he would get off the web, and pen the miller up in a corner of the pane somehow. But there he works away at his old web just as the first spider did that was ever made. No improved methods of fly-catchin'. No advance in a million years. Now the preacher—er p'raps I should n't lay it all to the preacher, fur I don't know that it's his fault any more than the rest of us; I'll say the church—fur the most part acts a good deal like that spider. There we set in our old meetin'-house, and wait, and wait, and wait for people that never come, though they go right past the door within hollerin' distance, by the thousand. We have no new plan; we are satisfied there is only one way; an' we allow that the folks that won't come to church, there's no hopes fur 'em nohow."

"I see," said the groceryman, as he handed back the paper, "that the Christian Endeavorers are a-going to hold an open-air meetin' in the Court House Park next Sunday night."

"That's so?" said Uncle 'Lijah. "Then I'll take back a good 'eel o' what I said jes' now. They're a-gittin' off the web."—C. E. World.

## Children's Page.

### A CHICKEN STORY.

BERTHA F. STRONG.

Once there was a little chicken,  
And he used to go a pickin'  
All among the biddy hens to get his food.  
T'was a pretty little fellow,  
Plump and downy, soft and yellow,  
But he never thought that anything was good.

He would bitterly complain  
Whenever it did rain,  
Or if the grass was very wet with dew.  
He didn't like the cold,  
And, if the truth be told,  
He just found fault with every thing that grew.

So the other little chicks  
Thought they'd put him in a fix,  
And they said, "We will no longer play with you.  
You're so very glum and sour  
We have ne'er a happy hour,  
When we might be a jolly, happy crew."

So they left him all alone,  
Sitting perched upon a stone,  
And they would not speak to him a single word.  
But they were very kind  
When he did make up his mind  
That he would really be a better bird.

—Child Garden.

### THE HEN THAT DIDN'T FORGET.

A TRUE STORY.

MRS. AGNES MCCLELLAND DAULTON.

"They are the dearest things!" Margaret's voice fairly trembled with delight. "Oh, Jean, do look at that darling with the black spot on its head. Isn't it cunning?"

I, too, with my nearsighted eyes pressed as closely to the glass as possible, was lost in admiration.

"The loves, the little cupids. We've got to have them," went on Margaret excitedly. "I know they will ask a lot for them and our allowances are low—last of the month, you know—but you can clean your own gloves, and I will give that pink bow for my hair. I'd make any sacrifice for you, you charmers!"

But the tiny balls of yellow down, with bright black eyes and wabby legs, paid no heed. Poor little motherless chicks—for who would call that machine of wood and glass 'mother'—they staggered helplessly back and forth, uttering heart-broken cheeps that went straight to my heart, for an incubator may hatch but it can't cuddle, and that's what baby chicks need in this dreary, forlorn world. To be hatched at a poultry show, to be stared at by rude eyes, to have no soft brooding breast to creep under, to hear no motherly clucking—this was indeed a hard fate. We must rescue them. I felt for my purse.

"Goodness gracious!" broke in Aunt Sabina's energetic voice. "Whatever are you girls thinking of! Fifteen newly hatched chickens in December with no hen to put them under, and no barn to put them in! What are you going to do with them I would like to know?"

Margaret and I stared at each other in silence; then my sister, always resourceful, arose to the occasion.

"We will put them in my study by the register, in a basket with the handle cut off, wrapped in one of your red flannel petticoats," she replied with dignity. Aunt Sabina glared at her a moment then broke into a hopeless laugh, while I, delighted with the plan, nodded my head emphatically.

"Well, one thing sure, there isn't such another pair of geese in Chicago," said Aunt Sabina. "But go on—don't mind me. I wash my hands of the whole affair. Goodness knows I can't save you from folly. I gave

that up long ago." Poor Aunt Sabina! We have led her a life of it.

"Now don't talk like that odious mother of Rosamond's when she bought the purple jar," coaxed Margaret. "Be a good aunty. You will lend a flannel petticoat to this good cause, won't you dearie?"

So that is how it happened that we walked out of the poultry show, Margaret and I, bearing a big basket between us, in which were fifteen bits of peeping yellow fuzz carefully packed away in cotton.

