

cause the saloonkeepers pay blackmail. The present administration has enforced the law. It has also enforced "blue laws" requiring the closing of candy, cigar and stationery stores on Sunday. This policy aroused a blazing popular indignation, which not all the evident merits of Mayor Low's administration could counterbalance. It is clear that the mass of voters prefer an administration, however corrupt, which does not infringe upon what they hold as their personal liberties. They will put up with official extravagance and tolerate low characters in office rather than have a clean administration which, in its zeal to enforce the laws, subjects them to a series of petty tyrannies which interfere with what they believe to be their rights and comforts. As we have pointed out many times, the compulsory idleness which Sunday laws induce, fosters the elements which have created this revolution downward.

THE FINANCIAL SIDE OF THE CASE.

THE excise laws have been made more oppressive, from the standpoint of the saloon, by the increased price charged for licenses. This has forced closer organization among the liquor makers and dealers, and larger corruption funds for carrying elections. Within the last two years, a new phase of the money question has been injected, in that the retail price of beer has been raised, in order to make the saloonkeeper good who has to pay \$1,200, as against \$800, for privilege and protection. In order to meet this increase, many saloonkeepers have charged 15 cents for a pint of beer instead of 10 cents. The laborer who has to subsist on \$10 or \$12 a week, and is accustomed to buying seven or eight pints of beer a week, has found this increase of 5 cents on every pint a severe drain upon his resources. Thousands of laborers regard the new excise law as simply a Republican device to reduce the taxation of the rural districts at the expense of the population of the cities. These laborers are not drunkards, nor vicious. Further analysis of causes will add evidence, that Sunday and the saloon, enforced leisure, and high license fees, are powerful factors in the present situation, as they will be in the future history of that great city. These facts, and many cognate ones, unite to support our call for the repeal of all Sunday laws that prohibit legitimate business and wholesome recreations, and for the entire separation of the liquor question and the liquor traffic from other forms of business, and from politics. Encouraged by enforced idleness on Sunday, and shielded by high license, the saloon has captured Sunday and throttled New York. How long it will be before complete strangulation comes is only a question of time, unless radical changes take place.

IN MASSACHUSETTS.

A SIMILAR situation touching Sunday in politics exists in Massachusetts, where the question of enforcing Sunday laws has been agitated for several years past. It is announced that the Sunday law issue will be prominent in the next election for Governor. As in other states the situation is complicated, because the law classes liquor-selling, gambling, etc., in the same business category with golf, fishing, and the like. The Boston Herald reports Congressman McNay as

saying, in a recent address: "It is a parody on law and order, a travesty on justice and an outrage on the toiler and his family, to stretch forth the arm of the law and close up every source of entertainment and innocent amusement on the only day they have to enjoy it. The Democratic party recognizes the fact that a number of our so-called Sunday laws are a dead letter, and that their enforcement is obnoxious to the bulk of the people. These laws should be repealed. Fishing, gunning, golf, and all forms of recreation and amusement demanded by the masses, should be allowed. In short, we believe in allowing to the individual the largest measure of personal liberty consistent with the rights of the community." On the other hand, the Defender appeals in favor of the present Governor, Bates, as follows: "To vote for him is to sustain the principles for which he has contended. To vote against him is to encourage lawlessness, and to demand that Sunday become an open day, with its fishing, hunting, golf, and baseball playing, and their attending demoralizations. The issue is clear. Let the vote be large, calling out every good citizen, and let the majority for law and order be so big that we will not have to fight the same fight the next year or the next decade. Let every citizen do his duty."

CHRIST AND THE SABBATH: NEW WORDS.

THE work of exploring the sands of Egypt for literary treasures has brought to light much of value already, and what has been found gives promise of still richer results. At a late meeting of the Egyptian Exploration Association, (London, Nov. 14, 1903), Doctors Grenfell and Hunt reported the finding of another papyrus, on which sayings of Jesus hitherto unknown, appear. That these sayings are genuine, we have no question, and their genuineness strengthens faith in the New Testament records. It is well to recall attention to one of the sayings of Christ in the now famous papyrus, found in 1897. It accords fully with what the Recorder has said often about the attitude of Christ toward the Sabbath, and we expect that new discoveries yet to come will add evidence to the fact that Christ exalted and cleansed the Sabbath that it might be the better fitted for his kingdom, from which, with strange blindness, those who bear his name have so nearly banished it. Here is the saying:

"Jesus said, Except ye fast to the world, ye shall in no wise find the kingdom of God, and except ye keep the Sabbath, ye shall not see the Father."

We commend these words to those who have changed the Sabbath into the busy "Saturday" of modern times, and who lose no opportunity to decry it as obsolete, Jewish, worthless and dead. When the sands of Egypt speak men ought to listen—much more ought they to heed what the Bible says.

REPUBLIC OF PANAMA.

SO MUCH of interest is now felt in the new Republic of Panama, through the establishment of which the Isthmian Canal project seems to be near to success, that some general facts concerning it are timely. Panama contains 31,571 square miles. It is about as large as the State of Indiana. Its population is about 300,000. Its annual commerce is about three million dollars. The principal ports are Panama, on the Pacific coast, and

Colon, on the Atlantic side. These ports are visited annually by a thousand vessels, which land over one million tons of merchandise and nearly one hundred thousand passengers, chiefly for transfer over the Panama Railway, 47 miles in length, connecting the Pacific port of Panama with the Atlantic port of Colon. Colon, or Aspinwall, as it is sometimes called, has a population of about three thousand persons. The city of Panama has a population of about twenty-five thousand. It was founded in 1519, burned in 1671, and rebuilt in 1673, while Colon is of much more recent date, having been founded in 1855. The population is Spanish, Indian, Negro, and a limited number of persons from European countries and the United States. A considerable number of the population is composed of persons brought to the Isthmus as laborers for the construction of the canal, and of their descendants. Since the abolition of slavery in Jamaica blacks and mulattoes have settled on the Isthmus as small dealers and farmers, and in some villages on the Atlantic side they are said to be in the majority; as a result the English language is much in use, especially on the Atlantic side. Panama is connected with San Francisco by a weekly steamer schedule operated by the Pacific Mail Steamship Company, with Valparaiso by a weekly steamer schedule operated by the Pacific Steam Navigation Company and South American Steamship Company. Two passenger and two freight trains leave Panama daily for Colon and Colon daily for Panama. The time for passenger trains over the 47 miles of railway is three hours. From Panama there is one cable line north to American ports, and one to the south. The actual time consumed in communicating with the United States and receiving an answer is about four hours. There are also cable lines from Colon to the United States and Europe. The money of the country is silver.

SABBATH REFORM SOUVENIR.

ALTHOUGH the Sabbath Reform Souvenir provided for by the Tract Board at its October meeting is not yet complete, time being necessary to secure pictures, and some facts not yet in hand, we are glad to announce the first contribution to the Souvenir Circulation Fund, as follows:

"Cash." C—, Wis.....\$5.00

In no other way, so simple and easy, could Cash go into five hundred homes carrying the truth concerning the Sabbath and Christ its Lord—Next?

ARCHAEOLOGY.

THE American Antiquarian for Nov.-Dec., 1903, is of unusual excellence, if that may be said of a periodical which is never wanting in good things. Dr. Peets' article on "Architectural Styles in the Old and New World" deserves special mention. The Antiquarian announces editorially, that Chicago University "has received gifts which will enable it to carry on explorations and excavations in the Orient for a period of ten years." The University will begin work at "Bismiyeh, thirty-five miles south-east of Nippur, where excavations have been carried on so successfully for fifteen years under the auspices of the University of Pennsylvania." No student of history and current events can afford to remain uninformed, concerning Antiquarian and Archaeological matters. Few things give

higher evidence of God's care over important records than the fact that in those portions of the earth where ancient civilization was at its best natural causes have preserved records, monuments and ruins to an extent unknown elsewhere. As such evidences are uncovered, all history is supplemented and enriched. The spade is now the rival of the pen as an historian.

DR. GREGG, of Brooklyn, New York, who has just been elected president of the Western Theological Seminary, at Pittsburg, Pa., announces that there is great need for encouraging young men to enter the Presbyterian Ministry. He says that the number of such young men has decreased "48 per cent. since 1896."

WHY DO SEVENTH-DAY BAPTISTS EXIST?

A. H. LEWIS.

(Continued from last week.)

CHAPTER SIXTH.

ROMAN CATHOLICISM.

The other great half of Christianity, until the rise of Protestantism, was embodied in Roman Catholicism. As we have seen in a former chapter, Greek Catholicism dealt mainly with philosophy. On the other hand, Roman Catholicism was the embodiment and transference of the political World-Empire idea of the Roman people. In Roman Catholicism we find to-day, as has been true for many centuries, the largest, most comprehensive, most complicated and most efficient organization, social, political and religious, known to the world. The fact that the Western World has known the Catholic church through the Roman Catholic, has brought it about that people usually think of Catholicism and Roman Catholicism as being identical. Hence we ask that the contents of the chapter immediately preceding this and this chapter be carefully noted and compared, that the reader may see the larger reasons for the development of Protestantism, for the appeal here set forth, and for the standard we have laid down of judging church history, and all denominational questions, according to Christ and his times. The consideration of Roman Catholicism is the more important to our readers, and to the Western World, because it has not only controlled the tide of Christian influence which came westward from Palestine, but it has adjusted itself to circumstances, forms of government, and the various changes which appear in history, with a fullness and effectiveness much greater than anything which appears in the history of Greek Christianity. Still further should we consider it carefully, since, having inherited the Old World-Empire idea of Rome, it has always proceeded and still plans to secure the spiritual and religious subjugation of the world to itself.

An analysis of the chief elements of Roman Catholicism reveals this World-Empire idea, and an almost unmixed, and elsewhere unknown, religious fervor for the triumph of the Church, and corresponding devotion to its interests. In pursuing these century-old purposes which had their source at a time much earlier than the birth of Christ, Roman Catholicism has been eminently successful in planting itself everywhere, and in adjusting itself to all forms of thought. It may be said, in general terms, that from the fifth century,

which marked the last struggles of the Roman Empire, Roman Catholicism has embodied and carried out the Roman World-Empire idea in a modified Christian dress, but without essentially changing the ancient Roman pagan conception and purpose. Roman Catholicism took the place of the Roman World-Empire. It cannot be described in a single sentence more accurately than to say, with Harnack:

"If we assert, and mean the assertion to hold good even of the present time, that the Roman Church is the old Roman Empire consecrated by the Gospel, that is no mere 'clever remark,' but the recognition of the true state of the matter, historically, and the most appropriate and fruitful way of describing the character of this Church. It still governs the nations; its Popes rule like Trajan and Marcus Aurelius; Peter and Paul have taken the place of Romulus and Remus; the bishops and archbishops of the provinces, the troops of priests and monks correspond to the legions; the Jesuits, to the imperial body-guard. The continued influence of the old Empire and its institutions may be traced in detail, down to individual legal ordinances, nay, in the very clothes. There is no church like the evangelical communities, or the national churches of the East; it is a political creation, and as imposing as a World-Empire, because the continuation of the Roman Empire. The Pope, who calls himself 'King' and 'Pontifex Maximus' is Cæsar's successor."

It is enough for the purposes of this chapter thus in outline to indicate the fact that Christianity was not only radically modified and perverted from the original New Testament type, within the first three centuries, but under the idea of a Catholic Church, Greek Catholicism and Roman Catholicism, with their immense powers of endurance and their purposes and efforts to dominate the world, are the two great factors in Christian history this side the third century. When they are compared with primitive Christianity, according to the norm we have given, namely, Christ, his attitude toward the Old Testament, and his teachings concerning the Kingdom of God as not political but spiritual, we find abundant reason to answer the question why Protestantism came to birth. The development of Protestantism was as unavoidable as any necessity which has ever appeared in human history, under the direction of the divine will. The perverted form of Christianity, which we know as Roman Catholicism, granting to it all that can be granted of good, as to results and purposes—and more must be granted than the average Protestant is wont to grant—has, nevertheless, brought such a burdensome system upon men, and so smothered the spirit of inquiry, the freedom of faith, and the authority of the Word of God, that God was forced to call a halt in its history. It was not a matter of chance, nor because of the wishes of any man, or of many men, that Protestantism arose. The situation had reached a point where a change must come and reformation must begin, if the original and prominent elements in primitive Christianity were to be saved from extinction, or restored to new life and activity. Therefore, God ordered Protestantism to the front.

We are not wise enough to say whether any other course of Christian history was

possible, considering the struggle into which Primitive Christianity was compelled to enter when it left Palestine and began to mingle with Grecian and Roman thought. But that question need not be answered in order to sustain the conclusion we have just recorded, that in the rise of Protestantism there was a divine necessity which gave the movement inception and which has in a good degree guided its development.

We trust that the reader will fully grasp the purpose of these pages, as it appears in the facts already presented. Recall the main features of the picture. Christianity began as a movement within the Jewish Church, under the leadership of Christ, the divine Son of God. Knowing himself commissioned to unfold that Kingdom of God in its new form, he struggled to bring the Jewish people to right spiritual conceptions and to high ideals. He so far succeeded as to secure a following of men, earnest, devout, irresistible as to zeal, and pure as to life, in a degree wholly unknown before. This little band of his immediate followers, under the sweep of human history, but directed by God, left Palestine and grappled in what at the beginning was almost a death struggle with Grecian and Roman Paganism. Modified, hemmed in in many respects, and much contaminated, yet the fundamental doctrines of Christianity were not lost. Christian history took on the two forms of Greek Catholicism and Roman Catholicism, of which we have spoken. The most aggressive and potent of these forms, Roman Catholicism, swung into the great current of the world's active history, while Greek Catholicism withdrew into comparative inactivity, and became almost stagnant, in connection with the nations of the Eastern World. The day of the redemption of Greek Catholicism has not yet come, and from this point our investigation may leave it out of consideration. We must henceforth deal with Roman Catholicism and those who, revolting against it, broke away in the Protestant movement.

