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Immortality.
By Oshill V. Staff.

The name of thee, O Immortality,
Is an all potent spell wherewith to bind
Infinity with man and finite mind.
Thy bar is stretched o'er death's resisting sea
Till things that were and things that are to be
Blend into one bright light, a soul resigned
To earth and man and sin, till unconfined
It soars away on pinions light and free
To seek its God and God's eternity.
All that life is, life owes to death and thee—
The sweetest peace, the fullest joy that's known
Are promises that thou at last wilt save
Secure from death before thy glorious throne
Those who have won a ransom from the grave.

—Morning Star.

$2.00 A YEAR
A breath of vision and a mantle of charity are two essentials in the development of every Christian character. If "charity begins at home," it certainly should not end there, in any of its definitions or applications.

Some information, taken mainly from the forthcoming circular of the Theological Seminary at Alfred, N. Y., will be found on page 701 of this issue, and will be read with interest by many. Next week an article by Dr. Main will appear, giving further details of the instruction as now planned, mentioning also those who are to give instruction as permanent professors, teachers and lecturers. All of this information will be eagerly sought for and received with much satisfaction.

Giving for the Lord's cause is one of the cardinal principles of Christianity. In order that one's benevolence may be the most beneficial, subjectively, it should be regarded as both a duty and a privilege to give. A dollar given to be passed on gradually may be objectively beneficial; that is, it may bless the cause for which it is given, but the giver does not receive the blessing. "It is more blessed to give than to receive," only when it is given cheerfully, for "God loveth a cheerful giver."

A certain rich man thought he could not afford to give much to the church while living, for some reverse of his fortune might be his coming day. When he died it was found he had left nothing in his will for any good cause. In fact, his property all went to the saloon-keepers; for he had raised his boys so that the saloon-keeper soon got all the money he left. Instead of giving God at least one-tenth and receiving a rich reward in eternal blessedness, he preferred to give the whole to the devil and spend eternity in abject poverty.

It is a great pleasure to announce to the readers of the Recorder that the editor, Dr. Lewis, has so far recovered from his recent illness that he will venture to resume his editorial duties with the next issue. We are glad if our four weeks of service has contributed in any measure toward his recovery. While he really needs a longer rest and freedom from hard work, still he is anxious to "be about his Master's business." Let us all pray that we may see him in a more active state of mind, filled with enthusiasm for the cause we love so well, that he may live to see the conversion of one soul.

Some time ago it was reported that Thomas A. Edison had promised to perfect a new storage battery that would bring this wonderful electric power within the reach of any and all who are able even to keep a horse. It is now stated that his promise has been so far fulfilled as to render it certain that this power can be utilized for an automobile, harrow, mower, cultivator and all farm work needing horse-power, and at a cost less than for feed for the horse. It is further thought that a window can be used to turn a small dynamo, and thus store up enough power in an Edison battery to run all machines used on a farm, and even extend the same current to be used in running a barn, heating and cooking. What wonderful things are doubtless in store for those who may live to see and enjoy them for the first quarter of the twentieth century. Will the progress in spiritual attainments keep pace with that in material things? It should keep ahead.

There are many illustrations of the great gains for Christianity on mission fields, but few that surpass results than are seen in India. Half a century ago the native Christians in India, Burma, and Ceylon were 128,000. Ten years later, or in 1861, the number had increased to 213,182; and in 1871 there were 318,365. This number was swelled to 528,830 in 1881; and the third general census taken in 1891 gave a Christian population of 2,284,172. Mr. Markham, who gives most of these figures, speaking of the Protestant Mission says: "The government of India cannot but acknowledge the obligations undertaken by the 1,000 mission stations, whose blameless example and self-denying labors are infusing new vigor into the stereotyped life of the great population placed under English rule, and are preparing them to be in every way better men and better citizens, who will aspire in that which they now dwell." The same may be said of otherlands where the Gospel rays have penetrated, driving away the ignorance, superstition and crime of heathen darkness. The census of 1901 is not yet completed; but there is every reason to anticipate a still more marvellous increase in the Christianizing power of the Gospel during the last decade.

Pestons are sometimes discouraged and tempted to give up their field of work, because so few conversions can be counted as the evident result of their labors. They forget that seed-time and harvest do not come together. In spiritual experiences they are often more separated than in material things. It is a common observation that most of the conversions brought to light in a revival, conducted by an evangelist or by a new pastor, often date their deepest religious impressions and real change of heart back to this time, and under the earnest labors of someone not conscious of the fruitage resulting from his faithful seed-sowing. It is very encouraging and desirable to be able to realize that our labors are successful, but the main point should be to make sure of fruitful sowing. God will then care for the germination of the seed. Paul understood well this agricultural illustration, when he said: "I have planted, Apollo watered; but God gave the increase." An old minister was once taunted by one of his parishioners with having labored twenty years to secure the conversion of one soul. "Has one soul really been converted through my instrumentality?" inquired the pastor. "Well, yes, I suppose there is no doubt of that," was the rather reluctant admission. "Then here goes twenty years for another," was the reply of the minister. Surely, one soul saved is worth twenty years of effort out of the best part of any man's life. But while a pastor may not feel very certain that even one soul has been saved through his efforts, still there may have been many, who, through his unceasing influence, have had their entire lives changed from sin to holiness.