To be sure the man hadn't assured us of success in raising them, but then, as Margaret said, chicken people are so apt to be pessimistic; but he took our money—I have since learned he cheated us abominably—and wished us good luck, which was something.

I can't tell you what a delight they were that first afternoon—those downy chicks—as they ran about the study floor on unsteady legs and picked at the bright colors in the rugs. We fed them cornmeal "mash"—which Margaret insisted upon heating—from a Sevres plate that was our greatest treasure, and gave them to drink from a little solid silver bowl that had been our grandfather's, while Aunt Sabina looked on and groaned.

The next morning Margaret came flying to my room before I was dressed. "Come, come quick," she begged. "Those blessed chicks have found a mother. You'll never guess what. Come quick and see!"

With dressing gown flying, with one shoe on and the other foot thrust into a red bedroom slipper, I flew down the stairs. And, if you will believe me, there were those darlings cuddled up on the flannel petticoat on top of the warm register!" Such contented little cheeps as came from those bits of fluff, no more like the pathetic "peep, peep" of the night before than joy is like sorrow. You might coax them away, but soon back they would scuttle, to scratch, and nestle, and cuddle among the wrinkles of the warm flannel. From that day they were no longer motherless. Perhaps, being machine made chicks, it was easier for them to become accustomed to such a foster mother.

But our happiness with our pets was short lived. I cannot believe that calamities ever fell so thick and fast upon one family before. We lived amid tragedies. Our own dear Thomas Jefferson, who was considered a saint among cats, killed two of those precious chicks. Aunt Sabina caught him red-handed, calmly licking the down from his wicked old chops. One was stepped on, another came to its death in the jaws of a visiting pug, two were rocked upon—but why prolong the bloody list? Suffice it that at the end of the second week all that was left to our sorrowing hearts was Susan Maria, the chick with the black spot on its head that had so attracted Margaret. Whether Susan Maria had a stronger constitution, or more common sense, or if she had still a mission to perform, I cannot say; anyway she lived and thrived and at last nestled on the warm register alone, bereft of all her kinfolk, and a happy growing chick for all that, but I strongly suspect Susan Maria's grief was not deep, as there was more "mash" and more attention since she was the sole survivor of her tribe.

Winter passed, spring and summer came and went their ways, and Susan Maria, now a handsome hen, walked in state up and down the garden path clucking full and deep in her

motherly throat, for behind her trailed other bits of yellow down with bright eyes and shrill peeps; but these were gathered under warm brooding wings, and were coaxed and scolded and scratched for as baby chicks should be, for Susan Maria was the best of mothers.

It was a day in early fall after a week of rain and chill that Margaret with her usual energy announced at breakfast her determination of building a fire in the furnace, saying she had felt like a damp rag long enough, and no difference what the neighbors might say, nor how smoked the parlor curtains or new dining room paper might get, a fire she would build.

Aunt Sabina sighed, but submitted, half frozen herself, perhaps—at any rate Margaret built her fire in her usual impetuous way, and the result was that in an hour we were forced to open all the outside doors.

I was sitting at the study window and could see Susan Maria and her chicks scratching in the puddled and muddy path. I was just thinking how dimly wet and chilly they must be when I saw her suddenly turn and with a sharp cluck of "Attention, children!" start up the garden path toward the house, each little chick immediately falling into line, and straight up the path came that dragged little procession.

Up the path, up the kitchen steps, in through the dining room—I could hear that motherly clucking all the way—across the hall, through the sitting room she marshalled them bravely, into the study where I was sitting, straight to the register, and there settling herself comfortably she called her babies to her, and in another moment each cold wet little chick was nestling under her wings in the pleasant warmth of her own foster mother.

How did she know we had a fire, or how did she find a way to the study and to that particular register—she had not been in the house since spring—or how had she wisdom and courage to bring her babies there? Oh, don't ask me! But there she sat when Aunt Sabina and Margaret came at my excited calling, as dignified, as contented and happy as a hen could be, and there, although she did cluck her disapproval when Margaret tried to hug them all at once, she settled over her warm and happy little ones until she was borne away in state to the cozy new nest that had been prepared for her.

