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

ALFRED, N. Y.

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

The Perfect Chord.

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

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

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

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

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

Unconscious Announcements.

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

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

That conception of life which makes us stewards in the service of Christ is infinitely above the ordinary selfish view. It is also a more comforting view. As stewards of Christ, the success of his kingdom entrusted to us does not depend upon our success or failure, and we are not responsible beyond our knowledge and power to do. Sometimes we waste strength in useless worrying because we do not see such results as we think ought to appear. Christ taught that the kingdom of God and his righteousness should have first place in the hearts of those who belong to that kingdom. He makes strong contrasts between serving one’s self and loving and serving God. “No man can serve two masters. For either he will hate the one and love the other; or else he will hold to the one and despise the other.” He
is strongly suggestive of the fact that they knew him probably under this other name. Dr. Warren's article closes with the suggestion—"that a serious end of the religious and world-view of the Semitic people, in Mosaic and pre-Mosaic times, is to-day more likely to contribute to a just understanding of the beginnings of Hebrew Monotheism than any study of writings or that so late a period as those of Amos and his successors." We venture to add that the highest ethical standards are found in connection with the Hebrew Monotheism, and that the origin and development of this ethical element is an essential part of the comparative study of religions, and the development of ethical codes among men.

The absorbing interest felt in the Isthmian Canal project increases interest in similar works. The Treasury Bureau of Statistics at Washington has compiled facts concerning the "Great Pan-American Canal." Ship canals connecting great bodies of water have been developed within a brief period. The Suez Canal was begun in 1859 and opened to navigation ten years later. In its enlarged and improved state it dates from 1896. It is about 90 miles long, and present depth is 35 feet, with a width of 105 feet at the bottom and 420 feet on the surface. It cost about $100,000,000. The Kronstadt and St. Petersburg Canal, which gives passageway to large vessels to the city of St. Petersburg, Russia, is 16 miles long and has cost $10,000,000. The Kaiser-Wilhelm Canal, which connects the Baltic and North Seas, is 61 miles long and cost about $40,000,000. There are three ship canals in the United States and Canada. The Welland, connecting Lake Erie and Lake Ontario, opened in 1829 and enlarged in 1871, and again in 1900. The St. Mary's River Canal, connecting Lake Superior with Lake Huron, on the American side, was opened in 1855 and enlarged in 1897. The Canadian Canal, at St. Mary's River, was opened in 1896. These three canals are all about the same length, and vary in depth and dimensions, and are intersected by traffic; they give passage to vessels drawing 20 feet of water. The business of the St. Mary's River Canals is larger in volume than that of any other canal in the world. Over 24,000,000 tons of freight passed between Lake Superior and Lake Huron in the year 1901. In the year 1900 over 9,000,000 tons passed through the Suez Canal, and over 4,000,000 tons through the Kaiser-Wilhelm Canal. The opening of the Isthmian Canal will secure a larger share of the world's commerce and travel than any of the canals already existing. Within a few years after it is made available, it will be the one great artificial waterway on the globe. Science, commerce, civilization, and national good fellowship eagerly await this boon of the twentieth century.

The SABBATH RECORDER.

BY MARGARET E. SANGSTER.

We take our share of fretting,
Of growing and of passing,
Yet though we're sometimes weary,
And sometime we are daring,
And somehow this old planet is a good world, after all.

But yet the days are cheerly,
And sights brings bright reality,
And somehow this old planet is a good world, after all.

Though sharp may be our trouble,
The joy is more than duple.
In calm or stormy weather,
And when the skies are smiling, it is a good world, after all.

The loud songs of hope and faith, through fogs and mists that call,
We brave the season with our care.
The better days before us,
That God has made us in a good world, after all.

Woman's Home Companion.

Every promise is built upon four pillars:
God's justice and holiness, which will not suffer him to deceive;
His grace and goodness, which will not suffer him to change;
His power, which makes him able to accomplish.—H. G. Salter.
The letters came here on the 15th, and I think it is needless for me to say that I read all of your letters with a great deal of interest. I think if all of the friends could realize the conditions one is surrounded with out here, I would have received more letters.

However, I must not complain but be thankful for those I did get, all of which have been a source of comfort and help to me in my work.

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

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

It is now Tuesday morning, 5.45, and I am waiting for breakfast. Have just attended our morning service for the work people and the roll call. This takes place about sunrise, 5.30 now. Every morning we have singing, Scripture reading and prayer, and sometimes by Andrew, one of our faithful members of this church, a short talk from the Bible. The people and others also. But our morning service is the most important part of the day which we have in common, and it is most blessed to us. In the morning, we have the little children and young men, but we have not and never shall have an organ. We have only a few books for children, no books at all, except the Bible, no lights, no beds, no superfluous things. We have nothing to do, except to attend the service on Sabbath morning and afternoon. Here in the station we have no keys of all the doors, so we cannot attend the service on Sabbath day. The morning and afternoon services are conducted by Pastor Stephen, few of the others also.

So I am not teaching at present, but we have a Mangani school in the afternoon, taught by Andrew, one of our faithful Christian young men, but only a few attend as we have no proper school house, and it is a very long walk from here to the school, so we leave the school and the people from the villages are quite indifferent about the school. I am told that it is different with the Angonian people, they want to learn very badly, but the missions have not much success in school work among the Mangani people. The people at Chikunda are more interested, although they are Mangani people too. We have a school there with two teachers and sixty scholars. Then we have a school at Nangwa, Angoniland, with forty-eight scholars; two teachers, Angonians, and one hundred and sixty scholars. The latter place is about five or six day's journey from Cholo, a long day's journey, as I know by experience. About six weeks ago Pastor Steven went to visit these schools and see how they were getting along. He reported them in good condition. The people and chiefs at Diambwi also want us to reopen our station there, but we have not been able to. We have been so busy, but since the rains have not come, they do not harm us as they do not eat the coffee.

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

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

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

Yours in the Master's Service.

JACOB BARKER.

NEWS OF THE WEEK.