The Sabbath Recorder.

J. P. MOSHER, Business Manager.

The Anti-Cantenn Law.

General Miles, in his annual report, puts his finger on what he regards as the best means of favoring the anti-cantenn law passed at the last session of Congress. Very likely an effort will be made, when Congress sits again, to repeal the present wholesome law, and re-establish the canteen or army saloon. Opinions of army officers will be divided favoring this evil, and it is encouraging to all friends of sobriety to be able to quote from so high an authority and one of such large experience with soldiers, as Lieutenant General Miles.

We give one or two extracts from the General's report, that ought weight in Congress if a repeal of the present law is attempted:

"Much has been said concerning the army cantenn, which, when first established, was called the "amuse­ment room," and afterward the "post exchange." It was a place of amusement and recreation for the enlisted men, where they could enjoy reading books and papers, playing games, etc., and purchase such refresh­ments, except liquor, as they desired. It was then an eminently successful institution, and promoted the con­duct and good-temper of the men. Later, when what was known as the post traders' establish­ments were abolished, light wines and beers were au­thorized to be sold in the canteen. The government has now, by act of Congress, prohibited intoxicat­ting beverages in the canteen, and it is believed that no injury has resulted thereby, and that the law has, in effect, been a success.

The army is composed principally of young men, who have not formed the habit of using liquor, and although the majority of the cantenns actually occur in large cities, as the recruiting offices are principally located there, a large percentage of the men come from homes in the country and small towns, and very little, if any, part of the United States. The prediction that the change would prevent enlistments and increase desertions has not been fulfilled. Since the law was approved, namely, March 2, 1901, the recruiting stations have been thronged with men seeking enlistment for the service, 29,944 men having enlisted since that date, and the per­centage of desertions is now far less than in former years."

Never Too Old to Learn.

A most interesting and beautiful sight is that of a person, well stricken in years, yet eagerly pursuing studies in language, literature, art, science, etc., and famous in the midst of several persons who have at the age of nearly four score years taken up art, and have pursued scientific investigations with a relish and suc­cess that would bring a blush to many a careless student of fewer years. History re­cordes many illustrious instances of ambitious students in advanced age.

Cato, when 80 years of age, began the study of the Greek language.

Plutarch was between 70 and 80 years old when he began the study of Latin.

Socrates, in his later years, learned to play musical instruments for the purpose of resist­ing the effects of old age.

Sir Henry Spelman, a noted English anti­quary, began the study of the sciences when he was nearly 60 years of age, and still later became a most learned antiquarian and law­yer.

Dryden commenced the translation of the "Iliad" at the age of 68.

Ogilvy, the translator of Homer and Virgil, knew nothing of Latin until he was past 50.

Luilius wrote the memoirs of his own time as the great Roman expeditors. Students do not "grow old" like those who do not keep pace with the thought and prog­ress of their day. Renewing the memory, adds to one's usefulness and hap­piness as the swift years go by, and ripens the spirit for endless progress in the continual life-eternal.
The night is fast spent. Soon the morning light will appear. But, see! What is that? Over the roaring billows is seen to glide as like a sceptor, a fear. Now fear is doubled — fear of the sea, and fear for that which they behold. No wonder their fears caused them to feel a check to their onward journey. Their hope was dashed. Death stalks them in the face. Terror seizes them. But, hark! A voice comes floating over the waves, saying, “Be of good cheer. It is I, not afraid.” Oh, wonder of wonders! Oh, joy of joys! He plants his footsteps in the sea and rides upon the peac. So though seemingly left to themselves to battle with the elements, and although hope had fied, success is at hand. Jesus had not been unfaithful of their condition. Far out upon the lake, through the darkness of the night, his watchful eye had followed them. Not a movement of a sail had been unnoticed. Not a wave had broken over their craft but he had beheld it. He who had calmed the storm by a word had held the winds in command, that they should not break, and not a wave had well nigh forsaken them, he comes to them walking upon the very waves that seemed to threaten them with destruction.

