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WHOLE No. 2971.

MOTHER SONG.

HARRIET PRESCOTT SPOFFORD.

Soft sleeps the earth in moonlight blest,
Soft sleeps the bough above the nest;
O'er lonely depths and whippoorwill
Breathes one faint note and all is still.
Sleep, little darling; night is long—
Sleep, while I sing thy cradle song.

About thy dream the drooping flower
Blows her sweet breath from hour to hour.
And white the great moon spreads her wings,
While low, while far, the dear earth swings.
Sleep, little darling; all night long
The winds shall sing thy slumber song.

Powers of the earth and of the air
Shall have thee in their mother-care,
And hosts of heaven, together prest,
Bend over thee, their last, their best.
Hush, little darling; from the deep
Some mighty wing shall fan thy sleep.

—Harper's Bazar.



Boil it Down. A YOUNG writer who sent a communication to the RECORDER which was not published at once, wrote asking the Editor to give

him the reasons why it was not published, that he might profit by such suggestions. Among other things the Editor said to him: "I speak thus freely because you have asked me to do so, and because I am anxious to aid every one who attempts to write for the press toward the attainment of the best models and the best results. As I have suggested above, many forms of discussion and many illustrations which are acceptable in an address or sermon are not fitted for public print without a good deal of modification. The average preacher is likely to be but partially successful in writing for the press, because he is in danger of being careless concerning literary style, and is likely to use an abundance of words, and many illustrations, as he is accustomed to do in preaching. If a man is a "ready speaker," and words come to him easily, he is in danger of losing compactness in thought and brevity in expression. A good rule for such men is to cut down whatever they write to one-half the number of words they would naturally use in speaking. I shall be glad to give place in the RECORDER, as far as possible, for any efforts you may make in reporting matters from your field, or in expressing your opinions upon religious subjects in general; but I venture to make a suggestion which was offered me when I began writing, and which will apply to quite a per cent of the correspondents of the RECORDER. That suggestion is: *Boil down and re-write. Re-write and boil down, and then boil down again.* The best things come only after repeated efforts and much hard work. Some chapters of my first book were re-written thirteen

times, and if I were not so crowded with work in these years I should never allow a single paragraph to go into print without re-writing at least once. What I have said is not by way of condemnation of your effort so much as by way of helpful suggestions concerning further work."

Brevity, clearness, compactness and force, are not gained by leaving out necessary words, but by eliminating unnecessary ones. The boiling-down process has an important bearing upon obituary notices. Such notices ought not to be catalogues of the names of friends of the dead who are living.



Question-Asking Children.

SEVERAL people were at the dinner table last evening, and the conversation turned upon the treatment of young children in matters pertaining to truthfulness and other things. The memory of that conversation leads the writer to say that the question-asking age of childhood is of vital importance to the child, and places great responsibility upon the parents. To every bright child the question-asking age must come. We fear that too many parents do not regard this age as a natural stage in the intellectual and moral development of the child. Too many persons look upon children's questions as a matter of annoyance or amusement, and think that no great pains need be taken to give proper and instructive answers. Parents often retort by telling the child that its question is foolish. It is too common a thing for parents to turn the child away without making any serious effort to answer questions or to make judicious use of the opportunity presented for instructing the child. Such a course on the part of the parent is inexcusable. The interrogative stage in a child's development is as significant and as necessary as are the various stages in the child's physical development. Parents and teachers ought to be more eager to furnish food for the hunger which the questioning of children indicates than to furnish food for their growing bodies. The questioning age is to the developing intellectual and spiritual life of the child what incessant activity is to physical development. Still more lamentable is the tendency on the part of some parents not only to make light of the child's questions, but to deceive and confuse the child by indirect or false answers. This is wickedness and not wit. Such treatment of children degrades the parent, wrongs the child, and insults the Creator, who has implanted the question-asking faculty in

every child. Few things mark a man or woman as unworthy of parenthood more strongly than such wrong treatment of children at the questioning age.



Sincerity of Such Questioning. IMPROPER treatment of children at this stage of their development is the more unkind and mischievous in view of the sincerity with which children put their questions. They are eager to know, and if it seems that their eagerness is from curiosity alone the case is not altered, for curiosity is a God-given faculty which leads us to seek knowledge. This is as true in matters pertaining to right-doing as in other things. Unless the child has received such inheritance as makes him dull touching right-doing, the sense of right and wrong may be developed and cultivated at an early age. This is done by interchanging views and giving information when questions are asked much more than by any set of rules. That children do not understand what is right and wrong is often due to the bungling way in which such questions are treated by parents and teachers. Rightly understood, the question-asking age on the part of an intelligent child is the most favorable opportunity the parent can have for aiding in the intellectual and moral development of the child. The questioning mood is the receptive mood, and the parent who is indifferent, frivolous or impatient because a child heaps up questions, is hardly worthy to be a parent. If the mind of the child be directed properly, the questions he will ask open the way for imparting the richest and best lessons possible touching duty and conduct as well as facts. It may be a troublesome age, and you may be inclined to wish the child would keep quiet, but the tendency to seek information through questions is not only a laudable one, but it is in keeping with the Divine order that childhood should thus grow and develop in all matters pertaining to its highest good.



Translations of the Bible. OUR Sabbath School Board has done well in introducing the American Revision of the Bible, from which to print the Sabbath-school lessons. We think it is agreed that America now possesses the best English versions of the Sacred Scriptures, and while there are points in which we prefer some other of the English versions to the American Revision, we are ready to admit that, as a whole, it is not surpassed by any other. It would be an excellent thing if the Board could secure

the adoption of the same revision for use in our schools. As the English version of King James has held a prominent place for three centuries, the American Revision ought to have still more of the element of finality in it, unless new and better manuscripts shall be brought to light. Very few obscurities remain in the American Revision, and after half a century of zealous investigation concerning Hebrew and Greek originals, we believe that this version is a comparatively faultless picture of the thoughts of the original writers. This American Revision is practically a revision of the late revision by English and American scholars. It has been made carefully and the changes introduced have been considered in the light of all former criticism. There is a natural conservatism on the part of religious people which hinders the introduction of any new revision, but it seems to us that the deeper and better understanding of the Word of God will be so promoted by the new revision that the most devout lover of the Bible ought to welcome it. We think that a clearly defined obligation rests upon Bible students to introduce this revision and cultivate regard for it. Whatever makes the thought with which the Holy Spirit inspired the sacred writers plainer to the understanding, either of children or of adults, brings the student of the Bible not only into greater knowledge of what God's thought is, but induces a closer sympathy and a more loving communion with the Father and with his Son Jesus Christ.

Is Alcohol Food? AFTER repeated investigations and experiments in scientific and medical circles, it is generally agreed that while alcohol, in small quantities, serves as a fuel in the body, it has no nutritive value and cannot be considered a food. Neither can it be used to any great extent as a fuel without producing reactionary irritation of the nervous system and bringing evil results which are far greater than any value it can produce as a fuel. This fact disposes of the claim that in its ordinary use as a beverage alcohol can be classed with foods or as beneficial. No scientist denies that it is a narcotic poison which stupifies the brain, deranges the mental faculties, benumbs the moral perceptions, reduces the vigor of the vital functions, and creates many forms of disease. Manufacturers of alcoholic drinks have attempted to profit by the claim that alcohol is a food, some going so far as to advertise brewed drinks as "liquid bread." These facts are of value from the standpoint of science, medicine, sociology and religion. Meanwhile no one who is actually scientific, or who seeks the best interest of society, and especially the interest of the lower classes, will dare to defend liquor-drinking or the saloon on the ground that alcohol is of any permanent benefit either as food or drink.

For the Indians. THE Ninth Annual Meeting of the Lake Mohonk Conference of the Friends of the Indians gives a summary of what has already been accomplished for these wards of our nation. This summary shows that at least 25,000 Indian children are being taught in schools supported by the Government, and that 6,500,000 acres of land have been allotted to individual Indian farmers, of

whom there are 55,000. Marriages among the Indians are recorded at the Government agencies and polygamy is forbidden. The report urges that industries suited to the Indians be encouraged, and that tribal government should be broken as rapidly as possible. While the Indian question is not as great as was the African Slavery question, it is an important one, and demands a policy in which the civil and social rights of the Indians should be more freely recognized and better protected than they have been.

Our Work in Africa. We ask the careful attention of our readers to a circular from the Sabbath Evangelizing and Industrial Association, which appears in another column. This circular has already been sent to the stockholders of that Society. It will be noticed that Mr. Booth is no longer employed by the Sabbath Evangelizing and Industrial Association, and that he is now at work pushing his original idea of "Repatriation," that is, of transporting worthy Negro families to Africa, that they may take up homes there and establish new centers of Christian influences among the natives. Since Mr. Booth hopes to connect this movement with the territory already owned by the Sabbath Evangelizing and Industrial Association, and to secure the agreement that the communities thus established shall be at liberty to observe the Sabbath if they desire to do so, the Editor of the RECORDER, Prof. H. M. Maxson, a leading officer in the Sabbath Evangelizing and Industrial Association, and Rev. L. E. Livermore have allowed the use of their names as an "Advisory Committee" in this new movement which Mr. Booth is attempting to carry forward. This action on their part, however, does not indorse any effort by Mr. Booth to raise funds for the new project, at this time, in our churches. Those whose names are thus given believe that Seventh-day Baptists have already contributed liberally for the work in East Africa, and that whatever more they may be able to contribute should be applied to that interest and to the interest on the West Coast. Letters of inquiry received at this office make this statement desirable. We favor the repatriation idea, but we do not believe that our churches should be asked to contribute money for that purpose, at this time.

Rise Above the Average. THERE were five in the group. The discussion was concerning how much the "Average Man" thinks about duty and destiny, and how much he expects to secure Divine help in his struggles to do that which is right. The discussion brought out the fact that the average man is rather an indefinite quantity. It was agreed that men fall into certain natural groups, as to position and character, and that the average man of one group or grade is quite a different thing from the average man of another grade. The writer was impressed with the fact that most of us are too easily satisfied if we attain to something like the position which the average man occupies. This is unfortunate. Genuine success comes only to those who seek to rise above the average. This is as true in religious matters as elsewhere. No man is better

than his highest ideal, and most men fall far below that point. The discussion we had suggests an important practical truth. Each man should set his standard higher than the average, and should be dissatisfied with himself unless he reaches a point above the average, and unless his standard steadily rises. We are yet within the shadow of that imperfect idea which leads men to seek just enough of goodness and righteousness to secure salvation. Salvation is a relative term, and when its attainment is made the ultimate standard of action, selfish indulgence has too much chance for ascendancy. No man should be content to think of the average standard of attainment in religious living as worthy of acceptance. The total average as to noble character is low, and the common interest in spiritual questions is lower still. It will help the reader to higher conceptions of personal duty and attainment if he tries to define what the average man is, religiously, and then determines that he will be more than the average man.

Life-Time Hymns. In another column will be found a notice from D. E. Titsworth, Chairman of a Committee of the General Conference, concerning "Life-Time Hymns." The question of securing this hymn-book has been under consideration for months. The RECORDER has such confidence in the musical ability of the Committee, and such interest in the best provisions which can be made for music in our churches, that we gladly call attention to Mr. Titsworth's announcement. Whatever steps can be taken to provide simple and appropriate music for our churches and to secure its rendition "with the spirit and with understanding," is an important step in the right direction. Music ought to be an important feature in all forms of church service; and when the character of the music and the method of rendering it are what they ought to be, the spiritual interest of the churches will be much advanced. Whatever helps to bring about the time when it can be said, "Let all the people sing," and this desirable end shall be attained, ought to receive the hearty support of each lover of the church.

The Sabbath of Christ. SOME of our brethren have volunteered kind words concerning the new Sabbath Reform magazine. One pastor writes: "The Sabbath of Christ is at hand, and it even surpasses my expectations. I do wish it could be put into every home in the United States, and by some means could secure a reading. Its statements are clear and evince a splendid temper." A money order for several copies accompanied these words. We hope that each church will subscribe for a quantity sufficient to supply each Seventh-day Baptist family in the church, and thousands of others as well. A more definite appeal for this will be made. Get ready for that appeal.

William C. Burdick. THE announcement that William C. Burdick, of Alfred, New York, "entered into rest January twenty-eighth, nineteen hundred and two," comes to hand just as we are going to press. We await a fuller notice from his pastor.

Prayer-Meeting Column.

TOPIC FOR FEBRUARY 14, 1902.

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

Theme.—Our Sabbath School and the Sabbath School Board.

How we can help our Sabbath School to grow in spiritual life and increase in members. Eccles. 12: 1; Mark 13: 34; John 5: 39. What shall we teach, and how? Deut. 6: 6, 7.

Remember also thy Creator in the days of thy youth, before the evil days come, and the years draw nigh, when thou shalt say, I have no pleasure in them.

It is as when a man, sojourning in another country, having left his house, and given authority to his servants, to each one his work, commanded also the porter to watch.

Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me.

And these words, which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

This idea cannot be made too prominent. What shall be taught, and how it shall be taught must be determined in the light of this purpose. Facts from the Bible and concerning the Bible are of value, mainly if not wholly, in proportion to their bearing on the spiritual life of each pupil in the Sabbath school. It is a serious mistake when this fact is not recognized in connection with all classes of pupils. Some teachers say: The members of my class do not belong to the church, and I do not feel like urging spiritual truths upon their attention, and the consideration of such truths is a personal duty. Such a position on the part of the teacher is a serious error. If your pupils have not professed faith in Christ, there is so much greater need that you urge that duty upon them and lead them to right decisions which come through an understanding of spiritual truth, and their relation to it.

The one great purpose in Sabbath-school work is the teaching of practical Christianity and the development of Christ-like life.

DROPS FROM A DOCTOR'S BOTTLE.

W. F. CHURCH, M. D.

THEIR OWN.

The personal property of Salvation Army officers sometimes becomes mixed with that of the post or corps, so that it is difficult for the younger members of the family to tell what will be carried with them when they are transferred to a new place. When a very small girl came to dwell in the house of a captain, a little brother, after considering her value, anxiously asked: "Does she belong to us or the corps?"

Perhaps by and by she will belong to the corps.

NOT SATISFIED.

It is not surprising that the self-centered individual's greatest desire in life should be for comfort. In most of such cases comfort implies luxuries without the means to purchase them, and there is heard a more or less constant whine at the decrees of Fate. Unable to revel in wealth, they rely largely on the social amenities of life, and are decidedly watchful of the courtesy due them as important personages. A Ph. D., whom I meet frequently, has reached this condition.

