

THE SABBATH RECORDER.

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

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NIGHT.

JOSEPH BLANCO WHITE.

Mysterious night, when our first parent knew Thee from report divine, and heard thy name, Did he not tremble for this lovely frame, This glorious canopy of light and blue; Yet gleam a curtain of translucent hue, Bathed in the rays of the great setting flame, Heperus and the hosts of heaven came, And, lo! creation widened to man's view. Who would have thought such darkness lay concealed

Within thy beams, O sun, or who could find, While flower and leaf and insect stood revealed, That to such countless orbs thou madest us blind? Why do we then shun death with anxious strife Since light can so deceive us wherefore not life?

Thankful For Being a Seventh-Day Baptist.

THANKSGIVING WEEK ought to enlarge our thoughts concerning things to be thankful for. We are likely to err in thinking of material comforts only. Every Seventh-day Baptist ought to rejoice in his High Calling as a representative of God and obedience to divine law and the example of Christ, in the matter of Sabbath observance. No earthly honor can compare with the honor of standing for an important and vital truth, when it is ignored and opposed. The strength which comes to those who stand thus is a thing to rejoice in and be thankful for, while the good, immediate or remote, which those who stand thus bring to the Church of Christ, as a whole, is abundant cause for being thankful. Be thankful and praiseful, because you are called to the honorable place of being a Seventh-day Baptist.

WHATEVER may be true of the Thanksgiving spirit of thankfulness in the hearts of men, the observance of it was originally a New England institution, and its religious characteristics were prominent. In later times a form of observance has become more general, but its distinctive and higher features have been lost, in proportion to the extent of its observance, and the progress of years. In the earlier years of the last century, and before the Civil War, the day met an important need in national life. Fundamental and vital issues were discussed in Thanksgiving sermons, the public mind was educated and the public conscience was quickened. Public officers who had been negligent as to duty, or recreant as to trusts, were rebuked, or praised, as the case might be. Communities were toned up to higher and better conceptions of civic and national life. It is not too much to say that great national reforms were promoted by Thanksgiving and its permanent influences more than by debates in legislative and Congressional halls. The

Thankful For Being a Seventh-Day Baptist.

THAT such a change should come is double loss. The danger which threatens civil purity and national affairs was never greater, in general, if not in all, directions. Problems, grave, far-reaching, and intricate are now at the front for solution, such problems as only noble Christian sentiments and high purposes can solve. Municipal government, our immigration laws, the entire suffrage question, the race question in the south, and the Mormon question in the west, and our duty to new possessions, these and scores of similar questions demand more wise consideration and fearless discussion than they receive. Little is said of such themes in state legislatures, and far too little in Congress. Such questions ought to be brought clearly to the mass of the people. Politicians confuse if they do not make them worse through party strife and local selfishness. The craze for young men in public life fills important places of trust and responsibility with immaturity and selfish ambition. These endanger municipal affairs, corrupt state legislatures and prevent wise counsels in national matters. This comes in no small degree because men in general, and women as well, are not aroused and instructed as to the fundamental principles and pressing demands for higher and better things in public life, in state and national affairs. For many reasons, Thanksgiving time is the auspicious one for the needed instructing and arousing of the people. If it be answered that many preachers are unfit to preach the things needed, two answers are in place. Let the need of the years induce them, compel them, if you will, to prepare themselves for doing such work. Less thin sentiment and poor theology now called "Evangelism," and more of the reformatory, prophetic fire from lips like those of Isaiah and Eli-

jab, would be a valuable gift to these years. We need the tonic of warning and the stimulus of denunciation in many things, more than we need pleasant words about abstractions, and poetic fancies about "fruitful years." Salt,—salt that has not lost its savingness,—well rubbed on and in, is needed to check decay and restore sweetness. It will be a blessing indeed, if something or many things shall unite to improve Thanksgiving Day. Football and fox hunts are not national elevators, and in every community some man can be found; if not, let him be imported, who, once a year at least can say wisely and well words that ought to be said. Meanwhile it will remain true that empty pews promote poor sermons, and poor sermons increase the number of empty pews.

It is well said that this is an easy-going age, so far as high moral perceptions and conceptions are concerned. Obligation seems to have lost its grip on men, so that appeals and high ideals are put aside with indifferent languor. The sense of sin has decayed, and men have lost sight of its stupendousness, as an ever-prominent fact in every-day experience. We do not mean those slight things which are trivial, but those all too prevalent exhibitions of deep depravity, of coldly planned and carefully executed crimes, which prove beyond question that, whatever its source, sin is a mighty fact. It stretches over human life as the seas do over the earth. When its currents are let loose, whether in one man's life, or many, for the time, if not for all time, its destructive course is resistless. Death and ruin sail on this tide, shouting victory as purity and virtue drift by, lifeless and cold. On this wreck-laden stream, hearts and homes, hopes and aspirations, stifled prayer for help and vain endeavors for escape, float, ghastly proof that sin is SIN. Words are weak when one attempts to tell of the "exceeding sinfulness of sin." If Paul could not describe it, we will not attempt to do so. Dore's dark colors painted Dante's Inferno so that you shiver and close your eyes, but he could not photograph it in all its absolute blackness. All this our easy-going age has forgotten, and hence men drift, and swirl, and drift, and are dashed into ruin.

Did you read the Minutes of the Tract Board Meeting, as published last week on page 723. Did you express or feel any regret because the Sabbath of Christ has died for

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want of support? Did you ask yourself, or any one else, who is responsible for its failure? Have you analyzed the situation? Do you see what road ought to be taken to awaken new interest in Sabbath Reform and the work of the Tract Society? If so, tell the people. The Recorder awaits your help.

Have you considered the new enterprise of a "Sabbath Reform Souvenir," an attractive and information-laden booklet? Have you noted that this is an effort to awaken new interest and to stir the latent love of Seventh-day Baptists for themselves and the cause for which they stand? Have you analyzed the purpose, in appealing to individuals as well as churches, to each person as well as to all persons? Are you moved at all by the prospect of such an appeal? Do you think there can be anything of worth in such an effort? Will you do something to make it a success?

A LITTLE study of the situation shows that the circulation of Sabbath literature must cover a large field in order to be in any way effective. Few people in any community are interested in any phase of the Sabbath question. The average man cares nothing for the Sabbath, and very little, if anything, for Sunday as a Sabbath. He likes a holiday, and wants little beyond that. But here and there may be found one or more persons who mourn over the growing Sabbathlessness of the land. There are some who have never been satisfied that the grounds are good and sufficient for rejecting the Sabbath and trying to put Sunday in its place. The more conscientious and devout these people are, the better soil is furnished by their hearts for the seeds of Sabbath Truth. The purpose of the new movement, of which the Minutes of last week tell, is to search all the land for such interested ones. Therefore the call for volunteers, who will unite to send out at least one million copies of the forthcoming souvenir within the next year and one-half,—before the Anniversaries in 1905. The task is by no means difficult. It will be done if you, and each other Seventh-day Baptist, will rally to the work. Otherwise, the Souvenir will be buried along with the Sabbath of Christ, and with the books on the shelves of the Tract Depository, which our people never think of buying. Whether anything is done towards accomplishing this larger work depends on you, individually and collectively.

Working at Home. THAT Seventh day Baptists have not worked their home fields for Sabbath Reform is sadly true. Difficulties have been exaggerated, and fears have been made abnormal, whenever propositions for such work have been made. On the other hand, there are strong reasons and favoring elements in such work. One prominent reason why men are slow to accept the Sabbath is that there are no "church privileges" within reach. If ever one needs the support of such relations it is when he cuts loose from former associations and allies himself with an unpopular position. For this reason, as well as others, reforms always seek to organize those of like faith and purpose. For this reason, if for

no other, the fields adjacent to Seventh-day Baptist churches, and the neighborhoods where "lone Sabbath-keepers" reside, offer favorable ground for Sabbath truth. The new movement now under consideration urges, and will continue to urge, that such fields within the natural radius of Seventh-day Baptists be sown knee-deep with Sabbath literature. To fear the loss of valuable friendship, or of respect, because of such work, is unworthy of a single thought by true reformers.

AGAIN the RECORDER appeals earnestly that you consider the new movement for sending out literature, from the standpoint of yourself as a pastor, as a deacon, as a member of the church, as a man bearing the name of Seventh-day Baptist Christian, as a woman who loves the truth and her ancestral faith. Our whole denominational work is hindered through weakness of faith, neglect of opportunities, unused ability, and general indifference. These will increase, unless something can be done to stir all the people. How much, and how soon, can you be moved to greater earnestness, liberality and action?

ADVICE TO THE YOUNG. The Biblical World for October, 1903, contains a new translation and arrangement of The Book of Ecclesiastes. It is an interesting presentation of a Book which deals with the philosophy of life and of human experiences, as no other treatise in the Bible or elsewhere does. The translation is by Prof. Gilmore, of Meadville, Pa. We reprint the closing portion of the Book:

Rejoice, O young man, in the days of thy youth, And let thy heart cheer thee in the days of thy prime, And walk in the ways of thy heart and in the seeing of thine eyes. Yet be assured that for all these things God will bring thee unto the judgment. So remove vexation from thy heart, And make evil pass from thy flesh; For youth and blackness [of hair] are vanity. And remember thy Creator in the days of thy prime; While the evil days come not, Or the years approach of which thou mayest say: I have no pleasure in them.

While the sun is not darkened, Or the light or the moon or the stars, Or the clouds return after the rain, In the day when the keepers of the house tremble, And the men of power bow themselves, And the grinding-maids cease because they are few, And they that look out of the lattices be darkened, When the double doors be shut in the street, And the sound of the grinding mill is low, And the voice of the sparrow dieth away, And all the daughters of song are humbled. Yea, from what is high [start back in] fear, And terrors are in the way; When the almond tree blooms, And the grasshopper becomes burdensome, And the caper-berry falls. For man goeth to his eternal home, And the mourners pass about in the street. While the silver cord is not snapped asunder, Or the golden bowl crushed, Or the pitcher shivered at the fountain, Or the wheel broken at the cistern, When the dust returneth to the earth as it was, And the spirit returneth unto God who gave it.

Moreover, because Koboeth was wise, he still taught the people knowledge, and pondered and investigated—he arranged proverbs in abundance. Koboeth sought to find pleasant words and what was written uprightly—faithful words. Words of wise men are like goads, and like nails firmly driven; the makers of collections are endowed from one shepherd. And moreover, my son, be admonished; of making books in abundance there is no end; and study—much—is a weariness of the flesh.

The conclusion of the matter—the whole is heard: Fear God and his commandments keep, for this belongs to all mankind. For every work will God bring into judgment—upon all that is secret whether good or ill.

He who heeds good advice in time, gains highest good at last.

WHY DO SEVENTH-DAY BAPTISTS EXIST? A. H. LEWIS. (Continued from last week.) CHAPTER FIFTH.

THE TRANSITION FROM JEWISH TO CATHOLIC CHRISTIANITY. We have now passed the point where the Apostolic Age lies behind us, and when the tide of Christianity has left Palestine, and passed into immediate contact with Grecian and Roman influences. A fact of overwhelming importance meets us here, namely, that within a brief period, radical changes took place in the current of Christian history, greater in many respects than the changes were which developed Christianity from Judaism and much greater than any changes which have taken place since that time. This radical change was essentially accomplished, although its development went forward for a long time thereafter, within the first 150 years after the Apostolic Age, that is, within five generations of men. In this transition Christianity showed wonderful power to maintain itself under adverse circumstances, on the one hand, and its susceptibility to the influx of Paganism on the other. This change from the Christianity of the Old Testament period to Catholic Christianity involved the matter of church organization, rules of faith, rules of discipline, wide distinction between priests and laymen, great increase in forms and ceremonies in connection with worship, and the elevation of human authority in every department of church life and of doctrine above Divine authority, and, with all, the full development of the State Church, as an integral part of the Empire. The fierceness of the battle which Christianity fought with Paganism during these four generations of transition, and the state of the original Apostolic Christianity at the end of the struggle, is described by Harnack in the following words:

"Had the Church at the beginning of the third century been asked in tones of reproach, 'How could you recede so far from where you began? To what have you come?' it might have answered: 'Yes, it is to this that I have come; I have been obliged to discard much and admit much; I have had to fight—my body is full of scars, and my clothes are covered with dust; but I have won my battles and built my house; I have beaten back polytheism; I have disabled and almost annihilated that monstrous abortion, political religion; I have resisted the enticements of a subtle religious philosophy, and victoriously encountered it with God, the almighty Creator of all things; lastly, I have reared a great building, a fortress with towers and bulwarks, where I guard my treasure and protect the weak.'"

In this transition period so many of the fundamental elements of Christianity as taught by Christ and exemplified by His immediate followers, and by those who were converted by them during the first two generations were lost, that from the fourth century forward we are compelled to consider organized Christianity as essentially different in almost every particular from its original form. From this point it is of the utmost importance that the principle already laid down in a former chapter, that all conclusions concerning the history of Christianity from the period when it became Catholic, down to the present time, must be determined by mak-

ing New Testament Christianity, and Christ himself, the ultimate standard of measurement. In all this it must not be forgotten that, in spite of contamination and degeneration, Christianity retained certain fundamental truths, and therefore permanent existence. The main truth which was preserved was the idea of revealed religion in contrast with natural religion, and of monotheism—though perverted—as against polytheism. Details along this point we may not further speak of at this time.

We must also recognize here another universal tendency in the history of religion, namely, that within the third generation after the beginning of any new form of religion, if that form shall have secured a great number of adherents, the zeal and spiritual vitality which mark the beginning of its history are certain to disappear, in a greater or less degree. The third and fourth generation of adherents are likely to hold their faith more as a tradition than as a glowing inner life. They lack that enthusiasm and consecration which mark the beginning of the movement. Doctrines, forms, ceremonies and traditions become more prominent and are held to be the essence of religion, to the deterioration of the inner life. All this took place in connection with this transition, to Catholic Christianity, and with it, the glowing spiritual life of the early church, was almost extinguished.

The two civilizations which entered into the development of Catholic Christianity soon resulted in its division, giving, on the one hand, Greek Catholicism, and on the other, Roman Catholicism. Greek Catholicism represented, in many respects, the highest and best elements of philosophy which the world had known, while Roman Catholicism was the Old World Empire idea of the Romans in a new dress.