So, in our lives, we struggle with the storms of adversity, seemingly alone. We see no way of escape. Hope almost dies within us: but in the fourth watch Jesus comes to deliver. Not one moment have we been out of sight of our Heavenly Father. Not a moment but he has known the ferveness of the struggle. Not a moment but he has estimated the conflict. Not one will be allow to perish who confides in his love and care. Let the billows roll and the waves of trial and affliction dash our frail bark hither and thither, we right roll and the waves of trial and struggle. Not a wave had broken over their craft but he had beheld it. He who had calmed the storm by a word had held the winds in command, that they should not break, and not a wave had well nigh forsaken them, he comes to them walking upon the very waves that seemed to threaten them with destruction.

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THE SABBATH RECORDER.

[Vol. LVII, No. 44.]

THE GIRL NOBODY LOVED.

She was sure that nobody liked her. She had told herself so again and again, with a quaking heart, as the tears started in her eyes. She was afraid to read the book she had just finished, and clasped little Barbara Smith’s soft cheeks as she inquired if the new baby sister had grown at all. When she could think of nothing else she said, “Hasn’t this been a beautiful day?” and her earnestness rather surprised some people, who had not had much opportunity of realizing that there was anything unusual about the day. The days went by, and she did not find opportunity to say anything very brilliant.

By the time the week was over the girl whom nobody liked had learned a valuable lesson. She had found out that hearts respond to cordiality and kindness, just as the strings of an musical instrument vibrate in unison with the chord struck in another. It is a new discovery, since long ago it was written in a wise book: “A man that hath friends must shew himself friendly”; yet this is one of the truths that each person needs to relearn from the start. And the girl who was learning to love one and was tasting the joy of being loved, thanked God that she had not waited any longer before finding out the wonderful secret for herself—Young People’s Weekly.

AN APPEAL TO MOTHERS.

It is encouraging to know that people are waking up to the necessity of taking earnest measures for the suppression of vice and immorality in our land. That societies are being formed to labor for a reform that is so much needed. And it is a pity and a shame that the one-soul soul should be so small. But the petition of the legislators of our state against making laws licensing the social evil, so called. Heaven knows we have social evils enough, growing out of the liquor license laws, without giving the libertine freedom of the law to pass to his unholy passions. But while it is a praiseworthy move in the right direction to strive to get laws against immorality, what good is attained unless those laws are enforced? And while there is so much impurity in the higher walks of life, sometimes even among lawmakers themselves, how is this great evil to be overcome? Society cries out with horror, and is very severe upon such vices in the lower walks of life, but is very lenient toward the profligate in higher circles. He can mingle in the best society. Mothers will smile upon him and permit sometimes even encourage, their daughters to associate with him; especially if he has wealth to recommend him; while the misguided victim of his vile passions, who, perhaps, he has lured from innocence to ruin, is shunned, and treated with scorn, as too vile to be admitted among respectable people.

No thorough reform in social purity can be accomplished until the seducer is brought down to the level of his victim, and made to feel the sin and disgrace as deeply as she. And on mothers in a great measure rests the responsibility of this reform. When mothers refuse to admit into the society of their daughters men of known or reputed impure lives, teaching them to shun them as they would an infectious disease, and teaching their boys from babyhood to be as pure in word, thought and deed as we desire our girls to be, then may we look for a reform which shall reach all classes. Oh that mothers would awaken to a sense of their responsibility in teaching purity to both boys and girls alike, a white life for both. To impress upon our young men that the language of pure or vulgar words or acts are as bad for a boy as for a girl; and also to watch and know that their associates are pure-minded boys. If they are taught from childhood to shun impurity and vulgarity, they will not be likely to choose that class for companions. Of course all pure-minded fathers would effectually aid mothers in such teaching. With such training for our children, we might look for a thorough reform in social purity, a few years hence, with no need for petitions against licensing vice. L. A. L. R.

There is a certain glamor of attractiveness in some sins. Sloth is pure stupidity and dullness. We resent the charge when so many good minds and sensible people point the faults. We are imitating the Lord in this who said to the Laichurch, upon which our Lord passed that condemnation of biting scorn—is there any severer recorded in Scripture?—Because thou art neither cold nor hot I will spue thee out of my mouth.”—William L. Roberts, D. D.
HUSBANDS AND WIVES.

It lies very much with the wives to make it easy for their husbands to show their tenderness. A woman should have a clean face to start with. A little extra scrubbing with soap and water before the husband comes home at night would not be amiss in some cases that I have observed, and it might bring some roses to the cheeks. A bow in the hair, a clean flin around the neck, perhaps a flower in the dress, has the desired effect. I tell the wives that men's affections will sometimes wander because their wives are untidy and slatternly, their hair unkempt, their appearance unattractive. All women are not equally pretty; but it is not prettiness that holds a man's affection, but sweetness, neatness, nativeness, and these are possible to all women. A woman makes a profound mistake who frets and pouts and puts herself into a bad temper that she may be petted into a good one. It is a bad policy. A man will be tempted to coax her back once or twice, but he loses his respect for her each time.