This Ph. D. has made a specialty of philosophy, and can probably give an outline of the systems from Pythagorus down to that of the most modern German savant, and yet she has not learned the true philosophy of life as seen from my office chair. I am not aware that the title confers the right to criticize more than any other; yet the Ph. D. exercises that privilege to such an extent that nothing is exempt, from the Ruler of earth down to the microbe that sings the song of *Grippe* in her cultured nasal passages. The arguments of theologians, according to her version of encounters, have been uniformly shattered by her bright shafts of criticism and logic. A product of Christian culture, she asserts that Christian Unscience is as credible as Christianity. However, she can be kind in heart, gracious in manner, erudite or vivacious in conversation, and quick to see and assist when another, over whom she has influence, oversteps the bounds of social propriety and custom. Notwithstanding her intellectual accomplishments, she is not satisfied, and really longs to know if there is a future life. Philosophy has not furnished a key to the mysterious door-opening to the Beyond. Faith is not called on to soothe or yield up its beautiful visions, nor the Master of Galilee to quell the tempest of doubt and uncertainty, and say unto the troubled soul, "Peace, be still." So she lacks the greatest of all comforts, and the joy and certainty which many humble souls possess, who do not know that Kant or Spinoza ever lived.

THE COLONY PROBLEM.

The overcrowding of our cities is due in a large measure to the influx of people from the country districts. The unequal distribution of population has become a favorite theme for the student of sociology, who is ready to point out the great danger to the state and the bad effects on our national life. Theoretical solutions are of little importance if not put to the practical test. Whatever may be said of the ideas of the Salvation Army, it can hardly be denied that they put some of them in practice. Their scheme of colonization will act as a safety-valve to relieve the congestion of the "lower" districts, if it can be carried out on a sufficiently large scale. The Army has already established three farm colonies, the most prosperous of which is located at Amity, Colo., on the Arkansas River. The Amity colony has been in existence about four years. At the beginning there were fourteen families. These, including twelve additional families that came later, were self-supporting, with one exception (due to illness) at the end of eighteen months. This result is a complete refutation of the claim that people taken from the heart of a city would be a failure at tilling the soil. Moreover, these colonists are apparently happy and contented.

The past season has been a prosperous one for the colony. Crops were excellent and prices high. The value of land has increased so rapidly that many of the settlers could sell out at a good profit. Of so much importance is this colony of probably three hundred men, women and children considered by the Santa Fe Railroad, that a depot was built last year and special arrangements made to increase freight facilities. Such an undertaking requires capital. During the

first eighteen months \$30,000 was expended by the Army authorities in purchasing land, digging irrigating ditches, erecting buildings and making other improvements. While the settlers must in time pay for everything, they require assistance at the start. Those in charge of the undertaking have recently issued a large amount of five per cent guaranteed bonds for the purpose of bringing more land under irrigation and cultivation, and thus enlarging and adding to the colony. Such business men as Senator Hanna and General Tracy have invested in these bonds.

The Mormons have been very successful in establishing colonies. Their Elders have led out the surplus population from Utah until they are now well represented in several states and also in Mexico. It is reported that Mormon colonists assist one another and work together for the common good—a method worthy of being copied by some who despise their religion. They have lately invaded the Big Horn Valley, in Northern Wyoming.

At the present time there are few desirable locations for colonies in the Rocky Mountain states without the expenditure of a large sum of money. Should Congress pass a law to build reservoirs and sell water-rights, with Government land, on an easy-payment plan, there may be some excellent opportunities in the future. Unless far from a railroad, the colonist of to-day does not suffer the hardships necessary in the past, and yet he must do without some luxuries to which he has been accustomed. If a man would live as plainly, and practice economy as rigidly in an old-settled community as would be necessary in a new country, he might be financially better off at the end of five years by not emigrating.

I am not aware that the people of our denomination are in a congested condition in any place. They may go out from their homes thinking to better their condition, or because they are tired of farming—the most independent of all occupations. A farm colony would not attract such. It might, however, while attracting a few here and there, weaken churches already barely surviving, and not strengthen our strongholds.

MOUNTAINS OF HOPE.

Stretching from a peak 120 miles to the southward, the mountain backbone of the Great West can be seen extending in several irregular ranges, frequently dotted with elevations, to a vanishing point, 60 miles to the north. The grayish-blue line is relieved here and there by a bank of white, sometimes difficult to distinguish from the clouds. The ruggedness and irregularities of the great masses of granite and igneous rock are noticeably diminished by the soft covering incident to winter. The diversity of the ranges, their wide stretch from horizon to horizon, and the lofty peaks mingling with the clouds, afford a view so majestic that a chord of hidden longing is touched and joins in the solemn refrain to this imposing handiwork of the Creator. For a time the burdens of life are forgotten. "I will lift up mine eyes unto the hills from whence cometh my help." This grand view of the high hills makes life more endurable to many who are here from necessity rather than from choice.

One may not discover a "Great Stone Face," but there are peaks sufficiently pe-

cular and attractive to bring on a contemplative mood. They may teach the lesson of endurance, of tremendous latent force, and of undisturbed serenity. They point outward from the earth, or upward, as it appears, to that point in the great immensity where heaven lies—enduring monuments to its Ruler. Their lofty summits seem far away from the routine and vexations of life, and these are for the time forgotten under the deep thrill of higher aspiration.

These mountains have their secrets. They have not always been in this condition of admirable repose. Subjected in their depths to a heat of almost immeasurable degree, and rent by such convulsions that the whole earth was shaken, some portions have undergone a system of purification, while part of the dross has been thrown to the surface as volcanic rocks. The most precious products scattered about in small quantities, sometimes lying close to the surface, in other places hundreds of feet deep, make of them veritable *mountains of hope* to the prospector and miner. For them there is ever the luring hope that some secret hiding-place of wealth may be revealed. Many have been gratified in their search; others have turned away disappointed, to take up life anew, with small reward, while a few perished, and their bones are now bleached in turn by the deep snows and the burning sun of a rare atmosphere. All who come, however, may gather inspiration from what the eyes behold.

Christ was fond of the mountains. While the fishermen may claim his approval of their occupation, and that he loved the sea, the mountaineer may feel that the elevation and retirement from the clamor of worldly pursuits suited him best as a place to commune with the Father. He went not down the valley, but "up into the mountains to pray." From a mountain the disciples were sent out two by two; another was the pulpit for the delivery of the Beatitudes; while on the highest of them all was enacted that remarkable scene of the Transfiguration. For these things shall their fame be as enduring as their rock-ribbed hearts.

NEWS OF THE WEEK.

A most disastrous explosion occurred at noon, Jan. 27, in connection with the Rapid Transit Tunnel now being constructed, at Park Avenue and 41st Street, New York City. The report at this date, Jan. 28, includes six persons killed and at least one hundred injured. Murry Hill Hotel, Manhattan Eye and Ear Hospital, the Grand Union Hotel, and the Grand Central R. R. station, large and costly buildings, were injured, together with private residences and other buildings in the neighborhood. The loss of property caused by the explosion is estimated at \$200,000 or more. It now seems that the explosion was caused by fire from papers on the floor of a shanty used as a magazine in which dynamite was stored. It is said that much more was in the shanty than the rules allow. When the explosion occurred a column of flame, smoke, dust and timber shot into the air like a volcanic eruption. The ground was shaken, and buildings rocked as at the touch of an earthquake. Broken timbers were thrown into the air higher than the top of the highest buildings, some pieces falling two or three blocks distant. A pit 30 feet across and at least 10

feet deep was left in Park Avenue near the main entrance to Murray Hill Hotel. A guest, J. R. Robertson, of British Columbia, was killed in his bed by the falling of the ceiling. It is said that \$15,000 worth of window glass alone was destroyed in the Hotel building, while a similar result came to all other buildings in the immediate locality. The results of the explosion were felt and heard in the adjoining city of Brooklyn. Fortunately the foundation of the hotel was not broken so as to endanger it through falling. The Subway at this point is about 40 feet under the surface. But small quantities of dynamite are allowed in the subway at any one time. All in all, the destruction of property, the loss of life, the terrible explosive power of dynamite, and the uncertainty connected with its use, were illustrated and emphasized by this lamentable catastrophe.

It now seems probable that an effort will be made to secure the following points in connection with the liquor-tax law and the observance of Sunday in the city of New York. These points are the substance of recommendations made by a committee of prominent citizens—to which we have referred before—supported by Mayor Low. The report of this committee starts with the idea that the present law is not enforceable; that it does not prohibit the sale of liquor on Sunday, and that the efforts to evade it create greater crime and more serious immorality. It is therefore recommended that the law be amended so as to allow restaurants to sell liquor upon the same conditions as hotels. This will include the sale of liquor on Sunday in all restaurants and hotels. It is further recommended that saloons be permitted to open between noon and ten P. M. on Sunday, and that a special election be held next spring in which the people of the city of New York shall vote upon the question of Sunday opening. So far as the facts appear, the foregoing is an outline of the only plan which can be agreed upon by representatives of the Reform party at this writing. It also seems doubtful, at this time, whether the legislation along the lines proposed can be secured at Albany this winter. Meanwhile the Anti-saloon League of New York has secured the introduction of a bill at Albany which proposes to abolish the Raines' Law hotels and forbid the sale of liquor on Sunday under any circumstances. It also provides that local option shall be extended to the cities of the state on the same general terms that are now granted to townships.

The discussion in the United States Senate concerning the Philippines tariff bill has been sharp during the past week, including some personal tilts between impetuous Senators, which have sometimes been both ludicrous and unworthy of the dignity of men occupying such positions.

It has been reported during the week that Holland is moving for peace between England and the Boers, and that the prospect of securing this desirable result is better than it has been.

Agitation concerning the methods upon which charitable institutions in the state of New York shall be conducted continues at Albany, and strong opposition has developed against the proposals made by Governor Odell concerning the control of hospitals for the insane and similar charitable institutions.

A blizzard, accompanied with severe cold, swept over the northwestern and western portions of the United States during the past week, reaching far into the South where such winter weather is almost unknown.

During the past week it has been agreed that a bill should be introduced and given precedence in the work of Congress for extinguishing the war tax, which amounts to about \$68,000,000.

A new gold field in the Klondike region, about 26 miles from Dawson City, on Indian River, is reported. It is a type of conglomerate rock, which constitutes some of the richest gold fields in South Africa. It was discovered by South African miners. It is said "there is enough of the conglomerate in sight to keep 20,000 stamps at work for 100 years."

President McKinley's birthday, January 29, was widely celebrated by public schools and other organizations.

After a sharp fight at Albany, N. Y., a bill favoring "Osteopathy" has been defeated. It was claimed that the medical laws of the state forbid the recognition of any such method of treating diseases.

On the 30th of January, a destructive storm of snow and sleet swept over the state of Arkansas. The first report places the damage to property, in various forms, as "millions of dollars." The report also says, "it is the worst storm of the kind in the history of Arkansas."

During the past week the Tenth Annual Meeting of the American Jewish Historical Society has been held in the city of New York. Important papers of historic interest were presented. This Society is doing excellent work and gathering into permanent form many facts touching Jewish history which are almost unknown outside of Jewish circles. The Society is made up of men whose excellent character and thorough scholarship are universally recognized.

Until within a few months, the burial place of General Nathaniel Greene, a prominent figure in the Revolutionary War, was unknown. About ten months ago it was discovered, and his bones have been resting in the vault of a Southern bank since that time. It is now determined that they shall be buried by the "Sons and Daughters of the Revolution" at the foot of his monument, which stands in Johnson Square, Savannah, Ga.

A GOOD PRESCRIPTION FOR DAILY USE IN THE NEW YEAR.

Don't worry. Don't hurry. "Too swift arrives as tardy as too slow." Sleep and rest abundantly. Spend less nervous energy each day than you make. Be cheerful. "A light heart lives long." Think only healthful thoughts. "As a man thinketh in his heart, so is he." "Seek peace and pursue it." "Work like a man, but don't be worked to death." Avoid passion and excitement; a moment's anger may be fatal. Associate with healthy people; health is contagious as well as disease. Don't carry the whole world on your shoulders, far less the universe; trust the good Lord. Never despair. "Lost hope is a fatal disease." Trust the Master, and go forward.—*The Christian Work.*

THE world will freely agree to be Christians to-morrow, if Christ will permit them to be worldly to-day.—*Arnot.*

THE SEVENTH-DAY BAPTIST CHURCH, SALEMVILLE, PENNSYLVANIA.

The following historic outline of the origin and development of the Seventh-day Baptist church at Salemville, Penn., has been prepared by the clerk of the church, A. D. Wolfe. The dates in Brother Wolfe's manuscript are so indefinite that we are not able to give the length of the various pastorates referred to. A picture of the house of worship appears herewith.

In the year 1708, Alexander Mack of Schriesheim, Germany, and others began to examine the New Testament to learn what obligations it imposes on Christians. That inquiry resulted in organizing the Dunkers, or First-day German Baptists. Some of these emigrated to America in 1719, and a community was established at Ephrata, Pennsylvania. Conrad Beissel, a German Presbyterian, resided there, who decided that the Dunkers were yet in error, and that according to the New Testament the Sabbath should be observed by Christians. He published a tract to this effect in 1725. Many of the Dunkers accepted his opinions, and he became the leader of the Sabbath-keeping community. A Monastic Society was established, and the first of a group of buildings owned by the Society was finished in May, 1733. After the battle of Brandywine, these buildings were thrown open for the care of the wounded, and one hundred and fifty American soldiers were buried in the Seventh-day Baptist Cemetery at Ephrata.

Beissel died in July, 1768, and Peter Miller succeeded to the leadership. In 1758 a branch society was established in York County, Penn., another at Snow Hill, Franklin County, and in 1763 one at Salemville, Bedford County, which still continues under the leadership of John S. King and David C. Long as elders.