GREEK CATHOLICISM.

What is often spoken of as the Eastern Church is more accurately described by its other name, the Greek Church. It still claims to be the original and the only true "catholic" church. Its development was practically completed within a few centuries, and it has remained so nearly unchanged that its present situation fairly represents the original ideas which gave it birth, as well as its permanent form. It is a highly complex structure, and represents fifteen centuries of solidifying experiences and comparatively stagnant life. Compared with the church of the Apostolic period and the first century, it is so utterly unlike it, that the comparison must be by contrast only. The Greek Church is not Christianity, with a small element of Grecian philosophy and Grecian thought. It is rather the original religion of Greece, with a small element of genuine Christianity. It is "A Greek product in Christian dress."

Very much which it contains, and which is held as being supremely sacred and of the highest authority, has nothing in common with New Testament Christianity. It was, and is, the legitimate product of Greek thought, which had already begun to decay, in the time of Christ, with certain elements of Christianity subordinate to that thought. Hence, it is pre-eminently a natural rather than a revealed system of religion. In our own time, a marked feature of the estimation in which Greek Paganism anciently held Judaism is found in the shameful treatment

which the Greek Church in Russia gives to Jews and Judaism. Tradition holds a much higher place than does the simple truth of the Bible, and orthodoxy according to tradition is a dominant characteristic. It is, to a certain extent, an aggressive and all-devouring orthodoxy of State and Church combined, each supporting the other. Ritualism with barbaric ceremonies and spectacular surroundings is the main feature in the worship of the Greek Church. Its doctrines are repeated in dead statements, and its services are carried forward by soulless ceremonies. So far as intercourse with God is concerned, it is sought through a cult of mysterious formulas and outgrown expressions of faith. Signs and pictures, consecrated acts and utensils, are as common and as punctiliously used as anything which is found in the early history of Pagan religions, and all with the idea that divine grace is thus communicated, and divine favor thus obtained. It has been said by one of the ablest writers upon the history of that church:

"For ninety-nine per cent of these Christians religion exists only as a ceremonious ritual, in which it is externalized. But even for Christians of advanced intelligence, all these ritual acts are absolutely necessary, for it is only in them that doctrine receives its correct application and obtains its due result. There is no sadder spectacle than this transformation of the Christian religion from a worship of God in spirit and in truth into a worship of God in signs, formulas and idols. To feel the whole pity of this development, we need not descend to such adherents of this form of Christendom as are religiously and intellectually in a state of complete abandonment, like the Copts and Abyssinians; the Syrians, Greeks and Russians are, taken as a whole, only a little better. Where, however, can we find in Jesus' message even a trace of any injunction that a man is to submit to solemn ceremonies as though they were mysterious ministrations, to be punctilious in observing a ritual, to put up pictures, and to mumble maxims and formulas in a prescribed fashion? It was to destroy this sort of religion, that Jesus Christ suffered himself to be nailed to the cross, and now we find it re-established under his name and authority." (To be Continued.)

IF I SHOULD DIE TO-NIGHT.

If I should die to-night, My friends would look upon my quiet face Before they laid it in its resting place, And deem that death had left it almost fair; And laying snow white flowers against my hair, Would smooth it down with tearful tenderness, And fold my hands with lingering caress— Poor hands, so empty and so cold to-night!

If I should die to-night My friends would call to mind, with loving thought, Some kindly deed the icy hands had wrought; Some gentle word the frozen lips had said; Errands on which the willing feet had sped; The memory of my selfishness and pride, My hasty words, would all be put aside, And so I should be loved and mourned to-night.

If I should die to-night, Even hearts estranged would turn once more to me, Recalling other days remorsefully; The eyes that chill me with averted glance Would look upon me as of yore, perchance, And soften, in the old familiar way; For who could war with dumb unconscious clay! So I might rest, for ever of all, to-night.

O, friends, I pray to-night, Keep not your kisses for my dead, cold brow— The way is lonely, let me feel them now. Think gently of me; I am travel worn; My faltering feet are pierced with many a thorn. Forgive, O hearts, estranged, forgive, I plead! When dreamless rest is mine I shall not need The tenderness for which I long to-night.

HISTORICAL SKETCH OF THE AMERICAN SABBATH TRACT SOCIETY.

INCLUDING ALL SEVENTH-DAY BAPTIST PUBLICATIONS AND SABBATH REFORM WORK.

Prepared by Arthur L. Titworth, Recording Secretary, and presented at the Annual Meeting of the Society at Ashaway, R. I., August 24, 1902.

THE SEVENTH-DAY BAPTIST PUBLISHING SOCIETY.

Its Origin. (Continued from last week.)

THE SEVENTH-DAY BAPTIST GENERAL TRACT SOCIETY.

At the anniversary of the General Sabbath Tract Society, held at Verona, N. Y., in September, 1844. Article I of the preceding Constitution was amended, by substituting the word *American* for the word *General* in the title, so from this date the Society has been known as "The American Sabbath Tract Society."

The officers elected to serve the first year of the new organization, Sept. 1843 to Sept. 1844, were as follows:

- President—Lucius Crandall.
- Vice Presidents—J. P. Labagh, David Dunn, Alfred Stillman.
- Corresponding Secretaries—Paul Stillman, Geo. B. Utter.
- Recording Secretary—F. W. Stillman.
- Directors—John Whitford, Solomon Carpenter, Wm. B. Maxson, Thos. B. Brown, Clarke Rogers.

At a meeting of the Board held in New York city, Oct. 15, 1843, a constitution for auxiliary societies was adopted, and these were maintained many years throughout the denomination as valuable adjuncts to the society's work.

"The American Sabbath Tract Society" was incorporated under the laws of the State of New York, on April 9th, 1856.

The history of the American Sabbath Tract Society divides itself naturally into two general divisions:

1. The period from organization in 1843, to the establishment of the denominational Publishing House in Alfred Centre, N. Y., July 1, 1872.
2. From 1872 to the present (1902), the period the Society has maintained a denominational Publishing House.

During the first period, 1843-1872, the work of the society was pursued along the general lines of publishing, and then distributing through agents and colporteurs or distributors. The depository was first located in New York city.

The primitive method of handing out tracts at public meetings, on steamboats, railroad trains, and through the towns along the line of the railroads was adopted, and efforts were made to sell the tracts where possible, but were gratuitously distributed if not sold. In the early forties, "An appeal for the restoration of the Bible Sabbath" in an "Address to Baptists" by Thos. B. Brown, and Carlow's defense of the Sabbath under the title of "Truth Defended," were most largely circulated.

Wm. B. Maxson, Nathan V. Hull, Azor Estee, Wm. Greenman, Paul Stillman, Samuel Davison, Alexander Campbell, and Varnum Hull were the first agents of the society. Caleb S. Titworth, G. R. Scriven, Lebbeus M. Cottrell, and Dr. Jonathan Croffut gave special attention to the railroad towns. Much general distribution was secured also through the Missionary Society by missionaries and missionary depositories.

The first "General Travelling Agent" was Eli S. Bailey, who served from 1849-52. His successors were Lucius Crandall, 1852-55; Halsey H. Baker, 1855-58; Geo. B. Utter, 1858-1867; A. Herbert Lewis, 1867-1872.

Associated with these leaders were Joseph W. Morton, Sherman S. Griswold, C. A. Osgood, Henry O'Conner, Hiram Burdick, Elias Burdick, E. P. Larkin, Hiram W. Babcock, Thos. E. Babcock, Alfred B. Burdick, Jas. Summerbell, Darwin E. Maxson, Leman Andrus, Lester C. Rogers, Nathan Wardner, M. B. Kelly, James Bailey, S. D. Davis, Henry Clarke, Wilson F. VanCleve, Washington Donnell, Frederick F. Johnson, Lebbens M. Cottrell, Joel Greene, Elston M. Dunn.

How profitable it would be if we might dwell in particular upon the self-sacrificing, consecrated labors of each of this noble band of warriors, but it only comes within our province to indicate the general character of the work.

The published literature of the denomination up to the close of the first period (1872) was chiefly periodical, in the form of magazines, papers, and tracts, and devoted largely to the vindication of the Sabbath of the Bible. The general agents and their associates covered the country very thoroughly, East, West, and South, through the associations and churches, in selling, distributing, and lecturing, certain localities being assigned to each. Efforts were not confined to our own people, the desire being that the truth should reach all. As early as 1852 bound volumes of tracts were placed in public libraries, and in the libraries of colleges and theological seminaries, so that the scholarship of the land had the Sabbath truth brought to its attention, and our workers were not awed into silence even by the most learned; and so through tracts, periodicals and books; lecturers and colporteurs; pastors and laymen; discussions upon the platform and through the press; our predecessors labored to secure recognition for God's Holy Day. These men wrought in their day and generation, and left an inheritance of the vantage ground they had gained, to men of wider experience, larger opportunity, and more perfectly matured methods of work. The succeeding history of the society bears its testimony as to how faithfully we have nurtured this noble inheritance.

(To be continued.)

ALFRED THEOLOGICAL SEMINARY.

On the afternoon of November 12, Rev. O. D. Sherman spoke before our school on "Some Preparatory Conditions Essential to Success in the Ministry." These conditions are: Bodily health, appropriate dress, a good voice, a sense of the beautiful in thought and language, a retentive memory, especially of the Bible, ability to talk things as well as to read well, the power of song, a heart of sympathy, feelings not over-sensitive, skill in manifesting and in receiving signs of appreciation, unswerving devotion to the calling, and abounding earnestness of soul.

The address was both entertaining and helpful.

A. E. MAIN.

ALFRED, N. Y., November, 1903.

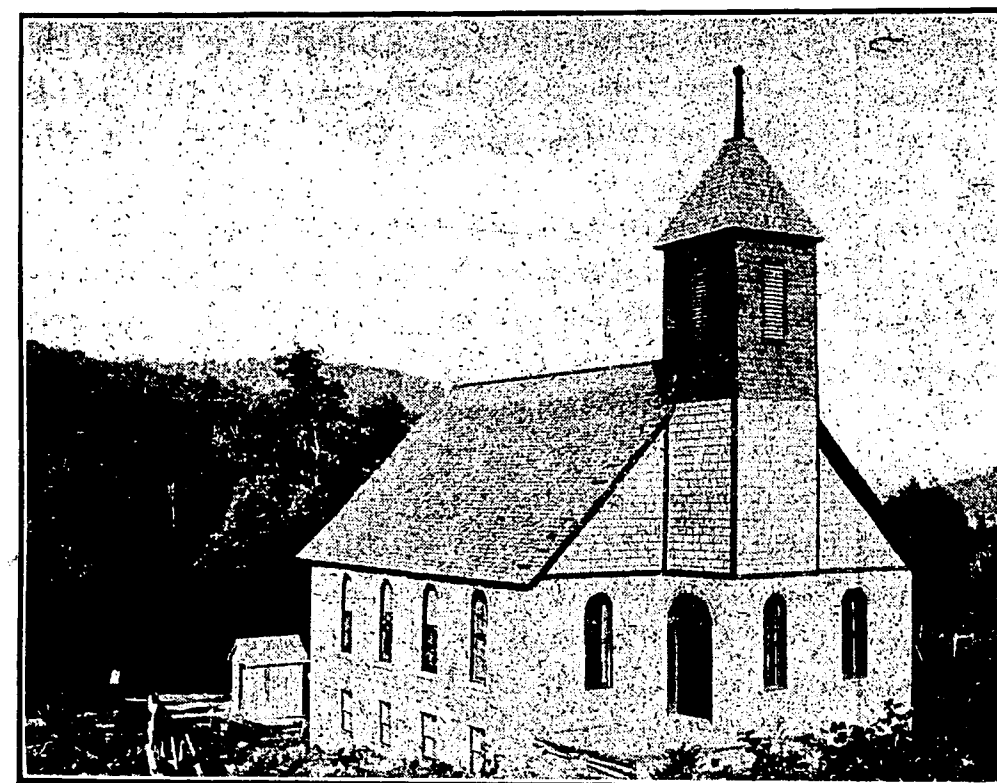
The world is a kindergarten of little children, very little children, and the Great God is trying to give them his great love and his great life.—Lyman Abbott.

SEMI-ANNUAL CONVENTION.

The Semi-Annual Convention of the Seventh-day Baptist Western Association was held with the church at Hebron, Pa., Oct. 16-18.

The services began Friday, at 3 P. M., with a praise, prayer and conference meeting led by the Rev. W. D. Burdick, President of the Convention. Sabbath evening, after a praise service conducted by W. D. Burdick; Mr. Henry H. Jordan, pastor of the Hartsville church, preached from the text, "Remember Jesus Christ," showing why, where and when we should remember him. After this the Rev. C. S. Sayre conducted a very helpful and inspiring testimony meeting.

Sabbath morning Dr. Main preached from the text, "Wherefore by their fruits ye shall know them." Matt. 7: 20. A short time was also given to the consideration of Sabbath-school work. Mrs. H. C. VanHorn



spoke of the need of the Sabbath-school; Mrs. C. S. Sayre gave some suggestions as to the preparation needed by the teacher; and the Rev. W. D. Burdick spoke on the preparation of the scholar.

Sabbath afternoon was devoted to three short addresses. The Rev. H. C. VanHorn spoke on "What Will the Church Do for Young People, and What Young People

History and Biography.

Conducted by the Committee on Denominational History of the General Conference.

CONFERENCE—ITS ORIGIN.

(Reprint from issue of February 3, 1881.) (Continued from last week.)

In 1800, this Church, in its annual letter, wrote:

"We apprehend that in case there was a more extensive plan of Yearly Meeting or Association, and proper preachers to visit the different branches of our churches at stated times, and regular discipline kept up among our order, it would, with the blessing of God, greatly promote the cause we profess, and be comforting to many souls. But in order thereto, there must of necessity be a more liberal and equal contribution among the brethren, for who goes a warfare at his own charges?"