Moreover, there is a perpetual burden of the children.

The statistician that estimates the total of human love's endearing bond by happy gift of seeing eyes—more susceptible, of course, than we would arise, but for the women to make more thoughtful and tender.

It is much easier to talk down than to talk up. We are naturally presumptive. One of the best of success helps is to acquire early in youth a habit of thinking that the best, not the worst, will happen; that we are not poor, miserable creatures, bound on every hand by the enemies of our life and happiness, but that we were made to be happy, to be free from harassing cares, anxieties, forebodings; that we were not made to worry, to worry, to worry, but to create bright and cheerful ones.

We should no more allow a discordant or a dark picture in the mind than we would allow a thief in our home. We should remember that such thoughts are worse than drunk a drop of liquor. His heart was good; and it was not prettiness a dark picture in the mind than we would arise very much with the children.

One James Smith, an English laborer in the navy yard on the Thames, had a little boy, Johnnie, says the Wesleyan Methodist. James was a very inteperate man. After the death of his wife, sorrow kept him sober for a while, but he took to his cups again. One day poor Johnnie said to him, "Got baddled and baddled all the time."

One night the drunkard awoke, a most uncommon thing for him at such an hour, and lay very still, for he heard a sound. It was his motherless boy praying by his bedside. Sometimes he heard him say, "Papa, tell me how to be a better man, for Jesus' sake."

James Smith could not sleep any more. He arose very early and went to his work. He came home early that night without having drunk a drop of liquor. His heart was melted. He said to Johnnie: "What put it into your head to pray for your won- nesses old dad?"

Johnnie told him it was because he loved him; and besides he had been to a Bible class where the teacher had taught him the con- scientious, "Honor thy father and thy mother."

"Then keep on prayin', keep on prayin', little lad," said James. "I believe God has answered you already; I've been prayin' for myself, that God would make me a better man."

The prayer was answered. James Smith reformed, and from that time lived a steady Christian man.

PASSING BY.

You cannot read the lot of those who daily pass by you in the street. How do you know the wild romances of their lives—the trials, the temptations they are even now enduring, resisting, sinking under? You may be el- bowed one instant by the girl desperate in her abandonment, laughing in mad merriment with her outward gesture, while her soul is longing for the rest of the dead and bringing itself to think of the cold, flowing river as the only mercy of God remaining to her here. You may pass the criminal meditating crimes at such a time, you will to histrionic glee, or horror as you read them. You may wish against one humble and unnoticed, the last upon earth, who in heaven will forever be in the immediate light of God's countenance. Errands of mercy—errands of sin—did you ever think where all the thousands of people you daily meet are bound?—Mrs. Gaskell.

HE CARETH FOR YOU.

When the apostle bids you cast your care on Him, he adds, "For He careth for you."

The literal meaning of that tonic text is, "For he has you on his heart." The infinite God who rules the universe has poor little sinful you and me on his heart! Our big loads are not a feather to him. He knoweth our frame, he remembereth our dust. Like as a father piteth his children, so the Lord piteth us poor weaklings. He says to us, "Give me your burdens." He who guarded the infant Moses among the river-reeds, and supplied the widow's waning cruse of oil, who washed the doubting Peter in the dungeon, and piloted Paul through roaring tempests—he it is who says to us: "Roll your anxieties over on me; I have you on my heart." What fools we are when we strap the load more tightly and determine that nobody shall carry it but ourselves.—T. L. Cuyler.

VALUE OF OUR AGRICULTURE.

The farm value of this year's crop of wheat, corn, oats, rye, barley, flaxseed, potatoes, hay, apples and cotton is $2,532,000,000. This is more than the census of 1890 gives for the value of all agricultural products. Our big loads are not a feather to him. He knoweth our frame, he remembereth our dust. Like as a father piteth his children, so the Lord piteth us poor weaklings. He says to us, "Give me your burdens." He who guarded the infant Moses among the river-reeds, and supplied the widow's waning cruse of oil, who washed the doubting Peter in the dungeon, and piloted Paul through roaring tempests—he it is who says to us: "Roll your anxieties over on me; I have you on my heart." What fools we are when we strap the load more tightly and determine that nobody shall carry it but ourselves.—T. L. Cuyler.

Before my conversion I worked toward the cross, but since then I have worked from the cross. Then I worked to be saved; now I work because I am saved.—D. L. Moody.
THE SABBATH RECORDER.

[Vol. LVII. No. 44.

Missions.
By O. U. Withrow, Cor. Secretary, Western, R. I.