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

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

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

The Creed Revision Committee of the Presby­terian Church for the United States is continu­ning its work, and a meeting is to be held in Philadel­phia, in the near future, to hear reports from sub-committees. As the case is now foreshadowed, the report will recognize the fundamental features of Calvinism, expressed in a popular way. It will also embody the orthodox views concerning the divine sovereignty, the Trinity, the divinity of Christ, the inspiration of the Scriptures, life everlasting, the atonement, pre-destination and other fundamental truths, but the old phraseology around which controversy has raged will be eliminated. The United Presbyterian General Assembly has also undertaken to summarize the doctrines of their Confession of Faith for popular use. In the case of the United Presby­terians the General Assembly will settle the question, and the churches will use the state­ment on their recommendation.

A naval battle between the forces of Columbus and the Insuburgs took place in the Bay of Panama on January 10. Five war vessels were sunk. The conflict was brought on by an attempt of the Insurgents to land forces at Panama.

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

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

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

Governor Taft, who arrived at San Fran­cisco from the Philippines on Jan. 21, says that the Islands are more nearly at peace than at any time during his administration. On the evening of Jan. 22, Charles Gardner, a member of the New York bar, made an address in that city upon "Commercial Expansion in the United States." The central thought of the address was that in point of manufactures we are abnormally active, and that it is probable we shall be found, with Cuba, in the export trade. Competition by Cuba in the export trade will mean great injury to the United States. The statement has more than ordinary interest, since it calls to mind the fact that there are fundamental laws governing the production of manufactured articles, according to the grades and the demands of civilization as it exists at various points and at different times.

The beet-sugar interests are making a strong fight against reciprocity with Cuba, because it is expected that Cuba will grow sugar with the beet-sugar interest. The growth of the beet-sugar industry has become a somewhat prominent feature in agricultural cir­cles in at least eleven states in the Union, and it is feared that free sugar from Cuba will destroy such industries. On the 23rd of January, John F. Dryden, President of the Prudential Insurance Company of America, was elected to take the place of Senator Sewall, deceased, as United States Senator from the state of New Jersey. Mr. Dryden has been prominent in political circles, but is possibly best known in business circles of Northern New Jersey, his home being in New­ark. He is a native of Maine, born in 1839.

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

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

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

IN MEMORIAM.

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

She has left us a beautiful example of faithfulness, and to such there is the promise of a crown. A woman, modestly laboring to carry forward the work which she has been called to lay down. We extend our sympathy to her sorrowing relatives and point them to our Father who comforteth his own. By order and in behalf of the Society.

Maggie L. Burdick, Sec.

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

CLIMBING.

The Christian life is always an ascent. It is a daily climb out of the past, out of the world and the carnal in our hearts, out of sin and ignorance, weakness and littleness, up into the life and light and love of God. The true manhood comes both by the renun­ciation of the flesh and the carnal world and the upward toil. The true manhood comes both by the renun­ciation of the flesh and the carnal world and the upward toil. The true manhood comes both by the renun­ciation of the flesh and the carnal world and the upward toil. The true manhood comes both by the renun­ciation of the flesh and the carnal world and the upward toil.

HOME READINGS FOR 1902.

C. E. Topics and Home Readings have been prepared by the Permanent Committee, and the same have been published, 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:

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BULLICK,

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

By O. U. WATTSWOOD, Cor. Secretary, Western, B. I.

FROM REY. GEORGE SEELY.

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

The first of January my year of missionary work closed; it began with the coldest of the Canadian weather, and ended with the same. Last week I received a letter from home, and endured a teeming rain-storm, coming down in great sheets, so to speak, for the length of four, dreaFful, terrible hours. By next morning the sleighing was done up till the next snow-storm. I had to come or be left with my sisters at home. I reached home, but was sick for a week or more after it. The Sabbath doctrine has created quite a sensation in some places. I was stopping over night at a friend's home, and a neighbor of his came to see him, and found your humble brother there, to whom he said, "I have just come from Deacon C---, some friends were there visiting, and a Sabbath discussion came on; much was said, but one thing was said, "If the seventh day is the Bibie Sabbath, how did Sunday come into the Churcl?" I wish to ask you, the same question; will you please tell me?" "I assure you I am very glad to have the opportunity to answer your inquiry," and after some more conversation I gave him, and the gentleman of the house, a plentiful supply of our dear Lord's literature on the subject. That tract, "How did Sunday come into the Christian church?" was very opportune. Both of them received the tract, with much satisfaction. I always take with me an abundance of Sabbath tracts. Some weeks afterwards, when again visiting the locality, both pastors told me, without any enquiry on my part, that they had read the little books and believed it all, for how could it be otherwise, as they were all truth. These men are prominent persons in their community, one being a Justice of the Peace for Queens County.

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

During the year just ended I delivered about sixty (60) sermons and addresses, made one hundred and twenty (120) calls and visits, and distributed about five thousand (5,000) pages of our tracts, and traveled many hundreds of miles in performing my work, without any cost, or expense.

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

FROM S. R. WHEELER.

Church affairs were very good means at a standstill. Services have been held every Sabbath with quite a uniform attendance. One Sabbath the number was small because of stormy weather. Sabbath-school has kept up its usual good interest. A Junior En-uee has been formed in the city. The children are greatly interested in it, because of the efficient labors of their leaders, Brother and Sister Ring. The choir, led now and for many years by Bro. Terry, has done unusually well during the past quarter.

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

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

BOULDER, Colo., Jan. 8, 1902.

FROM E. H. SOCCOWEL.

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

Our congregations have been decreased in size by removals, and still more by the blessings of God upon our humble, but all-important, work.

During the year just ended I delivered about

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

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

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

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

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

PLEASING THE YOUNG PEOPLE.

Church committees in search of a pastor are wont to say: "We must have a man who will please the young people." With such commit-tees character, learning and experience go for little, and maturity is a positive disqualifying. We are not long enough on the table to keep the young people want, and by young people they mean the boys and girls in their teens.

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

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

The collection of pastors, on the principle we allude to, is not only a grievous wrong to the young people, but to the older members of the church. The mature business men in a congregation, the burdened mothers and fathers, have claims upon the ministries as much as the boys and girls. Indeed, one of the most effective ways in which a pastor can help the boys and girls is
to give their fathers and mothers a new outlook and impulse. Time and again mature men and women have said to us: “The preaching to which I listen does not help me. It is not for men and women; it is for children.” And middle-aged men and women in large numbers have practically given up regular church attendance because the pulpit has no message for them. The preaching is keyed to “pleasing the young people.”