(To be continued.)

THE DISCOVERY OF MAN.

Do you remember the story of the portrait of Dante which is painted upon the walls of the Bargello, at Florence? For many years it was supposed that the picture had utterly perished. Men had heard of it, but no one living had ever seen it. But presently came an artist who was determined to find it again. He went into the palace where tradition said it had been painted. The room was used as a store-house for lumber and straw. The walls were covered with dirty whitewash. He had the heaps of rubbish carried away. Patiently and carefully he removed the whitewash from the wall. Lines and colors long hidden began to appear; and at last the grave, lofty, noble face of the great poet looked out again upon the world of light.

"That was wonderful," you say, "that was beautiful!" Not half so wonderful as the work which Christ came to do in the heart of man—to restore the forgotten image of God and bring the divine image to the light. He comes to us with the knowledge that God's image is there, though concealed; he touches us with the faith that the likeness can be restored.—Henry Van Dyke.

"Such a wife! How does he keep his temper?" "In alcohol."—Detroit Free Press.

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.

(Continued from last week.)

THE AMERICAN SABBATH TRACT SOCIETY.

The close of this period was marked by the agitation which led to the establishment of a denominational publishing house. At the annual session in September, 1870, at Little Genesee, N. Y., it was voted, "That a special committee of one from each Association be appointed to consider in detail, the probable expense of undertaking a publishing interest, and to recommend any definite measures." The following were appointed; Chas. Potter, Jr., Chas. H. Maxson, H. P. Burdick, James Bailey and Geo. B. Utter. This committee reported to the Board Nov. 10, 1870, that the cost of printing press, engine, type, necessary supplies, etc., would be \$5 000. The subscription list of the SABBATH RECORDER could be purchased for \$2,000 \$3 000 would be needed for working capital, making a total of \$10 000.

The board decided that the first thing to be done was to test the interest and liberality of the people toward this movement, and accordingly they instructed the general agent, A. H. Lewis; corresponding secretary, J. B. Clarke; agent, L. C. Rogers, and Ira J. Ordway to canvass the churches for subscriptions. Over \$11,000 were obtained the first year of this canvass, so at the board meeting Oct. 10, 1871, it was voted to purchase the SABBATH RECORDER of the publishers, G. B. & J. H. Utter, and equip a printing establishment. The question of location, which was referred to the board by the subscribers to the fund, was decided by accepting the offer made by the citizens of Alfred Center, N. Y., of a suitable building in that place, free of rent for three years or more. On Feb. 12, 1872, Nathan V. Hull was elected by the board, editor of the SABBATH RECORDER, and David R. Stillman, business manager; and they assumed their offices in June, 1872, and under their personal supervision, the first denominational publishing house began operations, completely equipped and fully paid for, July 1, 1872, thus marking for us the close of the first general division of the history of the society.

SECOND GENERAL DIVISION.

1872-1902.

During the early years of this period the work of the society was promulgated along the same general lines as before, with agents in the field, but at the annual meeting in 1877 we find the element of evangelization coming to the front in the adoption of the following resolution:

"Resolved, That the past experience in propagating the doctrine of the Sabbath by means of lecturers sent out to spread that distinctive truth, shows it to be largely expensive in proportion to results, and points distinctly to the necessity of a change in our efforts in that direction. In the future our lecturers should be sent out to evangelize with the broad commission: 'Go ye into all the world and preach the gospel to every creature;' not one part, but the whole, and only with this can we be sure of a success worthy of our effort."

This resolution found expression primarily in the inauguration of "tent work" in the spring of 1878. Dr. C. D. Potter, of Adams Center, N. Y., furnished the tent, on condition that the board would employ and sustain laborers to go with it. So Revs. Chas. M. Lewis and J. L. Huffman were secured as preachers, with Judson G. Burdick as singer. Later, Lester C. Rogers and Herman D. Clarke continued the work, and much success attended this new method of aggressive work, and plans for enlarged labor along this line were made and carried out by the addition of a tent in the Northwestern Association, with Morton S. Wardner as preacher, J. T. Davis and S. R. Wheeler being successors.

Several years these labors were continued, and with one exception, conversions were reported from all the places where the tents were pitched, and many good results followed, but tent work was finally abandoned for the time, as not according to the genius of our people, and so did not receive their support.

Following the "tent work" and during the eighties, resort was made once more to the assistance of general agents, J. Bennett Clarke filling the position several years, and Geo. M. Cottrell one year.

In the fall of 1895, tent work was revived, by conducting an evangelistic and Sabbath reform campaign in Louisville, Ky., maintained jointly by the Missionary and Tract Societies, under the leadership of their respective corresponding secretaries, Dr. O. U. Whitford and Dr. A. H. Lewis.

Large audiences of most intelligent and earnest Christians listened attentively to the entire series of Sabbath discourses, and much interest was manifested. The seed was faithfully sown, but the visible results were not so favorable to the cause as it had been hoped they would be.

(To be Continued.)

SAY NOT, THE STRUGGLE NAUGHT AVAILETH.

ART. UR HUGH CLOUGH.

Say not, the struggle naught availeth,
The labor and the wounds are vain,
The enemy faints not, nor felleth,
And as things have been they remain.

If hopes were dunes, fears may be liars;
It may be, in yon smoke concealed,
Your comrades chase e'en now the fiars,
And, but for you, possess the field.

For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent, flooding in, the main.

And not by eastern windows only,
When daylight comes, comes in the light,
In front, the sun climbs slow, how slowly,
But westward, look, the land is bright.

WALKING HONESTLY.

When Abraham Lincoln was a youth, he was employed as a clerk by a storekeeper. On one occasion, after he had sold some goods to a customer, he discovered that he had received too much in payment. Late at night, when he had locked up the store, Abraham walked several miles to restore the money to the rightful owner. At another time he found that he had given short weight of tea to a lady, and he would not be satisfied until he had discovered the customer and given her the correct quantity. Thus was Abraham Lincoln noted for his absolute honesty throughout his career, and we should do well in our daily affairs to imitate his unswerving integrity.

History and Biography.

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

CONFERENCE—ITS ORIGIN.

(Reprint from issue of February 24, 1881.)

(Continued from last week.)

UNION, COMMUNION, AND EVANGELISM.

This attempt of the little band of Sabbatarian Baptists to engraft evangelism upon its "Union and Communion" was something unique, and has thus remained. The Christian world was just beginning to move in missionary enterprises. For a hundred and fifty years, there had been, from time to time, societies organized with missionary aims. A few years previous to the organization of the General Conference, several new societies had sprung into existence, and eight years after its organization, the American Board of Commissioners for Foreign Missions was instituted. In all these efforts, however, the promoters of missions went outside of the church for their organized effort. The Sabbatarian Baptists, ever careful to follow the gospel methods in all things, sought, likewise, to follow these methods in their missionary enterprises. They, therefore, attempted to develop their "Union and Communion" into a missionary organization. Even this apparently gospel mode of sending out missionaries met with a very pronounced opposition, as making the missionaries man-sent instead of Christ-sent. This conscientious difference of views crippled the effort for years; yet, through it all, though the spirit of evangelism was baffled and checked and held back, like vegetation in a Spring full of east winds, there was manifested the most admirable Christian charity and mutual forbearance. No unchristian word or feeling appears in all the correspondence on the subject.

The second session of the General Conference was organized by the appointment of Abraham Coon, Moderator, and Joseph Potter, Clerk. "Present, about seventy brethren and eight sisters." The business portion of the session was largely taken up with receiving and acting upon the letters from the various churches of the Union.

RESPONSES OF THE CHURCHES TO THE CONFERENCE CIRCULAR OF 1801.

Newport made response, by messenger, that "they had taken the action of the previous Conference into consideration," and had raised by contribution "twenty dollars and sixty-nine cents, to be appropriated to the aforesaid use, if the churches in fellowship, generally, fall in with and adopt said resolution." Newport thus placed herself at the head of this missionary enterprise, not only approving, but acting, raising the first funds for its furtherance; these funds, however, lying unused, unappropriated, for the lack of the conditions on which they were contributed being fulfilled.

Brookfield replied: "The Sabbatarian Baptist Church of Christ at Brookfield, county of Chenango, and State of New York, under the pastoral care of the Rev. Henry Clarke, unto their elder sister Church of the same faith and order of the gospel at Hopkinton, State of Rhodeisland, and the elders, messengers and brethren in General Conference convened.

"Dearly beloved elders, deacons, brethren, and sisters, when our thoughts recollect the blessed seasons many of us have been privi-

leged with you at Hopkinton; that mutual love and the consolations of God's blessed Spirit shed abroad in the hearts of his people, and hearing the truths of the gospel proclaimed by his servants, our respected elders, it seems as if we wanted to be with you continually.

"Again, when we recollect that God, in his all-wise providence, has called home, of late, some of his ambassadors from his earthly kingdom, even three eminent preachers of the gospel, one after another, and bereaved two sister churches of their pastors, it seems that we are all called to mourning, and have reason to fear that our way does not fully please the Lord. We feel to sympathize with you in the loss, as we held a goodly part in those godly men. Alas, by whom shall God's people be fed with the sincere milk of the Word? Who will arise to fill the gap? Our breach seems truly great, and no arm of flesh can make up our loss; but God is able. Shall we not then cry unto the Lord of the harvest for more laborers?"

"As to the propositions in last year's Circular Letter, we heartily approve of them, and feel a willingness to contribute toward the expense of some traveling preachers; but we have heard from Petersburg that it was expected, by some, that the idea of sending any out this year must be postponed on account of the death of our elders, and, therefore, we have not sent forward our donation. But, although we are somewhat in want of suitable gifts for that work, possibly Eld. Beebe, or some other evangelist, may attend to traveling this Fall, and make some experiment and see how the case may look against another year. The expense of one can be no great affair for all our churches to bear, and, as the idea of equal liberty seems to run high, and we hear of great reformations in many parts, probably our exertions, if but small, may have effect and be blessed of God for the good of souls. If we were as zealous to propagate what we esteem an essential truth of the gospel as some other denominations are what we call error, we should not be still at so favorable an opportunity. But we submit the matter to your collected wisdom and prudence, hoping God Almighty will bless you and direct your deliberations on the subject.

"We beg leave to observe, as our judgment,

that the General Conference need not be attended at but one place, in a year, and that it should be appointed at some central place, or else should take turns around among our different churches. It need not interfere with mutual visiting, or any yearly meeting of any church in our order. Let it be attended regularly, each church represented, and consult for the mutual good of the whole—to consult, and finally determine cases of the first magnitude; as, where any church has nearly equal division among its members; where there is a difficulty between a church and itself; also, generally, such cases as can not be healed in a church. Let all these, and like cases, apply to the General Conference for decisions. The General Conference should, likewise, direct supplies for destitute churches, as, also, appoint and direct such itinerant preachers as is thought requisite."

The Waterford Church replied:

"The Sabbatarian Baptist Church of Waterford and places adjacent, in the State of Connecticut, professing the faith of Jesus, to our well-beloved brethren of the same faith and order of all the churches in the United States, met in General Conference, by their Elders and messengers, at Hopkinton, State of Rhodeisland, to be holden September 10, 1802, sendeth greeting:

"Beloved, as to the matter talked on at our last General Conference, and recommended in its Circular Letter, respecting sending missionaries to the scattered brethren, we heartily acquiesce in the good motion and are willing to bear our proportion of the expense of so laudable work, and may God render it beneficial to the general good."

Cohansey (Shiloh) made no reply to the Conference Circular. Its letter is full of rejoicing over the healing of the "broken fellowship" referred to in the previous Circular, and the incoming of many new converts.

Piscataway gave the following:

"Dear brethren, we, in conference, perused your Circular, and do not join with you to send traveling preachers out, as was proposed, therefore, the liberality toward defraying the charges, we hold back for reasons not rendered. We would not have you think that we are against having the gospel preached in the purity of it, hoping you may be directed to such measures as may be for the upbuilding of the law of God in the land. By this short account you may understand our meaning, with the verbal information that our Reverend Elder will be able to give you, if spared to arrive, although somewhat lame at present."

(To be Continued.)

A VALUABLE PAPER.

The Westerly, (R. I.) Sun publishes some facts about the deed by which certain land was conveyed by Peter Crandall to the First Seventh-day Baptist church of Hopkinton. This land is now in the First Hopkinton cemetery and on it is located the ministers' monument, around which are buried many of the former pastors of the church. The record of the deed is to be found in Land Evidence of Westerly, Book No. 5, page 216. The text is as follows:

"Know all men by these presents, whom it may concern, That I, Peter Crandall, of the town of Westerly, in the colony of Rhode Island, in New England, in America, yeoman, for divers considerations moving me thereunto, have given half an acre of land, butted

and bounded as followeth: Beginning at a stake at the southeast corner and thence running west, nearest, nine rods to a stake butted on the highway and so bounded on said highway northward nine rods to a stake and from said stake eastward nine rods to a stake which is the northeast corner and from thence to the first-mentioned stake, for accommodation of the Baptist congregation of the above Westerly, keeping the Seventh-day Sabbath, to build a meeting house on, and accommodation for the same, (viz.) John Maxson, Joseph Clark, Joseph Crandall, Thomas Burdick, John Maxson, Jun., Benjamin Burdick, Joseph Maxson, Joseph Clark, Jun., and the rest of the congregation now in fellowship, and do by these presents freely, fully, and absolutely give the above said half acre of land with the privileges thereunto belonging for the account and use above said from me, my heirs, exers, and assigns unto the persons above named with the rest of the congregation and their successors walking in the same faith and order of the gospels of our Lord Jesus Christ, and both of their proper use and behoof forever, and further I do by these presents covenant, promise and agree for me, my heirs and assigns to and with the persons above said and their successors, that the above said land is free and clear from any former bargain, sale, gift, grant, dower, mortgage or any manner of incumbrance whatsoever had, made, done or to be done by my means, will, consent or procurement, and that I will warrant and defend the same from any person or persons laying claim thereunto from, by or under me. In confirmation hereof I have set my hand and seal this 4th day of March in the year 1705-6.