Evangelist J. G. Burdick is now with the Little Prairie church, Booty, Ark. He went as the alternate of Dr. A. H. Lewis, the delegate from the Eastern, Central and Western Associations to the South-Western Association, held with the Little Prairie church. He will remain some weeks after the close of the Association to engage in evangelistic work wherever needed.

Miss M. G. Townsend is with the Carlton church, at Garwin, Iowa. She will remain there some time laboring as an evangelist missionary, supplying the church with preaching, visiting the families, and helping the church into the condition of settling a pastor over them. She will also, in her stay at Garwin, visit the brethren and sisters left of the Grand Junction church, Iowa.

The pastors, missionary pastors, and various workers went from the Conference so inspired with the spirit of work, so brimful with enthusiasm, that the people, no doubt, are already reaping results. It is expected, as the fruitage of that grand Conference, the churches will be lifted up to greater spiritual activity, and be better equipped with spiritual life and power. No doubt the sermons of their pastors are more practical, pointed and spiritual; pastoral visits are more frequent, more tender and more effective; and the laity are more helpful to the pastor. Why not expect as a wave starting from the Conference, the inflow of souls into our churches saved from sin and its ruin? May it be realized. Why not expect from the Sabbath reform spirit and influence of that Conference, better observance of the Sabbath, and more active work in converting people to the Sabbath of Jehovah and of the Bible? May that also be realized during the year.

From Rev. George Seeley.

During the past quarter I have traveled much, performing my work in these parts; delivered 17 sermons, made 40 visits, and gave away 2,000 pages of tracts. The work has been about as in former communities, and the attendance somewhat similar. The roads rough in places, making traveling very long distances hard on my health. The persecution of Mr. Blakeley, referred to in letters to the Sabbath Recorder, renders my work a matter of persecution to myself, as all Sabbath-keepers are ranked among Seventh-day Adventists, and by many these people are absolutely hated. Ministers have assailed me, asking leading people why they allow me the school-houses to preach in, and speaking at the close of these sermons on the false doctrine of the Sabbath, as they are pleased to call it. One of those ministers returned a personal attack on the Sabbath in the unkindest and most scornful manner possible, utterly unbecoming to a minister, or indeed to any one.

I am the first Seventh-day Baptist people here have ever seen, and only knowing Seventh-day Adventists, have regarded us as all one people, not knowing the difference.

I took occasion to state the difference on Sabbath-day in the presence of a goodly number of persons at the school-house at Canaan Forks. (This school-house is fitted up for church purposes, with a nice organ and good playing and singing, 24 miles distant from this in the kindest manner possible. It left, I believe, a good impression, and a distinct notice of my work and myself and our denomination came out in a somewhat lengthy article in the Queen’s County Gazette, a weekly published at Bagtown, Maryland, on May 4.

This was in reply to a previous article appearing in that periodical some weeks before, to the effect that I was a Seventh-day Adventist, as they put it, and trying to subvert the people, preaching and distributing literature with a view to bringing them to me in a round-about manner, some one having seen the notice, cut it out and sent it to a friend of theirs in Massachusetts, United States, and they in turn sent it to me (I had never known the party, but they had lived in Queens County many years ago, and had gone to United States to live) asking many questions regarding my faith and practice, and if I were a Seventh-day Adventist. I replied accordingly to the letter. It was after receiving the letter from this unknown friend that I read the notice of my sermon, and made the necessary comments. I forward you the article that first appeared and sent me on the back of the letter referred to, and the article from Bro. Clark’s pen, which is of recent date. They will tell their own story. I wish you to send them back to me when you write, as I want to send them to Dr. Lewis and the Sabbath Recorder later on.

I regard this whole matter as a good thing for me, and the curse of truth, opening up the way for its furtherance. I wished for something to happen to open people’s eyes and set them thinking and talking, and when this came about I regarded it as direct providence, and an answer to prayer.

The work I am engaged in is altogether new and unthought of before. I used to be well known in Queen’s County years ago. I will leave you to come to your own conclusions. I have one quarter to work before my year’s work is finished. I am willing to continue in the work if the Board wishes, and do all I am able, though I feel that I am somewhat not so well as before I began, but hoping that my health will improve, I want your prayers as a Board and individually.

Petitcodiac, Oct. 11, 1901.

From E. H. Socwel.

The quarter just closed has been a period of busy toil, and has not been entirely without encouragement and cheer. In the early part of the quarter we were visited by sister Townsend and the ladies’ quart from Milton. For four weeks these laborers have met with us each evening during excessively hot weather and the hurry of harvest.