"Perhaps the main, if not the only, cause of our profession being so unpopular, so much despised, and, in some places, persecuted, is for want of our exertion in the cause. If we have truth on our side, why should worldly considerations or diffidence prevent our propagating it to the honor of Christianity and the good of souls? Beloved, think not that

Ought to Do for the Church." Mr. A. J. C. Bond spoke on "Principle as a Factor in a Young Person's Career." Mr. Paul Lyon spoke on the question of employment of Seventh-day Baptists. He gave this same address at the General Conference at Salem, and it contained many things which our young people need to hear. It depends not so much upon what day one rests as upon how he works the other six.

The evening after the Sabbath was given to a sermon by Mr. E. D. VanHorn; a tender, touching sermon, bringing lessons from the Parable of the Prodigal Son.

Sunday morning was occupied by an address on "Church Discipline," by C. S. Sayre, and an address on "Christian Education," by President Davis. The former very forcibly portrayed our duty to the erring brother, and the latter inspired to higher ideals of education. In the afternoon Dr. Main gave a comprehensive Bible reading on the Sabbath question.

The meetings closed on Sunday night with a sermon by the Rev. W. L. Burdick, followed by a short season of prayer and testimony.

Although the weather and roads were bad, the meetings were well attended, and all must have been benefited by the high spiritual tone of the services.

Besides other visitors, the pastors of the churches of Independence, Hartsville, Seio, Portville, Second Alfred, Richburg and Nile were present, as were Dean Main

and Pres. Davis, all contributing to the pleasure and profit of the session. Helpful and appropriate music was furnished throughout the meetings by a male quartet from Alfred Theological Seminary.

H. C. VANHORN, Sec. pro tem.

The RECORDER desires news interesting to its readers in the denomination.

we make these observations only for you. We need to take a double share to ourselves; but as you have begun, and do abound in knowledge, utterance, and, we trust, in all other gifts and graces of the Spirit, and are favored in having able preachers among you, may you go on and try the experiment and be a worthy example for the other churches to follow."

In the above are to be seen the embryonic forms, not only of the Conference, but of the Missionary and Tract Societies as well. This suggestion met with no response from the Yearly Meeting of this year.

In 1801, the Church renews the subject as follows:

"Dear brethren, we have had some conversation here on the subject of establishing a circuit or stated time for some elder or preacher of our order to visit the destitute churches and branches of churches which are remote from their brethren, and encourage them in keeping up meetings on the Sabbath, and form societies where circumstances will admit. Our Reverend Elder will more fully inform you of our plan. We conceive such an institution might, with the blessing of God, promote the cause we profess. As it will necessarily make expense, we feel willing to

contribute therefor, as we are able in proportion to our numbers. We wish your advice and assistance on this subject, and may the kind Lord be with you at your General Meeting, and assist you in your deliberations for the advancement of his cause and the good of souls."

UNION, COMMUNION, AND EVANGELISM.

The Yearly Meeting of the Union met at Hopkinton, September 11th, 1801, Eld. John Burdick presiding, probably in *ex-officio* capacity, as pastor of the church; Joseph Potter, clerk. "Present, about sixty brethren and twelve sisters." During the progress of the meeting, Eld. Henry Clarke, pastor and messenger of the Brookfield church, brought forward a proposition "for the several churches in our Union to unite in an institution for propagating our religion in the different parts of the United States, by sending out from the various churches in said Union missionaries, on the expense of the several churches who may fall in with the proposition." After the deliberation, the proposition was entered upon, and the following circular, prepared by Elders Henry Clarke and Jabez Beebe, by appointment of the meeting, was, after being approved by said meeting, sent forth as the voice and exponent of the new or rather modified organization, for the time being, its sufficient Constitution and "Code of Procedure." More elaborate articles and rules were, from time to time, added as experience showed their utility or necessity.

THE UNION MERGED IN THE CONFERENCE—ITS CIRCULAR.

The Sabbatarian Baptists, in their General Conference assembled, at Hopkinton, State of Rhode Island, September 11th, in the year of our Lord 1801, unto all the churches and branches of churches of the same faith and order of gospel with us, in the States of America, and unto all people who serve the Lord and walk in the commandments of God, and keep the faith of our Lord Jesus Christ: Grace be unto you and peace from God the Father, and from our Lord Jesus Christ, who gave himself for our sins that he might deliver us from this present evil world, according to the will of God our Father, to whom be glory for ever and ever. Amen.

Beloved brethren, we having received the kind letters from various churches in our fellowship, are bound by the love of God and the

law of gratitude, to give thanks to God for the common salvation he has provided for us all, and for civil and religious liberty, and for the day and means of grace and hopes of glory through our Lord Jesus Christ, and may we all make such use of his benefits and graces freely given us in Christ Jesus, as to enjoy here that fellowship with the Father and his Son Jesus Christ, which makes us happy here and is good hopes of perfect and eternal felicity in the world to come.

Through the mercy of a kind God we are favored with as large information respecting the state and standing of the churches of our order as at any time heretofore, a brief statement of which we here present you:

The Church at Newport, Wm. Bliss, pastor. About sixty members.

At Hopkinton, John Burdick, pastor, and Abram Coon, evangelist. About six hundred and twenty members.

At New London, David Rogers, pastor, and Jabez Beebe, Jr., evangelist. About twenty-two members.

At Bristol, Amos Burdick and Amos Stillman, teachers. About forty members.

At Petersburg, Asa Coon and Nathan Rogers, elders. About one hundred and fifty members.

At Brookfield, Henry Clarke, pastor. Fifty-four members.

At Piscataway, Henry Lafferty, pastor. About eighty-five members.

At Cohansey, Nathan Ayers and Jonathan Jerman, elders. A large number, but in a broken state of fellowship. Our information of them not agreeable nor accurate.

No report from Stow nor Salem.

In all, present living members of our order in good fellowship and within our knowledge, about one thousand and thirty-one members. And although our numbers are small, when compared with some other sects, yet as we have the commandments of God for our guide, why should we be dismayed? There seems to be too much luke-warmness apparent among our churches; and want of zeal and charity, and in order to strengthen the things that remain, and to be builded up in the most holy faith, and to keep ourselves in the love of God, let us be instant in prayer, watchful and faithful in our practice, relying on the mercy of God through Christ for our comfort, and obedient to his Word for our confidence, for we shall have no cause of shame, if we have due respect to all his commandments.

To affect so good an end and to keep order in the house or church of God, let every member have a home, or be under the watch and care of faithful brethren, and not scattered in the wide world where no church can see them walk, or discipline them. Let them be careful to keep God's holy Sabbath, and join in social worship, steadily; likewise faithful in private duties. If but two or three meet in Christ's name, he is there; and if there is no preaching gift, read and sing and pray and exhort one another.

Believing that the means of grace are to be used, we propose, by God's permission, to send out some missionaries or traveling preachers to visit the destitute churches and branches of churches in our Communion, to preach the gospel and administer the ordinances generally, where duty may call; to assist in forming societies and churches, and

to help restore order and fellowship among us.

It is expected that all the churches in our Communion will send letters or messengers, or both, to our next Yearly Meeting, to be held at Hopkinton, the second Sabbath in September, 1802; with a statement of the condition of the churches, with their liberality toward defraying the charges of the missionaries. Such messengers in General Conference convened are to direct who is to go forth to preach, as above stated, and what allowance they shall have, and to consider, generally, what may be most for the upbuilding the cause of God in our land. As purity of heart and morality of life constitute our chief happiness, and as we all are but stewards of the manifold grace of God, let us give unto all their due, and not be weary in well doing, for we shall reap in due time if we faint not. The grace of our Lord Jesus Christ be with you all. Amen.

Signed per order and in behalf of the General Conference. JOHN BURDICK, President.

JOSEPH POTTER, Clerk. (To be Continued.)

RESOLUTIONS.

WHEREAS, This Association remembers with love and gratitude, our brother, Rev. A. E. Main, dean of the Theological department of Alfred University, the fatherly interests he took as corresponding secretary of the Seventh-day Baptist Missionary Society when the churches of the Southwestern Association were struggling into existence, visiting and encouraging them in their isolation and weakness, communicating cheer and courage when so much needed; and

WHEREAS, It has just come to our knowledge that he has been bereaved of his beloved wife;

Resolved, That we tender to him our deepest sympathy, and commend him to the love and mercy of our Heavenly Father, and to the comforts of that living and abiding faith of our Lord Jesus Christ, that says: "All things work together for good to them that love God." We pray that the fullest comfort may be his.

CARRIE NELSON, Secretary.

FOUKE, ARK., Nov. 13, 1903.

Enjoy the present, whatsoever it be, and be not solicitous for the future; for if you take your foot from the present standing and thrust it forward toward to-morrow's event, you are in a restless condition: it is like refusing to quench your present thirst by fearing you shall want drink the next day.—Jeremy Taylor.

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Missions.

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

THE sessions of the South-western Association at Fouke, Ark., were held in the new schoolhouse built by General Missionary Randolph. This building is used for church services by our people, as well as for our school there. The weather was fine during all the sessions, and the house full evenings. The meetings increased in interest from beginning to end. There was but little business to be transacted, and it was done with promptness and dispatch. The time was taken up in sermons, praise and prayer services, and the various Hours as they are called. There were five Hours: Missionary, Tract, Education, Woman's, and the Lone Sabbath-keepers. The Missionary hour was conducted by Secretary Whitford, who occupied all the time in outlining the work of our missions at home and on foreign fields, and their needs, and in emphasizing the vital relation of the missionary spirit and work to the life and growth of our churches and of our denomination. The Education hour was conducted by Delegate D. B. Coon, of Little Genesee, N. Y. After some excellent remarks upon education and the interest of our people in all our history in education, he called upon Secretary Whitford to speak upon Salem College. He spoke upon the beginning, the growth of the college, of the young people in West Virginia, the wonderful influence and molding power of the school upon the young people, the homes, and the churches in the South-eastern Association. Delegate Geo. W. Burdick spoke upon Milton College, the start, its growth, its rank and work, its influence in the work of education in the state of Wisconsin, the high position its graduates have held and do hold in the educational institutions in the state, the work of the late President Whitford and his brother in making Milton College what it is, of Pres. W. C. Daland and his work, the evangelistic spirit pervading the school and the improvements going on in the college. Delegate D. B. Coon, the conductor, closed the hour in presenting the work of Alfred University and the Theological School in all their lines of education and training.

THE Tract hour, by the request of Secretary A. H. Lewis, was conducted by Secretary Whitford. After some remarks upon the relation of the Tract Society to the denomination and its work, he called upon D. B. Coon to speak upon our publications, their importance to our homes, to our people in general, and to those outside of ourselves. Bro. Coon spoke with pith and power on those points, and especially upon the point of our people taking our denominational paper and supporting it. Geo. W. Burdick spoke with great clearness and strength upon a better observance of the Sabbath by our people in both the spirit and the letter, and showed the relation of such observance to our success in the work of Sabbath Reform. Conductor Whitford closed the hour in speaking upon the no-lawism, no-Sabbathism, and holidayism pervading the Christian world to-day, and their blighting and destructive effect upon religion, upon Christian churches, and upon society and the state, and strongly emphasized the vital relation of true Sabbatizing to real piety, spiritual growth, and Christian charac-

ter. The Woman's hour was conducted by Mrs. G. H. F. Randolph. There were reports read from the Woman's Aid Societies in the Association. A paper was presented by Miss Carrie Nelson, and one read by her prepared by Mrs. Horace Witter, of Gentry, Ark. A duet was sung by Pastor J. H. Hurley and Miss Nelson. Secretary Whitford spoke upon the work of the Woman's Board, what it had done and was doing for the denomination in its various lines of work; its influence upon the churches and what it was doing for our women themselves, in interesting them in giving and doing for our cause and in developing spiritual life and power in them. It was a very interesting hour.

BUT the hour of greatest interest and uplift was the Lone Sabbath-keepers hour, conducted by D. S. Allen, of Port Lavacca, Texas, who is a Lone Sabbath-keeper. There were eleven Lone Sabbath-keepers from Texas and Arkansas in attendance at the Association. Letters were read from Lone Sabbath-keepers not present, and remarks were made by those present. It was a spiritual feast. The experiences given of their coming to the Sabbath, the sacrifices, trials, and persecution they have had to endure, their joy in Sabbath observance, and their loyalty and faithfulness to the Sabbath under adverse circumstances, were truly inspiring. How I wished the boards of the Tract and Missionary Societies could have been present to not only have enjoyed this hour, but to have received its inspiration and uplift.

DURING the Association there were given eight sermons: two by Pastor J. H. Hurley, two by Delegate D. B. Coon, two by Delegate Geo. W. Burdick, and two by Secretary Whitford. These sermons were practical, warm, and spiritual, and those given in the evening were followed by conference and prayer, in which many took part. There were held seven praise and prayer services during the sessions. In the evening after the Sabbath seven were received into the Fouke church by letter and statement—all but one were Lone Sabbath-keepers. Two have given in their experiences and are to join the church soon by baptism. The next Association is to be held with the Crowley's Ridge church, Ark., next fall at such a time as the executive committee shall appoint.

THE closing evening session of the Association was the richest of them all. After a powerful sermon by D. B. Coon upon "The Gospel Leaven," the closing conference was conducted by Secretary Whitford. Many spoke upon what the Association with all its sermons, hours, devotional services, social enjoyments, spiritual fellowship, and communion had done for them, and especially the Lone Sabbath-keepers who had never attended any of our Associations before, what joy and spiritual blessing they had received from it. After a season of prayer for six who desired the prayers of Christians, and a good handshaking, and the singing of "God be with you till we meet again," the large audience aglow with spiritual uplift was dismissed by benediction by Delegate D. B. Coon.

WE wish now to speak through this page of our school at Fouke. The schoolhouse is a good building, 24x36 feet. It is built of native pine, sealed with the hard pine within. It is seated now with the old seats from the old building, which was used as a church and

a school. It is hoped when the funds will allow, to get new seats for the school, and if the school grows, to put on an addition, so there can be two rooms for two grades. Bro. Randolph built this school building by his own money and his own labors. The object of this school is to give better school advantages to our own boys and girls and young people in the southwest, to inspire them to obtain an education and to be noble and helpful in character. Mrs. Lizzie Fisher Davis was a teacher in this school, and also Bro. Randolph. The present teacher is Miss Carrie Nelson from Dell Rapids, So. Dak., a student in Milton College, who, not having finished her course of study there, wishes to some day. She now is doing missionary work gratuitously as a teacher, as did Mrs. Davis. She is working in this blessed work with great joy and satisfaction, without salary or wages. Another object of this school is to draw the isolated Sabbath-keepers in the southwest more together, where they can have church and school privileges and advantages of our own. Now I hope that this school and its teachers will have the prayers and substantial aid of our people throughout the denomination. The school opened yesterday, Monday, Nov. 9, with sixteen scholars. Among them are three young women who are teachers who have come in to be trained in the line of teaching. There are three Seventh-day Baptist scholars from outside of our people in Fouke—two from Texarkana, and one from Little Prairie. Bro. Randolph has nicely fitted up a building with convenient rooms for students to room in and board themselves. The teacher occupies one of these rooms and has charge of the building.