Peter Crandall.

Signed, sealed and dated in presence of as witnesses

Joseph Pendleton,
William Champlin, Jun.

The above said Peter Crandall personally appeared before me and acknowledged the above written instrument and deed to be his act and deed this 4th day of March, 1705 6.

William Champlin,
Justice of the Peace.

Entered December the 2, 1730.

Per John Babcock,

T. Clerk.

Our readers who were present at the Conference held in Ashaway, R. I., a few years since, when the monument referred to above was dedicated, will recall the locality mentioned in the deed, and the historic address made by Prof. Stephen Babcock on that occasion.

FOR ALL THESE.

JULIET WILBOR TOMPKINS.

I thank thee, Lord, that I am straight and strong,
With wit to work and hope to keep me brave;
That two score years, unfathomed, still belong
To the allotted life thy bounty gave.

I thank thee that the sight of sunlit lands
And dipping hills, the breath of evening grass—
That wet, dark rocks and flowers in my hands
Can give me daily gladness as I pass.

I thank thee that I love the things of earth—
Ripe fruits and laughter lying down to sleep.
The shine of lighted towns, the graver worth
Of beating human hearts that laugh and weep.

I thank thee that as yet I need not know,
Yet need not fear, the mystery of the end;
But more than all, and though all these should go—
Dear Lord, this on my knees!—I thank thee for my friend.

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WEBSTER'S INTERNATIONAL DICTIONARY
NEW AND ENLARGED EDITION

Missions.

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

It is not only right, but I believe it to be the duty of a denomination to be thoroughly denominational from pew to pulpit, from center to circumference. She should be alive to her interests and her cause, because of the great ends of truth and Christianity which she represents and subserves. For a denomination to be undenominational is to be uninterested in exemplifying, and indifferent to propagating the truths for which she is a separate people. For a denomination to be negligent and indifferent to her cause, to not support her interests, is virtually to deny her faith and practice, and not do as well as unbelievers, or the world. Will not the members of a business corporation invest their means, lift and pull with all their energy to make it a success? Do not secret organizations thoroughly support themselves and use diligently every means to advance their interests? Do not the members of the various and numerous brotherhoods of to-day hang together and pull together? Are they not fully united and active in promulgating their cause and interests? Do they not look after and help each other? Are not the members of a true family, thoroughly imbued with the spirit, the enterprises, the prosperity and success of the family? If one member is injured or attacked do not all come to the rescue? If one is weak do not the others become his strength? If one suffers do not all suffer with him? If one lacks do not the others supply? Why should it not be so in a denomination, in the household of faith, in a family of Christians? Shall business corporations, secret organizations, labor unions and brotherhoods, and family life put to shame the Christian church, and Christian denominations, in these things? God forbid! We see citizens of our country earnest and zealous in promoting her institutions, her interests, her prosperity. We see the same spirit and activity in the state, in city, town, village, and in the community. Why not take like interest in the denomination to which they belong and show like zeal in building up her interests and advancing her cause? Some do, more do not. It is a marvel how a religious people can be separate from the Christian world in faith and organization, and not be alive to the truths and the cause which make them separate. If a denomination ever gets into such a condition, or any of her members, it must be the denomination. Faith has become weak, spiritual life has waned, and worldly gain and pleasures have taken possession of their souls, and the result thereof will be denominational decay.

FOUKE has grown since we were there three years ago. Some fifteen new houses have been built in the village since then. The railroad running through the village is being straightened, grades leveled, better ballasted, and is to become a part of the Texas Pacific through line from St. Louis to New Orleans. This will give impetus and growth to the village. A good depot will be built. When we first visited Fouke it was mainly a lumber town. Fine hard pine trees were abundant in the town and the surrounding country, but now they are nearly all gone. The country is being cleared up and farming is taking the place of the lumber industry. The soil is

a sandy loam, and will produce corn, oats, sweet potatoes, garden truck, small fruits, and cotton. The chief staple of production is cotton. From a bale to a bale and a half is the average crop per acre. A bale is 500 pounds. Cotton is bringing there now \$50 a bale. There is plenty of land there that can be purchased. Uncultivated land, chiefly woodland, is worth \$6 per acre. Cultivated land ranges from \$10 to \$15 per acre. General Missionary G. H. F. Randolph has lately purchased 120 acres, or three forties, not particularly for his own use, but to hold for any lone Seventh-day Baptists who may wish to settle there and have church and school privileges and advantages. He offers to let any one, who will come on to a forty and clear it up, have the crops he can raise from it for three years, or if one prefers buy the land. If any one wishes to make inquiries write him.

At this writing, Nov. 15th, we are at Hammond, La. Came here from Fouke last Thursday. Found a hot wave had come upon the town for this season of the year, mercury running up to 85° in the shade at noon and until the middle of the afternoon, but the nights are cool. The people are generally well. One, the youngest daughter of Bro. O. J. Muncy is dangerously sick with blood poisoning. Bro. A. P. Ashurst of Columbus, Ga., is settled here as pastor of the church, has been here three Sabbaths. He is entering upon his new work with energy and spiritual fervor and is liking his field of labor, and his people are liking him. We look for a good building up of the church and our people in Hammond by his labor under the blessing of God. It was our privilege to preach Sabbath morning to a good and attentive congregation, and to give an account to a like audience in the evening after the Sabbath, of the session of the South-Western Association. Beautiful roses are in blossom here, and lovely bouquets of roses and crysanthemums adorned the church Sabbath-day. Hammond is growing and business prosperous. Fine artesian wells abound here, the water very pure. There is here a large establishment bottling the pure water for use in New Orleans and other cities, manufacturing ice, and also carbonated drinks. There is a company that is drilling a well for oil, and another putting up the machinery for a milk condenser. There are here and about large sawmills cutting up the hard pines and the cypress, making large lumber yards. Many come here from the North to spend the winter in this Southern climate and drink the water which has some medicinal qualities. We go from here to Stone Fort, Ill.

LETTER FROM REV. D. H. DAVIS.

WEST GATE, SHANGHAI, Oct. 16, 1903.

Dear Brother Whitford:

At a special meeting of our Shanghai Missionary Association, all members being present, the following resolutions were unanimously passed:

Resolved, That we think, owing to Alfred's long continued ill health, and the fact that Mrs. Davis has been nearly eleven years without a furlough, they ought to leave for America as soon as arrangements can be made.

WHEREAS, The return of Mrs. Davis to the home land will leave the Girls' School without a foreigner in charge, therefore

Resolved, That we ask Dr. Palmborg to take charge until some other arrangement can be made and that the interest at Lieu-oo be kept up, as much as possible, by frequent visits of a foreigner.

These resolutions need no explanation. We have already begun to make arrangements for Mrs. Davis' return trip. It will take a little time for her to get ready and put things in order for leaving. She will, D. V., embark on the 6th of December, via San Francisco, where she will stop a few days with Mrs. Fryer, from thence she plans to go to Hammond, La., and visit her sister. Her stay at Hammond will depend some on the condition of Alfred's health. We fear a sudden introduction into the cold New York winter would be rather severe on him, but as soon as he is strong enough we wish to send him to Alfred and put him to school there. For a long time we have been very much concerned about his condition. We have hoped he might improve here but he does not, and we fear if he does not get help soon he may go into a decline. You know of his severe illness when a small child and how we despaired of his life. No one would have believed then that he would ever be half the boy he is now, but he has never been strong and for the past two years has been sick a great deal, and we have been driven to the conclusion that he must go to America.

You must know that it is no easy thing for me to have my family so broken up, and so widely separated, but this is one of the trials incident to missionary life in a foreign land. We know that He who has been our support in the past will continue to bear us up in His everlasting arms.

LETTER FROM MRS. D. H. DAVIS.

WEST GATE, SHANGHAI, Oct. 16, 1903.

My dear Mr. Whitford:

Nearly a month has elapsed since my return from the hills and re-opening of the schools. The school work has been much interrupted on account of dengue fever, which for two months has been a real scourge in this land. Some of the pupils were ill in their homes and seven have had the disease since they returned, but am thankful to say only one has been dangerously ill. With her it developed into typhoid, and she is still at home in a critical condition.

Dr. Palmborg has also been quite ill with dengue, on account of which she came to Shanghai. As soon as she had sufficiently recovered I asked her to go and see Siau-me, which she did, accompanied by Mrs. Tseu, the doctor's former medical pupil, who lives near, and has kindly done all she could for the sick girl, whose home is a long way from the mission. I hope to see her again to-day, and shall have her come to the school as soon as she is able. This is the pupil in whose support Mrs. Albert Whitford is interested.

Yesterday forenoon I visited the day schools in the native city. Since giving my report in July these schools have passed through a severe trial. One of the lady teachers was ill, so it was thought best for her to go to the hills during the summer, and give her school a longer vacation than usual. The other teacher did not wish to teach any longer, therefore the boys' day school was moved back into the small street chapel in front, and Mr. Waung, a member of our church, then unemployed, was asked to take charge of it.

Some time in August word reached us at the hills that both Mr. and Mrs. Waung had died with that fatal disease, typhus fever. Owing to this, of course, the school was closed until

our return, then came the perplexing question of finding a suitable person for teacher.

It was finally decided to discontinue the school at Loo-kan-wan, and have Mr. Me move into the city to take charge of this school. Last term we had more pupils than could be well accommodated. These unforeseen events have greatly reduced the numbers, but no doubt the pupils will gradually return, though perhaps the schools may not be very full again until after the New Year. I think it is quite impossible for people in the home land to realize the wretchedness and suffering of this people when some epidemic like the present overtakes them. The majority of foreigners in China have also suffered from this disease, but many of the Chinese have so few comforts in their homes, and the cessation from labor caused by sickness in many cases brings real want for the necessities of life. Some of the physicians have pronounced the disease atmospheric, and hoped when the cooler weather came it would subside, but one of our teachers told me to-day, that there are many new cases, and some are having the second and even the third attack, and that it is becoming more fatal. We certainly hope it will soon disappear.

Among the discouragements there are always some things to encourage. A day or two ago my old amah, who lives with her daughter, brought a woman to see me. She seems to be very anxious to learn about the doctrine, and wishes to come and study for a time. She says she will bring her own bedding and pay for her board. What touched me most was to see how happy and full of hope the amah was, and anxious for her to come, so after consulting with the teacher in the school it was decided to allow her to come for a month. Will you not earnestly pray that this woman may become a true believer.

As the mail goes out to-day my letter must necessarily be brief. Mr. Davis is writing regarding a matter which I trust will not greatly surprise you, the question of my early return with Alfred to the home land. It seems to be the opinion of everyone, not only those in our mission, but other friends, that Alfred should not remain longer in China, and his illness since returning from the hills has given us added anxiety, so when Dr. Palmborg was here, the mission all decided that it was best for us to go soon. Dr. Palmborg has consented to come and take charge of the school until Miss Burdick returns, or the Board shall make other arrangements. We hope the Doctor will not be kept from her work very long, but in the meantime the evangelistic and school work at Lieu-oo is to be kept up by frequent visitations by the Doctor and Mr. Davis. If all goes well we expect to sail on the 6th of December. Only those who have had similar experiences can know how hard it is to go and leave Mr. Davis here alone, and also to part with this people who have become so interwoven into the very fabric of our lives, but we know in whom we trust, and that He is able to keep them and us. It now seems probable that Alfred should not go north until toward spring, so after visiting Mrs. Fryer we are planning to go to Hammond and remain for a time with my sister, Mrs. Clarke. We hope the voyage may do much for Alfred and a bracing climate still more. I trust Mrs. Whitford continues to improve in health.

With kindest Christian regards to you both. I am yours sincerely,

SARA G. DAVIS.

Woman's Work.

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

MRS. A. E. MAIN.

A Tribute.

The death of our dear sister, Mrs. A. E. Main, called forth the writing of the following tribute to her memory by Mrs. J. B. Clarke of Alfred, N. Y. It was read at the last session of the Women's Evangelical Society, and a vote was passed that it be sent to the Woman's page of the RECORDER for publication.

MRS. C. B. CLARKE, Secretary.

If we had known but yesternight
That she, before the morning light,
Would be in heaven an angel bright,
If we had known!
How reverently we would have heard
Her lightest, lowest spoken word
If we had known!

And when she met us at the door
At the day's close when work was o'er,
How closer still her hands had clasped
As o'er the threshold we had passed
If we had known!
And thought she ne'er so sweet had smiled,
And ne'er so swift the hour beguiled,
If we had known!

Perhaps some message we had planned
To send by her to that dear band
Who once beside us wrought below
To lessen this world's sin and woe,
But passing on but just before
Have left our hearts overburdened sore,
If we had known!

With vain regrets though our hearts bleed,
There yet is room for kindly deed
And time to kindle 'thwart the gloom,
A light to shine beyond the tomb.

And though we miss her pleasant face
And sadly see a vacant place,
Close up the ranks! Let grief nor loss
Dismay a soldier of the cross.
Close up the ranks and braver stand
Obedient to the King's command
Until we, too, shall sleep and rise
To join the band in Paradise.
Then we shall know. —E. L. C.

It is no news that politics in Philadelphia has come to be a synonym for all that is corrupt. Men have entered the political field for all they could get out of it and accepted public office for the purpose of advancing personal ends. The situation has assumed such a serious aspect that at the last election only half of the assessed voters appeared at the polls, not so much because of indifference, it is said, as because it was felt that any effort to stem the tide of corruption would be useless. Efforts, more or less vigorous, have been made from time to time to effect a change, but they have been hitherto without success.