The meetings were as well attended as could be expected during such a very busy season and during such hot weather. There were no conversions and none repeated during the meetings. The people have expressed themselves as having received encouragement and spiritual strength by reason of the meetings. This is a difficult field from which to reap spiritual results, and the time of harvest is not the proper time for conducting revival meetings among us. All the meetings held and none of us may know how much real good was accomplished that is not now apparent.

During the month of August, I attended the Iowa Annual Meeting; held at Marion, the account of which has already appeared in the Recorder. The week preceding this meeting was spent at Garwin, where numerous sermons were preached and many visits made. The people of Garwin have greatly improved their house of worship recently, which adds greatly to its appearance and comfort. A day of prayer was held in the time of the meeting, this being the erection of a belfry and steeple and the purchase of a fine bell. It was our privilege, a few years ago, to contribute the first money for these improvements, and during our recent visit in the place the new bell rang for the first time, causing people to stand and sing. On Sunday morning I preached in the Garwin Christian church, and in the evening in the United Brethren church. This has been the rule each time I have visited Garwin since removing from there eight years ago. Mrs. Socwel accompanied me on this last trip and we received a most cordial welcome at Garwin, as we also did among the friends at Marion.

During the last of September I attended the Semi-Annual Meeting held at Dodge Centre, where we had a most enjoyable series of meetings.

During the quarter it was my privilege to baptize two candidates, one of which has been awaiting baptism for some time, while the other candidate had been sprinkled but had become disaffected and desired baptism in the true way. The last one mentioned is not a Sabbath-keeper, but has promised to take the Bible as his guide, upon the Sabbath as well as all other religious questions, and it is hoped he may yet become a true Sabbath-keeper and a member of our church. We have recently received another member into church fellowship, upon verbal testimony, who was baptized by Bro. Crofoot during his pastorate here.

The condition of our church is good, as is evinced by the regular attendance upon church service and Sabbath-school, and we trust that we shall continue to make a good degree of spiritual advancement in the future. This is a needy field and one which promises as well as our ordinary fields, and I trust we may be able to do our work well.

New Azures, Minn., Oct. 6, 1901.

Training to Work Prevents Crime.

“...what percent of the prisoners under your care have received any manual training beyond some acquaintance with farming?” a Northern man asked the warden of a Southern penitentiary.

“Not one percent,” replied the warden.

“Have you any mechanics in prison?”

“Only one mechanic; that is, one man who calls himself.”

“Have you any shoemakers?” asked the visitor.

“Never had a shoemaker.”

“Have you any tailors?”

“Never had a tailor.”

“Have you any printers?”

“Never had a printer.”

“Have you any carpenters?”

“Never had a man in this prison that could draw a straight line.”

“These facts,” says the writer in the North American Review, who tells the incident, “seem to show that the best thing is almost as good a preventive of crime as vaccination of small-pox.” —Onward.

“Give others the sunshine.
Tell Jesus the rest.”
Woman's Work.

The McAll Mission is doing a great work in France by means of its mission boats. A part of each boat is fitted up as an audience-room with comfortable seats and bright lights and some kind of musical instrument, while the rest of it is a home for the missionary in charge. This boat passes up and down the waterways of France “bearing glad tidings of good-cheer” to one and all. The boat stops now at this village, now at that, and the people gather to hear of the love of Christ as told by the preacher. When a man has once attended one of these services, he usually comes again and yet again, till at length he accepts Christ as his Saviour. The work is wholly non-sectarian, and when a man becomes a Christian he is urged to join the church of his own persuasion. Rev. S. S. Rossiter, General Secretary of the McAll Association, said recently: “Fortunately the McAll Mission is that kind of a work that it does not interfere with any form of denominational work, but helps them all. As a Baptist clergyman once remarked: ‘The best work for me to help our struggling Baptist churches in France is to help the McAll Mission, because it feeds directly into the churches.’ And so it is with every other denomination in France.

We expect by the services held in this boat to reach at least 30,000 people every year. No other agency in existence is so effectual for reaching great numbers of people. This is our second boat, Le Bon Messager (The Evangelist) being the first. We hope in time to have a fleet of boats on the rivers of France, a veritable Salvation Navy; or, as the French newspaper express it: ‘The good God upon the waters.’

A new form of the Temperance Crusade has taken shape. In one city five hundred girls have taken the following pledge:

TOTAL ABSTINENCE OR NO Marriage.

I promise that I will not associate with nor marry a man who drinks; and I will also be a total abstainer myself.

Name.

Don’t marry a man to save him. If this pledge is faithfully kept, we predict that it will go farther to establish the cause of temperance in the city mentioned than any number of temperance lectures, valuable as they are.

The most that can be said of Miss Stone is that she and her companion, Mrs. Tsilka, are alive and well. Negotiations for their release are making satisfactory progress, though the details are necessarily kept from the public.

THE BEST SOCIETY ORGANIZATION.