VIOLETS FOR MOTHER.

She walked timidly into a florist's where the young proprietor was selling a society girl a big bunch of American Beauties. She was nine years old. An old shawl covered her head and shoulders, showing garments scrupulously clean beneath it.

"I want some violets to take to my mama," said the little one, holding out a dime.

"I think some cheaper flowers would do, my girl," said the man.

"No, sir," came from the tot. "I want violets. Ain't that money 'nuff to pay for them? My mama is sick, an' my papa's dead. Mama, she gets whiter and whiter every day, and jes' coughs awful. This mornin' she felt so weak and bad I jes' thought she'd die. But she said if she could only live until the warm springtime came again, and she could smell violets once more, she jes' knew she'd get better, an' I had this dime, so I—"

But the florist was fumbling before a glass case marked "Violets, 75 cents per dozen," and there was moisture in his eyes and an ache in his throat.

In a little while he had a big bunch—more than a hundred—wrapped up. He gravely took the child's ten cents, gave her the precious blossoms and held the door open, bowing her out as gallantly as if she were some grand customer.

The dime he carefully wrapped up in a piece of paper and put in his purse.

"Dying for a breath of springtime and the sweet odor of violets," he muttered.

That's all.

But that 10 cents! Why, that dime would almost buy a sinner's ransom at the gates of heaven.—Exchange.

Woman's Work.

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

THANKSGIVING.

MARY F. BUTTS.

For all that's fair and beautiful,
For all that's sweet and dear,
We thank Thee, Father, for our souls,
Lord of the ripened year;
For the bright May-day's vanished grace,
For summer's golden prime
With lavish dower of fruit and flower,
For the rich harvest time.

For hounteous hours that gave to us
From ever-generous store,
For nights that led us gently through
Kind slumber's noiseless door.
For all the dawns of rose and pearl
That broke upon our sight,
For darkness shot with silver stars,
And for the beauteous light.

We thank Thee, Father, for the joys
That with the autumn come,
When in the light of blazing trees
We taste the sweets of home;
When greetings dear and generous cheer
Meet friends from East and West:
When speech of lips and heart agree
That love's rich gains are best.

O, many a twilight hour of grief
Joy's heaven has obscured;
But the glad sun 't last shone out,
And all our grief was cured.
The darkness even was most dear,—
For, when earth's sounds were still,
We listened to the still small voice,
And learned to do Thy will.

For the chill wintry winds of loss,
For joy's warm, fragrant breath,
We thank with tender memories
The Lord of life and death.
As up from sorrow's silent path,
From work's steep, narrow way,
We come with loving hearts to keep
The dear Thanksgiving Day.

THE Woman's Missionary Record states that forty missionary boards are engaged in the United Study of Missions. They estimate that a million and a half women are this year studying India alone. While "Rex Christus" is the book of the year for those who have followed the course from the beginning, others are using the second book, "Lux Christi," and still others are just starting with "Via Christi."

OUR pastor told us in a recent sermon that the reason we are not more thankful is that we are not more thankful. The two conditions are truly necessary for a proper frame of mind and spirit at this season. Let us combine the two qualities and make of the present a real Thanksgiving.

IN New Orleans has just been erected the first statue to the memory of a woman in America. It stands on Margaret Place and commemorates an Irish woman, Margaret Haughery, from whom the place is named. The statue shows her as all knew her, a kindly, good-natured, cheerful Irish woman, clad in bonnet and shawl. Though very poor in her early life, she always had something to give away to one more needy than herself. She peddled milk and sold bread and cakes for a living, and as her income increased, her benefactions increased in the same proportions. To everyone she showed the same cheerful, sunny face, and always had a pleasant word for every customer, whether rich or poor. When a neighboring orphan asylum became overcrowded, she offered her home as a shelter for some of the inmates. Her deepest interest was ever for the homeless, and she gave away thousands of dollars in this work. She never learned to read or write, and always had to use a cross instead of signing her name in acquiring or giving away property. She made no distinctions of creed or col-

or in her charities. She always took the greatest delight in sharing whatever she had with some one else. Among other means by which she benefited the unfortunate, she established a training school for girls where they might be taught to become useful women. Her friends from all ranks of life have taken pleasure in erecting this statue to the memory of one of whom it may well be said: "She has done what she could."

WOMAN'S BOARD.

The Woman's Board met in regular session Tuesday afternoon, Nov. 3, 1903.

Members present: Mrs. Clarke, Mrs. Platts, Mrs. Daland, Mrs. A. E. Whitford, Mrs. Morton and Mrs. Babcock.

The President, Mrs. Clarke, read Romans 10, and Mrs. Whitford offered prayer.

After the reading of the minutes of the last session and the adoption of the treasurer's report for October, the report of the corresponding secretary was read and the several items were discussed. It was voted that the Board assume one-third of the traveling expenses of Mrs. Townsend in accordance with the proposition of the Missionary and Tract Boards. A letter was read from Dr. A. H. Lewis, in which he stated at length the views of the Tract Board in relation to engaging in colporteur work.

The letter-heads ordered for the use of Board members were presented, and the bill ordered paid.

Mrs. West reported an article written for the RECORDER recommending to the societies the use of "Rex Christus," the third in the series of the United Study of Missions. It was stated that this book is being carefully read in the Milton Ladies' Society, and is awakening much interest.

The corresponding secretary also reported having sent one dollar's worth of Christmas cards to Mrs. D. H. Davis, Shanghai, to be used in the school at Christmas, according to her custom, the bill for the same was ordered paid.

A letter from Mrs. G. H. Trainer, the new secretary of the South-eastern Association, was read. She wrote of her love for the cause and of her own misgivings concerning her ability to do the work, and asked for the sympathy and prayers of the Board. In accordance with her request, Mrs. Platts offered a feeling prayer in her behalf that warmed the hearts of those who joined with her, and made our common interests seem more real and sacred.

A note of thanks from the beneficiary of the Mary F. Bailey Scholarship for the present term was read, and after listening to other letters which caused pleasant and instructive conversation on important branches of the work, the Board adjourned.

Mrs. S. J. CLARKE, Pres.

Mrs. J. H. BABCOCK, Rec. Sec.

"REX CHRISTUS."

The plan conceived by Miss Abbie B. Child of a united course of mission study for women of all denominations, has proven most successful, and, as a result, thousands of women in our own, as well as other countries, are making a systematic study of missions.

The text books prepared for use by the Central Committee, while not intended to thoroughly treat the subject, but to serve as an outline for further study, are easily adapted to all grades of students.

A few of the Ladies' Benevolent Societies in our denomination have begun the studies and are much interested in them.

The first two books, "Via Christi," an introductory study of missions, and "Lux Christi," a study of India, were most helpful and instructive, and their sale has reached many thousands. But the latest book, "Rex Christus," seems most interesting, as it is a study of the great Chinese Empire. The eyes of the world have been much on China during the last few years, and the opportunity to know more about this country, with its strange manners and customs, will be greatly appreciated. Its author is Dr. Arthur H. Smith, who has also written "Village Life in China" and "Chinese Characteristics." That the book is written by so able a man is an assurance of its entertaining and instructive character.

The purpose of the author is to so awaken an interest among the women of Christian denominations for the women of China, that they may be ready to respond to the appeal which China makes to them, and that they may look upon that field with something of the same yearning love and pity of the Master. In doing this, the author first gives a sketch of the Empire, describing its main features, and shows its relation to the rest of the world in the "belt of power;" then a sketch of the people, treating of their national life, their ideas and ideals, their characteristics and their development along all lines of thought and action and shows why the nation has been such an isolated one. The religions of China are then discussed, giving a summary of the different systems, and showing their defects and inability to supply the spiritual needs of the people.

He gives a history of the earlier Christian missions, and what they accomplished, and then takes up the later missions, not giving in detail each mission, but treating them along general lines, and then showing the whole field in its relation to all denominations.

The closing chapter of the book, "The Open Door of Opportunity," shows the opportunities of women in the different forms of work, evangelistic, educational, medical, literary, etc., for the Chinese women, and presents their claims on Christian women throughout the world.

"Rex Christus" may be obtained from Macmillan Co., 56 Fifth avenue, New York, the price of which is 30 cents per copy paper bound, and 50 cents, cloth binding. Among the helps prepared by the Committee, for use in this study, is a circular descriptive of the book giving a list of books which may be used for reference if convenient of access, though not entirely necessary; also a little leaflet "How to Use Rex Christus" and a fine set of 24 pictures illustrating the study. The pictures are about the size and style of the penny Perry pictures, and are very interesting and helpful.

The leaflet and pictures may be obtained from Miss Clementina Butler, Newton Centre, Mass., the price of the leaflets being two cents each, and the pictures 25 cents per set.

We hope "Rex Christus" may be widely studied, not only for its instructive character but that with a better knowledge of this country where is located our mission, we may comprehend more clearly the needs of the work there, and then knowing, may we have

a burning desire to do for our sisters in China.
MRS. NETTIE M. WEST.

EVERY-DAY REASONS FOR THANKSGIVING.

MARGARET E. SANGSTER.

Thanksgiving Day is peculiarly dear to us, because it is distinctively an American institution. We all know how it was founded, and love to remember that its roots strike deep into the soil; that our forefathers, having gathered the first scanty harvest in their new home in the New World, had the impulse to ascribe to God praise for his protection, for the sunshine, the dew, the rain, the shelter, and the care that had come to them in their struggles and their brave toil and endeavor. A baptism of consecration bedewed those days of small beginnings.

We, who have entered into so fair a heritage, must never forget or ignore the Christian character of the nation's pioneers, nor ever relinquish our birthright for anything less sacred offered us by those whose ideas are superficial or whose standards are meretricious. To be Americans and Christians is a high privilege; and we realize it anew when yearly at Thanksgiving the land is stirred with the gladness of happy home-comers, as families gather under the old roof-trees, and children's prattle resounds beside the grandfather's chair.

Our danger, dear friends, may be two-fold. We may save up our thanksgiving for just one day. If we do this, it will be perfunctory and cold, the thing we ought to feel, but do not, not the thing we feel so fully that its joy overflows on lip and brow, and makes every hour of every day a rose-colored and delightful experience. Or we may fall into a habit of thinking that our personal occasion for thanksgiving concerns only great deliverances, rare events, wonderful special providences, as if we were not all the while girdled about with providences that are none the less special because we receive them as we do the air and the light, as commonplaces of existence in the order of the universe.

When I was a very young girl, a member of our household, by means of a trifling delay on a journey, for which he was not responsible, missed the Atlantic steamer on which he had taken passage from England home. Some business interests were jeopardized, and the family were in great anxiety over this apparently untoward accident; but, when the steamer was never heard from, solicitude and regret were exchanged for heartfelt gratitude. To this day, that ocean steamship and its fate are wrapped in the tragic mystery and silence of the great sea. All on board of her went down into the darkness of death in some day or night of storm and fear, but my kinsman came safe to his dear ones, and lived many useful and honored years.

We always spoke of his escape as a happy instance of our heavenly Father's care; but now that I am older, and able to look at this and similar incidents from another point of view, I see that, while I am thankful for the singular mercy, yet the ordinary transcends the extraordinary in its bearing on our lives and its importance to us. Should we not be thankful for the journeys we take smoothly and safely, without hindrance or delay, for our little trips to and from business, on the ferries and suburban trains, for our pleasant jaunts and outings, which are accepted as matters of course, on which we start without

misgiving, and from which we return in the happy weariness which means good rest, and sleep, and renewed health to-morrow?

When we enumerate our blessings, should we not include among the chiefest our opportunities to work? Do we thank the Lord daily for our place in the office, our typewriter's desk, our ledger, our place behind the counter, our foothold in the world of activity, and our chances to act well our part? Don't you agree with me that a part, at least, of every morning and evening petition we offer should be devoted to an acknowledgment of the good hand of our God upon us, in putting us somewhere in just the niche best adapted to our powers? The health so seldom interrupted by sickness, and the quick recovery from the occasional illness that gives some of us almost our only resting-spell, and the friends that love us and meet us so cordially—are we thankful as we ought to be for these?

Perhaps we never stop and tell our Father how much we bless him for our reason. But, if we meet an acquaintance whose mind is clouded, or if we happen to know a household in which there is an inmate whose sanity has tottered, we cannot fail to see what a boon beyond price is the possession of clear and vigorous mental powers. To meet one you have known in brighter days as a keen intellectual and responsible person, and behold the sad spectacle of an overthrow of the mind, is to realize that we cannot too greatly prize the balanced judgment, the unbroken reasoning powers, which are still our own.

It often comes to me that I cannot personally be quite thankful enough that I live in this particular period of time, when so much that is amazing is going on. So many inventions and discoveries, such progress in applied science, such a forward march in art, such advance along the line of missionary effort! So much to thrill us, and set the pulses bounding, and fill us with the elation of attainment and the hopefulness of victory!

Counting up our mercies and our every-day reasons for gratitude, looking at the hundred little things and large things, gentle words, loving smiles, flowers sent to cheer us, children to greet us, old friends to advise, and middle-aged friends to uphold us, good books to read, dear songs to sing, meetings in gladness, even partings in hope for the better life, we do not know where to end the list. The only thing to do is to live always in an atmosphere sweet and vital with thanksgiving. "Praise God, from whom all blessings flow!"

RESOLUTIONS

Passed by the Missionary Society of the Seventh-day Baptist church at Nortonville, Kansas, Nov. 5, 1903.