Unabashed by the failure of their husbands and brothers, the women of Philadelphia have organized under the name of The Civic Betterment Association of the Civic Club of Philadelphia, and are devoting their energies towards the cleansing of the politics of that city. The Association has been in existence only a year, but the report rendered indicates progress. There are nearly a thousand members, with sixty-three branches in various parts of the city and a healthy, moral influence is exerted wherever these branches exist. The annual dues are small, only twenty-five cents, and every woman interested in the subject is invited to join.

The principal aim of the Association is indicated in the following extract from the report: "The central aim of this association is to secure the co-operation of Philadelphia women in an intelligent and carefully directed effort to better the conditions of Philadelphia by increasing interest in the care and supervision of highways, sanitation, education and other matters of public health and convenience, and by urging upon the voters of the city the exercise of their civic duties."

They keep a close watch on any measure that directly affects their own city and endeavor to bring them to immediate and direct notice of the voters. While the organization is still in its infancy, it has investigated and brought to public notice many wrongs and disclosed many abuses of public trust. The lookers-on are watching the work with much interest, feeling confident that much good will be accomplished by its steady, persistent efforts.

Due credit should be given to Mayor Weaver, who although his time of service has been short, has already effected many changes for the better. His power of veto has been freely used and as yet no effort has been made to pass a bill over it, though the enforcement of the veto has created much consternation. The payment of fabulous prices for land sold to the city has been checked; and contracts are now let to the highest bidder instead of the one who would pay the largest bribe; a reform in assessments instituted and extensive and important changes inaugurated in the department of charities and corrections. The carrying out of these and other reform measures will help to blot out the smirch cast upon the city by the work of a corrupt administration.

IN A TURKISH CEMETERY.

MARY S. DANIELS.

It is a pleasant custom which we have in America, and which, indeed, prevails more or less in all Christian countries, of making the resting-places of our dead as beautiful as possible. Sorrow and separation are always hard to bear, but there is something softening in the scarcely recognized influences of lovely and tranquil surroundings, and the mere keeping the graves of our loved ones green and bright with flowers brings something of comfort in the doing.

But in the burial-grounds of the Orient all these gentle influences are wanting, and it is hard to conceive of a more dreary and forlorn place than a Moslem cemetery.

The older these cities of the dead are, the more melancholy is their aspect. In other respects they are all much alike. And in Constantinople—particularly in its Asiatic section, Scutari—there is abundant opportunity for becoming acquainted with their most characteristic features.

The thing that strikes one first and most forcibly in a Turkish cemetery is its neglected, overgrown, tumble-down appearance. The grounds are usually groves of tall, dark-green cypresses, often gray with dust, amidst which are clustered the queer, long, dark stones. Of these stones many are leaning all awry, as if they had grown dizzy in some ghoulish dance, and some are entirely prostrate on the ground.

The graves of men are always to be distinguished from those of women by the fashion of the stones. These are nearly all tall slabs or columns, smaller at the bottom than at the top. But the monument to a male Turk is surmounted by an odd looking object, like a sculptured turban or fez, or whatever kind of head-dress the deceased was accustomed to wear in life, while that of his wife or daughter has a carved ornament of flowers or foliage.

As in life, so in death, the two sexes are kept strictly separate. Even in family vaults one side is reserved exclusively for the men of the household, and the other for the women.

Each Moslem grave is provided with two stones; one at the head, and the other at the foot. It is believed that at these stones sit the two angels, the good and the bad, who are appointed to examine the dead man on the first night after his burial. The vault is also made high enough for the person to sit upright during this examination, which is, of course, a most serious and fateful affair. In order that he may acquit himself creditably, his friends refresh his memory of the Mohammedan creed by chanting it continually over his body as it is borne to the grave. One might fear, though, that his faculties, if any remained, would be sadly distracted by the wailing and howling of his female relatives and the hired mourners who attend the funeral procession.

Sometimes the Turkish cemeteries are enclosed by an iron or stone fence, but often whatever protection they may have had at some former time has crumbled away and they are entirely exposed. Passing one of the former, which was shut off by a grating or scroll-work of iron, and seeing the gate of the stone-arched entrance a little ajar, I ventured one day to push my way in, finding a dreary and dilapidated court, with a low arcade, like an old cloister, on three sides, but with nothing to give grace to death or comfort to loss. In another I have seen sheep grazing and lines of dingy clothes hung out to dry, while children played among the graves and here and there an old Turk sat dreamily smoking his pipe or some indolent fellow enjoyed an afternoon nap in the full heat and glare of the sun.

Sometimes, however, we shall find graves, doubtless of the recently dead, surrounded by growing plants and flowers. And on certain occasions a Turk will take his wives and children and make a visit to the burial-ground, where they will take their luncheon sitting on the tombs. Whatever is left of the repast is dropped into the hole which is found near the head of every grave. This opening, it is understood, is left in consideration of the loneliness of the dead, that the sounds of the upper world may penetrate to him, it being believed that the lamentations of his friends will be a source of gratification to him, or that he may be pleased with fragments of food, a sprinkle of rose-water, or the gift of a fragrant flower.

Singularly interesting in their way and from their very strangeness are these Oriental burying-places. Yet one is soon glad to escape out of sight of their dreary desolation and the shadow of their coarse, material superstitions. And it is with new gladness that the mind turns from them to the thought of the Gospel that has brought hope of immortality and resurrection joy to lighten the tomb and make of the Christian necropolis only a darkened chamber through which we may emerge into eternal day.—Christian Endeavor World.

TO DISCIPLINE THE CHILD.

A symposium, on the subject of parental duties and home discipline, recently appeared in a leading New-Zealand newspaper, and the published interview with Dr. Symes gives material for thought.

"The tendency of modern ideas," says Dr. Symes, "has been to abolish any real discipline in family life because discipline depends on the principle of headship in

the father, whereas, at the present time, the mother is often the real head of the family. A father teaches children to obey as a duty, while a mother coaxes them to do what is required by giving them presents. The rule of the father develops respect for law and order, while the mother depends entirely on the persuasion of love.

"It is true that the mother's influence develops sympathies which are the source of all that is most beautiful and attractive in human nature, but unless these sympathies are properly controlled and directed they may lead to disaster. The father's rule is that of the head or judgment; the mother's influence is that of the heart or sympathy.

"If a wife will not support her husband's rule as head of the family, she is not likely to acquire the power to make the children obey her. So that if the mother's influence predominates over the father's rule the children will grow up to do only what they find most agreeable, instead of making obedience to duty the rule of their life."

HARRY MEYERS.

Some heroes strut about in Khaki. The fat and greasy citizens commonly called Captains of Industry, because they have grown rich on industry or at the expense of other men, are the heroes whom millions of Americans are called upon to admire, and doubtless do admire. "Hero" has come to have an almost offensive odor. So Harry Meyers is not a "hero."

Harry Meyers is only a New York boy of nineteen. One day he was on the rear platform of an electric car in motion. A woman with a baby in her arms stepped on the platform. She was going to get off as soon as the car stopped. A runaway, driverless horse and wagon come along, rushing straight for the car. The conductor ran inside and warned the passengers, who started in a panic for the front door. The woman was dazed with fear. Harry Meyers had plenty of time to escape and let the woman and baby be killed. Just as the crazy horse was coming on the car, Harry Meyers threw himself in front of the woman and child. One of the shafts ran through his thigh. The woman took another car. It did not occur to her to thank the boy who had saved two lives. Harry Meyers was taken to the hospital; "condition serious."

"I had to do it, mother," he said.—Everybody's Magazine.

AN UNSENTIMENTAL FENCE.

Representative Joseph Sibley, of Pennsylvania, the millionaire oil man and horseman, who came to Congress once as a Democrat and returned the next session as a Republican, has a beautiful summer home on the shore of Lake Champlain, not far from Plattsburg, New York.

It is Sibley's delight to take a party of Congressional friends up to Lake Champlain with him and keep them as long as they will stay.

John Sharpe Williams, the Mississippi statesman, was one of Sibley's guests and never ceased to talk of the beauties of the place.

On a dull day in the latest session of Congress, Williams wrote busily at his desk for an hour and then walked over to Sibley.

"Joe," he said, "here's some poetry I've written about that place of yours."

"Let's see it," demanded Sibley.

"It's about a pair of lovers sitting on the fence in your park, repeating their vows while the moon rises over the lake."

Sibley laughed immoderately. "It can't be done," he gasped.

"Why not?" asked Williams indignantly. "Are the residents of that region so lost to sentiment that such an episode is impossible?"

"It isn't that," Sibley replied, between laughs, "but, you see, all my fence is made of barbed wire."—Saturday Evening Post.

LOWER LIGHTS.

For Christ and the Sabbath.

2 Cor. 4: 6.

"BE YE THANKFUL."

Filled with thanks; how much this means! For great, good fortune, preservation from some threatened danger, recovery from serious illness, for the salvation of some friend long prayed for, or for unusual financial prosperity, it seems natural for the child of God to render thanks to the Giver. But how many of his professed followers forget or neglect to thank him for the benefits daily and hourly received from his hands! It seems very strange that it should be so, and it is most lamentable that some Christians sit at the family board three times a day without giving thanks to Him to whom thanks are due, unless the Preacher is a guest, when he is requested to "say grace," while the family listen, and, perhaps, the younger children, unaccustomed to it, interrupt. In homes where the head of the household is in the habit of offering thanks, how often is this neglected in his absence! The mother who thinks that she cannot pray aloud, little knows what a few simple words from her might do for her boys and girls.

As one is occupied through the day, what joy might be his, and how his burdens would be lightened, if he would often lift his heart, if not his voice, in gratitude to God. "Let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful." The meanest task is glorified, if we are performing it as unto Christ, with thankful hearts. "Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Whatsoever,—every duty from morning until evening!

If we receive good gifts from God's hands, shall we not also receive evil? Ought we not to be thankful for the trials, and the burdens and the chastenings, knowing that God is our loving Father, and that "all things work together for good to them that love God"? It seemed very strange one rainy night, when but a handful had assembled for a prayer-meeting, to hear the minister commence his prayer: "Lord, we thank thee for the rain!" He then went on to say we did not know why, but that God knew what was best for his children. That meeting was very spiritual, and no doubt all who had come through the storm received a blessing. If we stop to think, no doubt we all may recall some seeming great misfortune which resulted in a greater good. An active woman, ambitious in a worldly way, became a confirmed invalid, and passed many years in reading and study. Her mental and spiritual nature became developed, so that she was enabled to help scores of people with her voice and pen—work which

she never would have done had her health been spared. Many instances might be cited where the dear Father has taken a bright flower from the home, causing the bereaved ones to think of heavenly things, and prepare themselves for eternity.

"Beautiful hands, beckoning hands,
Calling the dear ones to heavenly lands."

Let us be more thankful for fortunes, great and small, good and bad, which come from his hands. "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

THANKSGIVING.

"Once more the liberal year laughs out
O'er richer stores than gems of gold;
Once more is harvest song and shout
Is Nature's bloodless triumph told.

Our common mother rests and sings
Like Ruth among her garnered sheaves;
Her lap is full of goodly things,
Her brow is bright with autumn leaves.

And by these altars wreathed with flowers,
And fields of fruit awake again
Thanksgiving for the golden hours,
The early and the latter rain."

These lines of Whittier, at this season, recall the temporal blessings poured out upon us. Of all this which God has lent to us, how much are we going to pay back to him? What shall we render unto the Lord for all of his benefits? Shall we not pay more than the usual tenth? Shall we not deny ourselves and bring in a liberal thank-offering to the Missionary Society, that the Gospel may be spread farther this coming year than ever before? How thankful are you that the Lord has saved your soul? How much will you give toward helping others into this way?

God does not require us to give what we have not. If we have but little silver and gold, let us give what we can of that, and give also such as we have, time, talent or muscle. A brother said at a sunrise meeting at Conference that he "wanted to show what a consecrated business man could do for the Lord." The Lord will increase whatever we set apart for him. We had a practical example of this out here in Western Pennsylvania, in Pastor Davis' cucumber patch, which he consecrated to the fund being raised for the reduction of the debt of the Missionary and Tract Societies.

Shall we give more time to God, and less to self and the world? Have we talents which he desires us to consecrate to him? Shall we not inquire of him in our secret devotions, what he would have us do more than we have been doing? The Christian must grow or he will die. We are stronger to work this year than last. What shall I render unto thee, Lord, for all of thy benefits toward me?

ANGELINE ABBEY.

PRELIMINARY ANNOUNCEMENT.

Hon. A. S. Babcock, of Rockville, R. I., a member of the Board of Systematic Benevolence, sends us the following for publication. We call special attention to it:

The late General Conference created "A Board of Systematic Benevolence," the duty of which is defined as follows: "To devise ways and means for raising funds for benevolent purposes." This movement originated in the Council, which during the entire year previous to the late Conference had under consideration many questions looking toward a greater unity and efficiency of all our work as a people. The council frequently discussed the work which a Board of System

atic Benevolence might accomplish in systematizing and enlarging our benevolent operations, and recommended to the General Conference that it appoint such a board. The Conference, after carefully considering the matter, approved its recommendation, and appointed the board.

In taking up the difficult and responsible work thus assigned, the board desires to make the following statements:

First. The board understands its primary work to be to interest all our people in regular, systematic, and liberal contributions to all forms of our denominational enterprises which depend, either wholly or in large part, upon such contributions. The board will not be satisfied with its work in this particular, until every member of every church in the denomination conscientiously lays aside something daily, or weekly, or monthly to the Lord's work.