BY MRS. GEORGE H. HULCRO.

Our denomination is not a large one, but we have a great amount of Christian work to do; and in every church, even the very smallest, there is a place for work which is better adapted to woman’s sphere than man’s.

In all classes of advanced growth, a united number of helpers is essential to complete the whole. In our work, “united helpers” can do more than individual workers unorganized.

In some of our churches the ladies have two societies for doing the home and outside work. We know that in these same churches much work is done and great offerings are brought as the fruit of their labors. The question arises, Could these branches of work be done more economically by one organization to cover the whole? In comparing our denomination with others, we have not one large church among us. Wedo have strong churches, even those whose membership is small. We sometimes wonder if the smaller churches do not bring greater and purer offerings to the throne of God.

In our opinion, one good working society is the best. Its membership should consist of all the women of the town or vicinity. Besides its officers and executive committee, it can have its branch committees, as a committee for missionary work, this committee to have charge of receiving offerings, packing and sending boxes, and other duties in its line, as the society may direct; another for distributing tracts or literature, one for visiting the sick or those who need help; an entertainment committee, and various other committees, as the town or church work may demand.

In some of our churches there are workers in outside interests, where Hospital, Relief Association, Children’s Home, W. C. T. U. and other organizations require so many more committees, for we are called upon to help these institutions, so we need to keep in touch with them to know about their work. These committees should keep themselves well informed in the work they represent, in order to give a correct report at least each month. We believe that where there is only one society for this work, and all the women of the church become members of this society, one membership regularly held will economize much time; and if committees are appointed according to the demands of the various kinds of work, no branch need be neglected.

If the spirit of our loving Saviour fills the soul of every church member, as it should be allowed to do, one society will provide for less friction and the united membership produce greater strength. The influence of our Christian workers will be thus felt both financially and spiritually, with the full power which God intended when he gave us our talents to use for his honor and glory.

ADVICE ON FRUIT EATING.

The curative value of fruit is becoming more and more insisted upon by those who make a study of dietetics. Grapes are recommended for the dyspeptic, the consumptive, the anemic and for those with a tendency to gout and liver troubles. Plums, also, are said to be a cure for gouty and rheumatic tendencies. The acid fruits, especially lemons and oranges, are particularly good for stomach troubles and rheumatism. It is not sufficient, say the advocates of the fruit cure, to eat a small quantity at breakfast or dinner. One should eat from two to eight pounds of grapes a day; or, if oranges are the curative agency, the number to be eaten in a day may vary from three to six.

“A healthy condition of the body depends upon a perfect balance of foods taken. There are many other factors entering into the question, but this feature must not be forgotten,” says The Syracuse Clinic. “Few people there who can keep healthy without fruit.”

...How absurd! someone one says, ‘to be told to eat fruit when everybody eats it.’ Yes, but how do you eat it? Do you take a definite amount of it, the same amount as potatoes, do you eat it as you do an exact amount of it? If you suffer from an acute attack of indigestion after a dinner of soup, meats, pickles, sauces, salad, cakes, pastries with spices and condiments enough to bluster the skin, to say nothing of the delicate lining of the stomach, pray do not aver that indigestion arises from the morsel of fruit taken at the end.

...Be honest with your stomach for a month. Eat no more than you need of simple food, into which the true luxuries of nature, such as apples, oranges, pears or other fruits shall enter. Try, if only as an interesting experiment, to eat sparingly of the cruder articles of diet, and more of those suited to your real needs, and see to it that fruit forms a part of each meal.

...But there are so many kinds of fruit that I cannot eat.”

...This is again. Because you cannot eat seven kinds of food at one meal ending with fruit, it, of course, the apple, or the strawberries that did harm.

...But doesn’t fruit make the blood thin?’

...It certainly does and we are mighty glad of it. Ask any doctor who has practised medicine for ten years what to any of his patients and he will tell you that the great majority of grown-up folks have blood too thick.

...The minerals and natural acids of the fruit are the very best conceivable remedies for this thickened condition of the blood.

...As a fruit becomes bruised it is a food and a medicine—a necessity and a most delightful luxury.”

TOBACCO POISONING.