We believe that there is going to be reaction against the void left by the ministry at forty-five, because the young people are especially attracted to a young pastor. Churches have fallen in with the present current in a blind sort of way, without thinking much about it. They are going to call pastors and formulate their church work on sound principles.—The Watchman.

MISSIONARY BOARD MEETING.

The regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in Westerly, R. I., Wednesday, Jan. 15, 1902, President Clarke presiding.


Prayer was offered by Paul M. Barber.

In the absence of the Recording Secretary, C. H. Stanton was chosen Secretary pro tem.

The reports of Corresponding Secretary, Treasurer and the Evangelistic Committee were presented, read and ordered. Orders were granted for all work done during the quarter, for which regular reports have been received.

The following appropriations for 1902 were made:

Cumberland, N. C. ........................................... $25.00
Middle Island, W. Va........................................ 75.00
Ritchie, W. Va................................................... 50.00
Hartville, X. N.................................................... 75.00
Greenbrier, W. Va............................................... 30.00
Crawford. ....................................................... 200.00
Hartville, N. Y................................................... 150.00
New Auburn, Minn.............................................. 250.00

It was voted that Rev. R. S. Wilson be made our General Missionary on the Alabama field at a salary of the rate of $300 per year and traveling expenses.

Other appropriations asked for were deferred for the present on account of our financial condition, which does not warrant extensive work upon new fields.

The Corresponding Secretary reports 37 sermons during the quarter ending Dec. 31, 1901, and in addition to his regular work has visited the churches in North Carolina and Alabama. He was with the Cumberland, N. C. church 13 days, and held 20 meetings with good interest and attendance. There he assisted in the ordination to the Gospel ministry of Dea. J. H. Biggs. He was also with the church at Attalla, Ala., 12 days, holding meetings and visiting the people.

Rev. J. H. Mays has labored 12 weeks during the quarter at Buffalo and Alford, N. Y. He reports 50 sermons and addresses and 40 prayer meetings.

Mrs. M. G. Townsend reports 13 weeks labor at Carlton and Garvin, Iowa. Sermons and addresses.

Miss Elizabeth Fisher reports from Booty, Ark., speaking hopefully of the future. Good work is being done there, especially among the young people.

D. H. Jones of Fishdale, Mass., reports two weeks of personal work for Sabbath truth at that place.

Adjourned.

WM. L. CLARKE, President.

C. H. STANTON, Sec. Sec., pro tem.

TREASURER’S REPORT.

Quarter ending December 31, 1902.

Geo. H. Utter, Treasurer.

In account with the

SEVENTH-DAY BAPTIST MISSIONARY SOCIETY,

Cash in Treasury October 1, 1902
Receipted in October............................................. $175.72
Loans.............................................................. 739.90

Total........................................................... $914.62

Cash in Treasury September 30, 1902

Loans.............................................................. 739.90

Total........................................................... $2,423.50

Columbia......................................................... $1,000.00

Total........................................................... $3,423.50

O. U. Whitford, salary, traveling expenses, etc., quarterly ending Sept., 1902. $1,233.33, inclusive of traveling expenses, quarterly ending Dec., 1901. $877.85,

S. H. Davis, salary, quarterly ending Sept. 30, 1902. ...................................................... 358.00

H. C. Van Hoor, salary, quarterly ending Sept. 30, 1902. ...................................................... 358.00

G. H. Pitts Randolph, salary and traveling expenses, quarterly ending Sept. 30, 1902. ...................................................... 358.00

George, Harvy, salary and expenses, quarterly ending Sept. 30, 1902. ...................................................... 285.00

R. S. Wilson, salary and expenses, quarterly ending Sept. 30, 1902. ...................................................... 358.00

W. L. Davis, traveling expenses.

Order Farnsworth V. Iowa.


J. O. Burdick, salary, and Dec., 1902, $300.00 traveling expenses, $147.75.

E. F. Lordoff, salary, Sept., 1902, traveling expenses, $25.00.

J. H. Jones, traveling expenses........................................... 50.00

J. W. Jones, traveling expenses, $100.00.

J. A. Platts, quarterly work in North-west. summer, ...................................................... 122.42

D. H. Jones, traveling expenses, $100.00.

J. W. Jones, on account, salary, six months ending June 30, 1902, ...................................................... 100.00

J. W. Jones, on account, salary, six months ending June 30, 1902, ...................................................... 100.00

Rose W. Palmberg, traveling expenses to Conference, $200.00, traveling expenses to Indianapolis, Chicago, New York, Shanghai, and salary, detailed account to be rendered, ...................................................... 525.25

Appropriations for churches, quarterly ending Sept. 30, 1902

West Virginia:...................................................... 250.00
Second Westley, Minneola, R. I., ...................................................... 25.00
Second Westley, Stoneville, W. Va., ...................................................... 35.00
West Virginia—Gwinneler, Middle Island, Blacklick, 57.00
West Virginia—Brooks, E. L., ...................................................... 15.00
Second Youngs., N. Y., 31 weeks labor...................................................... 425.00
Berea, Ky., ...................................................... 5.00
Buckhollow, C., ...................................................... 8.00
New Auburn, Minn., ...................................................... 25.00
Wetton, Iowa, ...................................................... 25.00
Attkale, Alabama...................................................... 25.00
Delaware, N.J., ...................................................... 25.00
Peachtree, Ga., ...................................................... 25.00
Cutler, N. Y., ...................................................... 25.00
Little Pocono, Ark., ...................................................... 25.00
Euston........................................................... 25.00
London, England...................................................... 25.00

Cash in treasury Dec. 31, 1902

$923.67

Reduction of deposit...................................................... 10.00

Available for current expenses. ...................................................... 813.67

E. A. L............................................................ $4,102.00

WHAT DOES AGE DISQUALIFY A MAN?

In the army an officer’s usefulness is supposed to end when sixty-four; in the navy at a lesser age. Otherwise there are few limitations on human activity in this country. Some railroad companies pension their employees at seventy and do not take on new men over about forty, but the action of a life insurance company of New York in retiring its clerks on half-pay at sixty is a radical departure that has caused much comment.