Second. The Board does not consider that it comes within its province to determine what new enterprises, if any, shall be taken up, nor whether any work already in hand should be enlarged, thus increasing expense; nor whether any part of any work now being done should be curtailed in order to lessen expense. All questions of this nature must be settled by the people in General Conference, or by the various societies or boards. In short, this board has nothing to do with the expenditure of money.

Third. It will be the plan of this board, when fully organized for its work, to ascertain as nearly as possible and as early in the Conference year as possible, how much money will be needed by the various boards for their respective enterprises for that year. The total amount of these estimates will form the basis on which appeals will be made to the churches for their systematic contributions.

Fourth. The estimates having thus been received by this board, and the appeal having been made to the people, it will be the policy of this board not to make any appeals to the churches during the year for any additional funds for that year. But it will try to keep the people informed concerning the progress of the work, and will call the attention of the people in one way or another to the necessity of persistently, conscientiously, and prayerfully making a systematic effort to keep the streams which flow into our treasuries running full.

Fifth. As to methods to be employed by this board, no complete plans can yet be announced. The field which the board enters is to our people a new one, and its work must necessarily be at first experimental; and the board must ask the patience and co-operation of all concerned. If the board is to keep the people informed of the financial condition and needs of all our work, as proposed in the preceding paragraph, it must have the confidence and co-operation of each of the several boards which are carrying on these different forms of work, and for whose benefit this work is undertaken. If the board has any success in securing larger contributions in any systematic and regular way, it must be by the hearty co-operation of the churches and individuals to whom their plans may be presented and to whom their appeals may be made.

The first work of this board manifestly is to put before all our churches some plan of systematic contributions which will enlarge and unify the work in the individual churches,

and which will unite the churches in the common effort to advance the whole line. In the absence of any general budget of what may be needed by the various societies and boards for this year, the appeal may be made on the basis of what has been required for the past year or two. Thus the work may be begun soon and pushed toward greater completeness and efficiency as time and experience shall make it possible.

There was a vigorous movement at the late Conference to promote "tithing." Some appear to look upon tithing as a law now binding, although differing among themselves as to its application in detail. Some ought, probably, to give very much more than a tithe, but the giving of one-tenth of one's income for benevolent objects is an excellent basis and starting point for the Christian grace of systematic and liberal giving; yet great freedom must be allowed to each individual in the personal and practical observance of the principle.

The giving of one's substance to advance the kingdom of God is fundamental, not only denominationally, but evangelically. The next great revival is needed here. And this board will gladly try to promote information, education and consecration according to the recommendation adopted by the late General Conference.

In other denominations able men are chosen to study methods, means, and principles, and to labor for the promotion of systematic and liberal giving among their churches. It will be a duty of this board to gather thought and fact from many quarters, and to place them before our people, from time to time, for our information, encouragement, and guidance.

From our own churches, the board hopes to learn of ways and means, facts and experiences, the publication of which will be for the common good. In the plan of a Conference Board of Systematic Benevolence there is no thought of "authority" over the conduct or consciences of others, or of method and machinery without spirit and life; but of influence, education, order, unity, and helpfulness. And now this board, with humility, but in faith and hope, fraternally asks the boards, pastors and churches to co-operate with it in an endeavor to accomplish the design of the Council and Conference in its appointment—the promotion of systematic and liberal giving for the Lord's work, which by providence and history, he has placed in our hands to do, unto his glory.

Just Look Up

Your old copies of Conference Minutes, and see if you have any of the following years:
1807, 1808, 1809, 1810, 1811, 1812, 1813, 1814, 1815, 1816, 1817, 1818, 1819, 1820, 1821, 1822, 1823, 1824, 1825, 1826, 1827, 1830, 1831, 1832, 1834, 1835, 1841, 1845.

They are pretty scarce, but they are worth Ten Cents each, if in good condition.

Address, JOHN HISCOX, RECORDER Manager, Babcock Building, Plainfield, N. J.

Young People's Work.

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

The Evangelistic Problem.

At last there have begun to come to my desk what I have been looking for, further letters on the evangelistic problem suggested by "Uncle Sammy" Davis. I have been very much impressed by reading his articles. Times have changed, of course. The evangelist's difficulty now is to get the people to come to all-day meetings. It is rare to find a man with the splendid constitution and the physical endurance possessed by Brother Davis and used by him through a long and fruitful life.

Yet, in spite of all this, I have quietly resolved that, whenever it should be mine again to assist some pastor in an evangelistic campaign, I should put Elder Davis' method to test. I can see advantages in it. Though the meetings be smaller, there would be better opportunity for individual dealing with souls, and the Spirit's power might be poured out more mightily in preparing the hearts of believers for winning others to Christ.

This whole question is one of vital importance. Now is a good time to discuss it, and the Young People's Department is a good place. Let us look all the facts in the face. God grant that, from our united counsels, better plans may emerge, and that there shall be a cementing of thought and purpose which will make for greater power. And let us remember all through that "One is your master, even Christ: and all ye are brethren."

Between the President of the Young People's Permanent Committee and your editor there is an unbreakable confidence and fellowship which the editor is glad to express at this time. He thoroughly believes in Bro. Kelly as a preacher, an evangelist and as a brother true and tried. It will greatly delight him if, in the not distant future, he may have the assistance of Brother Kelly in evangelistic services at Alfred.

The letter below, which I quote entire, was not marked for publication. I do not, therefore, feel at liberty to append the name of the writer. Let others send testimony and thought. Boil down your articles all you can without scorching them, and when you prepare your manuscript, remember that the editor is a busy man.

Appreciation of Brother Kelly's Work.

MILTON JUNCTION, WIS., NOV. 21, 1903.

Rev. L. C. Randolph:

Dear Brother:—I was greatly surprised when reading the article of S. D. Davis in the RECORDER of November 2d to learn that it was said in Conference that the revival of religion at Milton last winter had left the church in a worse condition than it was when our evangelist went there.

I wish to say that that was not the case with the church at Milton Junction.

Our evangelist held a series of meetings here of about five weeks' duration, preceding his meetings at Albion and Milton.

As a result of those meetings seventeen members were added to the church by baptism, to say nothing of the wanderers reclaimed. This was a great blessing to the church, but it was not the only blessing, for there were those in the church that had been followers of Jesus many years that were brought into a closer relationship with him than ever before.

One of our most devoted workers said to me to-day that this had been a season of great trial with him, and if it had not been for the help he received in those meetings he didn't know how he could have endured it.

We've tried to carry on the work as best we could since that revival a year ago. Our faithful pastor said the other day that it was a great help to the church, and he thought the church was growing in spirituality.

Before our evangelist's work here I had almost come to be a disbeliever in revival efforts because I had seen so much superficial work done, but I'm fully convinced that his work lays a foundation for the pastor and church to build upon.

When the truth is presented to us it becomes a savor of life unto life or of death unto death according as we accept or reject it, and it seems to me the only way a church could be made worse off by a visit from our evangelist would be by rejecting the truths of the Bible so plainly and earnestly set forth by one whose soul is aflame with love for God and perishing humanity.

As a denomination we have great reason to thank God that he has given us an evangelist that is such an able worker and filled with the Holy Spirit. Shall we sustain him with our prayers and influence, or shall we retard the work God has called him to by refusing to stay up his hands? He left many warm friends in Milton Junction and their prayers follow him, that as great a blessing or greater than came to us here through his labors may crown his efforts wherever he goes.

Yours in the cause of Christ,

M.

Letter From Bro. Dawes.

25 Wharf Ave., Nashville, Tenn., Nov. 2, 1903.

Dear Pastor Randolph:—I was requested by some of the members of the Y. M. C. A. in this city to give an address in their meeting yesterday. I granted their request. The meeting took place at 3 P. M. in the hall of the colored Medical College. We had a large gathering of medical students. I trust you will be glad to know that they spoke very highly of the address I delivered to them. I am thinking of resuming my studies in medicine in this medical college and do my evangelistic work on Sabbath days and on those nights when it is convenient. I presented the Sabbath truths to some of the students, and gave them some of the tracts I have printed. Some of them have agreed to the doctrine of the Bible Sabbath, and have ceased from calling Sunday a "Sabbath," still they are desecrating the Sabbath and observing Sunday as the day of rest. It will take some time to bring them to forsake the tradition of men and follow the plain teachings of the Word of God. I sent a brief sketch of my life to you, did you receive it? I have here sent you a catalogue of the Medical College. Tuition is \$40 a term. I think I shall enter upon my studies this month.

Remember me kindly to my fellow-members in Alfred.

Your brother in Christ,

J. C. DAWES.

Extracts From Dr. Palmborg's Letters.

I have saved one thing until the last to tell you because it is the best. The young man whom I have been teaching personally, has

for a long time been studying Christianity, coming to the services, discussing it in all its phases, reading the Bible twice a week as a regular lesson, and asking all about how to become a church-member. Last Friday he told me definitely that he wanted to join the church and would like to hand in his name in application. He understands about the Sabbath and is determined to keep it. So Sabbath-day, after I finished talking, he came up before all the people and wrote his name in the book. Then I gave opportunity for anyone else to do likewise, and a man who has been coming regularly to the services came right forward and said he also wished to join the church, and wrote his name. You know something of how happy I felt. I believe these are about the first, if not the first, people converted in Lieu-oo, although mission work has been carried on by the natives several times here. Both of these, however, had heard something of the Gospel before coming to me, so I have "entered into other men's labors." They will be on probation for six months before they really join the church.

Since my return from the hills this fall, I have been asked out to see cases more than before. The people are beginning to understand that is a proper thing to do. Just before going away for the summer, I attended a case of typhoid fever safely through. He is the son of about the most progressive man in the place and the people have found out about it. The man came to call yesterday, and we had quite a talk on Christianity and Confucianism. I showed him Acts 17, and especially the 27th verse, as applying to Confucius and other men like him. He acknowledged it, and that Christianity was beyond all other religions, because it concerned the spirit, and because Christians can receive inspiration from God to help them do right, while Confucianists and others have to depend on their own strength and usually fail. He is really a fine man and much respected by the people, I think. I asked him why he was not a Christian, since he understood that was best. He said he would be if there were a good many in the place, but it was very difficult to be one of a very few among so many heathen. I told him every good thing everywhere must have some brave people to begin it before it was popular, and that it was only the timid who held back until others had made it easy for them. He took that in, but was not offended. He is a relative to the pupil who has given in his application for church-membership. I told him, too, that Jesus didn't consider His convenience when He came to earth and died for us.

The other day I was sent for to go and see a boy thirteen years old. He had had scarlet fever, and it is now followed by nephritis and dropsy. He has been in bed a month, taking nasty Chinese medicine all the time. Then he suddenly bloated worse and had fainting spells. He refused to take the Chinese medicine, and said if they would send for me, he would take mine. He is an only son and his will is law. He had been several times to our service Sabbath afternoon. I went to see him, sat by him a little while and came away, then sent him some medicine. He asked the people why they let me go—that he knew he would get well if I would stay with him! Two days afterwards he was some better, and though the medicine was not gone, he

insisted on sending for me again, although it cost money. I am going again as soon as I feel able to walk that far, without their sending for me, as it brightens the time so much for the poor little fellow. I took him an ordinary picture card, and it would have made you cry to see how eagerly he looked at it.

I came from Shanghai the other night in a boat all alone, with strange Chinese boat people, sleeping on the boat as they rowed through the country, and I thought as I lay down to sleep, how perfectly safe and at peace I felt, even so. God is everywhere, and I do feel a peculiar sense of His care, because I know of myself I am helpless, and I know I am about His business. If Russia and Japan really go to war, China may be involved, and the Mission may want me to leave Lieu-oo. At any time of danger I am sure I should not be head strong, but listen to those in authority. The Consuls usually call their nationals into the treaty ports in times of danger, too. We don't hear so much about the uprising in the South since the new Viceroy went down there and the Boxers are keeping quiet. Russia is the only excitement just now.

Yours sincerely,

ROSA W. PALMBORG.

Lieu-oo, China, Oct. 17, 1903.

Children's Page.

WAITING FOR PAPA.

[Before entering upon his present work as an evangelist, Rev. M. B. Kelly, the writer of the following plea for lonely little ones, had been much with his youngest child. When his engagements kept him from home, the little girl could not understand why they were separated. One day her mother noticed little Rath [then a little more than two years old] standing motionless, looking with a sad sweet face into the distant horizon; after a little she said: "I am waiting long time for you, papa." When her words were reported to her father he wrote the lines below:]

A wee little girl on a bright summer's day,
Gazed into the heavens so far, far away;
And with sorrow-touched face, was heard sadly to say,
"I'm waiting long time for you, papa."

This sweet little tot, of two years and months three,
Could not understand what the matter could be;
For she longed for her place on her dear papa's knee,
"I'm waiting long time for you, papa."

What caused the sad face,—the wistful blue eyes?
Had he gone where she looked to a home in the skies?
No more to caress her while her longing heart cries,
"I'm waiting long time for you, papa."

Thank God! As time hastened, a day came at last,
When her empty heart's yearnings were things of the past;
For papa had come, and his arms held her fast;
"I've been waiting long time for you, papa."

When told of her words, and her sweetly sad face,
Her papa rejoiced in God's mercy and grace,
That his pet had not said, 'cause he'd finished his race,
"I'm waiting long time for you, papa."

Let us give more than pity to the tender in years,
Left alone in a world filled with sorrow and fears,
Whose yearning hearts plead, through fast-falling years,
"I'm waiting long time for you, papa."

THE TWO PIGS.

CAROLINE BENEDICT BURRELL.

Henry had a whole bunch of bananas, a hundred of them, all for himself. The captain of the Henrietta gave them to him the day the ship came in when he and his father went down to ask after the cargo, for his father owned the big boat. Captain laughed a tremendous laugh when Henry put his arms around the big bunch and asked ecstatically, "All for me?" "All for you," he replied. "Eat them all up before I come back and you shall have another." And Henry said, "Yes, sir; I'll try, sir"; and did not even wonder why

the captain and his father laughed harder and harder.