"There, aunty!" exclaimed Margaret in triumph, wasn't such a dear as that worth the trouble and the petticoat?"

And to-day Susan Maria is scratching in the garden in sight of the sunny window with a new brood of chicks trailing behind her. I can hear Aunt Sabina, now Susan Maria's most devoted friend and admirer, telling our neighbor across the way the story of the "hen that didn't forget."—*The Advance*.

### ABOUT TADPOLES AND FROGS.

"A frog's egg," says Mrs. Miller, "looks like a small black bead. Great numbers of these are found together, surrounded by a quantity of the jelly. As the sun warms the water the eggs feel its quickening force, and development begins. In the course of a week or two the tiny tadpoles squirm free and swim away into the pond. If taken from the water they would die as quickly as one of us would if forced to exchange places with them. Lungs for air breathing are fast replacing the gills which did duty in the tadpole stage. The

young frog frequently pokes his nose out of the water as his lungs grow more lung-like, to try them. The mouth, too, must widen and the eyes grow larger and more bulging. When all is complete the tail will no longer stand in the way.

"The little tadpole, or polliwog, has no family ties. He knows nothing of brothers and sisters. He goes to no school save that of daily experience. To-day a fish may teach him how to dodge, or his own grandfather give him a lesson in deep diving, but in both cases it is to escape making a meal for his teachers that he dodges or dives. The main business of the day is eating—or being eaten. If he escapes the latter for six weeks or two months, the common frog finds himself possessed of two hind legs—later of two front ones. Then his tadpole days are over and he enters into the state of froghood."—*Country Life in America*.

### 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.

ADAMS CENTRE, N. Y.—The Utica (N. Y.) *Globe* for January 18, 1902, contains a good picture of Rev. Asa Babcock Prentice, of Adams Centre, and a notice of the fact already announced in our columns that Mr. Prentice, who has been pastor at Adams Centre since October, 1868, is to leave that place on April 1, next, to become pastor of the church at North Loup, Neb. The *Globe* states that Mr. Prentice was born July 29, 1838, and that he was a descendant of Captain Thomas Prentice, who came from England to America in 1648. His father, Allen Prentice, was a native of Massachusetts. The *Globe* concludes by saying: "Mr. Prentice leaves this county after long and faithful service in the ministry, much to the regret of all who have the pleasure of an acquaintance with him." ED.

DERUYTER, N. Y.—It seems wise for Dr. Gamble, Professor of Church History in Alfred University, to ask each of our churches to see to it that a careful, and as far as possible, a complete history of each church be written and sent to him for use in the Theological Department. We are trying to gather material for this in DeRuyter, but the church records are incomplete, the old people are fast passing away, and the facts must be gathered soon, if gathered at all. In like manner it seems wise for the Sabbath School Board, through its Associational Vice-Presidents, to ask each of our Sabbath-schools to see to it that an historical sketch of each school is prepared and sent to Rev. I. L. Cottrell, Hornellsville, N. Y., by April 1, for the Centennial Anniversary of our Conference next August. We are trying to gather material for this, also, in DeRuyter, but here the records are even more incomplete, and the faithful ones of the early days are about all gone. What can we do? We can do our best in pains-taking patience in gathering the facts and making the report as nearly complete as possible. May I not ask each Sabbath-school to appoint its best committee to do this work wisely and well?

L. R. S.

DODGE CENTRE, MINN.—Evangelistic meetings are in progress here day and night. Mrs. Townsend is with us, preaching every evening to fair audiences. Social and preparatory meetings are held at 2 P. M. each day. Busi-

ness interests and distance from the church have thus far kept many away. But the weather is fine, the roads are good, and with moonlight nights we are hoping and praying for a gracious outpouring of God's spirit.

We are greatly encouraged by news from other fields, where God is working mightily through his people. That this may be our experience in the near future, is our heart-felt desire and daily prayer. G. W. L.

Jan. 16, 1902.