In common parlance a woman is as old as she looks, and a man as old as he feels. There are mighty few men who will admit that they are old at sixty, and the facts are with them. We often hear that intellectual activity often comes after that period. J. Pierpont Morgan has done his greatest work since passing three-score. Ambassador Choate is near three-score and ten. While the Senate has, as usual, an unusual number of young men, it is not so composed through past sixty to make its name appropriate. Hoar, Morgan, the Joneses, Quay, the Platts, Hawley, Collum, Allison, Hale, Frye, McMillan, Depew, Aldrich, Proctor and Bate are only a few of the prominent Senators past sixty, and many are well past seventy. There are plenty of corporation presidents at seventy years or older and many others in professional life too numerous to mention. If a man is not able to do his best work from sixty to seventy it is unfortunate.

A hard and fast rule that retires men at three-score from active life is apt to do much harm. No people have a better right to go on the shelf unless he has a competence; and, fortunately, few want to retire at that or any other age. A man keeps young by being with the young and keeping his mind at work on the problems of the day. Frederick Fray was young at ninety-five. It was Longfellow who said that age had its opportunities no less than youth, closing his last long poem with the familiar lines:

And as the evening shadows fit away
The sky is filled with stars invisible by day.

—Philadelphia Inquirer.

THE FELLOWSHIP OF BELIEVERS.

The picture given us in the Book of Acts of the early Christian church makes prominent the new fellowship that the experiences of Pentecost established among the disciples. Common interests always tend to bind people together, and there was that in the spiritual blessing that came upon multitudes in their response to the sermon of Peter that formed one of the strongest bonds of union between human hearts. The outlook and perspective of their lives had shifted; a consciousness of a new relation to the Son of God had sprung up in their souls. There was nothing to change in the world as that these common experiences gave rise to a new sense of brotherhood, so that even individual property was placed at the service of the community.

Probably this new fellowship was a most influential factor in the extension of the church. The ordinary life of men is not so full of the genial, sympathetic and helpful qualities that men do not feel their hearts drawn out toward any manifestation of them. When they are displayed in the relations of a company of people toward toward such a society as they seek the warmth and cheer of a hospitable room with a blazing fire on a stormy winter night. If every church would illustrate in the relations of its members to each other the precepts of the twelfth chapter of the Romans there would be little complaint of the lack of influence of such churches in their communities.

We make a mistake about this matter when we seek to substitute a kind of duty interest in the outside world for a cordial fellowship within the circle of the church itself. We have all heard of churches whose members affect great concern for the physical and spiritual welfare of those who do not belong to their company, but they fail very far short of the ideal in their relationship to each other. They are expected by pressure to do business in harmony with each other. They profess to extend a sympathy to others that they lack among themselves. Perhaps there are few things that churches can do to influence their communities which will be so thoroughly effective as to conduct the spiritual good will, and of mutual interest and helpfulness among their own members.—The Watchman.
The old mid-winter snow...
tirely forgotten, or purposely avoided, the place she is called upon to fill. She looks to material greatness in man as her guiding star. She wishes to do what men have done, and adoringly she enters this field, foreign to all her faculty and her strength, and seems to think she is living a higher standard of life than was ever before permitted to her kind. But if she stopped a moment to consider, could she find a mission more exalted, more noble or more influential than Christian womanhood and motherhood? That makes the helpmate of her husband, and the guide and teacher of her sons and daughters, rather than a stumbling-block in the way of all.

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

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

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

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

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

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

The model woman is not she who takes up all the "dodges" and scientific studies. She is not the woman who is constantly seen and heard in public places, the woman who insists upon entering all branches of trade and commerce, and pursuing all lines of thought, which wanders restlessly through the world.

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

PROSPECTIVE MOTHERS-IN-LAW.
MARY RIVER VAN VLIET.

Mothers are divided into a great many classes. There are good mothers and bad mothers; wise mothers and foolish mothers; but all mothers are good or bad, wise or foolish. The gradations are infinite and might well be arranged under a graded system. We have a graded system for our children and they have no choice; they are put where they belong. I wonder if there were a graded system for mothers if we would be willing to be put where we belong.

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

There are mothers who are very fond of little babies, babies in long clothes, who love to wash them, and dress them, to brood over and caress them. They are grateful for anything that enables them to enjoy them and fondle them, but as they grow older they gradually cease to pet them, and by the time they are grown it would seem unnatural to them to give or receive a caress except they were going away or coming home. These are the mothers who say to young patients with a serious face and tone,—"Yes, enjoy your children while you can; when they are grown up you will not take so much comfort with them." But children will not remain babies in long clothes, they will not even remain children in short clothes, and so, except in this one respect, they will be putting on long clothes again, and while, when they were in long clothes before they were tractable and obedient, with no greater rebellion perhaps than to refuse to go to sleep when we thought the proper time had come, now that they are in long clothes again, the question has become complicated—we have minds to deal with.

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

It is a difficult question, too, whether a child should be put out every day to get the air, and it is a serious matter. For the mother is careless and tips the carriage over and the baby falls out. But there are greater dangers on the streets for our sixteen-year-old boys and girls than being tipped out of a carriage. They still need air and exercise, and moderate exercise. Any proper outdoor exercise will do, but as they get older they gradually cease to pet them, and why should they not? And why should they not think aloud to their mothers about it? Perhaps they will or not depends on the day.

Whether they will or not depends somewhat on the temperament of the child, but more on us; on how much we have kept in touch with our children all the way along; whether we have acknowledged to them as their minds have developed that they are capable of deciding for themselves in certain matters; whether we have yielded to them sometimes, even against our better judgment, and then the other way sometimes, and failed; but rather, as if it were a matter of course, "We all make mistakes; I have made many of them."

It is comparatively easy for a mother to get down on the floor and play blocks with her baby, to help him load his tin cart and draw it, to cut out paper-dolls, and make tea-parties, and shoot with an air-gun. But now it is no longer an air-gun or paper-dolls, it is high collars and neck-ties; it is ribbons and belts, ruffles and trimmings. If the mother is not in sympathy with her boy in regard to his collar and neck-ties, she has failed; but rather, as if it were a matter of course, "We all make mistakes; I have made many of them."