WHEREAS, In the Providence of God, the Woman's Missionary Society of the Seventh-day Baptist church, has lost by death one of its constituent members, Sister Hannah Burdick, who for so many years has been zealous in our work, both Home and Foreign, and has in her earnest and hearty manner done what she could to help forward mission work. Therefore be it

Resolved, That while we feel the loss to us as a society, of one who was so ready not only to advise, but to give of her means to carry forward the work of the Master, let us emulate her example of faithful and loving service for Christ and his cause.

Resolved, That while we shall greatly miss her from her accustomed place in our meetings, we feel that she has heard the Master's voice saying, "Well done, good

and faithful servant, enter thou into the joy of thy Lord."

Resolved, That these resolutions be recorded in the minutes of the society and published in the city papers and the SABBATH RECORDER.

Mrs. O. A. MAXSON,
Mrs. MARTHA KENYON,
Mrs. LIZIE WHITMER, } Com.

TOO MANY mothers accept the idea, which from much observance has become almost traditional, that the boys of the family do not need to be taught neatness in the care of their rooms and personal belongings. As a mother was heard to say recently: "All I ask of my sons is, that they shall be neat when they finally leave their rooms." What disorder they leave behind or by what waste this neatness is accomplished was evidently of no moment to her. Yet why should girls only be trained in tidy ways? There is nothing unmanly in a neatly-kept bureau-top or writing-table; to put the polishing-brush after use back in the blacking-stool instead of on the mantel-piece, or to drop soiled linen and burnt matches each in its proper receptacle, is not effeminate, and is most convenient and desirable. Uncle Sam knows how to train his boys. He is the best of housekeepers, and the boys who go to West Point and Annapolis soon discover that military and naval neatness is absolute and indispensable. Moreover, it can be acquired by the most untidy. Mothers should remember this when tempted to think it is "boy nature" to be careless in these respects. It is only boy nature plus poor training or no training. Make a really earnest attempt to counteract these conditions, and see how satisfactory will be the results.—Margaret Hamilton Welch, in Harpers Bazar.

FLIES.

OCTAVE THANET.

Flies are always a pest, and sometimes a pestilence! For it seems proven that the little squalid black vagrants are the common carriers of disease. So are their more genteel and slimmer cousins, the mosquitoes; but flies have many points of superior vantage as perils and nuisances over mosquitoes. They are not so easily destroyed, for one thing. A little kerosene in the water supplies will kill the mosquito eggs where they are laid, and kill off the mosquitoes themselves in the end.

The house fly is the worst discourager of active Christianity among women that exists. He is far worse than the moth or the buffalo bug. The mosquito is not in the same class. Indeed there is something appalling in the care that seems to hedge the existence and preservation of these noxious creatures. They increase with horrible rapidity; they cling to life marvelously. At one time I was very interested in photography; I had occasion to use numerous poisons; often I was annoyed by flies, but I never knew of a single fly being annoyed by any of my poisons! They drank pyrogallic acid with delight and enjoyed sulphuric acid and cyanide of potassium as if they were soda water and candy. In tempting them with a choice array of lethal fluids and solids I would get up and slay them with a newspaper doubled into a club. But that involved catching them, and they are nimble.

There is a wide range of fly destroyers. They are more or less effective. Tanglefoot paper is considered to head the list, and undoubtedly it has slain its thousands. So has the poisoned paper, although flies stand an

amazing amount of poisoning. But the tanglefoot has to be of the right consistency. The poison fly paper must be absolutely fresh, else it is only a soothing potion to the flies and does not hurt their health in the least. There are various stupefying powders also. They require an annex of killing by hand afterward. And there are certain fly traps which do some good. The best that I know has a poisoned sponge which is said to kill flies; it certainly puts them asleep. Then they can be destroyed.

We need an awakening! The fly ought to be pursued off the face of the globe. He ought to be killed outdoors as well as in until he has vanished and becomes extinct as the mastodon. What is needed urgently is an odorless and colorless preparation which can be used to wash screen doors and windows and which is deadly to the fly. It is not enough to exclude the fly. We do that now—or try to do it—in most houses even the cheapest; but we should do more; we should pursue; we should exterminate flies and mosquitoes. Their presence is a menace, of an importance few realize.—Good Housekeeping.

LIFE.

The following remarkable poem, a literary mosaic, each line being taken from some well known English or American author, whose name in every instance is given, appeared in a recent issue of the Unique Monthly. The author is said to have spent more than a year in its compilation:

Why all this toil for triumphs of an hour?
Life's a short summer—man is but a flower—
By turns we catch the fatal breath and die;
The cradle and the tomb, alas! how nigh.
To be is better far than not to be
Though all man's life may seem a tragedy.
But light cares speak when mighty griefs are dumb,
The bottom is but shallow whence they come.
Thy fate is the common fate of all;
Unmingled joys here no man befall:
Nature to each allots his proper sphere,
Fortune makes folly her peculiar care.
Custom does not reason overrule,
And throw a cruel sunshine on a fool.
Live well; how long or short permit to heaven;
They who forgive most shall be most forgiven.
Sin may be clasped so close we cannot see its face;
Vile intercourse where virtue has not place;
Then keep each passion down, however dear,
Thou pendulum betwixt a smile and tear.
Her sensual snares let faithless pleasure lay,
With craft and skill to ruin and betray.
Soar not too high to fall, but stoop to rise;
We masters grow of all that we despise.
Oh, then renounce that impious self-esteem;
Riches have wings, and grandeur is a dream.
Think not ambition wise because 'tis brave;
The path of glory leads but to the grave.
What is ambition? 'Tis a glorious cheat,
Only destructive to the brave and great.

What does your lable say.

Education.

THE MOSELY COMMISSION.

A commission of thirty British educators has just sailed for home after five weeks in America. It came to us to study all phases of American education, especially what we call the "practical" side.

The commission included some of the ablest men of England, Scotland, Ireland, and Wales. They ranged from the London Engineer to the Oxford Professor of Celtic, and from the Bishop of Coventry to the Jesuit Professor of Political Economy at Dublin. Yet the commission was not official. It came as a private body of men, the guests of the chairman, Mr. Alfred Mosely.

On the evening of November 7 a farewell dinner to the commission was given in Chicago by twenty-seven Chicago business men. Other guests at this dinner were the gentlemen who during the week had enjoyed the privilege of showing the visitors the educational institutions of Chicago. At this dinner Mr. Mosely explained the reasons why he had brought the commission to America. He told of his experiences as a miner of diamonds in South Africa. He went as a boy to Kimberly and worked in the mines. By industry and economy he obtained some mining property. In trying to develop this he felt the need of assistance from engineers; but he found that the British engineers could teach him nothing about diamond mining. It was only when Mr. Gardner Williams, an American engineer, came to Kimberly, that he found a man who seemed able to apply his technical knowledge to the mining situation. From Williams and other American engineers, notably Lewis Seymour of Chicago, such operators as Cecil Rhodes and Mosely learned how to make mining profitable. To these American engineers, therefore, Mr. Rhodes and Mr. Mosely felt that they owed a debt of gratitude. Accordingly Mr. Rhodes founded at Oxford the scholarships for American youth. Mr. Mosely naturally regarded the character of his friend, Mr. Rhodes, more enthusiastically than some of his hearers probably did; but the occasion was one on which the law of *de mortuis nil nisi bonum* was of course more imperative than ever. Mr. Mosely explained that his own sense of debt had found expression in this commission; also in another which came a year ago, a commission of British working men interested in American conditions of labor.

Mr. Mosely and the members of his commission had one question in particular to ask of all Americans whom they met: What is it in American education that helps to produce American prosperity? This question was answered at the dinner by several Americans, and in somewhat different ways. President Harper gave chief credit to the American college, which has trained the great host of American teachers. President James of Northwestern, was of the opinion that American character has produced American education, rather than *vice versa*. Mr. Bartlett, of the firm of Hibbard, Bartlett, Spencer, and Co., emphasized the schooling of necessity. Our ancestors were ingenious, inventive, able to apply their knowledge, because they had to be ingenious, inventive, able to apply knowledge. Necessity is the mother of invention. Mr. Eckels, recently comptroller of the Treasury, said that our prosperity

is chiefly due to the absence of tradition and the presence of enormous resources. We have dared to experiment, for we had no traditions. We have succeeded in our wasteful experiments, for our resources made possible experiments which to any other nation would have been ruinous. Mr. Eckels pointed out however that we have much to learn from England. We know very little of the principles of sound finance, and our national and municipal sin is dishonesty.

The Englishmen in their after dinner speeches were extremely well bred. They praised all that they could in our institutions, and preserved a courteous silence as to the things they could not praise. And they added an element of humor by the narrative of various little *contretemps* that had befallen them on their visit. None was more amusing than that of an Oxford professor who had made a speech at Northwestern University. Wholly unaccustomed to co-education, he had attempted to say the polite thing as he gazed upon a large audience containing hundreds of college girls. He told them that the presence of the young ladies added a delightful *homely* appearance to the room; and then he was astonished at the ripple of laughter which greeted him. He had never been told that Americans have long lost the proper sense of *homely*; that except in a few phrases like *homely virtues* it now has a very different meaning from *home-like*.

E. H. L.

OBDIENANCE AND SUCCESS.

Sir Henry Havelock attributed much of his success in after life to the training which he received from his father and mother. On one occasion his father told his son to meet him on London bridge at noon, but he forgot all about the appointment, and when he got home in the evening was surprised to find the lad not there.

"Where is Henry?" he asked of his wife. She replied that the boy had gone to meet his father early in the day and had not been back yet.

"Why," said the father, "he must be waiting for me on London bridge. I promised to meet him there at 12 o'clock. I told him to wait for me if I was not there at that hour, but I forgot all about it."

"It was now late in the evening. The father at once put his overcoat on to go in search of the lad. He lived a long way from London, and it was past midnight when he reached the bridge.

Sure enough, there stood the brave boy, shivering with the cold. He would not move away, although cold and tired, because his father's last words on parting had been, "Wait there for me, my boy, till I come."

Is there any wonder that a boy who could obey so well became a great and honored man in the history of his nation?

To trust in Christ because he deserves it, this is spiritual-mindedness at its highest reach. It is a paradox to shame us that out of the mouths of babes and sucklings praise is perfected. But babes and sucklings instinctively feel that Jesus is to be trusted, while few Christians are mature enough to trust with a faith so childlike. Sometimes they do it when they try, but not all the while and without trying.—E. H. Johnson.

Young People's Work.

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

Letter From the Gold Coast.

AYAN MAIM, 16th July, 1903.

Laura A. Randolph:

Dear Friend:—Yours has duly reached me, with its valuable contents. Yes, I have read the publication of my letter on the Young People's Page in the RECORDER, and I hope you will furthermore speak in behalf of the Gold Coast Mission. I also enjoy the long welfare of our present correspondence. I think you are very kind to explain the condition of things on the Gold Coast, as it were a dictation from us in Africa. I trust more earnestly that the time will soon be ripe for the Seventh-day Baptists in America to send teachers, known as gospel workers, to arrive here before the beginning of the year. I learn that Dr. Daland is still interested to have the Gold Coast Mission carried on for the salvation of the Fanti people as well as ourselves.

I am not perfectly recovered from the sickness of which I last wrote you, and I trust more confidently the Lord in his mercy will restore me soon to health. May the Lord Almighty strengthen and bless our physical frame. Yours faithfully,

E. G. A. AMMOKOO.

Lookout.

A. E. WEBSTER.

Read at the Business Session of the Alfred C. E. and requested for publication.

The brief title of this paper, and the scanty time given me for its preparation, lead me to the belief that a short article will be more desirable than a long one. Therefore what I have to say will be necessarily crude and limited.

A more broad and comprehensive word for a title could scarcely have been found in the English language. The generally accepted idea of the word lookout, as applied to Christian Endeavor work, is that committee whose duty it is to bring new members into the society and to reclaim seemingly indifferent ones. However there are other, perhaps unfamiliar, points of view, which it may be well to consider. First, we will consider the need of a "lookout" in each of our individual lives.

Every sailing vessel employs a man known as the "lookout," whose duty it is to warn the ship of any impending danger. This man is situated in the highest part of the ship, the position giving him an advantage in seeing danger. He is required to be a carefully-drilled person, that he may easily distinguish the approaching danger. If his perceptions become dull; if from any cause or habit, he is unable to perform intelligently his duties, he is soon removed from his post by the captain.

Did you ever think that Conscience was a "lookout" over your life? Do you realize what quick perception he is gifted with? In his normal and true condition do you not think his warnings of advancing dangers are infallible? All persons usually concede that Conscience is as above, and more; the next questions are the important ones. Does Conscience, the lookout of our lives, occupy the highest place in them? Are all our powers and energies so directed that it is possible for him to possess this supreme position?

Is he, like the lookout on board ship, thoroughly drilled to perform his work? Do we instantly obey his admonitions, so that his voice does not become dull? If we can truthfully answer yes to these questions, then the Great Captain will permit the "lookout" to remain and the danger of shipwreck in our lives will be greatly curtailed.

No matter how efficient the lookout committee of an Endeavor Society may be, it is impossible for it to attend to all the work which comes within its natural domain. I, therefore, suggest the advisability of each and every member becoming a "lookout" committee of one to help those around him. By this I do not mean the propensity of interfering with other people's business, which some persons seem to possess; neither do I mean that "What is everybody's business is nobody's business." But between the two extremes there is a mean I think for which we ought to strive.

One may think there is not much in this line to be done in this beautiful little village, but that is because we are unacquainted with the work. As a stranger, coming to Alfred, I was impressed with the beauty of the town and its apparent freedom from evil influences. I candidly say that I was never in a place whose weight is so strong for uplifting and elevating a person as this village. At the same time, however, I discovered that there is a deal of "lookout work," if you please, which we as individual Christian Endeavorers can do. Although the model constitution intimates that the lookout committee's work is to be among members of our own society, we as members should take a more liberal view of the situation, and endeavor to assist all with whom we come in contact. Three instances will suffice to show what I mean.

A young man from a large city comes here to attend school. Although brought up by moral, perhaps religious and church-going parents, he has, as is often the case, fallen in with bad companions and become addicted to evil habits. In coming to Alfred, he has determined to break away from his associates and to give up his hurtful habits. Definitely narrowing the subject to one vice, let me say he is to discontinue the use of tobacco. Suppose he has but one or two friends and few good acquaintances here. Who would hesitate to say that it is an Endeavorer's "lookout duty" to hunt up such a young man, sympathize with him in his trial, and aid him as far as possible in his endeavor to do right, whether he is in or out of our society? Personally, I am of the opinion that we are not broad enough in our sympathies nor liberal in our views of helping others. Let us look out that we do not develop into a close corporation.