BOOTY, Ark.—We yet feel the afterglow of the South-Western Association, which met with us the last of October. Elder Seager said it was the best Association he ever attended. Many felt like saying, "Them are my sentiments, too." Why was it such a good Association? I cannot tell you, unless it was because hearts were touched and filled by the love of God. The visiting delegates were made to feel at home, not only by our own people, but also by the people of the community, who so kindly helped to entertain.

Several of the ministers remained a little while after Association to hold meetings at various points near by. Elders Hurley and Burdick were in Gillette over one night. Evangelistic meetings were in progress at the Methodist church there. The pastor courteously invited Elder Hurley to fill the pulpit, which he did.

Elder Burdick's health was in such condition that he did not think it advisable to remain longer. Elders Hurley and Randolph preached two nights to large and appreciative congregations in the Baptist church at DeWitt. They then held a series of services in the school-house at Deluce, and surely the power of the Lord was manifested in those never-to-be-forgotten meetings. May the aspirations for holier living aroused in the people there never be lost. Just at the close of the meetings at Deluce, Elder Hurley was summoned home on account of sickness in his family, and so had to abandon the idea of going with Elder Randolph to Little Prairie and helping in evangelistic services there. However, Elder Randolph came to us and held meetings for five nights. The attendance was not large, but the earnest sermons were given an earnest and thoughtful hearing. During the meetings two offered themselves for baptism and church membership—Orra Parrish, daughter of Deacon Isaac Parrish, and Orrin Monroe, son of Bro. T. H. Monroe.

Elder Godsey and family removed to Wynne, Ark., soon after Association. Sabbath-school and prayer-meeting have been held every Sabbath morning whenever the weather was at all favorable. The attendance has been small, but quite regular, and a good interest has been taken in both. Sabbath-school was re-organized Jan. 4, 1902; officers as follows: Superintendent, Dea. Isaac Parrish; Assistant Superintendent, Orra Parrish; Secretary, Vida Booty; Treasurer, Cleveland Sweeney. The free school opened Monday, Jan. 6; Miss Veale, teacher. Miss Veale is a most estimable young lady. She has expressed her willingness to help in our little Sabbath-school, for which we feel very grateful to her. E. A. F.

JANUARY, 1902.

"THERE is one broad sky over all the world, and whether it be blue or cloudy, the same heaven above it."—*Dickens*.

SARA L. GREENE.

It is seldom that the people of Adams Centre are so deeply stirred as they were by the death of this estimable young lady. After an illness of less than two weeks, she peacefully passed away Wednesday morning, the 15th inst., having just entered upon the twenty-first year of her life. She was the youngest of four children of Leonard R. and Pearl (Burdick) Greene, only one of whom, Dr. Francis L. Greene, of Binghamton, N. Y., now remains. Scarcely three years ago her sister Bessie, wife of Dr. M. S. Lord, triumphantly entered the heavenly home, and so Sadie was left to be the light of the home and the comfort of the hearts of her dear parents, and such she truly was. She was a lovely girl, and hers was a beautiful life. Her gifted nature, her amiable disposition, her cultured mind, her sweet Christian spirit, and her unselfish devotion to the welfare of others made her a general favorite, and gave her a great influence for good.

She was a happy Christian, cheerful, hopeful, charitable. It was her frequent testimony that her fellowship with Christ brought constant joy and peace to her heart. If others failed to come up to her high standard of consecration and devotion, she was never censorious, but always charitable in her judgment. She was an active Christian, loyal to the church and faithful to all its appointments. Her life was a busy one. As a successful school-teacher, her second year in this important work was cut short by her death; as a prominent leader in the Christian Endeavor Society, as Superintendent of the Junior Society, and as teacher of the primary class in the Sabbath-school, she has made such an impress upon the hearts of the young as can never be effaced. Her loss to parents, to church and the work of God in the world seems to our short vision to be irreparable.

We shall miss her everywhere. Her life, so full of usefulness and promise, was so much needed here and in our denomination. But we can only submit and trust Him who said, "What I do thou knowest not now, but thou shalt know hereafter." The high regard in which she was held was in some measure shown at her funeral by the presence with beautiful floral offerings of her graduating class, of the Study Club, of the C. E. Society, and of the pupils of her own school. Many floral pieces were also brought and sent by individuals from far and near.