Another reason why mothers so often find themselves out of sympathy with their grown-up children is that while their children are grown and have married, they have delved themselves to them to the exclusion of all self-culture. The little consciousness grows up so quickly; they learn so much faster...
than we do; and soon we find it hard to keep pace with them.

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

Another mother who had children in the same school thought these stories were "all nonsense when there are so many true stories to tell them." One child found in his mother's chores a companion; the other had to talk to someone else about his lesson, and the mother—missed a privilege. "But," you say, "can a mother do anything?" I almost believe she can; that there is nothing so elastic as motherhood, and no branch of it larger that the mother's wings will not stretch to cover it.

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

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

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

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

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

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

A story is told of an old lady whose clock was so slow that she got to church as the others were coming away. "What!" she said; "is it all done?" "No," was the reply; "it is all said—it remains to be done." When we think of that, is it before us we cannot but exclaim, "Who is sufficient for these things?"

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

LASS BTH LIGHTS.
For Christ and the Sabbath.

2 Cor. 4: 6.

TRUSTING—WHAT?

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

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

Such auxiliaries are all right if they do not detract from the spirit of worship. When a church becomes large and wealthy, it some-
Young People's Work.

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

FROM DR. PALMBORG.

Berkley, Cal., Jan. 3, 1902.

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

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

I have been studying the subject of sacrifice, and I find that those who sacrifice most for God are the happiest; the church which gives most and does most for God's work is the most peaceful and harmonious, and spiritually awake. When it costs us most to live for God he blesses us most fully. I wish you could hear a dear friend of mine tell what a great blessing the Sabbath has been to her. She keeps it alone, and at great sacrifice in many ways; but she says that the blessings it brings her, the peace of heart, the joy in the knowledge of being pleasing to God, are so great that she feels she is happy for the necessary sacrifice it involves. How I wish that all who are tempted to leave the Sabbath, because it seems to require great sacrifice, might realize what a compensation comes to those who are willing to suffer a little that God may be glorified.

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

ASSOCIATION LETTERS.

The letters from the Endeavor Societies in the Central and Eastern Associations bring the rounds of news of all the Societies, and we print them hereewith for the benefit of those Endeavorers who do not enjoy the privileges of stored Pastoral. We wish to thank the Endeavorers who have so promptly and willingly responded to the invitation to send greetings to fellow-workers. We feel confident that many have been cheered and helped by the messages and encouragements we have received from all who have wished to make greater endeavors for the life and service of the Master.

In the knowledge of being loved of our Master, and all it means, there is an increasing interest. Our pastor, Mr. Prentice, as has always been his custom is a regular attendant of our gatherings and is constantly speaking the Truth both by word and act.

We wish you all to grow stronger and better fitted for service as the Master requires.

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

EDITH L. THAYER, Cor. Sec.


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

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

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

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

Fraternally yours in C. E. work,

Grant W. Davis, Pres.

To our Sister Christian Endeavor Societies, greeting:

The Pawcatuck Christian Endeavor Society sends to you a message of cheer and good fellowship. We join heartily in the movement to make it at Conference to bring our Societies into closer communication, and trust that by sharing our encouragements we may double them, and by sympathizing in our discouragements we may lessen them. We have held several special meetings; one in the form of a meeting without a leader, a plan which worked with great success; a special missionary meeting also, at which Peter Velibuy- sen sailed for Africa. Rev. Mr. Withford gave an earnest account of Peter's fitness for the field and of his whole-souled consecration.

By the visit of Rev. L. C. Randolph and the Student Quartet we were all inspired to greater zeal for our denominational school.

With the best wishes of the Society,

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

Anna Stillman, Pres.

Dear Fellow Workers in Christian Endeavor:

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

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

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

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

M. E. Stillman, Pres.

Dear Christian Endeavor Friends:

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

A. W. Vair, Pres.

Our Mirror

President's Letter

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

ant thoughts, or, because it is more agreeable to both parents and children to consider only the pleasant side of life, are apt to make a fatal mistake. The truly great general acquits his men with the number and character of the enemy, tells them of their own weak points and their great danger, and causes for discouragement, but rather that they may be on their guard in the future, and as a stimulant to greater valor. It is disagreeable to face discouraging appearances, or to be told of an unpromising outlook, and it is much pleasanter to think of the actual success and victory rather than defeat,—how few dare do the latter when the popular demand is for the former—and yet how much better it would have been for Abraham if his experience to the warnings of the prophet Micah or rather than the more pleasing predictions of the many false prophets who entered to the popular demand. It is right to face discouraging prospects bravely, but wrong for the children of God to be discouraged by them.

There was a great lesson suggested to the first child and the first mother of earth; it runs through all history and indicates God's method of working through men. To murmur Cain God said, 'If thou doest well, shalt thou not be accepted? and if thou dost not well: sin lieth at the door.' God demands of him to commit a trust of two things. First, that he be holy; for sin lieth at the door he is rejected. Second, that he be careful to use that committed to him according to God's purpose, else it is taken away and given to one who will use it well. We, as a denomination, may not have had ten talents committed to us, or even five, but we surely have received one, and may God forbid that we, like the man who received only one talent, hide it till it is taken away from us and given to another. As sure as there is a God who has committed a great truth to us, just so sure, if we comply with the above conditions, is there a great and glorious work before us in his name.

This is the bright side. Look upon it till it is all aglow with hope. The darkest prospect to the child of God ere the sun sets out before and angry Egyptians pressing hard upon the rear—was really the hour of the greatest hope, the last hour before a being, he would think of something else besides a certain doom. Says he: 'If that old miller will just get through with walking up an' down that wind-glass, and get mixed up with this trap o' mine, he won't get away very quick, I'll promise you that.' Says he: ‘This web is something I set a lot of store by. It's drawn on the same ginaline my father worked on, and he could catch more flies 'n he know'd what to do with. I reckon,' says he, ‘that I've got pretty much the same identical fly-catching patent that my great-great-grandfather had ten million years ago. I'd have you understand,' says he, 'stampin' his front feet down on the center of the pattern, 'that this web 's as orthodox as the book of Genesis.'

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

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

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

A CHICKEN STORY.

DETTA P. STRONG.

Once there was a little chicken, she was a ‘cheepin’

All among the biddy hens to get his food.

T’was a pretty little fellow.

Flump and downy, soft and yellow,

But he never thought that anything was good.