The bananas were hung in the cellar to ripen and every day Henry went down to look at them and pinch them to hurry them up. At last two turned yellow and he joyfully brought them upstairs.

"But you must promise not to eat more than three a day, or else it will have to be my bunch of bananas," his mother said.

"O, no," Henry exclaimed. "It is my bunch; all my own, the captain said, and nobody can pick them but me!"

"Well," his mother replied, "then remember only three a day."

They turned yellow very slowly; there never seemed to be more than enough for Henry. Every morning he went down cellar and came up with one, and ate it for his breakfast, and then two more somehow turned ripe enough to eat later on, but only one was ready in the morning. Sometimes James, his big brother, would look at Henry as he ate it, and say, sighing heavily:

"I am exceedingly fond of fruit myself. Don't you think if I went down cellar I would be able to find one more banana that is fit to eat? How many are there left on the stalk? What, only eighty-five? Well, if that is all I would not think of robbing you; still,"

"When they begin to ripen faster I am sure he will want to divide with us all," said his mother encouragingly, but Henry looked silently down into his plate. He was very fond of bananas.

Mr. Henderson's pig, Jacob, lived just over the fence at the bottom of the garden. Such a clean, fat, cheerful pig as he was! Henry loved to lean over the pickets and poke his sides with a stick and feed him the little green, wormy apples no one else cared to eat. One day it occurred to him to wonder whether pigs liked bananas, so he broke off a piece from the one he was eating and passed it over the fence, and Jacob seized it eagerly and grunted with delight.

"If I had more than just three a day I'd give you a whole one," said Henry, "but three a day is such a few." Jacob listened with his head on one side and looked hungry.

The bananas began to ripen faster now; Henry did not have to pinch them to make them soft, and he worried a little for fear more than three a day would be ready to eat. Once his mother went down and saw how yellow the bunch was turning and asked: "Don't you want to pick off enough for every one for breakfast to-morrow? You have so many you know, and they will surely spoil." Henry looked serious.

"But Captain Hicks gave them all to me," he said. "He wanted me to eat them all myself; I don't believe he'd like it if I gave any away."

His mother was very sober. "You surely do not mean that you are going to eat them all yourself," she said. "That would be too selfish." Henry looked doubtfully at her.

"I'll give you one," he said after a minute. He walked over to the bunch and examined it. There was a small brown banana tucked in between two others. His mother had said she liked them thoroughly ripe, so he picked this one off and gave it to her. She turned it over silently and looked at it. Henry felt

a little hot. "Thank you," she said at last. "It's kind of you to give me your very nicest one." Then she went upstairs. Presently Henry went out to talk it over with Jacob.

"They all think I'm selfish," he whispered, but I'm not at all. It's only that the captain would be angry if I gave them away when he said they were for me. Besides there aren't very many left, not more than sixty or seventy, and they would not last any time at all if I gave papa and mama and James and Bridget one apiece every little while." Jacob looked sympathetic. Henry talked to him a long time and felt better; then he fed him the green apples lying on the grass until he was tired picking them up. "You're an old greedy," he said at last. "You're a regular pig!" Then he laughed and turned to speak to Bridget, who was coming towards him.

"Ah, now," she said coaxingly, "I want you to give me a few of them fine bananas of yours for supper, for my apple-sauce is all burned up. Come now and I'll bake you a cake come Wednesday." Henry shook his head.

"I can't," he said, firmly. "There aren't enough ripe to cut up and still leave three for me to-morrow. You hadn't ought to have burned up the apple-sauce, Bridget."

Bridget went into the house muttering to herself. There was nothing to eat with the sponge cake at supper, for, as mother explained, the apple-sauce had met with an accident.

"Sliced bananas are not bad," said James soberly. "Not bad at all; and with eighty—or is it ninety to-day, Henry?—already in the house one would think we might have had a few."

His mother shook her head at him, but Henry saw her eyes twinkle and James had to cough very hard in his napkin to keep from laughing. It was very uncomfortable. But they were going so fast! If only he could have more than three a day! How many times did three go into seventy, anyway? What if they did spoil before all those days were over? If they did, it would be all his mother's fault for letting him have so few. He looked resentfully across at her and slid down from his seat and went down cellar.

The bunch was nearly all turned now; there was hardly a green banana to be seen. Some of them were spotted with brown and a good many were brown all over. He pushed his hands down in his pockets and thought about the matter. Perhaps he would better give away a few. He broke off four of the darkest ones and carried them upstairs. "You can have these for breakfast, Bridget," he said, laying them on the kitchen table." But Bridget was still cross.

"Is it them old black ones you'd be giving me?" she asked, with a toss of her head. "Sure you can take them out to the pig, then."

Henry's feelings were hurt. He gathered them up and went outdoors. They were too nice to give to Jacob, but he was afraid to offer them to James or his mother for fear they would think them overripe too. He had had his three already that day, besides, he didn't want them. He was getting a little tired of bananas. Finally he handed them to a ragged boy who was passing, and after looking them over suspiciously the boy threw three away and ate the fourth. Henry's

heart swelled painfully as he went in the house.

The next day there was a school picnic and Henry took the basket Bridget gave him and then went down for his three bananas. He counted them and was alarmed; so many left, and all so soft! He was sorry now he had not let the family have some every day. What should he do with them? He could never finish them before they all turned black. If the captain never gave him any more he would not care. Somehow they had not tasted very good lately. He would tell his mother she might have the rest. He went upstairs slowly.

"Mother," he said, feeling very generous, "I guess you can have all the rest of the bananas to cut up."

His mother smiled. "O, no," she said. "I think you may finish the bunch yourself, but, as I am afraid they may spoil before they are eaten, if you have only three a day, you may eat six now; six every single day!"

Henry felt a distinct hatred for the bananas. Six a day! He could never, never eat them. He felt sick all over as he thought about it. He turned away without a word. Just as he closed the sitting-room door he heard James say:

"The banana cure for greediness seems to be working all right, doesn't it?" and then he laughed.

Henry walked on. He was not sure he understood what James meant but he was afraid he did.

The cellar was to be whitewashed that day and Bridget brought the tubs and boxes and fruit cans all up to the back porch and laid the bunch of bananas on the bench. She was very busy, so she never saw Jacob when he crept through a broken rail and stole softly up to the house. There he found the bananas; and with soft grunts of delight he began at one end of the bunch and ate right down to the other end. When Henry came home his mother told him about it, that every single banana was gone; and she was not much surprised when he never said a word.

At supper James asked, "How many bananas left to-day, Henry?"

"Not one," said Henry, eating bread and butter very fast. "The pig ate them all up."

"Really," asked James with interest, "which pig?"—Congregationalist.

WHY WILL YOU DOUBT.

When you are all bound up and are suffering from indigestion, lack of appetite, foul-breath, headache, dyspepsia, catarrh of the stomach, kidney and liver complaints, you need a tonic laxative, something that will move the bowels quickly, easily and without leaving hurtful effects behind. Never use a purgative or cathartic. They weaken the bowels and system and make the disease worse. Use instead Vernal Saw Palmetto Berry Wine. It tones, builds up, gives new strength and vigor, not alone to the bowels, but to the whole being. Only one small dose a day will cure any case, from the lightest to the worst. That means cure, not simply relief only. The most obstinate cases yield gently and easily and the cure is permanent. Vernal Saw Palmetto Berry Wine is not a wine or patent medicine. A list of ingredients is in every package with explanation of their action. Write us for a free sample bottle. It will be sent gladly. Address, Vernal Remedy Co., 235 Seneca Building, Buffalo, N. Y.

All leading druggists sell it.

Our Reading Room.

SALEM, W. VA.—It is some time since you have heard from us, but we want you to know that we are still at work. Although the pastor has been from home very frequently, to attend the quarterly meetings of the churches that are pastorless, the appointments of the church have been well sustained, and a commendable interest is manifest in all its work. Pastor Witter began a series of meetings in the Buckeye School-house Nov. 12, and has kept them going since. The meetings are held each night, with two meetings on each Sabbath and Sunday. A good degree of interest is manifest, and some have made a start. There is great need of an awakening here since there are quite a number of young people here who have allowed the world to rob them of their first love, and the joy which always attends a full service of the Master. These young people are the last of those who were gathered in under the labors of Rev. S. D. Davis, and it is to be hoped that they can be brought back to the Lord. The allurements of the world have been too much for them, let us pray that the Lord may become all and in all to them. Sabbath, Nov. 21, was a day to be remembered by the Salem church. It was the time of their quarterly communion season; a goodly number were present, and seventy-five or more took part in the covenant meeting. The interest deepened and the spirit warmed as the meeting advanced. It was indeed a blessed meeting. In the afternoon a communion service was held with the people at Buckeye. Twenty-five of the friends went out from Salem, and there were nearly sixty people present. At least forty took part in the covenant meeting. Here, too, the spirit warmed as the meeting advanced. The occasion was a great encouragement to the friends there. At the close, as we sang "Blest be the tie that binds," the whole congregation got to shaking hands, and the meeting broke up amid tears of joy and hearty fellowship. May the dear Father give us many more meetings. W.

SALEM, November 22.

WE notice in Good Tidings that the pastor of the church at Salem, West Virginia, Rev. E. A. Witter, has been granted leave of absence for the purpose of visiting the Holy Land. He is to start upon the Eastern trip on the 3d of March, 1904. At a business meeting held on November 15, 1903, the church took the following action:

Resolved, That inasmuch as our worthy pastor, Rev. E. Adelbert Witter, has an opportunity to avail himself of this rare opportunity and privilege of visiting the Bible Lands, and believing that he needs a vacation, and is worthy of the privilege this opportunity affords, and that it will be a source of inspiration to him in all his ministerial work, and that he will be more efficient in shepherding his flocks in the future.

Resolved, That we as a church grant him a leave of absence of sufficient time to take this contemplated trip, and at such time as may be necessary for him to go, and that he be allowed the privilege of supplying the pulpit as he may think wise during his absence, and that we, as a church, continue to pay his present salary while he is from us; and be it further

Resolved, That we pray our Heavenly Father's blessing upon him and his family in a special manner during his absence.

REV. S. H. DAVIS, who recently resigned the pastorate of the Westerly, R. I., Seventh-day Baptist church, has taken the important position of Superintendent of the Greater New

York District of the Anti-Saloon League. Mr. Davis is well fitted for this week, having spent several years in it before entering the ministry.—Alfred Sun.

O CAPTAIN! MY CAPTAIN!

WALT WHITMAN.

O, Captain! my Captain! our fearful trip is done,
The ship has weather'd every rack, the prize we sought
is won,
The port is near, the bells I hear, the people all exulting,
While follow eyes the steady keel, the vessel grim and
daring;

But, O heart! heart! heart!
O, the bleeding drops of red,
Where on the deck my Captain lies,
Fallen cold and dead!

O, Captain! my Captain! rise up and hear the bells;
Rise up—for you the flag is flung—for you the bugle
trills,
For you bouquets and ribbon'd wreaths—for you the
shores a-crowding,
For you they call, the swaying mass, their eager faces
turning;

Here, Captain! dear father!
This arm beneath your head!
It is some dream that on the deck,
You've fallen cold and dead.

My Captain does not answer, his lips are pale and still,
My father does not feel my arm, he has no pulse nor
will,
His ship is anchor'd safe and sound, its voyage closed
and done,
From fearful trip the victor ship comes in with object
won;

Exult, O shores, and ring, O bells!
But I will mournful tread,
Walk the deck my Captain lies,
Fallen cold and dead.

WHAT WAS THE BEAR'S BAROMETER?

"I'd like to know how it is that a bear cub knows more than a weather bureau!" And Milo Bull crossed his legs and leaned his crossed arms on them in his usual camp-fire fashion. Milo was a tall, sinewy North woods guide, well-known as a story-teller along the whole length of Fulton Chain. He stopped where he said this and looked deep into the blazing camp-fire. November had come, and every visitor to the camp stretched out on the balsam bed in front of the tent knew that few days of hunting or story-telling were left that year.

"They don't, do they?" said one of the men, just to show his interest.

"They don't eh?" said Milo, "Well, now, they just do. You've heard about that bear cub Milly used to have, haven't you?" And the same man said he remembered Milly (Milo's handsome, girlish wife) crying her eyes out when they shot it.

"Well," said Milo, "we got that bear in a trap early in the summer, and he was too young to know much. Milly took a great deal of fancy to him, and had a door cut in the side of a big box for him when fall came, and straw put in so he wouldn't sleep cold.

"Of course he was chained, and of course he chased himself round and round his stake all summer, like every other bear cub ye ever saw. It used to worry Milly a good deal how that bear cub hadn't any more sense, and she used to do a lot of planning how he could be kept in the house when it come winter.

"I didn't know how he was going to like it, but we were having a fine long Indian summer, and I was letting trouble take care of itself. One day that bear began to act mighty funny—seemed like he was house-cleaning. He began in the morning, the prettiest day ye ever saw, and hauled out every bit of that straw and spread it out in the sunshine. Long about noon he went at it and turned it all over.

"About three o'clock—the days are pretty

short up here round about Thanksgiving time—he began putting it all back in his box. Picked it all up, every last straw of it, and put it in. Then he went in himself, and packed a lot of straw up against the door.

"Mind ye, it was as pretty a day as you ever saw in your life when he went into that box, but the next morning if there wasn't a good ten inches of snow on the ground, and no bear to be seen, an' we didn't see him, neither, till the next spring!

"I took good pains, when the city papers came up to see what they said that day the weather was going to be, an', no, sir, there wasn't a word about snow! Now what I want to know besides is, how that bear knew it was the fashion for bears to go to sleep with the first snow, and how he knew when that snow was coming."—Religious Intelligencer.

ARROWS AND CHILDREN.