About 1878 Rev. L. C. Rogers of the English Seventh-day Baptists, and later Rev. A. E. Main and Rev. L. M. Cottrell, visited Salemville, and in 1882 a protracted meeting was held there by Rev. S. D. Davis. The original German congregation had been divided because of certain differences of opinion, and on December 23, 1885, ten persons from the German Seventh-day Baptists united in organizing the Salemville Seventh-day Baptist church. The meetings of this church were held in private houses for a time, but by united effort and the aid of friends among the Seventh-day Baptists, a house of worship was completed in September, 1886. The dedication sermon was preached by Rev. S. D. Davis of West Virginia on the 29th of that month. For many years the public services of the church were cared for by Elder George B. Kagarise, who was assisted by visits from Rev. S. D. Davis. Elder Kagarise continued as pastor nearly eight years, until his death in 1893. Since his death S. D. Davis, L. D. Seager, D. C. Lippincott, and John H. Wolfe (the latter for a period of six months) have been pastors of the church. Rev. D. W. Leath became pastor in June, 1901, under whose care the church is flourishing.

By a patient and loving endurance of annoyances are we preparing ourselves gradually for the discipline of trials.—Dean Goulburn.

LOWER LIGHTS.

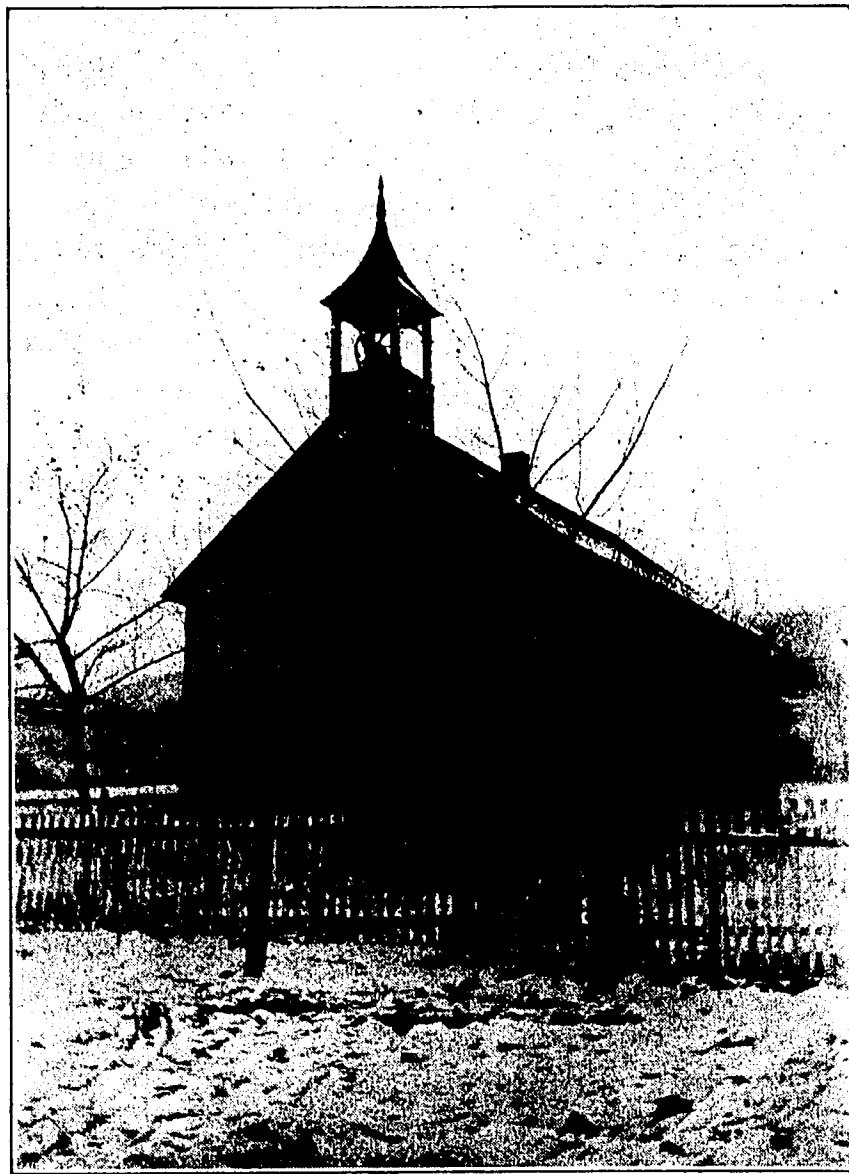
For Christ and the Sabbath.

2 Cor. 4: 6.

ONE FORM OF SELFISHNESS.

The Christian who refrains from active work for Christ because it is hard is guilty of selfishness. He has not surrendered all of self to his Saviour. It is difficult for every child of God to take the first steps in following Jesus, because the enemy comes in to discourage. In a sermon on the subject of fear, the speaker said there are two kinds of fear: Godly fear, or reverence, and the fear of man, which comes from Satan, to prevent us from doing good. *We must crucify self!*

Each time we gain the victory over temptation we get nearer to God; and the nearer we get to God, the easier it is to work for him. A young girl, after being converted, testified a few times, although it was a cross. Hearing some adverse criticisms on her remarks, she refrained thereafter, and consequently did not grow as she might have done. The father of a family made a start for the king-



SEVENTH-DAY BAPTIST HOUSE OF WORSHIP, SALEMVILLE, PA.

dom in a revival meeting, but thought he could not pray in public nor even in his family, and soon became a backslider. The mother who neglects to "say grace" at table, or to conduct family worship in the absence of the father, simply because it is hard for her, puts self ahead of Christ's work. How does she expect her boys when they go away from home to flee from temptation if they have never heard their mother's voice in prayer? To live for Christ is to teach of him, and to pray to him, first in the home and wherever the Spirit may lead.

Not long ago some young men stood outside of a church in which was being conducted a series of revival meetings. One accosted another, saying, "Come on in; come on in!" "No, I don't want to go in," replied the other. His friend urged: "Yes, come in, you ought to; your mother requested prayers for you last night." "She did? Well, it's the first time I knew that my mother was a Christian!"

Some have a false idea that it is making

themselves ostentatious to speak of Christ. On the contrary, is it not putting self in the back-ground, and exalting Christ, to testify of him? Never does the Christian realize his own littleness, and the greatness and wonderful power of God, as he does after being allowed to do some noble work in the name of Jesus. Oh, that we might forget self, and be only mindful of the wonderful love of God and the great needs of a perishing world.

ANGELINE ABBEY.

HOW TO DECIDE BETWEEN GOOD CALLS.

How to decide between conflicting duties, or duties that seem to conflict, is a question in many minds. A similar question is how to know which field of service to choose, when several fields are open to one's choice. A valued friend in the state of Washington inquires as to this:

"In Notes on Open Letters" the question, "Are we where we ought to be?" is discussed. A question closely associated with the above, and one which I meet in my work as often as any other, or even more frequently, is, "When the question of work comes to one from different fields, with apparently equal claims and opportunities, how am I to know which is the place where the Lord would have me be?"

God never calls a child of his to go in two directions at the same time. Men may make such calls, but God never does. In any case, therefore, when calls come from different fields of service and usefulness, the only question for a child of God is, To which field does God call me? The question is not, To which field *ought* God to call me? but, To which field does God call me? We are not to be guided merely by what we call common-sense or ordinary discretion. Our preferences or our hopes have little to do with it. The question of salary, the question of a large field or a small one, the question of ease or comfort, of safety or of peril, of the number or importance of the persons to be reached, and all such matters, are entirely subordinate to the paramount question, Where would the Lord have me be? If one desires, first of all, to know God's will in the matter, and seeks, in implicit faith, to learn it, with entire readiness to do it

at any cost, he can have wisdom accordingly. God's Word gives assurance as to this. God will give wisdom. God is now as ready to guide any needy and faith-filled child of his as he was Peter or John or Paul in former days. An assurance as to this is essential to any worker for God anywhere. Many a child of God has found this to be so; others can have the same comfort.—S. S. Times.

PRESIDENT ELIOT insists that the school-teachers spend altogether too much time trying to teach arithmetic to young children. In his Twentieth Century Club lecture he told of a naughty boy who was told by his mother that he must either do as she told him or leave the room. The boy thought for a moment, and then remarked, "That's fair." "I would give more for that judicial comment for its effect on the boy's later life," said President Eliot, "than for any amount of accurate figuring."

WITHOUT a friend, what were humanity? —Lord Byron.

Missions.

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

EVANGELIST J. G. BURDICK writes from Alfred, Jan. 19, 1902: "I supposed that last night would finish the meetings. It had been so announced, but there was a break, fifteen forward; there are seven now ready for baptism. It was voted to continue the meetings one more week." Mr. Burdick goes from there to Jackson Centre, Ohio.

Mrs. M. G. TOWNSEND began meetings in Dodge Centre, Minn., the evening of Jan. 10. The attendance was fair, but it has been hindered by measles a good deal, both in families that have them and others from fear. However, the attendance and interest are increasing. There is a prompt response in prayer and testimony.

In a short letter, dated Honolulu, Jan. 11, 1902, Dr. Palmberg writes: Just a word to tell you I have come so far safely. Have not written letters on the sea so far, because I have been seasick all the time, so have to write several short ones to-day. We have had a very rough, disagreeable voyage, nothing dangerous, but very tiresome as we have been so seasick, and it has been just about impossible to sleep nights. Have eaten almost nothing until to-day. It seems so good to be stopped. It is delightfully warm here, tropical. Went up to the Adventist service this morning. I will write you as soon as I arrive at Shanghai.

FROM MISS E. A. FISHER.

The time from Oct. 4, 1901, to Jan. 13, 1902, was spent with our people at Little Prairie, Ark. On Tuesday, Oct. 8, I began holding school in a small room of Mrs. Booty's house, and I continued with half-day sessions, and attendance of about seven, until Friday, Oct. 18. As there was work to be done preparatory to Association, for which both myself and the children were needed, thought it best to discontinue school at that time. After the Association I went to Deluce and assisted with the music, and in whatever way I could in the meetings which were held there by Elders Randolph and Hurley. Returned to Little Prairie Nov. 5, and began school the next day. Mr. Sweeny, one of the gentlemen of the community, offered the use of his shop for the school, and he, assisted by several others, fitted it up very nicely with floor, windows, black-board and seats. I taught eight weeks, beginning usually about 8.45 A. M. and closing about 3.30 P. M. The attendance for the eight weeks would average about seventeen, I think. The pupils did nicely in their studies on the whole, and I became very much interested in and attached to them. We had a vacation of one week at Christmas time. The school closed Friday, Jan. 3. The free school opened the following Monday. The teacher is a competent one, and I hope the boys and girls will derive considerable benefit from their five months' term of school.

FOUKE, Ark., Jan. 20, 1902.

FROM F. J. BAKKER.

Through the goodness and mercy of our God we have reached the end of the year 1901, and have passed a few days over into the new year. Praise to his holy name! Our God has been merciful and good unto us

the past year. None of our little flock do we miss the past year, none of our near relatives and friends. When we look back and see all the goodness and blessings we have received, it causes us to be little and humble before our God. I always feel, especially on a birthday, or a new year's day, my shortcomings and how neglectful I am of the goodness of our Heavenly Father. I would be otherwise humble, more God-like, and have daily more of the light of his Holy Spirit within me.

I have been able to do my work in every branch the past quarter and through the whole year. It was only a little that I could do in our wide and great harbor, with her many thousands of ships of all and every nationality. I try to do the best I can with the means I have. Some weeks ago I received from the Trinitarian Bible Society, of London, a nice parcel of Spanish, Italian, French, German, Danish, Swedish and Dutch New Testaments and separate portions of the Gospels. Now I can help some one and another to the blessed Word of God. I receive foreign tracts in most every language from the Religious Tract Society, and also a good parcel of Sabbath literature from our Publishing House at Plainfield, N. J., so you see I am well supplied. Besides the Dutch Gospel tracts, of which I have all I need, I have also the temperance paper and *Boodschappers*. I ask our God daily and constantly to bless this work of tract distribution. I have many blessed conversations with people, not only in their homes, but also with seafaring men, and passengers or emigrants who go to your country, probably thousands the whole year round, whom I may never see again. We have the promise, however, that God's Word shall not return to him void.

Our meetings on the Sabbath, the Sabbath-school, and other meetings we have held the whole year through and very seldom do we miss one. As far as possible each one fills his or her place, and we live in peace and happiness together. We are small in number and poor in worldly goods, yet we have health and all we need, and what more should we wish. For one I am satisfied with the things and circumstances which our God gives us. He does all things well. May his Holy Word be blessed and his commandments obeyed. That is what we work for and pray, if people do laugh at us. In the last quarter I made 105 visits in the homes of the people; ship visiting is not so easy to count, but very many. Meetings on the Sabbath, including Sabbath-school and prayer-meetings, 48; letters and communications in all, 91, whereof 52 to foreign lands; tracts and papers in foreign tongues distributed, many hundred; Dutch Gospel Tracts, 1,799 (4 pages); *Boodschappers*, 125 to 150 every month, and many temperance papers. This is the way I have used my time this quarter. May our God bless all this work to his glory.

ROTTERDAM, Jan. 8, 1902.

LETTER FROM MRS. M. G. TOWNSEND.

The weeks and months glide so swiftly by it hardly seems that I have been here already ten days. I left Garwin the 9th of January, having served the church there nearly fourteen weeks, closing the work with a series of meetings for ten days with three meetings per day part of the time. The weather was so severe that but few could attend the forenoon meeting, but the afternoon brought a goodly number of children and young people who

were willing to leave their coasting and other holiday and vacation recreations to come to the house of God to study and read his word and pray and sing and testify to his glory. Two of them were converted and baptized and united with the church before I left. At a church meeting held the last week in December it was decided by vote to propose to the Missionary Board that if they could find a man to take the Iowa field the church would furnish a parsonage and pledged one hundred and fifty dollars, and more after a few months or as soon as the indebtedness of less than a hundred dollars on the church building improvements had been paid. The officers of the church were elected at the same time harmoniously, and each man or woman seemed fitted and were ready to take their places. The Bible-school was graded and a Normal and Junior Endeavor organized while I was there, and a very pleasant and refreshing season of three months was enjoyed. Deacons Davis and Van Horn and also the entire church expressed by word and deed their satisfaction and interest in the work, and on New Year's day the annual dinner was held in the church and was indeed a feast to the soul as well as to the body, and on the following Sabbath when the church received its young people recently baptized, and covenant and communion services were held, we truly felt we were sitting in heavenly places in Christ Jesus.