He would bitterly complain

If ever it did rain

Or if the grass was very wet with dew.

He didn’t like the cold and damp.

And, if the truth be told,

He did think that he could do without,

Every thing that grew.

So the other little chicks

Thought they’d put him in a fix.

And they said, “Well, you’ve long played with us;

You’ve been so very good and smart.

We have m’er a happy hour;

When we catch the jolly, happy crows.”

So they left him all alone.

Sitting perched upon a stave,

And they would not speak to him a single word.

But they were very kind.

When he did make up his mind

That he would really be a better bird.

—Child Garden.

THE HEN THAT DIDN’T FORGET.

A TRUE STORY.

Mrs. A. O. McCLELLAND BAYLOR.

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

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

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

But the tiny balls of yellow down, with bright black eyes and wabbly legs, paid no heed. Poor little motherless chicks—for who would put up with some of wood and glass—“mother” —they staggered back and forth, uttering heart-broken cheeps that went straight to my heart, for an incubator may not catch it, and that’s what baby chicks need in their dear, forlorn world. To be trampled on, to be stared at by rude eyes, to have no soft brooding breast to creep under, to hear no motherly chuckling—this was indeed a hard fate. We must rescue them. I felt for my purse.

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

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

“We will put them in my study by the register, in a basket with the handle cut off, wrapped in one of your red flannel petticoats,” she replied wisely. Aunt Sabina, not glared at her suggestion, but then broke into a hopeless laugh, while I, delighted with the plan, nodded my head emphatically.

“Well, one thing sure, there isn’t such another pair of geese in Chicago,” said Aunt Sabina. But good minds were made me. I washed my hands of the whole affair. Goodness knows I can’t save you from folly. I gave that up long ago.” Poor Aunt Sabina! We have led her a life of it.

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

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

To be sure, there was a difference what sort of success in raising them, but then, as Margaret said, chicken people are so apt to be pessimistic; but he took our money—I have since learned he cheated us abominably—and wished us good luck, which was something.

I can’t tell you what a delight they were that first afternoon—those downy chicks—as they ran about the study floor on unsteady legs and picked at the bright colors in the rugs. We led them around; “mush” which Margaret insisted upon heating—from a Sevres plate that was our greatest treasure, and grave them tenderly in a solid silver bowl that had been our grandfather’s, while Aunt Sabina looked on and groaned.

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

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

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

Winter passed, spring and summer came, and with each change of season Aunt Sabina, now a handsome, well, walked in state upon and down the garden path chuckling full and deep in her motherly throat, for behind her trailed other bits of yellow down with bright eyes and shrill peeps; but these were gathered under warm brooding wings, and were coaxed and scolded and scratched for as baby chicks should be, for Susan Maria was the best of mothers.

It was a day in early fall after a week of rain and chill that Margaret with her usual energy announced at breakfast her determination of building a fire in the furnace, saying she had felt like a damp rag long enough, and to the register, and I the nestling himself comforted, or how smoked the parlor curtains or new dining room paper might get, a fire she would build.

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

I was sitting at the study window and could see Susan Maria and her chicks scratching in the paddled and muddy path. I was just wondering how diminutive they might be when I saw her suddenly turn and with a sharp cluck of “Attention, children!” start up the garden path toward the house, each little chick immediately falling into line, and straight up the path came that drilled little procession.

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

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

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

And to-day Susan Maria is scratching in the garden in sight of the sunny window with a headful of pride and content, and perhaps I can hear Aunt Sabina, now Susan Maria’s most devoted friend and admirer, telling our neighbor across the way the story of the “hen that didn’t forget.”—The Advance.

ABOUT TADPOLES AND FROGS.

“A frog’s egg,” says Mrs. Miller, “looks like a small black-bead. Great numbers of these are found together, surrounded by a mass of jelly. When the egg begins to hatch, the water the eggs feel its quickening force, and development begins. In the course of a week or two the tiny tadpoles squirm free and swim away into the pond. If taken from the water they would die as quickly as one of us washed on the shore. The tadpole has gills which did duty in the tadpole stage. The
young frog frequently po-\ks his nose out of the water as his lungs grow more lung-like, to try them. The mouth, too, must widen and the eyes grow larger and more bulging. When all is complete the tail will no longer stick out.

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

Our Reading Room.

"Hence then we have opportunity, let us be working what is good, towards all, but especially towards the household of faith, that we may be able to teach and admonish one another with all boldness, not fearfully, but to do good and to communicate, forget not."—Heb. 10: 16.

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

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

BIBLICAL CENTRE, MINN.—Evangelical me-\ings are in progress here day and night. Mrs. Townsend is with us, preaching every evening to fair audiences. Social and preparatory meetings are held at 2 P. M. each day. Business interests and distance from the church have thus far kept many away. But the weather is fine, the roads are good, and with moonlight nights we are hopeful and pray-\ for a glorious outpouring of God’s spirit. We are sending news from many other fields, where God is working mightily through his people. That this may be our experience in the near future, is our heartfelt desire and daily prayer. G. W. L.

Booby, Ark.—We yet feel the afterglow of the South-Western Association, which met with us the last of October. Elder Senger said it was the best Association he ever attended. "I have many times felt that my sentiments, too." Why was it such a good As-\ociation? I cannot tell you, unless it was because hearts were touched and filled by the love of God. The visiting delegates were made to feel at home, not only by our own people, but also by the people of the community, who so kindly helped to entertain. Several of the ministers remained a little while after Association to hold meetings at various points near by. Elders Burley and Burdick were in Gillespie one night. Evangelistic meetings were in progress at the Methodist church there. The pastor courteously invited Elder Burley to fill the pulpit, which he did.

Elder Burdick’s health was in such condi-\tion that he did not think it advisable to remain longer. Elders Burley and Randolph preached two nights to large and appreci-\ative congregations in the Baptist church at DeWitt. They then held a series of serv-\ices in the school-house at Dulce, and surely the power of the Lord was manifested in those long to-be-forbidden meetings. May the aspirations for holier living aroused in the people there never be lost. Just at the close of the meetings at Dulce, Elder Burley was summoned home on account of sickness in his family, and so had to abandon the work. Elder Randolph went to Randolph to Little Prairie and helping in evan-\gelistic services there. However, Elder Ran-\dolph came to us and held meetings for five nights. The attendance was not large, but the earnest sermons were given an earnest hearing. We have also held meetings in two offered themselves for baptism and church membership—Orra Parrish, daughter of Deacon Isaac Parrish, and Orrin Monroe, son of Bro. T. H. Monroe.