For a second example of duty I wish to call attention to the fact that, individually as well as a society, we should try to abolish the evil influences which already exist in our village. Being thankful there are not more, will not assist in eradicating the few which at present continue. Let us be on the lookout for what good we can personally do in this line.

In the third place, we will briefly consider the class outside the society of both church and school. While at work outside of school, my associations with certain people have brought to me some very vivid sentiments

which these persons hold. In conversation, a young man told me that he enjoyed the Sabbath better when he went on a trip to a neighboring town or when he was engaged in hunting. Further conversation brought out the fact that he had attended church, but as he did not appear to be welcome, he had discontinued the practice. He intimated that the church and school had built up an exclusive society of their own, in which outsiders were not gladly received, and for this reason he preferred to spend the time as he did. From personal experience I do not believe this, on the whole, to be the truth; I think, as a general rule, our society is cordial to all people, of whatever class, yet for a person to have such a radical opinion as this necessitates on our part thorough searching of our own lives to discover if we have ever given cause for such sentiments. It behooves Christian Endeavorers to be on the lookout to welcome every person who desires to attend our services, and daily to show our interest in them.

In conclusion, I wish to mention a trait of character which I believe we should cultivate. Probably no one element of a Christian character is more essential in the make-up of a "lookout Endeavorer" than that of sunshine, sometimes called optimism. I believe every Christian should be happy; I believe every Christian should show his happiness; I do not believe the redeeming religion of Christ and a dark, gloomy face can mix. I think a bright, cheery countenance and a sunny smile will prove important factors in winning others. Of course there are times when even a Christian Endeavorer feels blue, but let us be careful not to impose our blues on others whose days would otherwise be bright. Endeavorers, on the lookout to do missionary work, will do well to partake liberally of the philosophy of Mrs. Wiggs, who was even thankful that she did not have a hare-lip.

Southey tells of a Spaniard who always put on spectacles when about to eat cherries, that they might look bigger and more tempting. In like manner, let us make the most of our enjoyments and pack away our sorrows in as small a compass as possible. Henry Ward Beecher said that "there are persons going about whose souls are as an orchestra to everybody that is near them." To prove that we can get help from even material things, I want to close with an advertisement: "Its the mood you wake up in that colors your whole day. And this wouldn't matter so much if it wasn't to be such a very important day. You see it's the only day you'll ever have—to-day! I think it would be a good thing if we were more polite to ourselves when we meet in the looking-glass of a morning."

"If you're on speaking terms with the person you see reflected there, the respectful thing to do would be to look at him and not at the part in his hair—and to ask how he feels, and then pay attention to his answer. If he's not feeling fit, ask him why, and then prescribe for him. But don't let him finish dressing thinking that he's got to go through another day without help or notice because you are so busy. There are two of you, you know—two of everybody; yourself and the one in the glass, which is as near as you can get to seeing your silent and better self. It is the man who has the help of both 'himself' that finds work only half as hard, or rather does twice as much work, and has time left to say, 'Be Sunny!'"

OUR MIRROR.

ROCK RIVER, Wis.—The U. E. officers chosen at the last election were: President, C. D. Balch; Vice-President, Grace Pierce; Treasurer, Henry Pierce; Organist, Hattie Paul; Secretary, Maud Rose. The quarterly meeting was held here a short time ago, commencing October 2, Friday, 2 P. M. After a business meeting the following program was presented: Papers by Dr. Crosley, of Albion; Mrs. J. H. Babcock, of Milton, Deacon Wm. West, of Milton Junction, and a paper by Mrs. Townsend, read by Mrs. Baker, were read and discussed. The papers were all full of helpful and practical thoughts and were interesting to all.

The evening session began at 7:30 P. M., with a praise service, led by C. D. Balch, after which Elder M. G. Stillman of Walworth gave a sermon on "An Attractive Christianity," which was enjoyed by a good-sized congregation.

Sabbath morning dawned bright and pleasant, and at 10:30 A. M. the church was filled and also extra seats were brought in. President W. C. Daland, of Milton, preached from the text: "And I, if I be lifted up, will draw all men unto me," to the large congregation, numbering nearly four hundred. After the sermon the homes were opened to the delegates for dinner, and old friendships and acquaintances were renewed. At 3 o'clock the services were in the hands of the Sabbath-school Superintendent, Dea. Davis, who presented a program consisting of singing and papers by delegates from each Sabbath-school. Sabbath evening was occupied by a praise service led by Datus Coon of Albion, also short sermons by Rev. L. A. Platts and Rev. O. S. Mills. At 10:30 Sunday morning Rev. M. B. Kelly, of Milton, preached an excellent sermon on "Godliness is profitable unto all things." At 2:30 P. M., the C. E. hour was filled by talks and papers by the delegates from the different societies, as follows: Prof. Fred Whitford, Milton; Lillian Coon, Milton Junction; Elder M. S. Stillman, of Walworth; Ethel Jeffery and Carl Sheldon, of Albion; and Prof. Shaw, Rock River. Singing was furnished by the Milton College Quartet and others. Elder Kelly, President of the C. E. Union, gave an interesting address. At 7:30 P. M., Rev. O. S. Mills, of Coloma, Wis., gave a sermon, closing the most helpful and successful quarterly meeting held here for years. The sessions throughout were so good that it would be hard to say which was the best. The meetings were much enjoyed and appreciated by us all and we look forward to the time when we shall have the privilege of having quarterly meetings here again.

M. E. R., Secretary.

THE SQUIRREL'S ARITHMETIC.

ANNIE DOUGLAS BELL.
High on the branch of a walnut tree
A bright-eyed squirrel sat.
What was he thinking so earnestly?
And what was he looking at?
The forest was green around him,
The sky all over his head;
His nest was in a hollow limb,
And his children sang in bed.
He was doing a problem o'er and o'er,
Busily thinking was he;
How many nuts for his winter's store
Could he hide in the hollow tree?
He sat so still on the swaying bough
You might have thought him asleep,
Oh no; he was trying to reckon now
The nuts the babies could eat.
Then suddenly he frisked about,
And down the tree he ran.
"The best way to do without a doubt
Is to gather all I can."

Children's Page.

CUDDLE DOON.

The bairnies cuddle doon at nicht
Wi' muckle fauch an' din;
"O, try and sleep, ye waukrife rogues,
Your father's comin' in."
They never heed a word I speak;
I try to gie a frown,
But aye I hap them up and cry,
"O, bairnies, cuddle doon."
Wee Jamie wi' the curly head—
He aye sleeps next the wa'—
Bangs up and cries, "I want a piece!"—
The rascal starts them a'
I rin and fetch them pieces, drink,
They stop awee the soun',
Then draw the blankets up an' cry,
"Noo, weanie, cuddle doon."
But ere five minutes gang, wee Rab
Cries out fra' neeth the claes,
"Mither, mak' Tam gie o'er at once,
He's kittin' wi' his taes."
The mischief's in that Tam for tricks,
He'd bother half the toon;
But aye I hap them up an' cry,
"O, bairnies, cuddle doon."
At length they hear their father's fit,
An' as he stukes the door
They turn their faces to the wa',
While Tam pretends to snore.
"Ha a' the weens been gone?" he asks,
As he pits aff his shoon.
"The bairnies, John, are in their beds,
An' lang since cuddled doon."
An' just afore we bed oursel
We look at our wee lambs;
Tom has his airm' roun' wee Rab's neck,
An' Rob his airm' roun' Tam's.
I lift wee Jamie up the bed,
An' a' I straik each crone
I whisper till my heart fills up,
"O, bairnies, cuddle doon."
The bairnies cuddle doon at nicht
Wi' mirth that's dear to me;
But soon the big war's cark an' care
Will quafen doon their glee;
Yt, come what will to ilka ane,
May he who sits aboon
Aye, whisper, though their paws be bauld,
"O, bairnies, cuddle doon."

A CONCERT ON CREDIT.

"I can't come to school this afternoon, Miss Hollister," Dorothy told her teacher at recess. "Mama hasn't been out of the house since Dale was sick, and that's most seven weeks. But to-day she and papa are going to the concert, and I'm going to take care of Dale."
"That's quite a responsibility," said Miss Hollister, smiling at Dorothy's important air. "Your mama must be very sure that you are to be trusted."

"Well, you see it makes people very queer to be sick such a long time," Dorothy explained, lowering her voice confidentially. "Dale never used to cry, but now he cries about everything that he doesn't like, and then he gets feverish, and mama's afraid he'll have a relapse. Mama knows I'll let him beat in all the games, and that's why she dares to leave me to take care of him."

It was not easy to get along with Dale. Dorothy hardly knew her brother, and a dozen times a day she was obliged to comfort herself by remembering mama's assurance that Dale's temper would improve as his body grew stronger. This afternoon it was worse than usual, for Dale had become so accustomed to his mother's presence, that he was inclined to resent her leaving him, even for a few hours. Dorothy tried her hardest to be entertaining, with rather unsatisfactory results. "And if he gets to fretting, and is worse," she thought despairingly. "Why mama won't dare to go away again for ever so long."

They were in the midst of a rather uninteresting game of authors when the sound of distant music reached their ears.

"It's a hand-organ," he cried. "I wish he'd hurry and get to our house. Do you 'spose he'll stop here, Dorothy?"

"We'll give him some money; then he will," replied Dorothy, jumping to her feet, and running to her bank. But though she shook it with all her might, not the faintest jingle answered her. Dorothy's bank had a way of being empty, but it had never failed its mistress at quite such a crisis as this.

"O, I wonder if there isn't a nickel or a penny lying around somewhere," cried Dorothy, darting around the room distractedly, and looking into all sorts of unlikely places.

"He's coming, Dorothy! Hurry," cried Dale, who had pressed his face against the window pane.

"But I can't find any money. Maybe Norah's got five cents," and Dorothy flew down to the kitchen, only to meet another disappointment. Norah had just finished explaining how she had sent all her month's wages to her mother in Ireland, when Dale's voice, choked with tears, called over the banisters, "He's gone by, Dorothy. He isn't going to stop."

"O, yes he will, Dale," Dorothy called back cheerily. "Just wait a minute."

Dale heard the outside door slam. Going back to the window he saw a small girl with flying curls running after a little Italian, bent double under the weight of his heavy organ.

The man looked surprised when Dorothy pulled his sleeve, and he broke into her explanations with a gentle murmur in his native tongue. Dorothy's heart sank. If he did not understand English, how was she ever to explain what she wished. Then all at once she discovered at his side a small boy with big black eyes and gleaming white teeth, who was peering around at her with an air of interest.

Dorothy took a long breath, and told the whole story; how her brother had been sick and how the least little thing made him cry, he was so nervous, and how when he cried he grew feverish, and was worse again. Then she told how much Dale wanted to hear the music, and how she had looked in her bank for money, but in vain.

"And you play won't for us to-day, and trust us for the money till the next time?" cried Dorothy, appealingly. "O please, please, do!"

The white teeth of the Italian boy flashed in a smile as she ended, and when he had translated Dorothy's speech to his father, he smiled too. Without another word the three went back to the corner. The Italian stationed his organ just under the window from which Dale was looking down so eagerly, and still smiling began to grind out his music.

What a treat it was, even if the organ was a trifle asthmatic, and wheezed sadly over "Listen to the Mocking-Bird!" Dale beat time on the window sill, his face wreathed in smiles, and Dorothy sat by, overjoyed to see him happy. The hand-organ man played every tune through twice, and the boy rattled his tambourine vigorously, smiling up at Dale as he did so. And at last the concert was ended and the musicians waved their caps for good-by and went slowly down the street.

It was ten days before they came again, and Dorothy worried a little over their non-appearance. "I hope they didn't think that I wanted them to play for nothing," she told her mother. "I 'specially asked them to

trust me till next time, but they don't understand English very well."

But one night at dinner the strains of "Listen to the Mocking-Bird," came wheezing through the window, and Dorothy was on her feet in a minute.

"It's our hand-organ man," she exclaimed. She flew to the window, and a dark-eyed little boy greeted her with a flash of white teeth. "I've got ten cents for them upstairs," Dorothy cried. "Dale and I have been saving up."

"I think I'll have to add a contribution," said her father, taking a quarter from his pocket, and brother Tom cried gayly: "Pass the hat, Dorothy. We all want to put in something."

"It is a good thing the hand-organ season is nearly over," papa said to mama, when the music ended, which was not for an hour or more. And Dorothy and Dale wondered, as they had often wondered before, at the strange notions of grown-up people.—Congregationalist.

WHAT SHE NEEDED.

"I don't know what to do about my daughter Lucy," said a perplexed mother, who had come to an outspoken but kindly old physician for advice. She seems so listless, and does not seem to have any interest in life, and she's so irritable at times. I don't think she has exercise enough, and I want to know what you think about my sending her to a gymnasium or to a dancing school. She's tired of her bicycle, and the lawn tennis season is past. What would you advise?"

"How old is she?" asked the doctor.

"Nearly nineteen."

"Can she cook?"

"Oh, no; she knows nothing about cooking."

"Can she sweep?"

"No; my maid does all the sweeping."

"Does she take care of her own room, and make her own bed?"

"No; I do that. Her room is next to mine, and I've always attended to that."

"Does she have any part whatever in the household duties?"

"No; I cannot say that she has."

"No duties, no responsibilities, no sense of obligation, no part in the work to be done in every household?"

"Well, no."

"Then, madam," said the doctor, frankly, "your daughter has no need of a gymnasium in which to expend her pent-up energies. I don't wonder that she is irritable and unhappy."

"What would you advise?" asked the mother, weakly.

"I would advise you to make her feel that she has a part and a place in your home life; that its duties must be borne by all the members of the family in common, and that she must do her part toward contributing to the general comfort of the home. A girl of her age, with no home duties, no responsibilities, no interest in her home, needs more than a gymnasium or a dancing school to make her helpful and happy.—The Household.