In the beautiful Psalm cxxvii, we come upon the comparison: "As arrows in the hands of a mighty man, so are young children." The resemblance of children to arrows is not quite evident, but when you reflect upon it you see that an arrow is one of the most useless things in the world apart from the bow and archer, but adjusted to the bow-string by a strong and skillful hand, it speeds with unerring flight to its mark. The arrow to fulfill its mission needs to be sent forth on it by a controlling impulse. And that is the way with a child. Its value to itself and to others depends upon the propulsive force that sends it on its mission and holds it to its task. A wise parent can do with a child what an archer does with an arrow, and if the lad becomes a strong, useful man, it will be because of a father's or mother's training that directed his energies and sent him forth to realize his destiny. The comparison of the Psalmist is a most suggestive insight as to the value of parental training. What an arrow is to an archer a boy is to his father.—Watchman.

MARRIAGES.

BURDICK—ROUNSEVILLE.—At the home of the bride's parents in Dodge Center, Minn., on Tuesday evening, Nov. 10, 1903, by the Rev. G. W. Lewis, Lester Byrl Burdick and Grace Vivian Rounseville.

DEATHS.

BURDICK.—At West Hallock, Ill., Nov. 11, 1903, Edward Whitford Burdick, in his 78th year.

Edward Whitford Burdick, son of Jabez and Abigail (Millard) Burdick, was born in Little Genesee, N. Y., Jan. 16, 1826, where he made his home until he became of age. In 1847 he came to Illinois, settling at Farmington, where he was engaged in farming. In 1864 he moved to West Hallock, where he resided at the time of his death. He was married twice, his first wife being Miss Elizabeth Saunders, who died in 1882. He married again in 1888 to Mrs. Ophelia Partridge of Peoria, who survives. Mr. Burdick never had any children of his own, but he reared four children by adoption, who with three grandchildren are living. When about fifteen years of age Mr. Burdick was baptized and united with the Seventh-day Baptist church of Little Genesee. Upon coming to West Hallock he joined the South Hampton church, of which he was a trustee, and faithful member at the time of his death. Mr. Burdick was a good man, and was held in high esteem by the entire community. Whatever he did was characterized by thoroughness, and large-minded liberality. He was a generous supporter of the church and other benevolences. His last illness was brief, but he was conscious that the end was near, and met death without fear. Funeral services were held at the church, conducted by the pastor. "Blessed are the dead who die in the Lord; yea with the Spirit, for they rest from their labors, and their works do follow them. F. E. P.

CRANDALL.—Mrs. Rhoda K. Crandall widow of the late Henry Crandall, was born in Burrillville, R. I., and died at the home of her brother, A. K. Sayles, in Westfield, Pa., October 18, 1903, in the 85th year of her age.

Her home was at North Barton, N. Y. She was stricken with paralysis while on a visit in Pennsylvania. All that loving hands could do was of no avail and she passed peacefully to her rest. She was a faithful member of the Seventh-day Baptist church of Independence, N. Y., where she became a member about 1845. Sister Crandall was a life-long friend and a constant reader of the SABBATH RECORDER, and a consistent representative of the Sabbath of Christ. A. H. L.

MAIN.—In Alfred, N. Y., Nov. 2, 1903, Mrs. A. E. Main, aged 58 years.

Lucie Elizabeth Carr Main was born in North Stonington, Conn., Sept. 4, 1845. She was the only daughter of the late Hon. Sands C. Carr and Lucy A. Green Carr, and the granddaughter of Elder John Green, so widely known in an early day. Suddenly stricken with cerebral hemorrhage, she passed from this life at her home in Alfred, Nov. 2, 1903. She leaves her husband, her two sons, Daniel and George, and her only brother, Nathan. She was educated at Hopkinton Academy and Gannett Institute, Boston. Oct. 6, 1875, she was married to Rev. A. E. Main, then pastor of the First Hopkinton church. With the exception of about three years in Florida, five in Plainfield, and four in Alfred, their home continued to be in Ashaway. She was baptized when a girl, becoming a member of the First Hopkinton church, whence her membership was transferred to Plainfield, then to Alfred. She had faith in God and was confident that all things would work together for good to those who loved him. She died "in the harness," as it was her wish to do, compassed about with loving care. She had seen her husband installed in his important office as Dean of the Theological Seminary, her boys established and doing strong, manly work. Death was moving out from the old house into the new.

She was a loving woman. The Westerly Sun says: "She was a woman of strong character. She was a true helpmeet to her husband and won loving friends wherever she has labored with him." From the Plainfield church and many other sources have come expressions of loving sympathy. Her interests centered in the home over which she presided as a queen. She had strong courage and good cheer. Her own sorrows were put out of sight that she might be a strength and stay to others. One who knew her intimately wrote: "She was always brave in any trial. We must try to be brave as would be her wish." On the wall of the dining room still hangs the motto placed there by her hands: "Talk happiness; this world is sad enough without your woes." A favorite poem expressed her purpose:

"Let's find the sunny side of life
Or be believers in it,
A light there is in every soul
That takes the pains to win it,
O, there's a slumbering good in all,
And we perchance may wake it;
Our hands contain the magic wand—
This life is what we make it."

A large number of friends looked upon the peaceful face during the morning of Nov. 5. In the afternoon simple home services were held. A quartet of theological students sang "Abide With Me" and "One Sweetly Solemn Thought." Miss Middaugh sang "Tenderly Leading Me." Pastor George B. Shaw of Plainfield, Pres. Davis, Pastor E. M. Deems of Hornellsville, and Pastor Randolph spoke as friends, lovingly and appreciatingly of the brave, sweet woman who had received the "Well done." The Scripture lesson was Psalms 90 and 103, and the prayer of Pastor Shaw seemed to bear the sorrowing ones up into the presence of the God of all comfort. "Asleep in Jesus" was sweetly sung at the grave, and selections read from John 14 and 1 Cor. 1, ending with its strain of victory over death.

May He whose tender mercy is over all, lovingly lead his own. L. C. R.

WILLARD.—Virgil A. Willard was born in Cuba, N. Y., Oct. 20, 1838, and passed from this life at Belmont, N. Y., Nov. 12, 1903.

He was the son of Dr. Ambrose P. Willard and Mary J. Wilcox Willard. The father died when Virgil was four years old. Virgil attended school in Friendship, Rushford, Alfred University, and the Albany Law School. On Dec. 23, 1872, he married Miss Mary J. Lanphear of Alfred. For nearly fifty years Mr. Willard has been identified with the interests of Belmont, having held important offices. He was supervisor of the town of Amity, postmaster of the village of Belmont, and at the time of his death he was a member of the Board of Education. He was a prominent practicing attorney and well known as editor and writer. For many years he edited the

Genesee Valley Post, formerly published at Belmont. Later he established the Belmont Courier which continued until almost a year ago. The esteem in which he was held is suggested by the great throng which assembled to pay the tribute of love to his memory. The casket was buried in flowers, one bouquet intended for his sick room coming from the Pacific coast. Mr. Willard was a man of conscience, sincere and outspoken. Among those who differed from him in opinion, none will deny him the title of honest man, true to the core. Higher public honors might readily have been his if he had been with the majority. He stood by his convictions, whatever the cost, and any man who does this is a success. He was an earnest man. He knew what it was to have an unfortunate natural desire for stimulants and to feel the grip of early habit fastened upon him. Like a hero he fought the enemy throughout his later years and continually conquered. He hated the saloon for the havoc it wrought. He has done a great work for temperance. He was a man of faith. He believed in his mother's God. It was in his home that his noble characteristics shone out best. He has had a royal helpmeet of whose constant assistance and inspiration he has been lovingly appreciative. As is true of us all, whatever in him was true and noble bore the divine stamp and proclaimed the divine origin. L. C. R.

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Literary Notes.

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Employment Bureau Notes.

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

INTERNATIONAL LESSONS, 1903.

FOURTH QUARTER.

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Oct. 10.	God's Covenant with David.....	2 Sam. 7: 4-16
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LESSON XI.—DEDICATION OF THE TEMPLE.

LESSON TEXT.—1 Kings 8: 1-11, 62, 63.

For Sabbath-day, December 12, 1903.

Golden Text.—I was glad when they said unto me, Let us go into the house of the Lord.—Psa. 122: 1.

INTRODUCTION.

The temple of Solomon was not nearly as large as many heathen temples or modern cathedrals. Its architectural beauty has been often excelled. It was built also in a comparatively short time. But for magnificence of details and richness of material it has never been equalled.

When we think of its small size we must remember that it was not designed as the place of worship for multitudes, but rather as the symbolic dwelling for Jehovah. In spite of the long description we have no very definite idea of the external appearance of the temple, and do not know even whether the roof was flat or had a ridge, or whether the oracle, called later the holy of holies, had a lower roof than the rest or had a chamber above it.

To our modern ideas one very significant feature in the construction of the temple was the lavish amount of labor spent upon it. Besides the forced labor of five Israelites, and the paid labor of the servants of Hiram, there was the unpaid labor of thousands of slaves. The hill upon which the temple was built was too small for the temple area and had to be enlarged by massive walls built up from the valley below. A portion of this wall remains to this day, and travellers have noticed with wonder a stone 38½ feet long and seven feet high which must weigh more than a hundred tons.

After the temple was completed nearly a year was required in preparing the elaborate ceremonies of the dedication. Very likely Solomon chose the feast of tabernacles as an especially fitting season. With the passage for our study compare 2 Chron. 5: 2-14.

TIME.—In the twelfth year of Solomon's reign in the seventh month—that is—about October.

PLACE.—Jerusalem.

PERSONS.—Solomon and the chief men of the nation.

OUTLINE:

1. The Ark is Brought up to the Temple. v. 1-5.
2. The Ark is put in its Place. v. 6-9.
3. The Cloud Fills the Temple. v. 10, 11.
4. The Great Sacrifices are Offered. v. 62, 63.

NOTES.

1. *Then Solomon assembled the elders of Israel, etc.* The importance of the occasion is emphasized by the attendance of all the chief men of the nation. *Out of the city of David, which is Zion.* That is, a hill south and west of Mt. Moriah upon which the temple was built. The name Zion is however used later of the city of Jerusalem, and particularly of that city as the abode of Jehovah, and so also in reference to the sanctuary. It would seem that the temple hill came to have the name Zion. Compare Isa. 4: 5.

2. *At the feast.* Josephus says that the feast of tabernacles, and he is probably correct in this, as that feast was celebrated from the 15th to the 22d of the seventh month. *Ethanim.* This name occurs only here in the Bible. The word means, literally, the steady flowings. Some have supposed that the reference is to the rainy month. If this interpretation is correct we may guess that the rains did not begin till toward the end of the month, as the first of November is about the beginning of the rainy season in Palestine now. In later times the seventh month has been called Tisir.

3. *The priests took up the Ark.* On ordinary occasions the Levites were the bearers of the Ark. Numb. 3: 31. But compare Josh. 3: 6 and other passages.

4. *And the tent of meeting.* This is much better than the translation of the Authorized Version, "the tabernacle of the congregation," which is indeed rather misleading; for it was not a meeting place for the people, but rather a place where God might meet the representatives of the people. The curtains of this tent were probably stored away in one of the many chambers that surrounded the temple proper.

5. *Were with him before the Ark.* We are to infer that the sacrifices here referred to were probably made before the ark was deposited in its resting place in the oracle. *That could not be counted.* The multitudes of the sacrifices showed Solomon's idea of the importance of the occasion.

6. *Even under the wings of the cherubim.* Moses had made two small cherubim of gold and placed them above the mercy seat of the ark. Solomon probably did not displace these; but he had made two other cherubim each ten cubits high with wings stretching five cubits on each side. It was beneath the wings of these cherubim that the ark was placed. We may imagine that the ark was placed on some sort of a pedestal; otherwise it would seem far beneath the outstretched wings. Just what was the appearance of these figures other than that they had wings we can only guess.

7. *Covered the ark.* That is, as a screen or awning, not like a curtain.

8. *And the staves were so long, etc.* This verse presents a considerable difficulty for we can scarcely understand how it is possible that the staves could be seen at all if the doors were closed, and if the doors were open how they would be any more conspicuous than the ark itself especially if the ark was placed lengthwise between the cherubim. Perhaps the best explanation is on the theory that the staves used upon this occasion were much longer than usual (say nearly twenty cubits long) and that the ark was so placed that the ends of the staves came nearly to the doorway. Then as one looked from the holy place into the dark oracle he might not be able to discern the ark in the middle of the room but could see the ends of the staves. *But they were not seen without.* That is, one looking from the outside of the temple through the holy place could not see the ends of the staves. *There they are unto this day.* This cannot be the careful statement of the author of the Book of Kings but rather the statement of a much earlier writer from whom he copied.

9. *Save the two tables of stone.* Upon which were written the Ten Commandments. In Heb. 9: 4 we read that there was also in the ark at some time the pot of manna and Aaron's rod that budded. It is very possible that these had been removed by some vandal hands during the many years that the ark had not been under careful guardianship. The Old Testament references to the pot of manna and Aaron's rod that budded do not say that they were laid up in the ark but rather "before the testimony." See Exod. 16: 34; Numb. 17: 10.

10. *The cloud filled the house of Jehovah.* Not "a" cloud, but "the" cloud: the cloud that is so often mentioned as the symbol of the divine presence. Its coming now just as the priest had put the ark in its place was the sign that Jehovah graciously accepted the house that Solomon had built for him. This was no meagre sign, for the whole building was filled with the cloud.

11. *So that the priests could not stand to minister.* The meaning is doubtless that they could not stand at the altar of incense which was within the holy place. Nothing interfered with the sacrifices or services in the outer court.

In the verses following our lesson, assigned for our study, we have the record of Solomon's address of thanksgiving, and then of his wonderful prayer. His first words were appropriately addressed to Jehovah. He speaks with confidence, for there is before him the cloud, the token of the divine approval.