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

E. A. F.

JANUARY, 1902.

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

SARA L. GREENE.

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

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

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

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

African Re-patriation Society.

Object of the Society.

...and spiritually and industrially qualified American Negroes to form Christian communities in Africa on a self-supporting basis.

Membership.

Applicants must be of good moral character and not under thirty-five years of age.

Leadership.


Negro Advisory Committee.


Literature Mailed Free on Application.
Popular Science.

Science and Prehistoric Food for Man.

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

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

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

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

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

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

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

Lord, let me never tarry a morrow to a story, nor tell a story without a meaning. Make me respect my material so much that I dare not slight my work. Help me to deal very honestly with words and people because they are both alike. Show me that in writing, as in a river, clearness is the quality most to be desired. Teach me to see the local color without being blind to the inner light. Give me an ideal that will stand before me, moving out of human stuff on the loom of the dream. Keep me from caring more for books than for folks, for art than for life. Steady me to do my full stint of work as well as I can. And when that is done stop me, pay what wages Thou wilt, and help me to say, from a quiet heart, a grateful Amen.

From "The Ruling Passion," by Henry Van Dyke.

Sabbath School.

Conducted by SABBATH-SCHOOL BOARD.

REV. Wm. C. Westford, Professor of Biblical Languages and History, University of Alfred University.

INTERNATIONAL LESSONS, 1902.

FOURTH QUARTER.


Eighth Lesson.

LESSON VI.—Tl1E SIN OF LIVING.

For Sabbath-day, Feb. 8, 1902.


INTRODUCTION.

The apostles were not at all dismayed by the injunction of the Sonnebein, not to preach the gospel. Their conduct is indisputable evidence of the reality of the resurrection of Jesus and of the presence of the Holy Spirit, who is a person whom we shall find was the Master and Lord of the apostles, and who had made himself ready to resist the boldest and most august assembly of their nation. Theirs was not the courage of a broken and smitten people, but of a savior who stealthily infringes against the law, and seeks to avoid its penalty. They were brave with a divine courage, and openly asserted their integrity and the error of those who pretended to be ministers of justice and guide the people in the right. As the apostles returned to their own companions, they found, in the second Pentecost, which they saw fulfilled in their present circumstances, they did not discontinue their errand.

Every great reform movement attracts inconveniences to those who, like the apostles, go along with the rest from the impulse of sudden enthusiasm and then pretend to have purposes and principles which they do not possess, or even those from whom the very first join the movement for the sake of what they may possibly gain for themselves. The early gathering of the believers in Christ was no exception to this. Our present lesson has to do with the punishment of two who showed themselves unworthy of their profession. We are struck at the severity of their punishment. But when we stop to remember that the greatest punishment is within, that we are untruly sinners in the very place, and that, from untrue members as a corrupting element, we see that extreme measures were necessary to clean them.

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

PLACE.—Jerusalem.

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

OUTLINE.

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

NOTES.

4: 33. And with great power gave he the apostles this power of resurrection even unto the Lord Jesus. Just what they had been commanded not to do. Not by any thing among them that lacked, etc. This is not a mere repetition of chapter 2: 44. It is likely there that no mere officers or workers were more or less complete, among the disciples all along from the first. Not by any thing among them, that is, the acting of open opposition and the fresh endowment with power from the Holy Spirit to meet this opposition, can give any added impulse toward community of goods.

35. According as he had need. We are not to savor this property, of all, as one community was divided equally among the individuals without respect to need, as some modern socialists recommend. Son of consolation. This might equally well be translated, "Son of exhortation." It is probable there is found in view of his marked ability as a preacher.

37. Having land, sold, it, etc. This is probably mentioned as a sample of the generosity before referred to in general terms. 1: 31. But, etc. Our author, without an apology, proceeds to relate an incident connected with giving, most mention made in regard to Barnabas. That he thus openly acknowledges that there were evil minds and supposes the believers, is one of the strong evidences that this book is entirely credible. A possession. Only his word is usual in the old English text. That this particular possession was real estate is shown by the word. 2: 11. And kept back part of the price. The verb is accurately translated, "kept back," but it is replaced by a circumlocution and so almost equivalent to partake, embrace. His wife also being privy to it. Literally, "Abusing with me." She knew all about it and consented to it, and so shared in his crime. And so supposed. They desired to appear more generous than they were. They pretended that the money that they had been given for the field. The apostles evidently had charge of the common funds.

Whence the divine thine heart, etc. Peter recognizes that the suggestion to sin came from the author of evil; yet his question, to whom you delivered the man, is, can you have determined to lie, etc. It is implied that the sin is to lie within the company of the believers, or else it is not sin. To lie to the Holy Ghost. This is, to deceive by a lie. Although Ananias did not lie in any other sense, he did lie to deceive the Holy Spirit, as represented by the apostles. To keep back part of the price, etc. They may be thought to have kept for them many words that he had brought all the more money that he had believed, but he intended to convey that impression. 4. While it remained, did it not rest upon the earth? Of course, it is important to the correct understanding of the "community of goods," among the early disciples at Jerusalem, that Ananias and Sapphira could retain possession of their hand without sinning and could not have sinned in any other way than they had wished. It was in their power, that is, under their own jurisdiction. They were not obliged to give it to the apostles. This thing in thine heart, etc. The guilt of Ananias was all that the devilfid unto men, but unto God. Of course he had lied to men, but the enormity of the sin of lying to God would in any case take the force of rhetorical emphasis upon the great sin, anathema. Poor man! Compare Ps. 51: 6. Their sin had its origin is selfish desire for notoriety, and showed itself in an assumption of the public authority in the community, but the essence of their sin was in dishonoring the Holy Spirit who had manifested himself among men in just such ways and particularly in this grace of giving. 5. And Ananias hearing these words, fell down and gave up the ghost. Literally, breathed out; that is, he died. His death was directly from the divine judgment, and is not to be explained as cause by an overwhelming sense of shame reacting upon the sinner. For if a man has a logical cause, how was Peter to know that the same cause would operate in the case of Sapphira? We are not to suppose that Peter imprecated death upon Ananias, and to say that he died from the curse of the word. And his name was, from the manifest presence and great power of the Holy Ghost, is a statement of the miraculous effect, the immediate change, the conversion, the spiritual change wrought by the Holy Spirit in the heart of this man, in view of his marked ability as a preacher.