A few evenings before I left, a farewell reception was given to my children—as they had spent their vacation with me—and also to myself at the home of Deacon Davis, and a very enjoyable time was had in music, recitations, charades, that will long be remembered. Financially, while some did all they possibly could in keeping the current expenses balanced, some of the best paying members have moved out of the state, and the balance of indebtedness of the church improvements rests on the few, and the collections were small. There is no more promising church in the Northwest for its numbers than the church at Garwin. But the new set of faces of both old and young which greeted me at Dodge Centre spoke of the same spirit within to do and be for the dear Christ's sake, and although the measles had arrived before me, and many having it in their families and some being afraid hinders the attendance, yet in both day and evening services it is very fair, and increasing interest is manifested at each gathering. Last evening the audience was not up to usual number, but over a hundred were present, and all but eight persons testified. Pastor Lewis feels that this week will bring a good victory for the Lord. We are praying and working for it, and ask for prayers from our sister churches.

DODGE CENTRE, Minn., Jan. 18, 1902.

LIVE IN THE OPEN.

It is both a daring and a dangerous thing to try to live secretly for Christ. It breaks off the sprouting tendrils of the new life, and so there can be neither bud, blossom nor fruit. A light shut up tight in a lantern only soots and burns that which contains it. So it is with the soul. It is its nature to shine forth; but turned back upon itself it dims and dies. There are some in every congregation who are trying in a half-hearted sort of way "to be good." That is too indefinite. There are no sharp outlines to it. It does not mean anything that is humble or heroic. The result in almost every such case is disastrous.—E. P. Ingersoll.

Woman's Work.

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

THE FRIENDLY HAND.

JAMES WHITCOMB RILEY.

When a man ain' got a cent, an' he's feelin' kind o' blue,
An' the clouds hang dark an' heavy, an' won't let the sunshine through,
It's a great thing, O my brethren, for a feller just to lay
His hand upon your shoulder in a friendly sort o' way!
It makes a man feel curious; it makes the tear-drops start,
An' you sort o' feel a flutter in the region of the heart.
You can't look up and meet his eyes; you don't know what to say,
When his hand is on your shoulder in a friendly sort o' way.

Oh, the world's a curious compound, with its honey an' its gall,
With its cares an' bitter crosses; but a good world after all.
An' a good God must have make it—leastways, that's what I say
When a hand rests on your shoulder in a friendly sort o' way.

It was not so many years ago that the thought of women in connection with public affairs would have aroused more than a murmur of protest. Some of us can remember when a good woman in speaking of the bicycle said to a friend, "Yes, it is true that a few women ride wheels, but I hope my girls will never be so immodest." But many of us daily go about our business or our pleasure on the silent steed and receive neither a second thought nor look from those whom we meet, while up and down the breadth of the land women are holding unchallenged positions of trust and responsibility. Are you ready to say that we are lacking in refinement, or will you not rather say we are looking at life with clearer vision?

One line of work in which woman has met with marked success has been in connection with school supervision, and whenever she has been honored with a position on the local School Board her work has been found to be highly satisfactory. The Mayor-elect of one of our large cities, in speaking of his future appointments, said he should certainly appoint women on his School Board. Of the work they had already done he said, "They have done excellent work. They have not only demonstrated their capacity for doing many things well that heretofore men had supposed that they alone could do, but rendered valuable service in directions in which men would not have the patience nor aptitude to attempt."

A well-known politician unconsciously and somewhat unwillingly spoke a good word for women who were candidates for positions of responsibility. "Capable, they are capable of anything, and the trouble is that they are so efficient and so honest that when they are once in, they cannot be got out, and a man has no chance at all."

This reminds us of an incident in connection with our own Woman's Board. Some project had been proposed that was of denominational interest. It was discussed and re-discussed, and still there was no advance. We were just where we were in the beginning. Then spoke a man well-known for his good judgment, "If you want this thing to go through and be a success, get the Woman's Board interested in it and they will do what you have only talked about."

The man who in this world can keep the whiteness of his soul is not likely to lose it in any other.—*Alexander Smith.*

MY IMPRESSIONS OF AMERICAN WOMEN.

HIS EXCELLENCY, WU TING-FANG.

I have been greatly impressed, especially with the self-reliance and the independence of the women who have been my fellow-travelers on long journeys. They always impress me as knowing how to take care of themselves. They buy their own railroad tickets; they find their own places in the railroad cars; and then they settle themselves down in their seats with a book or a newspaper, just as comfortably as if they were at home. They act as if they had traveled all their lives. I have watched them on these journeys with intense interest, because on these occasions they manifest the American characteristic of self-reliance. I have no doubt whatever that an American woman would start to-morrow, unattended, upon a tour around the world without the least hesitation.

The most pronounced mental characteristic of the American woman which I have observed is her quickness of understanding. To me her sense of perception is remarkable. When you tell her anything, however complicated, she grasps the idea at once. I hardly know how to analyze the origin of this sense. It is a trait very marked in all Americans and developed to a high degree in the American women.

The larger physique of the American women as compared with her Chinese sister has impressed me very much. She has beauty, stature and health. It is not difficult to find the reason for this. The American woman loves outdoor exercise. She can walk without fatigue; she can play golf, or row, or practice on the tennis-court for hours.

I notice, too, that very few of the American women are victims of ennui. They are always busy. They must have something to occupy their minds. If they have not a preference for outdoor exercise, they find an outlet for their energy in charitable work, or in church affairs, or in active participation in social life. Their blood does not have time to become sluggish. This makes them breathe well, and gives them an elastic, springy step that is to my mind so eminently characteristic of the American woman. An American woman walks as does no other woman on earth. Even in the South the women have not the languor which is observable in Oriental countries, while upon the coldest days in the North I have seen American girls walking briskly up and down Broadway, the wind bringing the roses to their cheeks, and their ears tingling with the frost. They actually seemed to enjoy the cold weather. It exhilarated them. They breathed the invigorating air as if they loved it, and I fancy they do.

Yet when I speak of the American woman I cannot say that there is really a prevailing type. It is a composite—a mixture of all types. She has the firm and upright carriage of the English girl; but she has, in addition, the vivacity of the French woman, the grace of the Spanish woman, the musical voice of the Italian, and, whenever it is necessary, the more sober spirit of the German. The American type, therefore, is one peculiar to itself. It is not a duplicate of anything, but rather a combination of all that is good in the types of the world.

There is one word in the English language which, it seems to me, aptly describes the American woman: she is "interesting." I

do not know whether to characterize this predominant trait as cleverness or intelligence. But the fact remains that the American woman is always interesting.

There is, unquestionably, a great deal of intellectuality among American women. Their sphere of thought includes politics, society, literature, and even foreign affairs.

But, with all her desire for culture, the American woman does not forget the value of outward appearances. She loves to dress well. Even when blessed with only what Americans call "comfortable circumstances," the American woman knows how to be stylish and neat and attractive in her dress, from the Western point of view, which is, of course, quite different from the costume of the East.

I like, too, the sincerity and straightforwardness of the American woman. These are among her many excellent traits. She holds virtue in high esteem, not only in moral and private life, but in civic life as well, and it never surprises me to learn that her influence upon public administration in a quiet way through her husband is very great. A woman's natural instinct is to love that which is good and to abhor that which is evil. This naturally leads me to say that the home life of the American woman is worthy of all commendation.

I must confess that for the American woman I have the most profound respect and admiration.—*Ladies' Home Journal.*

OVERFLOW.

REV. DWIGHT MALLORY PRATT, D. D.

Great inspirations are necessary in the performance of little duties. The drudgery of life must be lifted out of the commonplace by glorious ideals. Little souls need large horizons. Life must be glorified; else it becomes monotonous and wearisome. There is a vast difference between a stone-drag and an automobile. People differ in just this way. One drags himself through daily duty, making life a perpetual burden. Another is alert with energy and enthusiasm because a wondrous motive power is constantly generated in his inner life. Some go to their daily task as galley-slaves to their oars, some with the joy of an eternal hope.

There are those who in religion never get beyond the feeling of reluctance. Duty is a drag, service a species of compulsion. There are others who get their first taste of freedom when they become bond-servants of Jesus Christ. An emancipated soul is a happy soul. Joy is essential to strength. No one ever does constructive work until he is fired by a great enthusiasm. *One's spirit must be greater than his work; else it is not great enough for his work.* A church is impotent to do God's work within the limits of its parish unless its heart is a thousand times too big to be bounded by its parish. A mill-pond may be full, but it never turns a wheel or sets a spindle to work until it overflows. The extent of its overflow is the measure of its power.

The question is not whether your soul is full, but whether it overflows. Never a soul is touched with saving power without the overflow. Your soul is not big enough or warm enough to save a man in America until it is big enough to love a man in China or in the loneliest island of the Pacific. An overflowing love is the motive power that

has made the modern centuries throb and thrill with the very life of God. No one can be sure that his soul is full until it overflows. The surplus is the best proof of salvation, as it certainly is the only power that saves. Christians have talked too much of "fulness." It is now time to talk of overflow. God's fulness is overflow.—*Christian Endeavor World.*

God has arranged the chronometry of our spirits that there shall be thousands of silent moments between the striking hours.

SHE who willingly lifts up the veil of her married life has profaned it from a sanctuary into a vulgar place.

BE strong by choosing wisely what to do. Be strong by doing well what you have chosen.

BE always beginning; never think that you relax, or that you have attained the end.

IF things do not turn out as you wish, let us wish them to turn out as they do.

IF you suspect a man, don't employ him; if you employ a man, don't suspect him.

FEW persons have enough strength of character to suffer and to tell the truth.

ALAS! how great the number of folks who have existed without having lived.

WE are rather apt to consider an act wrong because it is unpleasant to us.

THE Past lies upon the Present like a giant's dead body.

OPPORTUNITY with ability makes responsibility.

FATE uses strange agents to work out its ends.

LIFE is good when good use is made of it.

God's power is available power.

—*Advance.*

THE WORK IN EAST CENTRAL AFRICA.

To the Stockholders of the S. E. and I. A.

Mr. and Mrs. Joseph Booth and Mary arrived in New York safely on Oct. 26, the doctors having ordered them to return to this country, for a time at least, unless they wished to die on the field.

Their return has enabled us to go over with Mr. Booth the work done and the present conditions in British Central Africa, and we are sorry to make the unpleasant announcement that, however successful our religious work has been, the self-supporting part of our plan is, so far, unsuccessful on present lines. This is due to three unforeseen and unexpected causes that have played havoc with industrial interests all through the Colony.

1. Increase in wages and deficiency in the supply of labor.

2. Decline in the coffee market.

3. Failure in the coffee crop.

The first two causes do not need to be explained here. As to the third: Before our plantation was bought, two years ago, one of the best coffee authorities in the Colony went over it and made a careful estimate of the crop then forming on the trees, and judged that it would be worth, at current prices, from \$7,000 to \$8,000. This estimate, Mr. Booth says, was not made for purposes of sale to us, but for statistics for publication, before the sale was proposed. When the crop matured, it was found that one-third of the shells were empty, and in another third the beans were spongy and worthless.

This year the crop will be almost nothing.

There seems, as yet, no surety as to whether the failure in crop is permanent or temporary, or as to what is the real cause. Some think the stock has run out. The Government having hitherto forbidden the importation of seed, through fear of importing plant diseases, the failure is general throughout the Colony, and has brought disaster to the business plantation as well as to the missions, and the industry is at present prostrate.

At the time the plantation was purchased, it seemed to the officers, and to nearly all the directors, as a wise step to take. The decision had to be made promptly, and on the information contained in Mr. Booth's letter. It would take four months to get an answer to any letter of inquiry. The Boer war made it impossible to use a cable code, and telegrams cost \$1.35 per word. An apparently valuable crop was even then forming on the trees. On the information at hand, it seemed wise to purchase. The unexpected disaster to the crop indicates that it was not wise, but "hindsight is ever more accurate than foresight."

As an Association, we have met the same kind of a reverse that so many met when the oranges froze in Florida, and that has resulted from droughts in our Western states at various times.

Our religious work has been eminently successful. We have already collected on our plantation in British Central Africa a native church of some twenty-five or more members, some of whom have shown a rare spirit of devotion to the Sabbath and to the extension of its knowledge in a spirit of self-sacrifice which might well put us, their more fortunate brothers, to shame.

Two or more auxiliary stations have been formed and schools established, which have in them signs of much promise. The standard of the Sabbath of Jehovah has been raised and is attracting attention in so marked a degree that no one can foretell its influence.

That Mr. Booth has a marvelous hold on the natives, and uncommon power to win them, and is unsparing in devotion to their interests, has been proven anew by his work with them as our agent. He is also a man of remarkable fertility of resource and unlimited enthusiasm for the cause, with capabilities for a great work if his health is spared him.

Our present condition makes necessary a reduction in expenses, and probably a radical change in our plans. At this juncture, Mr. Booth has offered to relieve us of the expense of himself and Mrs. Booth by terminating their connection with the Association as our agents; and, after a full discussion of the matter, it was agreed to dissolve the contract by mutual consent Dec. 1, 1901.

This should not be construed as giving up the cause on the part of the Association. We still believe in the industrial, self-supporting principle; and, while our first attempt has been unsuccessful thus far, we are hoping that when the business of the Colony has recovered from the present collapse, some new plan may be devised to attain self-support.

We believe also that the Sabbath center we have established in British Central Africa should not be given up.

Neither should this move be construed as lukewarmness on the part of Mr. Booth. He is just as ardent in establishing the Sabbath truth in British Central Africa as he was when he went out as our missionary two years ago.

He believes, however, that the American Negro should be interested in the work and led to take up its support, both by contributions of money and by colonization. His release from our employment leaves him free to prosecute, at his own expense, these plans he has formed for carrying this idea into effect. If his work is successful, it will still further strengthen the Sabbath in Africa.

The question will be asked: What will the status of the Association then be? In reply, we would say:

1. We will have a plantation of some value, against which there is a large indebtedness, for a good portion of which the officers have made themselves personally responsible.

Bro. Bakker is on the ground to represent us. We have already directed him to study the situation carefully and fully, to see what the outlook is for profitable industrial work in other lines, and what steps we would better take as to our property there, and for carrying on the work.

2. We have a church of twenty-five to forty members in British Central Africa, to whom we owe some moral obligation. We cannot abandon them outright, after they have broken with their old connections to adopt the truth we preach, and there is a general agreement in the expression of the letters we have received from the directors that the work should not be given up.