19. *Nevertheless thou shalt not build the house.* It is noteworthy that neither here nor elsewhere in the Book of Kings or of Samuel is the reason mentioned in Chronicles for David's not building the temple alluded to or even hinted at.

22. *The altar of Jehovah.* That is the brazen altar in the outer court.

25. *Now therefore, O Jehovah.* Solomon acknowledges gratefully the fulfillment of one promise, and prays for the fulfillment of another. This is an appropriate form to follow.

30. *In heaven thy dwelling place.* Solomon knew of course that God had not literally taken up his abode in the temple to the exclusion of all other places, and several times in his prayer, by his form of expression, guards the people against the thought that Jehovah was shut up in this temple as heathen gods in theirs.

63. *And Solomon offered for the sacrifice of peace-offerings, etc.* Nearly all of the flesh of peace-offerings was

to be eaten at the time of the sacrifice. 1 Lev. 7: 15. We are to infer therefore that Solomon made a feast for all the assembled multitudes, and that the provision was upon the most lavish scale.

MY MOTHER'S BIBLE.

GEORGE P. MORRIS.

The following is a copy of the hymn desired by Charity L. Burdick of Alfred, N. Y., as stated in RECORDER of Nov. 16, 1903. WM. L. CLARKE.

WESTERLY, R. I., Nov. 18, 1903.

This book is all that's left me now,
Tears will unbidden start,
With faltering lip and throbbing brow
I press it to my heart.
For many generations past
Here is our family tree;
My mother's hands this Bible clasped,
She, dying, gave it me.

Ah! well do I remember those
Whose names these records bear;
Who round the hearth-stone used to close,
After the evening prayer,
And speak of what these pages said
In tones my heart would thrill,
Though they are with the silent dead,
Here are they living still.

My father read this holy book
To brothers, sisters, dear;
How calm was my poor mother's look,
Who loved God's word to hear!
Her angel face—I see it yet!
What thronging memories come!
Again the little group is met,
Within the halls of home.

Thou truest friend man ever knew,
Thy constancy I've tried;
When all were false, I found thee true,
My counsellor and guide,
The mines of earth no treasures give
That could this volume buy;
In teaching me the way to live,
It taught me how to die.

ALFRED THEOLOGICAL SEMINARY.

Wm. B. West, Esq., of Milton Junction, Wis., gave an interesting, enjoyable, and practical address, recently, before our Seminary, upon "The minister and the People." Thoroughness everywhere, even in making his garden; the capacity of friendly, sympathetic, and helpful adaptation, now and then coming to the aid of a driven farmer; caution in the matter of unbecoming games, like football; of power and in fellowship with the young people; brevity in discourse; activity in social reforms; kindness and gentleness in spirit, word, and deed,—were among the qualities emphasized.

It is our purpose to have as many addresses as possible before our school, by capable and thoughtful men and women outside of our professors. A. E. MAIN.

ALFRED, N. Y.

The life of man upon this fair earth is made up for the most part of little plans and little pleasures. The great wonder-flowers bloom but once in a lifetime.—Longfellow.

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THE OLD RELIABLE



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CONCERNING THE REVIVAL AT MILTON.

It is extremely difficult to frankly state facts and express opinions differing from the opinions of others, without being misunderstood. It is some times very easy when one undertakes to repeat what another has said, to quote him in such a fragmentary way and in connection with the expression of one's own opinions as to give quite an erroneous view of what he did say. The first of these propositions finds a striking illustration in what I said at the late Conference concerning the place of evangelistic work among us; and the second, in the article written by our very dear brother, S. D. Davis, as it appears in the RECORDER of Nov. 2, page 698, under the title of "Old-fashioned Revivals of Religion."

I am sure that Brother Davis is one of the very last men among us, who would, knowingly, misquote the words of another or give to them a meaning not intended by their author, but in this case he has certainly misunderstood my words and misrepresented my position. Even this, if it were purely a personal matter, would not be worthy of mention. But, unfortunately, the matter as it now stands is working harm to the evangelistic department of the Missionary Society in the Northwest, and threatens further to weaken the hands of Brother Kelly in his arduous revival work. For this reason only I have been persuaded to make some corrections and explanations in the simple and prayerful hope that all harm done may be speedily undone, and that any handicap put upon Brother Kelly by any remark of mine made at Conference about the "Revival at Milton," or by what has been said about it in the RECORDER, may be at once and wholly removed.

1. *What I did not say.* I did not say that "The revival of religion at Milton, Wis., left the church in a worse condition than it was when our evangelist went there." If Brother Davis heard anybody say that I do not wonder that he was sorry; I, too, should have been sorry to have heard such a statement. Again, I did not say, "The church was prepared by the pastor for the revival before the evangelist came." If others said anything of that sort, I cannot be held responsible for it, but it is not my method, and I trust it is not my spirit, publicly or privately, to discount another man's work by contrasting or comparing my work with his.

2. *What I did say.* My brethren will bear

me witness that for many years, both in our public assemblies and in the columns of the SABBATH RECORDER, I have maintained that the place of the evangelist, in our work as a people, is properly and pre-eminently on needy, destitute and comparatively unorganized fields, and therefore his work is very appropriately carried on under the general direction and management of the Missionary Society. I have strenuously insisted that in churches blest with the labors of able and devoted pastors, with well organized Sabbath schools, with young people's societies, Junior, Intermediate, and Senior, and with other organizations for Christian and benevolent work, the best results in the enlargements and strengthening of the church are to be reached through these agencies rather than by the occasional and spasmodic efforts of an evangelist. Nevertheless there may be times when even such a church may profit by special evangelistic effort. In the opinion of the Milton church and its pastor, conditions, both within and without the church one year ago, were such as to make such an effort desirable. Brother Kelly came and labored most earnestly and efficiently for four weeks. He stood by the pastor and the pastor stood by him in the fullest sympathy and mutual helpfulness. At the close of the work 24 persons had been added to the church by baptism, some of whom were ready and some nearly so before the work began, and some were the direct fruit of the effort; many church members were spiritually renewed, and the Christian experience of some was greatly enriched. But the inevitable after effects so often seen, were seen in this case. The meetings were closed, the evangelist had gone elsewhere, the work was over. With the feeling of relaxation from the special effort which came to many, there came also a certain loosening of grip upon the regular work until at the end of the summer the religious activity of the church as judged by the attendance upon and interest in the prayer meeting was lower than it had been at any time during the past seven years. This I distinctly said was no fault of the evangelist or of his methods, but is an after result always to be deprecated, and which points out the un wisdom of encouraging a system of work among us which will educate the feeling or sentiment or opinion in our well equipped churches that there cannot be conversions and growth and spiritual uplift without periodic visits from somebody from without. These are the things I said during the discussion of the report of the Missionary Board, under the head of evangelistic work. I believe in evangelistic work by able and Godly men set apart to it, but it is essentially a missionary work.

There is a wide, inviting and needy field for it, but, as a rule, that field is not the large, well-ordered, working church. I love Brother Davis and I glory in the great work he has done in the long years of a fruitful ministry. The style of campaign which he describes in his articles, was, no doubt, the best thing, possibly the only thing, for the prevailing conditions of the time and country, but those conditions do not prevail in our large northern churches at the present time. I love Brother Kelly and can commend him and his work to all whose special needs or imperfect working conditions make the work of the evangelist a necessity to them. I am happy to add that, judged by the prayer meeting

L. A. PLATTS.

MILTON, Wis., Nov. 19, 1903.

A tactful woman is a woman who can live within her income without seeming to.—Detroit Free Press.

The Recorder Press does the Good Kind of Printing without the fancy charge.

Special Notices.

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 Moyne 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.

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

VOLUME 59. No. 49. DECEMBER 7, 1903. WHOLE No. 3067.

GETHSEMANE. And is it so, dear Lord, that each must pass Through his Garden of Gethsemane alone? Must, like Thee, seek in vain, the fellowship Of those who long have walked with Him The ways of life, in bonds of friendship close?

Oh, Thou! who didst alone thy vigil keep On far away Gethsemane's night of gloom, Thou who didst alone the burden bear Of the whole world's sin and woe, Who didst drink the draught of anguish That filled the cup pressed to thy lips, Because of Thy great love for human souls, Come Thou, in sweet compassion, come, And breathe into the hearts of those who love Thee Some measure of the love and tenderness Which filled and overflowed thy heart, That they, too, their hearts aglow with love, May reach out helping hands of sympathy To those who, toil-worn and weary, with the stress Of burdens heavy grown, as vital forces weaken, Are sinking 'neath their load of toil and care.

O, help Thy children, Lord, To bear the cry of weary souls, Crushed 'neath the daily burden Of sorrows long unlifted. 'Tis true, the Man of Sorrows Doth never leave their side; His love enwraps them tenderly. They feel His presence with them— The power of His sustaining grace, and yet, The heart cries out for human sympathy: For the love of those who with them walked, To the house of God in by-gone days— Their days of strength and buoyant life.

Dear friends, gather once more in love, Close to the friends that need you now. Those whose hearts yearn for you, And for your love and sympathy, To cheer them in their night of gloom. And so shall you be blessed, And warm your hearts shall glow. All chilling coldness, or indifference, Shall be dispelled by love's warm breath. Go quickly, ere the sun of life goes down. And you, and they the blessing miss That would your action crown. Dec. 1, 1903.

Unanswered Prayers? LAST Sabbath, November 28, Pastor Shaw, of Plainfield, N. J., preached a strong sermon from a theme drawn from Paul's training through "A thorn in the flesh." Among other things he showed how God answers prayers when we are likely to think that our petitions are unheard. Paul prayed three times that his "thorn" might be removed. It was not removed, but his prayer was answered in a way which brought greater good to him than could have come had the answer been such as he desired. Mr. Shaw suggested, what the RECORDER believes, that no true prayer remains unanswered. The time and manner of such answering may not accord with our expectations or wishes. This may sometimes be painful and disappointing, and delay may seem like denial, but sooner or later we shall see that our petitions were not unheard nor unheeded. What shall we do, then? Pray, work, wait. Infidite wisdom and love forbid that God should be heedless or neglectful, but love and wisdom bring best

results to us by choosing the best time and way for answering our petitions. Paul's experience will be repeated in the experience of each trustful child of God. The testing and developing will go on through the experiences we need, but the comforting promise will be renewed with deeper and double meaning at each step—"Concerning this thing I besought the Lord thrice, that it might depart from me. And he hath said unto me, My grace is sufficient for thee, for my power is made perfect in weakness. Most gladly therefore will I glory in my weakness that the power of Christ may rest upon me."—II Cor. 12 : 8 10.

THE full meaning of human history, of events, epochs, movements, causes, and results cannot be understood unless the truth be kept in mind that the history of the world is the history of God seeking to redeem and uplift the world. The one hundred and third Psalm, written large, and fully applied, is human history seen in the light of God's presence, in love and mercy. The sweetest note in human history is that which sings the glory of forgiving love and the healing touch of mercy. "Who redeemeth thy life from destruction," describes God, as few, if any other combination of words, can do. The history of Christianity is rooted in redeeming love. Neither its power nor its development can be understood from any other standpoint. These suggestions ought to lead the reader to continue the work of seeing the presence of God in history by further analysis of this Psalm. As the study goes on he will find how God sustains and comforts men, executing righteous judgment for the oppressed; how he reveals himself in endless ways; how mercy waits on human weakness and ignorance, and destroying justice is set aside because God does not exact from men "the pound of flesh," although it may be "so nominated in the bond," but rather pushes our transgression as far from us as East and West divide. Human history must be seen in the light of divine compassion; compassion which, "rememberers that we are dust." But for this compassion the whole race had been swept out and flung into the dustheap of forgetfulness many times and oft. Equally, is it plain that human history—individual and collective—would have perished long ago in the jungle of human devices and the morass of human perversity, had it not been that God's mercy is from everlasting to everlasting in eternal endurance, and that above the freaks and failures of men "His kingdom ruleth over all."

Now and then a man who fails to grasp the deeper meaning of human history, chides the writer, saying, "You make too much of the historic argument." Of actual history that cannot be. Facts wrought out in history under such divine guidance and love as the one hundred and third Psalm sets forth, are more than argument. They are the end of controversy. History is the supreme court of the universe, over which the Eternal and All-wise Judge presides. Final results in human history are the verdicts of that court. While history is going forward men give testimony, make arguments, indulging in disputations and evasions; but when human experimenting, disputing and evading are done, God's final decisions appear as results in history. Examples abound. Here is one: A generation ago our nation was half free and half slave. Men thought that state might continue. Commerce wanted it, politicians wanted it, Christians pleaded or apologized for it, as the case might be. Statesmen planned, experimented, compromised, denounced, evaded. When the court adjourned the case, the land was trenched with graves, blotted with blood, clothed in mourning, and blinded by tears—but slavery was dead. God had pronounced judgment. We call it an event in history, but the Recording Angel had written it down even before men heeded it. That verdict will never be reversed. The religious history of the world must always be read in the presence of God's verdicts. Hence it is that the RECORDER makes so much of the Historic Argument. Hence the importance we place upon historic study; the historic side of our denominational life and work. History is meaningless unless God is in it, and conclusions are worthless which do not recognize his presence.

A COMPARISON of the denominational year books of New England presents some interesting and suggestive facts: "In the six states there are 5,650 churches of thirteen denominations; ninety Jewish congregations, and 1,339 Roman Catholic churches and stations. Congregationalists, Methodists, Baptists, Episcopalians, Universalists and Unitarians have 4,737 churches. Leaving out the territory in Connecticut west of the Connecticut river, less than 1,500 churches have a membership of 100, with ability to pay their pastors a salary of \$1,000. There are only 245 of the whole number with a membership of 300 or over and with benevolent gifts reaching \$1,000 or more. Of these