Aim at perfection in every thing, though in most things it is unattainable; however, they who aim at it and persevere will come much nearer to it than those whose laziness and dependency make them give it up as unattainable.—Chesterfield.

THE ORIGIN OF MORMONISM.

I was born in Groton, New London County, Conn., Nov. 2, 1817, and came to Palmyra in 1825. I came up in the first canal boat which ever made a trip on the Erie Canal. It ran only as far as Rochester that year. I lived with my grandfather and uncle at Palmyra. My father was a sailor. I first met Joe Smith of the farm of Martin Harris, where he came to work. I was between ten and twelve years old at that time. Martin Harris' farm joined my grandfather's farm. Joe Smith was about thirty years old at that time. He was a fine-looking man, measured 5 feet 10 inches, and weighed 160 pounds. He was naturally prepossessing and taking, and a very good man to work. He worked for Martin Harris, off and on, for about two years. He never worked long at one place. He had very little education. He had very good habits; he was temperate and never used any profane language. Martin Harris was naturally an intelligent man, but had very little education. His farm was just north of Palmyra village, and my grandfather's farm joined it on the north.

When I used to be at Harris' I heard Harris, Sidney Rigdon, and Joe Smith talking about the new Bible they pretended they had found. They said they found a lot of gold plates in the ground in a hill on the road to Canandaigua. Admiral Sampson afterwards bought the ground where they pretended to dig those plates of gold. His brother's widow owns it now. Martin Harris used to come to my grandfather's and tell about the gold plates they had found, and I heard a great deal about them. They kept those pretended gold plates in a chest bound with iron and locked with a padlock. I knew the man that made the chest and I saw the chest when it was being made. The padlock was bought of my cousin, Johnnie Haven, who was a dealer in hardware at that time.

This Mormon book was written by a Presbyterian minister, named Spaulding. After his death, Joe Smith stole the manuscript from his widow.

Rigdon belonged to the town of Manchester; and there he and Joe Smith got acquainted. Rigdon copied Spaulding's book just as fast as Major Gilbert, the printer, got ready for it. A man named Grandin owned the printing office, and Gilbert did the printing. I knew Major Gilbert well. I saw the manuscript in Martin Harris' house in a clothespress. I took the manuscript out of the chest myself. I went to Harris' house one night to play games, and one of the daughters (there were three children, two daughters and one son) said she would show me something if I would promise never to tell. She took me upstairs to this closet and there was the chest. Smith had gone away in a great hurry that day and in locking the chest he did not push the padlock in far enough; so when he turned the key it did not lock. So we opened it, and found this manuscript of the Mormon book. There were several bundles. They were written on old-fashioned foolscap paper. Holes were made through the sheets of paper and tied with black tape. They were written with a goosequill pen and the paper was ruled by hand with a piece of lead. They were written in a very heavy hand, John Hancock style. My grandfather had a copy of the first edition of the printed book in his house for years. My grandfath-

er's niece had the book after his death. She was offered \$100 for it, but would not accept it.

Martin Harris mortgaged his farm to Mr. Grandin in order that he might raise enough money to print the book. His wife would not sign the mortgage unless he would give her the woodland and stock. She left him and they never lived together again. Martin Harris went off to the Mormons. He did not come back to his wife's funeral; I officiated. The farm was mortgaged as security for the printer's bill.

The manuscript of the book was written in such a way that Mr. Gilbert, the printer, had to punctuate it, set the type and read the proof, thereby making the expense much greater than they expected; and it took the whole value of the farm to pay the bill except \$600; and on that they went to Ohio. He never came back but twice after he went West. His son went with him; and the daughters were married.

Joe Smith said he read the gold plates by going into a dark place and putting them in his hat and then holding the hat close to his face. I heard him say that a great many times. The story that Joe told about the angel Gabriel bringing him spectacles through which he translated and read the gold plates was made up a long time afterwards. Martin, Joe, and Rigdon were naturally very smart and intelligent men and probably would have been different men had they been educated intellectually and morally. Harris had a most wonderful memory. After a chapter of the Bible had been read to him he could repeat it word for word and he did not forget it either, but could repeat it weeks afterwards. My grandfather always believed that Harris was honest. I think Joe Smith and Rigdon planned the scheme and fooled Harris so as to get his money to print the book. Martin Harris was merely a cat's-paw to Smith and Rigdon to carry out their scheme.

My grandfather tried to persuade Harris not to mortgage his farm as he would surely lose it, which he did.

No one believed at that time that the Mormons would ever amount to anything.

When they printed the second edition of their book, they changed it and made it the Mormon Bible as it is now.—John D. Bills, in Christian Uplook.

ANTI-MISSIONS MEAN DEATH.

Moderator W. E. Powers at the Louisville Baptist Pastors' Conference on Monday, told of attending the Licking Association (Anti-Mission). Years ago this was one of the strongest bodies in the state. But they opposed missions and now they have but eight churches, the largest of which has only twenty-nine members, and there are only a little over 100 members in all. Anti-missionism means decay and death.—Western Recorder.

To which we add:

The true Christian is always a missionary in spirit. Missions mean soul-winning, and every Christian wants all the people to be saved. When one endeavors to lead a soul to Christ, that is mission work. When we win souls at home that is Home Missions. When we win souls in foreign lands, that is Foreign Missions. All true Christians are missionary in heart.—The Landmark Baptist.

THE OLD MEN AND WOMEN DO BLESS HIM.

Thousands of people come or send every year to DR. BYE for his Balm Oil to cure them of cancer or other malignant diseases. Out of this number, a great many very old people whose ages range from seventy to one hundred years on account of distant and infirmities of age, they send for home treatment. A free book is sent, telling what they say of the treatment. Address DR. W. O. BYE, Drawer 1111 Kansas City, Mo. [If not afflicted, cut this out and send to some suffering one.]

Our Reading Room.

WALWORTH, Wis.—Summer seems to be spreading over into November. Of the seven new residences going up here this year, the last two are to be raised yet. There is a good foundation also built for a new Congregational church, which will be raised soon. The cornerstone has been formally and practically placed. Since my last letter, our Junior C. E. held what was called a "Leaf Social." It was carefully planned, sensible, pleasant, and successful in collecting a good many nickels. It was held at the home of one of our strongest Juniors—Miss Maud Dangerfield. Another event which we remember with much pleasure was a musical and social program at the parsonage. About 75 people were present and all were comfortably seated. The music was under the direction of our music teacher, Mrs. Leo Whitford, presently of Williams Bay, Wis. This was pronounced a success in nearly all that was expected. The next week the C. E. accepted an invitation to the residence of F. J. Clarke for the C. E. prayer meeting and an oyster supper. One would think by this occasion that the great question of getting people to a prayer meeting was solved at last. Put oysters with it. The host furnished the meat, and the C. E. took about \$19. There is an invitation to go again some other time.

Our High School has been arousing special attention. It is getting to systematic athletics, one of the advance studies of the Universities. The pupils gave a musical and literary program, after which about forty lunch boxes were sold, receiving about \$36 for the athletic fund. The Harvard "highs" have been up already and made our set feel like "thirty cents," but I suppose that is how green hands generally feel. They will ripen with experience. Among other events, an excellent temperance lecture was given in our church by Miss Russell of Eau Claire, Wis., the first week in October. Sorry so many people were busy that night, especially of those who had pocket money. Collection small.

But we would congratulate somebody on the fact that our saloons in this village were voted out, the buildings sold for better use, and the keepers have gone to work with carpenter and other useful tools at honest labor. Of course, eternal vigilance is the price of liberty. To wake up and shake up is necessary to save from the icy sleep of death.

We have missionary sermons as often as once in two months. At our last regular Sabbath service, we had a Sabbath discourse. Our people took it very well. We all looked to see if any First-day people were present and some feared a little that they might not like it. The truth must be told, and we ought

to tell it in such faith and love that no fear lingers in our hearts lest some may not like it. "We ought to obey God rather than man" where there is any conflict of commands. Nearly every family here has the Recorder. The last number of October is especially rich with strong contributions. May the Lord give faith and prosperity to our excellent family paper and may we all read prayerfully. M. G. S. November 3, 1903.

SHILOH, N. J.—The yearly meeting of the Seventh-day Baptist churches of New Jersey and New York city will be held with the Shiloh church commencing Sabbath evening, Nov. 27, and continue through the day on First-day, Nov. 29, 1903. A cordial invitation is extended to all, both of the sister church and our non-resident members. We are praying for, and expect, a Holy Spirit meeting at every session. E. B. SAUNDERS, Pastor.

THE GRACE OF LISTENING.

There is a grace of kind listening, as well as a grace of kind speaking. Some men listen with an abstracted air, which shows that their thoughts are elsewhere. Or they seem to listen, but by wide answers and irrelevant questions show that they have been occupied with their own thoughts, as being more interesting, at least in their own estimation, than what you have been saying. Some interrupt, and will not hear you to the end. Some hear you to the end, and then forthwith begin to talk to you about a similar experience which has befallen themselves, making your case only an illustration of their own. Some, meaning to be kind, listen with such a determined, lively, violent attention, that you are at once made uncomfortable, and the charm of conversation is at an end. Many persons whose manners will stand the test of speaking, break down under the trial of listening. But all these things should be brought under the sweet influences of religion.—Frederick Wm. Faber.

BE WARNED IN TIME.

Constipation needs a cure. A simple relief only is not sufficient, especially if the relief is brought about by the use of salts, aloes, or some similar purgative or cathartic. They temporarily relieve, but they weaken the bowels and make the condition worse. In constipation the bowels require strengthening, toning, and something that will assist them to do their work naturally and healthfully—in short, a tonic laxative of the highest order. That is what Vernal Saw Palmetto Berry Wine is. It both relieves and permanently cures by removing the cause of the difficulty. It positively cures dyspepsia, indigestion, kidney and liver troubles, headache and all other diseases which grow out of sick and clogged bowels. Constipation often sows the seeds of death. One sedo small a day will cure any case, light or bad. It is not a patent medicine or liquor. The full list of ingredients goes with every package, with explanation of their action. It costs nothing to try it. A free sample bottle for the asking. Write for the sample to-day. It will be sent gladly. Address Vernal Remedy Co., 235 Seneca Building, Buffalo, N. Y. All leading druggists sell it.

One day, while Mark Twain was connected with a publishing house, he asked the price of a volume in a book store, and suggested that, as a publisher, he was entitled to 50 per cent discount. The clerk assented. "And as I am also an author," said Mark, "I am again entitled to 50 per cent discount." Again the clerk bowed. "And as a personal friend of the proprietor," he modestly continued, "I presume that you will allow me the usual 25 per cent discount; and, under these conditions, I think I may as well take the book. What's the tax?" The clerk took out his pencil and figured. Then he said, politely: "As near as I can calculate, we owe you the book and about 37½ cents. Call again."

How's This.

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DEATHS.

MATTESON.—In Shell Rock, Iowa, Nov. 2, 1903, Mrs. Ann Matteson.

From an Iowa paper we clip the following: "Lucy Ann Fuller was born in Smyrna, Chenango county, New York. She was married on October 15, 1836, at Edmeston, Otsego county, New York, to William S. Matteson, who preceded her in death about twenty years ago. In 1854 they moved to Wisconsin, coming to Shell Rock in '77, where the deceased has since resided." Mrs. Matteson was a remarkable woman and believed implicitly in the teachings of the Seventh-day Baptist church, of which she has been a member since 1848. Her last days were made brighter by the devotion of her daughter, Mrs. Whitehead.

STILLMAN—Fanny M. Potter Stillman, eldest child of Elisha and Fanny Bassett Potter, was born in Brookfield, N. Y., Feb. 19th, 1815, and departed this life Nov. 13, 1903.

She had been a member of the Second Alfred Seventh-day Baptist church for over seventy years, and in her strong days was an active member. She had strong hopes to the last, founded on the confidence that "Jesus was her friend." c. s. s.

Employment Bureau Notes.

WANTS.

11. A man and a boy to work on dairy farm, at Nortonville, Kan. Steady employment at good wages. Good chance for boy to work for board and attend graded school eight months in the year.

18. A Seventh-day Baptist young man, 23 years of age, wishes a position as a clerk in a store. He will give good references as to character, ability, etc.

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22. Wanted.—A young or middle-aged man as farm hand the year round on a farm in Eastern Iowa. Write the Secretary at once.

23. A young homeopathic physician wishes to get in with an old established physician. References given. Address the Secretary.

24. Wanted at once, a good man on a dairy farm in western New York. A permanent home for the right party. Address Secretary.

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REV. WILLIAM C. WHITEFORD, Professor of Biblical
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INTERNATIONAL LESSONS, 1903.

FOURTH QUARTER.

Oct. 3.	David Brings up the Ark.....	2 Sam. 6: 1-12
Oct. 10.	God's Covenant with David.....	2 Sam. 7: 4-16
Oct. 17.	David's Confession.....	2 Sam. 7: 17-19
Oct. 24.	David's Joy Over Forgiveness.....	2 Sam. 22: 1-51
Oct. 31.	David and Absalom.....	2 Sam. 15: 1-12
Nov. 7.	David's Grief over Absalom.....	2 Sam. 18: 24-33
Nov. 14.	David's Trust in God.....	2 Sam. 23: 1-7
Nov. 21.	The Curse of Strong Drink.....	Prov. 20: 1; 23: 29, 31, 29-35
Nov. 28.	David's Charge to Solomon.....	1 Chron. 28: 1-19
Dec. 5.	Solomon's Wise Choice.....	1 Kings 3: 4-15
Dec. 12.	Dedication of the Temple.....	1 Kings 8: 1-11, 22, 63
Dec. 19.	The Queen of Sheba Visits Solomon.....	1 Kings 10: 1-10
Dec. 26.	Review.....	

LESSON X.—SOLOMON'S WISE CHOICE.

LESSON TEXT.—1 Kings 3: 4-15.

For Sabbath-day, December 5, 1903.

Golden Text.—The fear of the Lord is the beginning of wisdom.
—Prov. 9: 10.

INTRODUCTION.

The Book of Kings was like Samuel and Chronicles originally one book, and was divided into two parts by the Greek translators of the Septuagint Version. This book continues the narrative of the Book of Samuel, and was very likely written by the same author.