Meanwhile, Mr. Bakker must be supported in his efforts as our agent; and we earnestly appeal to the members of the Association not to let their disappointment over the results of our first industrial effort cause them to withdraw their support. We need the payments for this year that have not yet been paid, and for next year as soon as they are due. We cannot allow Mr. Bakker to want. More money must be sent him at once, and a draft he was compelled to make upon us must be met, and for this money is needed, and needed now. We earnestly urge all who have not paid in their subscriptions which are now due to send them at once; and subscribers who will anticipate the fourth year's payment on their stock now will render help when help is badly needed. The demands are urgent, and we confidently look to our friends for assistance.

On behalf of the Directors,

DAVID E. TITSWORTH, *President.*

WILLIAM C. HUBBARD, *Secretary.*

RESOLUTIONS.

Adopted by the Seventh-day Baptist Christian Endeavor Society of Adams Centre, N. Y., Jan. 24, 1902.

WHEREAS, God in his infinite mercy and wisdom has seen best to remove from our Society our beloved Sister, Sara L. Greene; and

WHEREAS, by the death of this sister the Society loses one of its most faithful and earnest workers, one whose Christian life and character were an honor to the cause she held most dear; therefore, be it

Resolved, That we deeply sympathize with her bereaved family in their sad affliction, and while we feel so keenly the great loss to our Society, of a young life so devoted to her Master's service, so anxious to help those who needed help, and so faithful to all her obligations as a member of our Society, and while we fail to see why this young life should so suddenly come to an end we can only believe that God doeth all things well. So while we desire to bow in humble submission to the divine will of our Heavenly Father, we can only feel that our loss is surely Heaven's gain. That during her short life-work here God had prepared her for his kingdom and has now only taken her home to himself to be forever with the Lord.

SECRETARY.

POSSIBILITIES OF FARM LIFE.

SOME THOUGHTS FOR YOUNG MEN.

REV. CHARLES A. BURDICK.

Some weeks since, the writer had an article in the *SABBATH RECORDER* under the title, "Our Schools, Our Young Men, and Our Churches," in which it was urged that in the interest of our churches more of our educated young men, brought up on farms, should return to the farm instead of going into professions or other occupations that take them from their home churches, thus draining the churches of their best blood. In furtherance of the same object I venture to offer some thoughts for the consideration of young men who may be considering the choice of their life work.

Though not classed as a farmer, much reading and observation while holding pastorates in farming communities, and a recent experience in actual farming, embolden me to suggest some of the possibilities of farm-life,—meaning by that term all that concerns the home life financially and socially; advantages that may be attained by any young man who is qualified by education and push to succeed in a profession.

But here let us consider how a liberal education helps a farmer to success. Let it be borne in mind that the true object of education is not to store the memory with the contents of text books. It is to train the mind to *think*, and to think intently upon any subject that may demand one's attention. It is the thinker who succeeds in any calling. Whether the student racks his brain in the study of Latin, or Greek, or mathematics, or science, or philosophy, the true object is the same in each,—the acquirement of mental power, the power to grapple with the various problems that will confront him when he enters upon a strenuous life. The student life is an intellectual gymnasium in which to sharpen the faculties and make them subject to the will.

And now, assuming that a young man has acquired the best education practicable in his circumstances, what are the possibilities that invite him to enter upon the farmer's life,—benefits he may reasonably expect to attain?

1. It is quite practicable to find in farming one of the most interesting of pursuits. It brings one into close contact with nature. All around him during the growing season, in every blade of grass, in every plant and leaf, and bud and flower and fruit are going on the wonderful chemical and vital processes involved in their growth. When he was in school he was undoubtedly greatly interested in the chemical work of the laboratory. And now he has in his farm a great laboratory of agricultural chemistry, and it will be not only interesting but profitable to study the chemical properties of soils, fertilizers, feed rations, etc. If a lover of botany, he will find in his fields and orchards a great botanical garden. He will be interested also in watching the growth of his crops and in the outcome of his various farm experiments.

2. He may find in farming a highly intellectual occupation, one that may well engage the best powers of a cultivated mind. There are many conditions on which success depends, and the farmer must closely study these conditions in order to obtain the best results. He must not only study and experiment for himself, he must be a reader of the results obtained by progressive farmers and

by experiments at agricultural stations. A large fund of agricultural knowledge has been accumulated in recent years which is available to every one who will read.

Again, the farmer who would carry in his mind the best ordered plan of work and management, not only for each day but also for the week and for the season, must be a thinker. One has no need to go into a profession to find scope for the use of his intellect.

3. A young man with well-trained faculties may find in farming a profitable business. It is true that in general experience the farmer's profits are small, and there is a prevalent notion that this is owing to the nature of the business. But the success of hundreds of men who by intelligent management have wrought wealth out of their farms disprove this notion. The small returns obtained by the average farmer are due to his methods—or to his want of method. He works hard, but is content to follow in the beaten path of his forefathers. If the teacher should stick to the old a b c, a-b ab method, or the doctor to his lancet and calomel he would be left behind to starve.

The great problem for the farmer is how to manage so that there shall be a wide margin between the market value of his products and their cost in labor and money. The solution of this problem involves a number of items. These items relate to fertility of soil, chemical constitution of plants and of fertilizers, rotation of crops, methods of tillage, feeding and management of live stock, etc. Let us look at two or three of these items for illustration.

1. Fertility of soil. The rank growths on old stockyards and on the old sites of pig-pens, poultry yards and stables prove that by fertilizing the products of ordinary soils can be greatly increased. If the farmer could fertilize his fields as the gardener does his garden he might double his profits from them. But how is he to do this? He can in the course of a few years do much toward it by feeding all his grain and hay on the farm and by the best possible care and use of the manure. But it would take too long, depending on this source alone, to bring his fields up to the most profitable condition.

And here comes to his aid the knowledge of the chemical composition of various farm plants, of soils and of fertilizers, which has been gained in recent years, and which enables the farmer to procure such commercial fertilizers as are rich in the ingredients which his particular soil most needs and to derive a profit from their use. But experience has taught a cheaper method of increasing the fertility of land, namely, by raising leguminous crops as clover, cow-peas, soy beans, etc. For these take nitrogen, the most valuable of fertilizers, from the air and store it in the soil. Many farmers are now bringing back the fertility of exhausted soils by sowing these in rotation with other crops. Cow-peas are now proving very profitable to the farmers of Southern Illinois, both on account of their fertilizing effect upon the soil and their great feeding value.

2. Thorough tillage is a second source of profit. Experience has proven that a finely pulverized soil brings much larger yields and stands both drought and wet better than soil cultivated in the ordinary manner.

3. Animal products obtained by present improved methods of feeding are another important source of profit. There has been the

same advancement in the knowledge of the chemical composition of milk, butter, cheese, beef, etc., and of the chemical composition of feeding rations best suited to each particular product, that there has been in the knowledge of the composition of soils and crops. Hence farm animals can be made to bring bigger profits than they commonly do.

The above named facts drawn from experience are some of the items that help to solve the problem of profit, and that prove that farming can be made a profitable business.

But there are more important considerations that space will not permit to be named here which will be the subject of another article. They are such as bear upon the home life, and upon what an educated, practical farmer can do for his neighborhood and his church, and these considerations furnish the motive for writing upon this subject.

WHY ARE WE RIGHT-HANDED?

How often does one hear a fond mother saying, "Right-hand, dear," to a child who puts out a left in greeting, or who prefers to use its left hand for holding a spoon or knife. Many wise doctors now advise mothers to allow their children to use either hand without any preference.

Sir James Sawyer, M. D., has probably hit upon the most plausible reason for the right-handedness of the human race. In those early days, he says, when those might take who had the power, and those might keep who could, we were a fighting people, and a people who fought hand to hand. Naturally in this kind of fighting it is most convenient to wield a weapon which can be used by one hand only, leaving the other hand and arm free for preserving balance, for defensive covering and for offensive seizing.

Now, the right hand would naturally be used in preference to the left for wielding a weapon, in order that the heart might be kept as far away as possible from the assault of an adversary. Hence right-handedness arose, and was passed on from father to son.

Moreover, when men first fought together in companies, they must soon have found that it was most convenient to handle their weapons in a uniform way. If some in a fighting company were right-handed, and others were left-handed, their weapons would be continually clashing. Whether drilling or fighting, the men would need more space for wielding their weapons. If, on the other hand, each man used his sword or his staff with the same hand as his neighbor employed, confusion would be minimized, and a symmetrical appearance would be given to the martial body.—*Pearsons' Magazine*.

LIFE-TIME HYMNS.

Arrangements have been completed so that these hymn-books can be shipped from Chicago by March 1, next. The price is twenty-five cents per copy.

Orders, accompanied by the money and shipping directions, should be sent to D. E. Titworth, 449 West Seventh street, Plainfield, N. J.

Any one desiring an individual name stamped in gilt on cover may have same by paying fifteen cents each. Such names should be plainly written or printed, in order to avoid errors.

On behalf of the Committee,

D. E. TITWORTH,

Chairman of Committee.

Young People's Work.

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

Two Hours a Week.

There is a large and growing church in Illinois whose pastor was for many years a teacher. The same principles of organization which made him successful in his school management he has now brought into his pastoral plans. He simplifies the organizations of the church as far as possible, the ideal being to have one organization of men and one of women. The parish is districted and each district organized under a leader. The pastor makes of each church-member the modest request to give two hours a week to church work. So reasonable a suggestion could hardly be refused, and of course some spend much more time than this. These small activities count up in the aggregate, and the pastor believes that they are the chief human instrumentalities in bringing in the large results. There is a wise principle here which every pastor, evangelist or C. E. President should recognize. It is much better for you to get some one else to do a certain work than to do it yourself. You will always find plenty to do yourself, no matter how much may be lifted from your shoulders to the shoulders of your associates in the work.

The Best Colleges.

You who believe that our colleges are, character and all considered, second to none—here is a letter for you. Probably Milton or Salem could duplicate it. It is not from a Seventh-day Baptist, but from a stranger who saw Alfred last year for the first time. This year he has been trying a larger and richer university; one which counts its wealth in seven figures. Evidently "absence makes the heart grow fonder," and it may do our own young people good to look at their institutions through the eyes of one who has no denominational interest in them. He writes:

"I was indeed glad to get your letter, for it brought vividly to my mind many thoughts of you and dear old Alfred. I have often wished myself back there. Though there are many advantages here that are not to be found in Alfred, yet I am thoroughly convinced that this is not the place for me. I am dissatisfied, not only with my school work, but also with things in general, such as literary opportunities, boarding facilities and expenses. I shall surely return next year, unless my mind alters considerably."

Our colleges are the best in the world, not only for the building of manhood, but also in their preparation for business and professional success.

Talk About Your Neighbors.

Certainly! It is one of the noblest things you can do. Gossip? Oh, no, no! It is rather a significant side-light on the kind of talk about neighbors in which the world is wont to engage that we have come to regard it as synonymous with gossip.

O black-tongued snake, your head should be scotched wherever you are found. Jump upon the villianous reptile and disable it, though the body writhe and threaten. Gossip is the wanton or malicious spreading of evil reports, whether true or not (though these reports rarely belong strictly to the

first category). No Christian has any business with gossip. It is of its father, the Devil.

But I was thinking of one of my splendid Christian Endeavor workers, with whom I had a visit a little while ago. I stopped on some passing errand, and we fell to talking about her Sabbath-school class, our mutual friends, this one and that one. The one thought which ran through all the conversation was, How can we lead them to Christ? What are their hindrances, their temptations? What is the side from which they can be best approached? What is the key to their hearts? What good points have they in which they can be encouraged? What good influences can we throw in their way?

We sat for two hours, not heeding the flight of time, and each of us went on our way cheered, instructed and invigorated. Oh, ye who frivol and putter over the amenities of life, ye whose souls are haunted by ennui over you, trifling topics of conversation, or filled with remorse over the consciousness of evil influences flowing from your tongues—try a campaign of helping others. There is no more delightful visiting known to the human tongue.

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

SUNSET AND RESTING.

Preaching in Brooklyn, N. Y. in connection with the celebration of his 80th birthday, Rev. Theodore L. Cuyler said many things worth remembering. Among them was the following revelation of his own experience and his pertinent reference to old men:

"When I think how many powerfully built men, giants in stature, are dead, I wonder I should have outlived them. Of all the pastors in New York that stood by me in early days not one survives; and there is not one single minister besides me that is still waiting in old age. Well, if life were used right its closing years might sometimes be among its most valuable ones. The Indian summer of the Christian life might be sometimes the brightest when God's sunshine kindles every leaf on the tree in the grandeur of beauty. The October of life is one of the best months in all its character that ever friend Whittier described. My very old friend, Newman Hall, of London, has done some of his best work when 85 years have ripened his ministry. I have no doubt that the most thrilling, majestic burst of eloquence that ever came from Gladstone's lips was that appeal for bleeding Armenia when the grand old man's life clock had struck 86. Why, if a man outlives the span of life, three-score-years-and-ten, and trusts in God, why should not the latter years be amongst the happiest and brightest? My beloved mother's Bible was marked with various texts she had tested during a pilgrimage of 85 years. You remember that Bunyan brings his pilgrims, not into a sec-

ond infant school or kindergarten where they sit down and imbecillitate or loiter in idleness; he brings them into Beulah land where the birds fill the air with music and where they catch glorious glimpses of the city 'whose maker and builder is God.' When we love Christ, and love those who do not, and love to bring souls to Christ, we never need ask an hour's vacation, but go at last with the armor on, with the seed-bags scattering their precious seeds and the sickle bringing in the sheaves. And yet the close of every life is not happy—would that it were. Sometimes at evening it is chilly, dark and dreary—clouds canopy the heavens and shut out the sun. Sometimes when we would expect closing days to be brighter they are shadowed with sorrow and disappointment. Let me give two illustrations. One is drawn from the biography of the prince of modern romancers—for to this hour Sir Walter Scott remains king of the realm of romance the broad world over. It is very pathetic to turn to his diary and find him writing at that age 'The Old Post Chaise gets more shattered at every turn of the wheel; windows will not pull up; doors refuse to open; sicknesses come thicker and thicker; friends become fewer and fewer. I look back down a long dark avenue of friendship; and, as through another grate door of a burial place, I see monuments of those once dear to me, I feel that I shall never reach three-score-and-ten, and my life will be summed up at a discount.' Oh, that doesn't seem a very cheerful way for a man to speak who had the adoring admiration of the world. I turn to a contemporary of his by way of contrast. I ask you to listen to these words, written by perhaps the kindest philanthropist of the nineteenth century, William Wilberforce, the champion of the Bible and of foreign missions, and who at last went up to heaven carrying millions of broken fetters to lay them before God. Listen to Wilberforce. He said: 'I sometimes understand why my life has been spared so long. It is to prove that I can be just as happy since I lost my worldly fortune as when I possessed it.' (Mr. Wilberforce suffered severe pecuniary losses.) 'Sailors, it is said, on a voyage at sea drink to the friends astern until they get half over; then toward the friends ahead for the rest of the voyage. We may discern friends ahead for many a year.' He was getting nearer home and 'at evening it was light.'"