As the sun was setting on Friday, ushering in the Lord's rest-day, we laid her dear form in the grave, to rest till the morning of the Resurrection, confident that her glorified spirit is in Paradise with the Christ she loved. "Peace I leave with you, my peace I give unto you." John 14: 27. A. B. PRENTICE.

### African Re-patriation Society.

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Mrs. A. S. Booth, Secretary.

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Literature Mailed Free on Application.

## Popular Science.

BY H. H. BAKER.

Science and Prehistoric Food for Man.

The lives of our prehistoric ancestors become a very interesting study; how did they live, what kind of dwellings did they use, what was their clothing, and from what material was it made, what was their food, and how was it taken? To all of these inquiries, by the aid of science, we now and then catch a glimpse through their weapons of war and their domestic utensils, but it is to their food that this article is principally directed.

Some years ago an ancient mound was opened, wherein a number of animal and human remains were found; of course, only the bones remained, and from among them a number of human jaws were selected. From this lot the under-jaw of a man was selected who had never known or seen a tooth-brush; his teeth were coated with a thick crust of tartar, which, like the ivory of the teeth, had remained intact during the ages.

In order to determine about the food, these teeth were placed in a weak solution of hydrochloric acid to decompose and clear the tartar from them. This solution was then washed and allowed to stand and precipitate, or settle. A small portion of the sediment was then placed under a powerful microscope, when it was found that the main body of the tartar was composed of particles, probably of meal of some kind, made passably fine, but interspersed with particles of a silicious nature.

The latter were accounted for by the grinding away of the molar teeth, which were eroded into deep pits, which must have given the fellow quite a severe tooth-ache, as evidently there were no instruments for extracting, or dentists to use them.

Other particles were found, when tested by polarized light, to possess two characteristics. Some were quartzite and others flinty; this was probably the result of the corn having been rubbed fine in a hollowed quartzite stone by a smaller one of flint.

Among organic remains found in this sediment was the pointed tip of the tooth of a small fish, showing clearly that fish formed a portion of this man's food, and that he must have had some means of catching them.

There were also found sections of oval horny cells of some kind of fruit resembling those which surround the seeds in apples. Then pieces of husks from corn and pieces of the silk of corn, showing that people in prehistoric times ate corn in an unripe state, as we do now, but whether they roasted it or boiled it could not be determined. No evidence that the use of fire was known appeared; therefore, we are to conclude that the prehistoric man prepared his food without fire.

LORD, let me never tag a moral to a story, nor tell a story without a meaning. Make me respect my material so much that I dare not slight my work. Help me to deal very honestly with words and people because they are both alive. Show me that in writing, as in a river, clearness is the quality most to be desired. Teach me to see the local color without being blind to the inner light. Give me an ideal that will stand the strain of weaving into human stuff on the loom of the real. Keep me from caring more for books than for folks, for art than for life. Steady me to do my full stint of work as well as I can. And when that is done stop me, pay what wages Thou wilt, and help me to say, from a quiet heart, a grateful Amen.—*From "The Ruling Passion," by Henry VanDyke.*

GREATER New York has 11,169 teachers; Chicago has about 6,000; Philadelphia, 3,500; Boston, 1,950; St. Louis, 1,800; Baltimore, 1,750; Cleveland, 1,375; Washington, 1,200; San Francisco, 1,000; Cincinnati, 1,000; Pittsburg, 1,000; Detroit, 900; Newark, 890; Milwaukee, 890; Minneapolis, 850; Rochester, 750; Providence, 650.

## 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 VI.—THE SIN OF LYING.

For Sabbath-day, Feb. 8, 1902.

LESSON TEXT.—Acts 5: 1-11.

GOLDEN TEXT—Wherefore putting away lying, speak every man truth with his neighbor.—Eph. 4: 25.