Our present lesson is concerning the very propitious beginning of Solomon's prosperous reign. We are probably to infer that the events of the latter part of the preceding chapter occurred after the time of our lesson. We could wish for Solomon that he had never lost the wisdom of his youth, and had rendered an undivided allegiance to Jehovah all his days.

In studying this lesson the student should compare the parallel passage in 2 Chron. 1.

TIME.—Near the beginning of Solomon's reign. About the year 1000 B. C. According to Archbishop Us-her in 1015; some later authorities say in 977.

PLACE.—Gibeon, a Levitical city in the tribe of Benjamin, formerly inhabited by the Hivites, about six miles north of Jerusalem.

PERSONS.—Jehovah is revealed to Solomon in a dream.

OUTLINE:

1. Jehovah's Offer to Solomon. v. 4, 5.
2. Solomon's Wise Choice. v. 6-9.
3. Jehovah's Gracious Promises. v. 10-15.

NOTES.

1. *And Solomon made affinity with Pharaoh.* Or, in plain language, made himself the son-in-law of Pharaoh. This historical statement seems a little awkward in this connection. From our point of view also it was hardly a mark of high wisdom on the part of Solomon to take the daughter of Pharaoh for his wife. We do not know, however, that this Egyptian princess led Solomon into the worship of false gods like his other wives, and she may have become a loyal worshipper of Jehovah. Early Jewish writers are divided in opinion as to whether Solomon did right in marrying the daughter of Pharaoh.

2. *Only the people sacrificed in high places.* It is plain from this verse and the next that our author regarded the worship in high places as a sin or at least as a serious fault. See Deut. 12: 13, 14. Many of the later kings who are recognized as serving Jehovah have this same criticism passed upon them. It is not improbable that the Deuteronomic Law was unknown in the time of the earlier kings. The Chronicler in the parallel account to our lessons saves Solomon from even the appearance of disregarding this law by telling us that the tabernacle was at Gibeon. 2 Chron. 1: 6. Others excuse Solomon for offering sacrifices in high places by saying that there was really no appointed place of worship till the temple was built in Jerusalem. They would say that our author makes a needless apology for the people and for Solomon. Note that the earlier narratives of the Bible say nothing of restrictions in regard to the places in which Jehovah may be worshipped. See Exod. 20: 24; Judges 6: 23; 1 Sam. 9: 12, and many other passages. The real reason for the prohibition of worship in high places was probably because the Hebrews confused their worship of Jehovah with that of the heathen divinities which had been formerly worshipped at these high places, and so were becoming idolaters.

4. *For that was the great high place.* Very likely it was in great repute from the presence of the tabernacle

which had probably been removed thither from Nob after the priest had been massacred by order of Saul. 1 Sam. 22: 17-19. *A thousand burnt offerings.* A magnificent sacrifice. Compare, however, the number of animals sacrificed at the dedication of the temple. See next lesson.

5. *In a dream.* This was a usual way for the coming of the divine revelation. Compare Gen. 31: 11; 1 Sam. 28: 6, 15; Matt. 2: 12 and other passages. Other methods were by the Urim on the high priest's breast plate, by the sacred lot, and highest of all by direct prophetic inspiration with or without a theophany. Because this message came in a dream we are not to suppose that there was anything unreal or uncertain about it. God makes a gracious offer to Solomon now at the beginning of his reign to give him whatever he may ask.

6. *Thou hast showed unto thy servant David my father great lovingkindness.* Solomon prefaces his request first by acknowledging the great blessings that God had given to his father and himself. *Thou hast given him a son to sit on his throne.* To the oriental mind even more than with us honors bestowed upon a son are regarded as blessings for the father.

7. *Thou hast made thy servant king.* Solomon recognizes that his exaltation to the throne was directly through the divine interposition. *I am but a little child.* Some say that Solomon was only twelve years old, and others fifteen. But the statement of this verse is to be understood as an expression of humility, rather than as any hint as to his age. He probably was twenty or more. *I know not how to go out or come in.* That is, to conduct himself in view of the manifold duties of life. Compare Josh. 14: 11.

8. *In the midst of thy people,* etc. Solomon realizes that he has an exceedingly responsible position.

9. *An understanding heart.* Literally, a hearing heart. Solomon means that he would ever be listening to the divine teaching in order that he might make no mistakes in the intricate matters of judgment that came for his decision. In Chronicles he asks for wisdom and knowledge. A very important part of the duty of the king was to administer justice in the weightier matters of dispute between his people.

10. *And the speech pleased the Lord.* Not so much the form of words that Solomon used as the character and disposition that he had. The word translated speech is the same as that rendered thing at the end of the verse.

11. *Because thou hast asked this thing,* etc. Solomon has made a noble unselfish choice. It would not have been at all surprising if he had asked for something particularly for himself. Many kings since Solomon's time have thought they had the position of power for their own selfish advantage, and have enriched themselves at the expense of the people, and slain their private enemies with scarcely a pretense of legal condemnation.

12. *So that there hath been none like thee,* etc. That is, Solomon is to be distinguished for his wisdom above both all that have preceded him and all that are to follow.

13. *And I have also given thee that which thou hast not asked.* God multiplies his gifts to those who are willing to be blessed of him. *Shall not be.* Better, *Hath not been*—the same expression as in the preceding verse. *All thy days.* This expression probably does not refer specifically to the preceding clause. The meaning is that Solomon's prosperity will continue all his life.

14. *As thy father David did walk.* In general David obeyed God, and he repented of his sin; so his example may be spoken of as one to follow. Of course, all of his conduct was not to be imitated. *Then I will lengthen thy days.* Solomon was probably about sixty years old when he died. What a pity that he should have forsaken some of the wisdom of his youth.

15. *And, behold, it was a dream.* This is not to be taken as implying that the revelation that he had received was something untrustworthy. *Peace offerings.* These were doubtless eaten in the great feast with which Solomon celebrated the propitious beginning of his reign.

4: 29-34. These verses are added to the passage for our study that we may get a deeper impression of Solomon's fame. The wisdom here referred to is not so much that which gives a ruler administrative ability as skill in framing pithy sayings concerning practical matters and the conduct of everyday life. From v. 33 we are to infer also that Solomon was a student of natural history. The wisdom of the men of Arabia and Chaldea was proverbial. Job is mentioned as one of the children of the East. We know very little about the wise men who are here mentioned by name. Compare 1 Chron. 2:

6. They were noted for their wisdom, but Solomon far excelled them. "Three thousand proverbs" are more than we have in the whole Book of Proverbs. *From the cedar . . . unto the hyssop.* From the most highly esteemed to the most insignificant. *From all the kings of the earth.* Compare the coming of the Queen of Sheba. Lesson XII.

THE INVENTION OF THE MODERN PRESS.

The primitive press was used from the time of the *incunabula* until the eighteenth century, when William Nicholson practically discovered modern printing machinery. He was an unpractical person, but withal an inventor. To say that he was 75 years beyond his time would be no exaggeration. The invention of moveable types is credited to the year 1436; the first really practical press, that of Blaew of Amsterdam. Benjamin Franklin worked on a hand press in London in 1725 and practically the same press is in use to-day by all photo-engravers for a proof-press. At the beginning of the nineteenth century Lord Stanhope invented a press composed of cast iron and provided with a toggle joint which facilitated the work. Taking the subject broadly, however, we are inclined to give the credit of the modern printing press to William Nicholson, for his English patent certainly foreshadows many of the modern improvements. We may regard him as a Watt, although it took a Stephenson half a century later to develop his ideas.

The cylinder press was introduced in 1812. Various improvements were invented, and in 1814 the first press was driven by steam. In the same year the London Times put in a press, the pieces of which were carried in by stealth to an adjoining building, owing to the avowed hostility of the workmen. At six o'clock, while the pressmen were waiting for the forms, Mr. Walter entered the pressroom and astonished its occupants by telling them that the Times was already printed by steam, and that if they attempted violence he had an adequate force to suppress it, but if they were peaceable they would be retained. The speed was 1,100 an hour! The curved stereotype was invented in 1816 and the improvements all tended to produce the modern press which is an evolution rather than a concrete invention. In 1843 Col. Hoe introduced his huge ten-feeder press, which in point of size was equal to the great modern double-sextuple newspaper presses. The capacity of the earlier machines was 2,000 per hour, while those of to-day print and fold 150,000 eight-page papers an hour.—Scientific American.

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In a far off land enchanted,
Ghost inhabited and haunted,
We are told
That an elm tree, dark with shadows,
Glooming o'er the Hadean meadows,
Grew of old.

To the weary arms uplifted
Never fleck of sunshine dripped
In mute caress,
Through its aged branches never
Swept a breeze their calm to shiver,
But they drooped and hung forever
In silentness.

'Mid its leaves no bird e'er floated
Airy plumed and music-throated,
Swift wing stroke,
Nor carol sweet in wordless numbers
Any lightest leaf's deep slumbers
Ever broke.

But beneath the leaves' still cover,
Clinging but-like, there did hover,
(A myriad clan)
All the dreams, that, gently fitting
O'er his sleep, his sense outwitting,
E'er came to man.

Oh! those visionless, formless minions
Of the Stygian gods—whose pinions
Falling faint
On the air, with drowsy motion,
Fanning forth a sleepy potion,
Came and went!

Ever going, ever coming,
With a murmurous soft humming
As of bees,
Flitting through the gates infernal,
To and fro from the light supernal—
Vanities.

Mockeries of joys and sorrows,
Presages of dim to-morrows
Foul and fair,
Seers false and prophets lying
Ills and blessings prophesying
Past compare.

Ah! what time that elm tree flourished,
And its phantom dwellers nourished,
Has passed a way;
Yet methinks some drowsy potion
Still infects, with languid motion,
The elms to-day.

For always in fancy's seeming
Drowsily the elms are dreaming
As of yore,
Dreamed that tree of story olden
On the dim and unbeholden
Stygian shore.

Ever, by the lake and river,
In whose depths their shadows quiver,
Dreaming soft,
Ever in a wavering wonder,
If the skies smile sweetlier, under
Or aloft?

Dreaming, through the Summer's glory,
On and on, the endless story—
"Life is sweet!"
Birds, and bees, their slumbers cleaving
Thro' and thro' their meshes weaving,
Mus c meet.

Dreaming on thro' shimmering mazes
Of the purple Autumn hazes—
"It is vain
Grew the leaves so lightly falling?"
"If the Spring will come, recalling
Life again?"

*See Virgil's Aeneid, book 6, 281.

OUTSIDE AND INSIDE RELIGION.

It is remarked to the disparagement of Christianity that the adherents of other religions are more devout than Christians—that they converse more about their religious beliefs and requirements and are more openly under the hourly constraint of their religious rules. Probably it is true as told, but whether the contrast instituted between the adherents of other religions and Christians is to the discredit of the latter may still be a question. It should be remembered that there are proportionately more people who call themselves Christians, but who are so only in name, than there are mere professors attached to any other cult. When a man announces himself as a Mohammedan or a Buddhist, you may be pretty sure that he is from cuticle to core what he calls himself. But when a man says he is a Christian you do not know whether he is so in reality or name alone. This fact cuts away a large section of those who are lined up for comparison with the adherents of other faiths. Sincere Christians are controlled more constantly by their religious principles than the average pagan or Musselman. All false religions center themselves in the outer act; Christianity is concerned mainly with the state of the heart. The outer act makes more of a show than the inner motive. Ceremonious observances make a stronger impression on the eye than simple, unostentatious fidelity. So the heathen gets credit for a superior devotion, whereas he must have an extraneous form, or he has nothing. It is as the days of our Lord's humiliation, when the Pharisees were popularly supposed to be the most pious men in the land, simply because they made a point of giving public performances. But we know what they were in fact by our Lord's vehement denunciation of them. That Christians ought to talk more of their religion among themselves than they do is to be conceded. Perhaps it is a more frequent topic of conversation than outsiders guess, for it is not a subject that calls for loud speech. Christians ought to be more loyal to their principles than they are, but a devotion that seeks the closet rather than the market-place for praying, that lets not the left hand know what the right hand gives in charity, that, when fasting, anoints the head and polishes the face, is to be preferred to the most punctilious piety that spends itself in display.—Baptist Union.

"HE WILL ABUNDANTLY PARDON."

It would seem that the sacred writers struggle with language to find words sufficiently comprehensive to express the magnitude of God's compassion. This word "abundantly" sounds like the waves of the sea that come rolling in upon the beach, day and night, year after year, for countless centuries, never ceasing, never exhausted. So is the compassion of God. He is a bountiful God. He does not give sparingly. When men give alms they give sparingly. When parents give money to their children even they give sparingly, partly because they are not able to give in any other way. But God gives bountifully. Bountiful rains, bountiful sunshine, bountiful harvests, a bountiful sea are the gifts of his hand. When he would fully express the bounty of his compassion he gives his only begotten Son.

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narrow mantle, leaving the faults exposed to the gaze of all. But when God spreads the mantle of charity over our sins it is as broad as the universe and as long as eternity. When he pardons our sins he blots them out, he casts them behind his back, he casts them into the depths of the sea, he separates them from us as far as the East is from the West. He remembers them no more. "He will abundantly pardon."

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Special Notices.

THE semi-annual meeting of the Berlin, Coloma and Marquette churches, will meet with the Marquette church beginning Sixth-day evening before the first Sabbath in December, 1903. Eld. Simeon Babcock to be invited to attend and preach during the meetings.
Mrs. E. B. HILL, Sec.

Nov. 15, 1903.

SEVENTH-DAY Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2.30 o'clock, in the hall on the second floor of the Lynch building, No. 120 South Salina street. All are cordially invited.

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

SEVENTH-DAY BAPTIST SERVICES are held, regularly, in Rochester, N. Y., every Sabbath, at 3 P. M., at the residence of Mr. Irving Saunders, 516 Monroe Avenue. All Sabbath-keepers, and others, visiting in the city, are cordially invited to these services.

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

THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moine Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed.
W. D. Wilcox, Pastor,
516 W. Monroe St.

THE Seventh-day Baptist church of New York City holds services at the Memorial Baptist church, Washington Square South and Thompson Street. The Sabbath-school meets at 10.45 A. M. Preaching service at 11.30 A. M. A cordial welcome is extended to all visitors.

E. F. LOOFBORO, Pastor,
321 W. 28th Street.