CHRISTIAN SABBATH-KEEPERS' CONFERENCE, LONDON, ENGLAND.

The readers of THE SABBATH RECORDER will be glad to hear, as a preliminary announcement, that the Committee of the United Conference of Christian Sabbath-keepers has arranged for the holding of this year's Conference at Exeter Hall, London, on Thursday, May 22d.

The Conference will begin at 3 P. M. with the Annual Meeting of the Christian Sabbath-keepers' Union. Followed at 3:30 by the Conference proper, a meeting for papers and discussion. The business meeting of the Conference will be held at 6:45 P. M. to elect officers and committee to carry out next year's Conference. A public meeting at 7:30 P. M. will bring the Conference to a close.

THOS. WM. RICHARDSON, Lt.-Col.

President of the Conference.

31 CLARENCE ROAD, WOOD GREEN.

Children's Page.

SNOW FLAKES

CONSTANCE M. LOWE.

Of what are little snowflakes made,
That tumble from on high?
They twist and turn about up there,
So happy in the sky.
I wish that we could get to them—
'Twould be a splendid plan
To join their games of "hide and seek"
And "catch me if you can."

I can't think how they get up there,
But this much well I know:
It is for little children's sakes
They tumble down below.
We love them so, and welcome them
With joy and with delight,
And dearly do they love us, too,
The little snowflakes white.

For when we hold our faces up
Toward the sky—like this—
The little snowflakes always leave
Upon our cheeks a kiss.
Ah! now I've guessed what snowflakes are,
The mystery is cleared:
They're just the kisses thrown to us
Through Santa Claus' beard!

—Little Folks.

HOW BUENOS SAVED THE TOMATO CROP.

ANNE COBB.

How would you like to be named Buenos Ayers Johnson? Poor Buenos himself didn't like it very well. He was a funny little colored boy who lived down in Florida at the jumping-off place, and he had five younger brothers and sisters whose names were as queer as his own. There were Atlanta, and Savannah, and St. Louis, and Jackson, and Columbia,—you could hardly tell which were boys and which were girls,—could you? Their father had been quite a traveler when he was young, and he had thought it a fine idea to name his children after the cities he had lived in.

The Johnsons were very poor, but they didn't mind that much, for down in southern Florida it is warm the year round, and they could get all the bananas and plantains and cocoanuts they wanted to eat. Then there was the tomato field, which brought in a small sum of money every year,—when the bugs didn't spoil the fruit. This seldom happened, thanks to Buenos, who had more energy than the rest of the family put together. Working hard kept him from being lonely,—for there were no little Negroes of his own age in the settlement, and the white children wouldn't play with him because he was black. For amusement he used to hang around the store, and get ideas about tomato-raising. The men laughed at him for his queer, old-fashioned ways; but they were a good-natured crowd, and often gave him tobacco for his father's pipe to pay him for running errands.

Everybody in the settlement raised tomatoes, and the winter that Buenos was ten years old had been an anxious one for the crop. There had been several frost alarms, and people had been obliged to cover their tomatoes twice. Now covering tomatoes isn't as easy as it sounds. The plants are in rows, several feet apart, and the earth between the rows has to be hoed up over each plant until it is completely covered. When you have ten or fifteen acres to do, it's no fun, I tell you. Of course, the larger the plant the harder to cover, and by the last week of February, when the first frost came, they were quite a good size.

Every one had thought the danger was over, and when word came from Jacksonville that this time a big frost was surely on the

way, there was much grumbling. No one dared risk his crop though, and so, when Buenos went to the store in the morning for his weekly supply of corn-meal, he found a very cross set of men starting for the muck-land. He ran home with the news, but his lazy father wouldn't stir.

"Ain' I done covered dose tomato two times now, an' no frost a-comin'?" he grunted. "Dis time I puts my trustses in de Lawd. Quit yo' projec'in', an' go help yo' mammy wash."

It was quite dark before the poor boy could get away to the store. There he found the men, tired but contented, for it was growing colder every minute.

"You-all's crop'll sure go to-night," called one by way of greeting. "Bettah run tell dat lazy paw of yours he might save it yet, if he hurried."

A loud laugh went round the room at the idea of idle "Nigger Johnson" hurrying, and, sure enough, all Buenos's pleading was in vain.

"Go down t' dat muck-lan' in de da'k f'r de ha'nts t' git? Yo' is crazy, chile,—yo' sho' is."

Long after the rest of the family were snoring peacefully, Buenos lay thinking of the tomatoes, and the weary hours he had spent on them,—all in vain now. A sudden thought came to him. White men sometimes covered in the night by moonlight. Suppose he did? It would be so nice to show them that a "nigger" could be brave. A few minutes later a queer little figure, wrapped in a patch-work quilt for extra warmth, stole out into the night, and rushed along the path to the field. The palmettos rattled in the breeze, and the trees seemed to reach down great arms at him, but he tried hard not to be afraid. The worst was going into the old shack after the hoe. He looked up at the moon, and the man in it grinned cheerfully back as if to say, "Go ahead, there's nothing to be afraid of."

When he once got to work, all he thought of was that there wasn't a minute to lose if he wanted to save the crop. The rows seemed very long, and his tired little back felt as if he had worked all night when he got through at last, though he knew it couldn't have taken him more than three hours. He put up his hoe, and walked home slowly, for he was too tired to run, besides nothing had "got" him on the way over. Next morning he was roused by his father's voice:

"It sho' am a mir'cal! All dem tomats cove'd up, an' nary one hurt! Dat comes of bein' a pious man."

Buenos had to spoil the miracle story, though he had a hard time making his family believe him. His greatest reward came later at the store. The men were taking a holiday, for it was still too cold to begin uncovering. When he appeared, they greeted him jokingly.

"Well, boy, going to live on stones the rest of the year?" asked one.

When he had finished his story, there was a silence for a minute. Then a rough young Westener stood up, and shouted:

"Three cheers for the little darkey, boys! There's pretty good stuff in him."—*Sunday School Times.*

Cost is the father and compensation is the mother of progress.—*J. G. Holland.*

HOW FANNY SAVED THE HOUSE.

"Oh, mamma! do come out and see this poor little doggie!" cried Nellie Moore as she ran into the house where her mother was one afternoon. "It came into the yard and laid right down by me, just as if it couldn't go another step."

Mrs. Moore went out to see what was wrong, for she was afraid there was something wrong with the dog that would make it unsafe to have it there. When she came to where the dog lay she found a little black-and-tan terrier nearly dead from starvation. Such a pitiful sight it was! The poor little body was wasted away so that it seemed a mere skeleton, and it looked up at her with such a beseeching look in the soft brown eyes that she stooped and patted the little black head.

"What is the matter with it, mamma?" asked Nellie.

"It is nearly starved to death, dear, and it looks as if it had been beaten, too, by some cruel person," was the answer, for the dog's body was covered with bruises.

"Oh! the poor little thing!" cried Nellie, kneeling down on the grass beside it. "Can't we take it in and feed it, so it won't die?"

Her mother told her that she might do so, and she picked it up carefully and carried it into the house. They fed and cared for it until it became stronger, and began frisking about with Nellie. They could not find out where it came from, and, as Nellie became much attached to it, they decided to let it stay with them, and named it Fanny.

One afternoon a few months later, Mrs. Moore was in the sewing-room busy at work, and Nellie was at school, so that everything was quiet. Soon Fanny came to the door of the sewing-room and stood there whining.

"What is it, Fanny?" said Mrs. Moore.

Fanny wagged her tail and ran toward the kitchen. Mrs. Moore thought no more about it, and kept on with her work. In a few minutes back came Fanny, and whined just as before. She did this several times, running back and forth between sewing-room and kitchen, until finally Mrs. Moore, thinking perhaps the dog was thirsty, went to the kitchen to get her some water.

Imagine her surprise to find the kitchen full of smoke and the floor just beginning to blaze near the stove! It did not take long to put the fire out, as it had not gotten much headway, but if it had not been for Fanny it would soon have been beyond control.

When Nellie came home from school, and her mamma told her how Fanny had saved the house, she said: "Now, mamma, aren't you glad we didn't let Fanny starve."—*Exchange.*

African Re-patriation Society.

Object of the Society.

To aid Spiritually and Industrially qualified American Negroes to form Christian Settlements in Africa on a Self-supporting basis.

Membership.

\$1.00 or upward yearly.

Supervisory Committee.

A. H. Lewis, D. D., Plainfield, N. J.; H. M. Maxson, Sup't of Schools, Plainfield, N. J.; Pastor L. E. Livermore, Dunellen, N. J.

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Mrs. A. S. Booth, Secretary.

General Secretary and (Treasurer pro tem).

Joseph Booth, 808 Third Place, Crescent Ave., Plainfield, N. J.

Literature Mailed Free on Application.

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.

HAMMOND, La.—This is the coldest winter in the South for several years, but to Northern people it seems more like summer, for blue-birds and black-birds and robins are here in great numbers, and the sun shines so warm and bright most of the time that even when the cold winds sweep down from the frigid North, and, in spite of light frosts, we can scarcely believe it is winter. On Christmas day our church family at Hammond gathered at the church, where the ladies served a splendid dinner. Quite a number of our First-day friends and some of our visiting friends from the North were with us. The children received their gifts from the Sabbath-school, and the pastor and wife were presented with a set of handsome dining-chairs. A musical program was given, including both vocal and instrumental selections. We have two quartets in our society, one of ladies and one of gentlemen. Our orchestra consists of thirteen pieces. This orchestra gave a concert in the church Jan. 21, from which we realized thirty-four dollars. We were aided very greatly by the efficient help of Bro. George Potter and wife, of West Hallock, Ill., who have been spending some time with us. Others of our friends from the North are with us this winter: Mrs. Lester Davis and her children, from Milton Junction, Wis.; Linas Sykes, of Eau Clair, Wis.; Mrs. William R. Marlay, of Chicago; and Mrs. O. J. Hayes and daughter, of De-Ruyter, N. Y., all of whom encourage us by their attendance at our public services.

While we feel that our church is in a fair condition, spiritually, we can see where there is ample room for larger growth and richer experience for every one. Our Endeavor Society has been much encouraged by words of good cheer from the Societies of sister Associations. The Junior Society, organized last summer, seems to be in a prosperous condition, and we hope for good results from that quarter. Prof. B. R. Crandall, formerly of Independence, N. Y., having charge of the public school here, seems to be giving good satisfaction, and our church recognizes him and his wife as great helps in church work.

Come South and spend the winter. You will enjoy it at Hammond, if you like a good society, good music and a fine climate.

C. S. S.

JANUARY 22, 1902.

NORTH LOUP, Neb.—While waiting for the new pastor, the North Loup church has determined not to be inactive. The Week of Prayer was followed by extra meetings, which have just now been concluded. As a result, ten or twelve have taken a stand for Christ, a majority of whom are anticipating soon to go forward in baptism. "Let the people praise thee, O God; let all the people praise thee." F. O. BURDICK.

WISCONSIN LETTER.

General business interests in Wisconsin, as in other parts of the country, are not very active this winter on account of the prevailing high prices of the products on which a farming community so largely depends, and the possibilities of a rising or falling market. Our Legislature having adopted the bi-ennial

session plan, this winter finds us without a meeting of that body; and so the legislative reformer, with his bills for regulating oleomargarine manufacture, or the suppression of Sunday-desecration, and hundreds of others of greater or less importance, is taking a vacation or storing up material for next winter's onslaught.

Possible candidates for Governor are busy fixing things so the nominating conventions will naturally look their way for the only available candidate of the party; or informing the people about the tariff on insular products, or how reciprocity with Cuba would effect the price of Wisconsin tobacco, or the beet-sugar industry, and what ought to be done about it, etc., etc. Meanwhile the forces of evil which stalk about the country (of which Wisconsin has her share) for the destruction of men take no vacations. It may be said, also, that the churches and other Christian organizations of the state are fighting a winning battle for righteousness. The old-fashioned revival in winter, with its serious lapses in summer, is not much known or sought after now; but faithful instruction in the pulpits, Bible-schools and Young People's Societies is bearing better fruit among those reared in Christian homes and communities, and the spirit of evangelism thus begotten and fostered finds abundant expression in various forms of work among those not so fortunate in home surroundings and influences. An opportunity of no small importance, in some parts of Northern Wisconsin, for Christian work is in the distribution of Christian and other wholesome literature in the lumber camps. In this work our own young people, through the Relief and Good Literature Committee, have done considerable work.

The Milton College Quartet recently spent, by invitation, a couple of days at Lake Mills, in an adjoining county, where some special religious work is being done by the pastors of the place. The local paper gave, a few days later, the following account of their visit:

The Milton College Male Quartet which sang here last Sunday, and Monday night, gave the greatest satisfaction of any organization of the kind heard here in a long time. The four young men are students of the Milton Seventh-day Baptist College, a school which has graduated many educators of high repute, and which we believe has a record free from scandal or blot. They are trained singers, whose voices mingle in sweetest harmony. They are also Christian gentlemen who give evidence of the Christian spirit in all they do, and their accompanying of one of our pastors to sing sweet songs to a number of afflicted people who could not hear them in public, was an evidence of that sweetness of spirit and love of humanity which reflects the life and character of the Redeemer. Their visit won for them a host of friends here who will ever feel glad to meet them, and will always rejoice in their every good fortune.

It is gratifying and encouraging to know that several young persons have since decided for the Christian life who trace their decision back to the singing of the Quartet. Prof. A. B. West, of Milton Junction, is Principal of the High School of Lake Mills, and a strong factor in the religious work and influence of the place. He is known by everybody as a Seventh-day Baptist, and is most highly esteemed for the frank and decided stand which he maintains.