#### INTRODUCTION.

The apostles were not at all dismayed by the injunction of the Sanhedrin, not to preach in the name of Jesus.—Their conduct is indisputable evidence of the reality of the resurrection of Jesus and of the presence of the Holy Spirit. These men who had forsaken their Master and fled, and had met with closed doors for fear of the Jews, were now ready to resist boldly the most august assembly of their nation. There was not the courage of the common law-breaker, who by stealth infringes against the law, and seeks to avoid its penalty. They were brave with a divine courage, and openly asserted their integrity and the error of those who pretended to administer justice and guide the people in the right.

As the apostles returned to their own company they found comfort in the second Psalm, which they saw fulfilled in their present circumstances. They did not discontinue their preaching.

Every great reform movement attracts insincere followers, those who go along with the rest from the impulse of sudden enthusiasm and then pretend to have purposes and principles which they do not possess, or even those who from the very first join the movement for the sake of what they may possibly gain for themselves. The early gathering of the believers in Christ was no exception to this rule.

Our present lesson has to do with the punishment of two who showed themselves unworthy of their profession. We are shocked at the severity of their punishment. But when we stop to remember that the greatest danger of the church was from within, that is, from untrue members as a corrupting element, we see that extreme measures were necessary.

TIME.—Some time after the great day of Pentecost—very likely a year or more.

PLACE.—Jerusalem.

PERSONS.—Peter; Ananias and Sapphira; the young men and other believers; and the people.

#### OUTLINE:

1. The Sin of Ananias and Sapphira. v. 1-4.
2. The Punishment of Ananias and Sapphira. v. 5-10.
3. The Result. v. 11.

#### NOTES.

4: 33. **And with great power gave the apostles witness of the resurrection of the Lord Jesus.** Just what they had been commanded not to do.

34. **Neither was there any among them that lacked,** etc. This is not a mere repetition of chapter 2: 44. It is likely that there was a community of goods, more or less complete, among the disciples all along from the day of Pentecost. Now through the beginning of active opposition and the fresh endowment with power from the Holy Spirit to meet this opposition, came an added impulse toward community of goods.

35. **According as he had need.** We are not to suppose that all the property of the community was divided equally among the individuals without respect to need, as some modern socialists recommend.

36. **Son of consolation.** This might equally well be translated, "Son of exhortation." It is probable that he had this name in view of his marked ability as a preacher.

37. **Having land, sold it,** etc. This is probably mentioned as a noteworthy example of the generosity before referred to in general terms.

5: 1. **But,** etc. Our author, without an apology, proceeds to relate an incident in striking contrast with that just mentioned in regard to Barnabas. That he thus openly acknowledges that there were evil passions and sin within the company of the believers, is one of the strong evidences that this book is entirely credible. **A possession.** This word is usually used of landed property. That this particular possession was real estate is shown by the last word in verse 3.

2. **And kept back part of the price.** The verb is accurately translated, "kept back," but it is regularly used in a bad sense and so almost equivalent to *purloin*, *embezzle*. **His wife also being privy to it.** Literally, "knowing with him." She knew all about it and consented to it, and so shared in his crime. **And brought a certain part.** They desired to appear more generous than they were. They pretended that the money that they brought was all that they received for the field. The apostles evidently had charge of the common funds.

3. **Why hath Satan filled thine heart,** etc. Peter recognizes that the suggestion to sin came from the author of evil; yet his question may be taken as equivalent to, Why have you determined to lie, etc. It is implied that Ananias could have done otherwise if he would. **To lie to the Holy Ghost.** That is, to deceive by a lie. Although Ananias did not accomplish his purpose, he undertook to deceive the Holy Spirit, as represented by the apostles. **To keep back part of the price.** It may be that Ananias had not said in so many words that he had brought all the money that he received; but he intended to convey that impression.

4. **Whiles it remained, did it not remain thine own?** This verse is very important to the correct understanding of the "community of goods," among the early disciples at Jerusalem. It is very evident that Ananias and Sapphira could have retained possession of their land without sinning and could have sold it and used the money in other ways if they had wished. It was in their power, that is, under their own jurisdiction. They were not obliged to give it to the apostles. **This thing in thine heart.** That is, this great sin. **Thou hast not lied unto men, but unto God.** Of course he had lied to men, but the enormity of the sin of lying to God was so great, that for the sake of rhetorical emphasis upon the great sin, our author verbally denies the lesser sin. Compare Psa. 51: 6. Their sin had its origin in selfish desire for notoriety, and showed itself in the hypocritical pretense to great generosity; but the essence of their sin was in dishonoring the Holy Spirit who had manifested himself among the disciples in various ways and particularly in this grace of giving.