6. The young men. Some have thought that these were officers appointed by the church having been selected with another set of officers called elders. But it is not certain that the elders even were officers. And, in the case of these young men doubtless did the duty plainly indicate the need of a separate office, and simply because it was a task that needed to be done. Wounded him up. For convenience the word is used in the Adamic sense and buried him immediately, as is customary in that tropical climate. A second assembly, a second gathering into the assembly of the apostles and other believers. And Peter answered unto her. That is, addressed her. This verb is used perhaps...
15 Minutes sufficient to give you most delicious tea biscuit using Royal Baking Powder as directed. A pure, true leavener.

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

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

10. Yelled up the ghost. The same word which is transliterated in the Authorized Version as "gave up the ghost." 

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

MARRIAGES.

GREENE—CHRISTIE.—January 1, 1902, at the home of Mr. and Mrs. H. Greene, near Dodge City, Minn., by Rev. O. B. Mill, Mack C. Greene and Miss Anna Christie, all of Dodge county.


DEATHS.

Now you are as the solemn angels
Here we are.
The funeral service is a ghastly evang.
The good do not.
God calls our loved ones, but we lose not wholly
What he has given.
They live in earth's thought and deed as truly
In his heaven.

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

GREENE.—At Adams Centre, N. Y., Jan. 15, 1902, Sara Louise, daughter of Leonard R. and Pearl Burdick Greene, of San Francisco, Calif., aged 8 years.

A more extended notice elsewhere.

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

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

GREENE.—Mary E. Cross, daughter of Henry C. and Martha Greene Burdick, was born in Lindian, N. Y., Dec. 8, 1834, and died in DeRuyter, N. Y., Dec. 25, 1901.

In her childhood she made a profession of religion and joined the Librach church, and afterward joined in DeRuyter and continued a devout and worthy member till death. On July 4, 1858, she was married to Hiram Cross.

God blessed them with nine children, eight of whom are still living. For many months the husband has been suffering from nervous prostration, and all united in eulogizing for him till he passed away, Nov. 22. Having done her work marvellously well, as wife and mother and follower of Jesus, through many trials, but with great patience and joy, she peacefully passed away on Christmas morning in hope of a blessed hereafter.

L. E. S.

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

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

A. R. P.

BELKnap.—In Westminster, Wis., Jan. 4, 1902, by Henry, youngest child of H. B. and Jane, Dunlap Belknap, of Chicago, III., aged 1 year and 7 months.

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

PARK.—Louisa George, wife of the late Charles Paige, was born on Truxton (now Cayler) Hill, Sept. 28, 1856, and died at St. Michael Hospital, Newark, N. J., Jan. 9, 1902.

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

L. E. S.

MAXSON.—Lydia Muriad Rogers, daughter of Jonathan and Elizah H. Maxson, of DeRuyter, N. Y., was born in Waterford, Conn., Jan. 12, 1869, and died near Rock River, Wis., Jan. 12, 1902.

October 7, 1887, when she was seventeen years of age, she was baptized by Edd. Lester T. Rogers, pastor of the Watford Seventh-day Baptist Church. Since moving West she has made no change in church relations, but has continued to maintain the observance of the Sabbath of her ancestors who have been Sabbath-keepers back to the old Seventh-day Baptist Church of Newport, R. I., organized in 1671. December 16, 1859, she was married to P. B. Maxson, of Hopkinton, R. I. To them were born two sons, with the younger of whom she has been cared for in her declining years. She was a loving companion, a kind neighbor and friendly to all. She now rests from her labors, and her good works and kind words follow her.

L. E. S.

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.

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

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

Special Notices.

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

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

The Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Levi Magne Building, on Randolph street between State street and Washington avenue, at 2 o'clock P.M. Strangers are most cordially welcomed. Pastor's address, Rev. B. K. Bump, 223 Washington St.

SEVENTH-DAY BAPTIST SERVICES are held, regularly, in Rochester, N.Y., every Sabbath, at 3 P.M., at the residence of Mr. Irvin Saunders, 516 Monroe Avenue, Rochester, N.Y., and invited to attend the Bible Class, held every Sabbath afternoon at 4 o'clock, and at 11 Syracuse 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, especially to Sabbath keepers remaining in the city over the Sabbath, to come in and worship with.

L. E. COTTRELL, Pastor.

29 Ramsey St.

The Seventh-day Baptist church of New York city holds regular Sabbath services at the Memorial Baptist Church, (new building,) Washington Square South and Thompson Street. The Sabbath-school meets at 10:45 A.M. The preaching services at 11:30 A.M. Sabbath-keepers in the city are cordially invited to attend these services.

Geo. H. Leonard, Pastor.

1200 Union Avenue.

There is more Cataract in this section of the country than any other diseases put together, and until the last few years, was supposed that many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure the local treatment. Science has proven Cataract to be a constitutional disease, and therefore requires a constitutional cure. Hall's Cataract Cure, manufactured by F. J. Cheesly & Co., 916 Clinton Ave., is the best. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address, F. J. CHEESLY & Co., Toledo, Ohio.

Sold by Druggists, Gasolene.

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**The Sabbath Recorder**

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Alfred University will celebrate its Centennial in 1906. The Trustees have determined to raise a fund of one hundred thousand dollars to be contributed to the University by the beginning of the year 1906. A subscription to this fund is now being solicited.

**The Sabbath Recorder.**

A. N. LEVY, D. D., L. D., Editor.

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Alfred, N. Y.

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Rev. W. L. Burdick, President, Alfred, N. Y.

The work of this Board is to help pastors and others in the field of missions who are engaged in work with the unemployed ministers among us to find employ-

**Ashway, R. I.**

**The SEVENTH-DAY BAPTIST GENERAL CONFERENCE.**

Next session to be held at Ashway, R. I., August 20-22, 1902.

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