There died in Milton the other day an aged pilgrim whose church home was in Albion, concerning whom the following seems worthy of record: He was baptized in Rhode Island more than fifty years ago by Eld. Thomas Tillinghast. He was fond of the hymns of

the church, a large number of which he used to sing, mostly from memory. During his declining years this list of hymns grew gradually less and less, until just one remained, which he sang over and over—the last he sang on earth. That was the hymn sung on the occasion of his baptism. Thus, forgetting much that came in the long years between, the *old man* just ready for his translation, went back to the old espousal of the *young man*, and the quaint, simple old baptismal hymn became the golden cord binding together the extremities of a life, the whole of which had been given to God. Blessed be such a life. L. A. PLATTS.

MILTON, Wis., Jan. 29, 1902.

LONELY ST. KILDA.

An English census officer has recently made his regular trip to a spot in the British dominion about which the ordinary person knows very little.

Forty miles off Ulst is the Island of St. Kilda, the most westerly point of Great Britain. Modern events have had little effect upon the life there. For eight months in the year the island is absolutely shut off from the world, and even in the summer months there is little intercourse with the mainland.

The gunboat which carried the census officer will take the islanders the first news of the death of their Queen; but even were it the bearer of more cheering news, it would be inhospitably received, for the people of St. Kilda believe that strange vessels landing on their coast always bring the "Hoast," a dreadful epidemic, which carries off a large proportion of the island's population, and is particularly fatal to children.

Superstition and tradition run riot in St. Kilda; and the surroundings are certainly calculated to foster wild legend. The islands are little more than a group of rocks, the largest being only three miles long, and rise in great cliffs above the open Atlantic, whose waves roar and beat continuously against the ragged rocks.

On the cliffs sea birds in countless numbers live and breed; and the screaming of the birds and the roar of the waves fill the air perpetually, driving a stranger on the island almost to insanity before he can accustom himself to the sound. The birds are the staff of life for the people.

About forty acres of land are cultivated on the islands and produce potatoes and oats, and a few cattle graze on the cliffs; but the sea birds furnish light, fuel and food for the islanders. Tens of thousands of them are killed every summer, and the oil from the birds is used for fuel and light, while the flesh is eaten. The young birds are so full of oil that it is the custom to skin and dry their bodies and attach them to sticks for use as torches. Of course, the smell of these torches is worse than Stygian darkness, but no one objects to it in St. Kilda.

In the old days there were about 200 inhabitants on the islands, but the last census registered only 77, and in time the bleak place will probably be left to the waves and the birds. More than once St. Kilda has figured in romantic history, and one most exciting episode in which the island played a part was the kidnapping of Lady Grange.

In the days of the Jacobite rising Lord Grange, like many another Englishman with an eye for the main chance, was trying to

keep one foot on each side of the fence. His brother, the Earl of Mar, was at the head of King James' army, and Lady Grange was the staunchest of Jacobites. Her husband's double dealing and cowardice infuriated her, and at last she told him flatly that she owed more to her king than to her husband, and that she would expose his treachery.

She never had a chance to carry out her threat, for the next day Lord Grange kidnapped her in High street, Edinburgh and sent her to Skye. Later it was thought safer to make her place of imprisonment still more remote, and she was taken to St. Kilda, where she was kept in desolate exile for eight years.

The McLeods have owned St. Kilda for 500 years, and it now belongs to McLeod of McLeod, though Lord Dunmore owns the feudal rights and receives each year the feudal duty of one shilling.—*New York Sun.*

AT THE COUNTY STORE CLUB.

REV. HENRY F. COPE.

"Well, the revival's over, and I s'pose we'll have a little peace once more. But say,—that preacher came mighty near fetching some o' us. I don't know but what I'd gone forrit myself that last night if it hadn't a been fur that old humbug, Deacon Darrell. He got down and speeled off one of his long winded prayers. I jes' stood there and made up my mind I couldn't go in fur a church with so many hypocrites in it."

"Is he the only kind of hypocrite you have met, Martin?"

"Sure not, Siah. But then we don't all make the profession that the deacon does. He's allus making out what a good church man he is, und how much he gives to the preaching; and I know what he done,—he bought five cord of wood from me, and I let him have it cheap, too, cos it was poor stuff anyway, and he said he was a-going to give it to the church. He took and sold it to the church for fifty cents a cord more'n I axed him for it, and what's more, charged them for a cord they didn't get."

"That's his style, Martin," said Hank. "Don't you mind how he had my youngster arrested for stealing money from his counter? He says, 'It's not the money I care for, it's the prenciple of the thing; it's just orful to think of a boy growing up dishonest!' And then he swore that the boy took a dollar, and when he found the money right where he'd put it he had to own up it was only thirty-five cents."

"Ugh! That kind of crittur's no good on earth. Wonder the Lord don't jes strike him dead, same as he did one fellow!"

"If that happened to every liar, it would be a lonesome world that would be left," suggested Siah. "And then such men as Darrel are worse than dead. They've lost their character; their hearts are as hard and dead as that 'ere chunk of iron. And Darrel's certainly dead so far as the real life of the church goes."

"Why don't they turn him out then? Seems to me the church ain't willing to bury its dead."

"Probably we ought to. But why don't you get in and help? You can't reform anything from the outside. Every honest man hates the liar and hypocrite, and every kind of sham; yet the very men who talk most about the hypocrite in the church will lie to one another, and cheat, and call that business."

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ROYAL BAKING POWDER CO., NEW YORK.

"Thet ain't lying, thet's trading hosses."

"The wickedness don't wear off sech lies just because everybody uses them. There are shams outside the church. Some of you pretend to be good fathers, yet you set your children the example of forgetting the great Father of us all. You say you are good citizens, but you bring them up by irreverence to God, to irreverence to all law and order. You say you are honest men, paying all your debts, while you squirm out of paying the Almighty what you owe him. Church hypocrites make long prayers to God and short measure to men, but others make long professions to men and are short to God. Men will tell the truth to one another when they learn to tell the truth to him. The hypocrites in the church deserve stoning, but the people outside live in the wrong kind of houses to do it in."

"Well, Siah! An' are you defending 'em?"

"No, sir. But I say they're not the only shams, nor are they the only people in the church. You pick out Darrel, and forget the old Doc, and Sammy Eddy, and Father and Mother Best, and all the others. The true church don't make shams anymore than a good company made cowards in the war."—*S. S. Times.*

JOHN BUNYAN.

Bunyan was the opposite of a mystic. His common sense in sermons of advice is extraordinarily closely packed and hard, and exhibits acute observation of the ways of human nature in practical life. He wrote once what was almost a novel, a history of one Mr. Badman, which is probably truer to contemporary life than the adventures of Jonathan Wild in the next century. If he did not weaken his eye-sight over books, he sharpened it on men and women. All his volumes abound with anecdotes and incidents which he had evidently seen in the town streets or by the roadside, and with phrases and proverbial sayings close to the soil. Not the least agreeable of the signs of this realism the sight for the bare fact in sense alone, are those descriptions of the country, of the birds and flowers and fields, and the simple cheer-

fulness of them to the country-born boy, which strew its pages from cover to cover. So when he came to write his great book, he united in a perfectly natural way, and without forethought, the reality of a journey on earth with that of the search for heaven. The success with which, in a literary work, truth is fused with fancy, is a measure of genius. It is, perhaps, more striking in this case because the work is an allegory, which is usually so drearily pale a kind of composition. The characters and action of the "Pilgrim's Progress," on the contrary, are a transcript of life so vivid that it cannot wear out. It is not more realistic, however, than other portions of Bunyan's voluminous writings, in which one may get an idea, in English provincial character, of high historical value and human interest.

Bunyan's memory is singularly agreeable. Personally, he was free from defects of assumption, dogmatism and spiritual pride which entered largely into the religious character of his epoch, and his sensitive conscience seems to have kept him humble after he had won a name. The two great elements of his work—the homely quality and the Christian quality—were deep-seated in his nature, and give him a charm. In an age of sectaries he was not a narrow bigot, and did not stickle for meaningless things; and in a time of political strife growing out of religious differences, and though himself a sufferer by twelve years' imprisonment in early manhood, he did not confuse heaven with any fantastic monarchy or commonwealth of Christ in London, nor show any rancor or revengeful spirit as a subject. It is worth remembering that from our Puritanism, which is regarded as a narrow creed and life, came the only book since the reformation which has been acceptable to the whole of Christendom, and is still regarded as the substantial truth of the Christian life in all the churches that preach it under any decree of orthodoxy. The life of the man who can evolve such a story must have been very simply typical of the Christian itself.—*The Evening Post.*

DO YOU READ THE "GOOD NEWS?"

If you are interested in knowing what the Bible teaches in regard to the healing of sickness, and the preservation of life, and about God's good promises to living men, you ought to read the *Good News*. It makes a special study of these subjects. Every issue contains several good, strong articles, each of which alone is worth more than the price of a whole year's subscription. Bible students who are seeking for more light, and stronger faith, and better health, and longer life, should take the *Good News*. Monthly, 50 cents a year. Sample free. Address, Fred Deem, Columbus, Kansas.—*Adv.*

\$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of Testimonials.

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Popular Science.

— BY H. H. BAKER.

Science in Worshipping God.

"GIVE unto the Lord the glory due unto his name: bring an offering, and come before him; worship the Lord in the beauty of holiness."

"ALL the earth shall worship thee, and shall sing unto thee, they shall sing to thy name."

"O COME, let us worship and bow down, let us kneel before the Lord our Maker, for he is our God: and we are the people of his pasture and the sheep of his hand."

Let his hand lead us,
Let his right hand guide us,
Let both of his hands protect us.

Explorations.

It is a remarkable fact that since the expedition of Sir John Franklin into Arctic regions in 1825-27 there have been many expeditions fitted out at great expense to explore the frozen regions of the North, until even beyond the 80th degree of latitude that portion of the globe has been generally explored and has been mapped; its flora and fauna have been sketched, its geological and glacial features have been observed, and to-day there are no less than four expeditions wintering in the far North. Two of these will soon vie with each other in trying to be first to stand upon one of the two spots on earth where they must either look north or south, and cannot look either east nor west.

The Antarctic or southern portion of the earth beyond Terra-del-Fuego was almost entirely unknown until 1832, when Commodore Charles Wilkes, who commanded an expedition that visited the Samoan, Fiji, Hawaiian, and other islands in the Pacific ocean. His commission was for taking deep-sea soundings, observing tides, and making other scientific observations. Notwithstanding the great efforts that had been put forth in the line of scientific discovery and progress, here at the North no advance had been made in one of the simplest and most extended terrestrial and oceanic conditions on the face of the whole globe. With the exception of a single expedition which came near proving a failure, all information from that vast domain has been gathered from sailors who have ventured into those regions in pursuit of whales.

The first year in this 20th century has witnessed an interesting change. There are now no less than four well-equipped expeditions attacking those antarctic regions from four sides, and during these summer months are pursuing their course toward its center. We are expecting to hail their reports and read their journals with great pleasure. Were we but a few years younger, it would be our delight to be with one of the parties.

Storing up the Sun's Heat.

A new method for storing heat from the sun, to be used for heating dwellings, cooking, and other practical purposes, has lately been invented by a gentleman of Richmond, Ind. It is claimed that it will take the place of the various kinds of fuel now used, being far cheaper, as the rays from the sun when not obscured will pour a continuous stream of heat into the reservoir where it will remain until it is needed for use.

The theory is said to belike that of making ice, only the process is reversed. The inventor is a scientific and practical man, who has discovered a substance which is abundant and can be cheaply produced that will absorb the rays and hold the heat until it is required for use. The heat is stored in blocks, and the composition of the blocks and the method by which the heat is forced out is kept a secret for the present.

A meeting of capitalists was held at Richmond prior to Nov. 25, at which tests were made, and all persons present were satisfied that the process was a practical one, and that when adopted it will revolutionize all the present forms of producing artificial heat.

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: 26-39
Mar. 22.	Temperance Lesson.....	Eph. 5: 11-21
Mar. 29.	Review.....	

LESSON VII.—THE SECOND PERSECUTION.

For Sabbath-day, Feb. 15, 1902.

LESSON TEXT.—Acts 5: 23-42.

GOLDEN TEXT.—Blessed are they which are persecuted for righteousness sake; for theirs is the kingdom of heaven.—Matt. 5: 10.

INTRODUCTION.

The miraculous death had not only the effect of deterring insincere and unthinking men from joining the company of the apostles, but also added greatly to the influence of the apostles in the eyes of those who were well disposed toward them. It seems also that Peter wrought many miracles of healing, and thus became very much sought after by the people.

This state of affairs aroused the jealousy of the religious leaders, and they determined to suppress at once these men who were assuming the position of teachers of the people. They, therefore, arrested the apostles—apparently all of them—and put them in prison. This action of the Sanhedrin has several marks of difference from the former arrest of Peter and John. That had been on account of a disturbance in the temple; this was definitely an attempt to interfere with the action of the apostles, and was founded on a knowledge of their work.

The miraculous interposition of the angel and the release of the apostles is not to be doubted as real history, because they did not escape from the city. Although the apostles were re-arrested the next day, the moral effect of the release by the angel was felt by them as an added incentive to great boldness, and felt by their persecutors as a serious complication in the matter of dealing with the problem before them.

TIME.—Probably soon after last week's lesson.

PLACE.—Jerusalem.

PERSONS.—Peter and the other apostles; the members of the Sanhedrin. Gamaliel is mentioned in particular.

OUTLINE:

1. The Purpose of the Council. v. 32, 33.
2. The Advice of Gamaliel. v. 34-39.
3. The Punishment of the Apostles. v. 40-42.

NOTES.

25. **Behold the man whom ye put in prison, etc.** It is probable that the fact of this arrest and imprisonment of the apostles was generally known. That they should, the very next morning, be preaching in the temple was then worthy of especial notice.

26. **Captain with the officers.** That is, the captain of the temple with his Levite assistants—not Roman soldiers. **Without violence, etc.** The apostles were in such favor with the people that the authorities feared an outbreak and forcible resistance should they appear to be intending harm to these teachers.

27. **The council.** That is the Sanhedrin, the high court of the Jews, consisting of seventy-one members, of whom the high priest was president. This council represented the highest legislative, judicial and executive power of the nation—subject, however to the Roman government.

28. **Did not we, etc.** An assertion rather than a question. **And intend to bring this man's blood, etc.** They cannot bring themselves to mention the name of Jesus. This statement is false; for they said, "His blood be upon us." Matt. 27: 25. Peter was rather seeking their salvation.

29. **We ought to obey God rather than men.** An unanswerable proposition. The American Revision makes it still more vivid by translating, "We must obey God."