5. **And Ananias hearing these words, fell down and gave up the ghost.** Literally, breathed out; that is, he died. His death was directly from the divine judgment, and is not to be explained as caused by an overwhelming sense of shame reacting upon the heart. For if Ananias died from any physical cause, how was Peter to know that the same cause would operate in the case of Sapphira? We are not, on the other hand, to think that Peter imprecated death upon Ananias, and to say that he died from the curse of the apostle. **And great fear came.** That is, from the manifest presence and great power of the Holy Spirit.

6. **The young men.** Some have thought that these were officers appointed by the church having distinct duties and contrasted with another set of officers called *elders*. But it is not certain that the elders even were church officers till long after this time; and these young men doubtless did the duty plainly before them, in an unofficial capacity, and simply because it was a task that needed to be done. **Wound him up.** For convenience in carrying. They carried him out of the city and buried him immediately, as is customary in that tropical climate.

7. **Came in.** That is, into the assembly of the apostles and other believers.

8. **And Peter answered unto her.** That is, addressed her. This verb is used perhaps

# 15 Minutes

sufficient to give you most delicious tea biscuit using Royal Baking Powder as directed. A pure, true leavener.

to suggest that Peter's words to her were a sort of answer to her entrance. **Tell me whether ye sold the land for so much?** Peter's question is not asked to induce her to lie, that is, to sin; for she has already sinned. He is, rather, giving her an opportunity to repent and withdraw from her false position toward God.

**9. Agreed together.** Their conspiracy was an aggravation of their guilt. **To tempt the Spirit of the Lord.** That is, to test him. Their sin was virtually a trial of the Holy Spirit to see whether he could detect their lie or not. **The feet of them . . . are at the door.** As they had to go outside of the city to bury, it seems natural to suppose that their errand would take three hours.

**10. Yielded up the ghost.** The same word which is translated in the Authorized Version of verse 5, "gave up the ghost."

**11. And great fear came upon all the church.** The purpose of this judgment was at once attained. The death of these two was a terrible warning to any who were inclined to be insincere in their devotion to God. **And upon all who heard.** This warning was also effectual with those who were without as well as upon the company of believers. Who would join this company of believers except from pure motives when he realized the danger to those who sinned against the Holy Spirit?

## MARRIAGES.

**GREEN-CHAFFEE.**—January 1, 1902, at the home of Mr. and Mrs. W. L. Green, near Dodge Centre, Minn., by Rev. O. S. Mills, Mack C. Green and Miss Anna Chaffee, all of Dodge county.

**STEVENS-WILLARD.**—At the parsonage, in Little Genesee, N. Y., Jan. 12, 1902, by Rev. D. Burdette Coon, Vernon Elias Stevens, of Alfred, N. Y., and Miss Mary Allen Willard, of Little Genesee.

## DEATHS.

Not upon us or ours the solemn angels  
Have evil wrought.  
The funeral anthem is a glad evangel,  
The good die not.

God calls our loved ones, but we lose not wholly  
What He has given.  
They live on earth in thought and deed as truly  
As in His heaven. —Whittier.

**GREENE.**—At Adams Centre, N. Y., Jan. 3, 1902, Glen Greene, son of Albert and Etta Greene, aged 8 years.

An active boy very suddenly sickened and died.

A. B. P.

**GREENE.**—At Adams Centre, N. Y., Jan. 15, 1902, Sara Louise, daughter of Leonard R. and Pearl Burdick Greene. She was born Nov. 4, 1881.

A more extended notice elsewhere.

A. B. P.

**GREENE.**—Louisa Seeley Greene, widow of Edward Greene, died in Watertown, N. Y., Jan. 6, 1902, at the home of her daughter.

She was a member of the Adams church, and maintained a good profession.