30. **The God of our fathers.** The followers of Jesus still associate themselves in thought with the Jews, and so say, *our fathers*.

31. **To give repentance to Israel and remission of sins.** Through Jesus Christ comes not only the opportunity for repentance, but a disposition toward repentance, and so the great blessing of remission of sins—that toward which the whole economy of revelation was looking.

32. **And we are his witnesses of these things.** Thus does Peter justify his disobedience to the Sanhedrin. By these things he doubtless means the life, death, resurrection and ascension of Jesus. **And so is the Holy Ghost.** The Holy Spirit adds his testimony to that of the apostles by his manifest presence at Pentecost, by giving success to the apostles' teaching, and ability to do miracles. **To them that obey him.** No man can expect the Holy Spirit who does not first render to God the obedience of faith.

33. **They were cut to the heart.** Literally, they were sawn asunder—that is, they were rent with vexation. **And took counsel to slay them.** This does not mean that they deliberated whether they had better slay or not; but that they resolved at once to put them out of the way.

34. **A Pharisee, named Gamaliel.** As we learn from the Talmud, he was one of the most honored rabbis of that or of any other age. He is remembered by us as the teacher of Paul. Some have thought that he was the President of the Sanhedrin, but it is almost certain that until after the destruction of Jerusalem the high priest was always the presiding officer. Although at this time the high priest and many of his intimate friends were Sadducees, it seems very likely that the majority of the members of the council were Pharisees. Gamaliel was, therefore, from the great honor in which he was held, the natural leader of the majority. **A little space.** Much better as in the American Revision, a little while; for the space is of time, rather than of distance.

35. **What ye intend to do.** What ye are about to do. Perhaps they had passed no official vote; but their faces and actions showed plainly what they were about to do, unless speedily prevented.

36. **Rose up Theudas.** According to Josephus, a certain Theudas made an insurrection and was defeated and killed, about the year 44 or 45—that is, some ten years or so after the time of our lesson; and there is not much doubt but that Josephus is correct in this statement. Some have at once concluded that Luke is here putting a fictitious speech into the mouth of Gamaliel and that he makes him to refer to a certain event as past which had not yet occurred. But Luke has as good credit as an historian as Josephus, and it is not at all improbable that another Theudas led an insurrection against the Roman government forty years or more before the Theudas mentioned by the Jewish historian. Uprisings against the Romans were frequent, as Josephus himself bears witness.

37. **In the days of the taxing.** That is, of the enrollment or census. The reference is probably to the enrollment under Cyrenius, which was completed a few years after the birth of our Lord. Josephus also speaks of this insurrection under Judas. Both of these insurrections had no doubt a religious as well as a political aspect. Many of the Jews held that it was a part of their duty to God to refuse to pay taxes to any foreign government.

38. **Refrain from these men, etc.** Gamaliel's argument is very strong. It is not at all necessary for us to interfere to put down the movement represented by these fanatics, for according to past experience they will come to a bad end without any of our help.

39. **But if it be of God, ye cannot overthrow it.** Some have supposed that Gamaliel was really very well disposed toward the followers of Christ, if not half inclined to become a believer himself, and so intended to suggest that this movement led by the apostles was really of God. But no! he is only giving expression to a general principle, and suggesting moderation as the best policy.

40. **And beaten them.** This was probably as punishment for their disobedience to

the command not to speak in the name of Jesus. They were beaten with thirty-nine stripes—an exceedingly painful form of punishment which sometimes resulted in death.

41. **Rejoicing.** The apostles doubtless were reminded of the prediction of Jesus in regard to their sufferings. **For his name.** Better as in the American Revision, "For the Name." The word "name" evidently stands for God, and should be spelled with a capital letter.

42. **In the temple and in every house.** Better as in the American Revision, "In the temple and at home." They preached boldly, both in the temple, where they could get large audiences, and in private houses of believers. **To preach Jesus Christ.** The command not to speak in the name of Jesus was not obeyed, even after the severe treatment which the apostles had received.

MARRIAGES.

RAINEAR—RASINGER.—At the Seventh-day Baptist parsonage in Marlboro, N. J., Jan. 9, 1902, by Rev. Perie R. Burdick, Mr. James E. Rainear and Miss Myrtle Rasinger, both of Shiloh, N. J.

CLARKE—CLARKE.—At the home of the bride's parents, Mr. and Mrs. Willis P. Clarke, in Milton, Wis., Jan. 29, 1902, by L. A. Platts, D. D., Mr. Samuel William Clarke, of Independence, N. Y., and Miss Bessie Evelyn Clarke, of Milton.

THOMAS—CRANDALL.—At the residence of the bride's parents, Alfred, N. Y., Jan. 1, 1902, by Rev. E. K. Thomas, of Montrose, Pa., brother of the groom, Mr. Will H. Thomas and Miss S. Blanche Crandall, both of Alfred.

BEYEA—SWINNEY.—At the home of the bride's sisters, 466 West 23d Street, New York City, on the evening following the Sabbath, Jan. 25, 1902, by the Rev. Geo. B. Shaw, Ervway L. Beyea, of Alfred, N. Y., and Edith Swinney, of Smyrna, Del.

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.

CRANDALL.—Walter Crandall, son of Joel and Huldah Crandall, was born in Little Genesee, N. Y., May 17, 1833. Died near Stuttgart, Ark., Jan. 21, 1902, of pneumonia. E. W. C.

WHEELER.—In Patterson, N. J., of typhoid fever, Jan. 4, 1902, in the 50th year of his age, Edgar P. Wheeler, second son of the late Caleb Wheeler of Salem, N. J., and grandson of Rev. Geo. R. Wheeler, deceased.

Edgar was a bright, active boy, and developed into a well-balanced business man. He was an efficient member of the First Baptist church of Patterson. The *Patterson Call* devotes half a column to his obituary, in which he is spoken of in highly complimentary terms. He leaves a wife and two children. S. R. W.

LASHER.—In Cuba, N. Y., Jan. 18, 1902, Mrs. Elizabeth Lasher, in the 83d year of her age.

Mrs. Lasher was respected by those who knew her and appreciatively remembered by her children. In early life she made a public profession of religion and joined the Methodist church. Forty years ago she accepted the Bible Sabbath and became a member of the Seventh-day Baptist church of Independence, N. Y., remaining such till her death. W. L. B.

TRUMAN.—Philetus Clarke Truman, son of Clarke and Clarissa Truman, was born in Presten, Chenango Co., N. Y., Dec. 20, 1841, and died of pneumonia, in Volga, South Dakota, Oct. 27, 1901, in the 60th year of his age.

The headline of *The Volga Tribune* announcing the death of brother Truman reads: "Another good man gone to his reward." Then follows a column and half of obituary including the resolutions of a civic order and of the Brookings County Bar. The deceased was baptized when about fifteen years old. He became a student at DeRuyter Institute, N. Y., and of Milton Academy, Wis. An energetic, persevering worker, he gained a standing among men. There remain the wife at Volga, an only child, Mrs. J. C. Jenkins, of Brookings, and a sister, wife of Rev. S. R. Wheeler, at Boulder, Colorado. The funeral was held in the Presbyterian church at Volga. A large number of people were present, among whom were prominent men of the county. S. R. W.

HIBBARD.—In North Loup, Neb., Jan. 11, 1902, of tuberculosis, Mrs. Martha D. Hibbard, in the 40th year of her age.

She was born in Woodford county, Ill., Feb. 1, 1862, and when four years of age, with her parents, moved to Harvard, Clay county, Neb. She was married to Elure E. Hibbard Sept. 30, 1879, and to them were born two

children, Mrs. Viola Hibbard Bates, now of Montana, and Mabel, who was with her mother during her illness and death. The deceased joined the church at Harvard while Rev. G. J. Crandall was its pastor. On moving to North Loup sixteen years ago, she united with the North Loup Seventh-day Baptist church, of which she remained a member till death. Her funeral was held in the Seventh-day Baptist church, conducted by the writer. Text, Psa. 116: 15. F. O. B.

BURDICK.—At his home in Westerly, R. I., Jan. 17, 1902, —Isaac F. Burdick, in his 65th year.

Bro. Burdick was born in Hopkinton Aug. 1, 1836, but moved in early life to Westerly, where most of his life was spent. In early youth he accepted Christ and united with the Pawtucket Seventh-day Baptist church, of which he remained a member till his death. He was united in marriage Oct. 8, 1872, to Anna F. Hiscox, who, with one son, a daughter, four brothers and a sister, survive him. He was a man of kindly heart and generous nature; he was widely known in the community and was greatly beloved by his family and friends. The funeral services were conducted by his pastor at his late residence, and interment was made at River Bend Cemetery, with Masonic rites. S. H. D.

WEBSTER.—In Milton, Wis., Jan. 22, 1902, of slow paralysis, Nicholas M. Webster, aged 78 years.

Mr. Webster was born in the town of Hopkinton, R. I., where, also, he was converted to Christ, and was baptized by Elder Thomas Tillinghast, of the Baptist church. A little later he was married to Rebecca Fiske Matteson. Both families were First-day Baptists, but, being convinced of the truth of the Sabbath, several of them joined the Seventh-day Baptist church at Rockville, in which church a brother of Mrs. Webster, Chapman Matteson, served as deacon for many years until his death. Coming to Wisconsin in the fifties, the Webster families settled in Albion, where the father, John Webster, was afterwards chosen deacon, which office he filled worthily the remainder of his life. Since the death of his wife, ten years ago, the subject of this notice, while keeping his membership with the Albion church, has lived in Milton with his daughter, Mrs. N. P. Palmer. He died as he had lived, trusting quietly in Him whom he loved. Funeral services were held in Milton, and interment in Albion. L. A. P.

POTTER.—Samantha Sweet Potter was born in Stephentown, Rensselaer county, N. Y., June 23, 1816, and died at her home near Alfred, Jan. 15, 1902.

She was the daughter of Mr. Spencer and Hannah Sweet, the fifth in a family of fifteen children. The family moved to Alfred when she was four years old. She was married to Albert Potter Sept. 25, 1834. Their three children are still living, but the husband died in 1848. There are eight grandchildren and six great-grandchildren living. She was baptized when about fifteen years old by Elder Daniel Babeock, and began a fellowship with the First Alfred church, which lasted seventy years. When her father turned from the observance of the first to the seventh day of the week, she, in company with a girl friend, read the Bible through, marking every passage bearing on the question, before she decided to become a Seventh-day Baptist. She was always a busy, active woman, "doing for others." She has been mothering people all her life. Her heart was loving and her face the brightest of the home circle. She was one of the grand pioneer women to whom we owe a great debt. Services conducted at the house and church Jan. 18, by the pastor, assisted by President Davis. Text, Matt. 25: 10. F. E. P.

PETTIBONE.—In Hornellsville, N. Y., Jan. 12, 1902, Hiram C. Pettibone, in the 72d year of his age.

Mr. Pettibone was born in Hartsville, N. Y., Sept. 21, 1830. He married Miss Lucretia Satterlee, Jan. 25, 1851. A year ago this month children, relatives and friends were gathered at Mr. and Mrs. Pettibone's home to celebrate their golden wedding. Mr. Pettibone when a boy united with the Hartsville Centre Baptist church. He finally settled in Alfred, where he was a wagon-maker; but forty years ago he had the seeming misfortune of losing his right arm, though but recently he said he thought it had perhaps been a blessing in disguise. The loss of his arm made a change of business necessary, and he has since been engaged in different things. The last part of his life he has spent in Hornellsville. Our sister Pettibone, the two sons and two daughters, the granddaughter, the little great-granddaughter and other relatives have the sympathy of friends in this hour of their sadness. One who loved them and who will be so sadly missed at the home-comings has gone, and the place will hardly seem like the old home. And with Job we ask, believing, "If a man die shall he live again?" Job. 14: 25. I. L. C.

Literary Notes.

Do Animals Think?

Visitors to my laboratory who saw a kitten which was put into a number of boxes, one after another, and which would immediately pull the string or push the bar or depress the thumb-latch, as the case might require, were prone to ask how I had taught the animals so much, and to marvel at the mental powers they displayed, writes Prof. Edward L. Thorndike, of Columbia University, in the *International Monthly* for February. But I had done nothing save furnish situations suitable to call forth varied acts, and a reward in the shape of food for one of these. Nor had any mental power been required on the part of the animals save the mere presence of selection and association by resultant pleasure.

No dog or cat ever showed any signs of deliberate thinking or any action on the basis of some conclusion formed from the data at hand. After they had had a great deal of experience with boxes and doors, they did not, when put into a new box, look it over, apply previous knowledge, and then act. Much less did they think it over. In all cases they seemed simply to feel certain impulses and to act on them. Their learning meant only a change in the number and relative intensity of the impulses—the useful one superseding all the rest.

SIR CHARLES W. DILKE contributes to the *Cosmopolitan* for February an article on "The Naval Strength of Nations," which gives not only a most interesting and comprehensive account of the navies of the great powers, but also a clear insight into world politics. Few men possess such knowledge as the author's, gained from years of experience in a diplomatic and political career. The article is so broad in scope and straightforward in treatment, that it will be read with interest not alone by statesmen, but by every one whose thoughts travel beyond the immediate wants of a single day.

Special Notices.

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. COTRELL, Pastor, 29 Ransom St.

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

THE next session of the Ministerial Conference and Quarterly Meeting of the Seventh-day Baptist churches of Chicago and southern Wisconsin will convene with the church at Albion, Wis., Feb. 21, 1902, at 2.30 o'clock P. M. The question for general discussion in the Ministerial Conference is The Relation of the Churches to our Denominational Societies.

Friday evening at 7.15 o'clock, The Duty of Prayer for these Societies, by E. D. Van Horn.

Sabbath morning at 10.30 o'clock, The Duty of the Churches to the Tract Society, Geo. J. Crandall.

Sabbath afternoon at 3 o'clock, The Duty of the Churches to the Missionary Society, L. A. Platts.

The evening after the Sabbath at 7.30, The Duty of the Churches to the Education Society, S. L. Maxson.

Sunday morning at 10 o'clock, Sermon on the Office and Duties of the Deacon, M. B. Kelly.

Sunday afternoon at 3 o'clock, The Young People's Hour.

Sundays-evening at 7.30 o'clock, The Duty of the Churches to the Sabbath School Board, Edwin Shaw. GEO. J. CRANDALL, Sec.