A. B. P.

**CROSS.**—M. Rosalia, daughter of Henry C. and Martha Coon Burdick, was born in Lincklaen, N. Y., Dec. 3, 1834, and died in DeRuyter, N. Y., Dec. 25, 1901.

In her childhood she made a profession of religion and joined the Lincklaen church, and afterward joined in DeRuyter and continued a devout and worthy member till death. On July 4, 1856, she was married to Hiram Cross. God blessed them with nine children, eight of whom are still living. For many months the husband has been suffering from nervous prostration, and all united in caring

for him till he passed away, Nov. 22. Having done her work marvelously well, as wife and mother and follower of Jesus, through many trials, but with great patience and joy, she peacefully passed away on Christmas morning in hope of a blessed hereafter.

L. R. S.

**LAWRENCE.**—At Adams Centre, N. Y., Dec. 19, 1901, Lydia Lawrence, aged 77 years.

She was the daughter of the late Sela Burdick. Her home for many years, until recently, had been in Chicago. She leaves a son in Chicago and a daughter in Adams Centre. She was tenderly cared for by the daughter, with whom she lived.

A. B. P.

**BELKNAP.**—In Whitewater, Wis., Jan. 4, 1902, Kenneth, youngest child of H. L. and Jennie Dunn Belknap, of Chicago, Ill., aged 1 year and 7 months.

Little Kenneth was a most beautiful and delicate child of rare loveliness, which makes the loss the greater and the bereavement the heavier. In this sorrow, Mr. and Mrs. Belknap have the loving sympathy of the entire community.

MRS. E. M. D.

**PAIGE.**—Lovina Bristol, wife of the late Chauncey Paige, was born on Truxton (now Cuyler) Hill, Sept. 28, 1828, and died at St. Michael's Hospital, Newark, N. J., Jan. 9, 1902.

In youth she professed religion and joined the Cuyler Hill Seventh-day Baptist church and so remained a patient, worthy member till death. With fine intellect and many graces of culture, but with much of sorrow, her life has been mostly spent in DeRuyter. In November last she went to her son's in New Jersey, where, after a severe fall, she suffered much and soon passed away.

L. R. S.

**MAXSON.**—Mrs. Lydia Mumford Rogers, daughter of Jonathan and Lucy Stebbins Rogers, and wife of the late Peleg H. Maxson, was born in Waterford, Conn., Aug. 4, 1820, and died near Rock River, Wis., Jan. 12, 1902.

October 7, 1837, when she was seventeen years of age, she was baptized by Eld. Lester T. Rogers, pastor of the Waterford Seventh-day Baptist church. Since moving West she has made no change in church relations, but has continued to maintain the observance of the Sabbath of her ancestors who have been Sabbath-keepers back to the old Seventh-day Baptist church of Newport, R. I., organized in 1671. December 18, 1839, she was married to Peleg H. Maxson, of Hopkinton, R. I. To them were born two sons, with the younger of whom she has been cared for in her declining years. She was a loving companion, a kind neighbor and friendly to all. She now rests from her labors, and her good works and kind words follow her.

L. T. R.

## DO YOU READ THE "GOOD NEWS"?

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## "ON TIME."

A manufacturer was about to establish an agency in London. He had in his employ two young men whom he regarded highly, and both of whom he would like to advance to the coveted position. As it could go to only one, he watched the men closely for some time, while trying to decide which he should send to represent his interests in the English capital. One of the young men was an industrious plodder, always on time to the minute. The other was a much more brilliant fellow, who did his work well and easily, made friends readily, and was universally popular; but he had the serious defects of making promises carelessly, forgetting them almost as soon as they were made, and of rarely keeping appointments promptly.

Finally the employer invited both of these young men to dine with him on a certain evening at exactly seven o'clock. The plodder presented himself to his host as the clock was striking, and the two sat down to dinner. Five minutes later the other guest appeared, with a laughing apology for being late, which, he said, was entirely the fault of his watch. On the following day the London appointment, with a large increase of salary, was given to him who had learned the business value of promptness.—*Success*.

## Special Notices.

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

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

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

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

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

I. L. COTTRELL, Pastor,  
29 Ransom St.

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

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