The evil effects of chronic nicotine poisoning upon the youth of this country are partially set forth in that prince of medical journals, The Bacteriological World and Modern Medicine:

"Dr. J. W. Seaver, Medical Director of Yale gymnastics, and professor of physical culture in Yale University, has been making a careful study during the past eight years of the influence of tobacco on development. His statistics show that non-smokers were 20 per cent taller than smokers, 25 per cent heavier, and have a lung capacity 65 per cent greater. These figures are very striking. A man who has a lung capacity two-thirds greater has immense physical advantage. His chances for long life are much better and his physical endurance vastly greater. Observations at Amherst showed that in a recent graduating class the non-smokers were found to have gained in weight over the smokers nearly one-quarter. Science recently published the results of an experimental inquiry into the condition of thirty-eight boys, of all classes of society, of average health, who used tobacco in different periods, ranging from two months to two years. Of the thirty-eight, twenty-seven showed severe constitutional injury and stunted growth. In thirty-two there were irregularities of the heart action, stomach disorders, cough, and a craving for alcoholic liquors. Thirteen had intermittent pulse, and one had consumption. All were induced to stop the use of tobacco, and in six months twelve were free from their former symptoms, and by the end of the year the entire number had recovered."

TOO PARTICULAR.

A business man who had eaten a meal at a restaurant where he frequently, says the Youth's companion, took his mid-day luncheon, walked up to the cashier and said: "I find I haven't a cent of change about me to-day. If you kindly let me owe for this until I come in again, which will certainly be in a day or two, I will square up then."

The cashier was not a good judge of human nature, nor was he under the influence of a momentary irritation, for she replied: "We don't run any accounts at this shop. If you haven't anything to pay with, you can leave something with us as security."

"I didn't say I hadn't any money," the customer replied. "I said I had no change. Please take the amount of my check out of this."

And he took a fifty-dollar bill out of his pocket-book, and handed it to the astonished cashier.

"It will be better to pay it now, perhaps," he added, "than to leave something as security, for you will not be likely to see me here again."

Then picking up his change, which comprised about all the money the cashier could find in the establishment, he bowed and walked out.

This reminds us of the experience of a certain religious editor, supposed to be wealthy, and well known, who was "held up" in a bank of the city by a boiler, had not given credit or permitted to pawn his knife for a glass of soda.

And we may always be sure, whatever we are doing, that we cannot be pleasing Him if we are not happy ourselves.-Ruskin.

THEY NEVER STRIKE.

There is one class of laborers who never strike and seldom complain. They get up the country o'clock and do not go to bed until ten or eleven o'clock at night. They work without ceasing the whole of the time, and receive no other emolument than food and the plainest of clothing. They understand something of every branch of economy and labor from their parents to cooking; though harrassed by an hundred responsibilities, though driven and worried, though reproached and looked down upon, they never revolt; and they cannot organize for their own protection. Not one is released from them for a moment. No sacrifice is deemed too great for them and no incompetency in any branch of their work is excused. No essays or books or poems are written in tribute to their steadfastness. They die in the harness and are supplanted as quickly as may be. These are the housekeeping wives of the laboring men. If these women had the time to rest which their husbunds in the dramshoes and dissipation have; and if they had the money to spend which their husbands squander, they would brighten their homes with comfort and sunshine, rear their children in respectability and cause life's desert to rejoice and blossom like the garden of the Lord. -Sheldon San.

SMOKING STUNTS THE GROWTH OF BOYS.

Whatever difference of opinion there may be upon the advisability of smoking for men, there is none as to its pernicious effect upon boys. It affects the action of the heart and reduces the capacity of the lungs. Young men who are being trained for athletics are not permitted to smoke by their trainers because, as they say, "it is bad for the wind." The argument that will appeal most forcibly to your boy is that smoking will stunt his growth. It has been proved that youthful smokers are shorter and weigh less than their comrades who do not smoke. Cigarettes are to the American youth what nicotine, the active principle of tobacco, is said by chemists to be next to prussic acid, the most rapidly fatal poison known. The tender tissues of a growing boy cannot absorb even a very small quantity of it without most injurious results. -Ladies' Home Journal.

THE SIN OF UNBELIEF.

A great many people think that unbelief is a sort of misfortune, but do you know, if you will allow me the expression, it is the damning sin of the world to-day; that is what unbelief is, the mother of all sin. There would not be a drunkard walking the streets, if it were not for unbelief; there would not be a harlot walking the streets, if it were not for unbelief; it is the germ of all sin. Don't think for a moment that it is a misfortune, but just because it is an evil one, and may the Holy Spirit convict every reader that unbelief's making God a liar. Many a man has been knocked down on the streets for telling some one he was a liar. Unbelief is giving God the lie; that is the plain English of it; and all of them who act on their unbelief; they seem to think it is quite respectable to be an insin and doubt God's Word, and they will vainly boast and say, "I have intellectual difficulties, I can't believe." -Moody.

DON'T TALK HARD TIMES.

I never knew a man to be successful who was always talking about business being bad. Never allow yourself to dwell on the dark side of anything. You should refuse to talk about depressed markets or hard times. Learn to talk up, not down. Many business men are the chronic and fault-finders. Times are always hard with them. Other men get into a pessimistic rut, and never see brightness or success in anything. It is impossible for such people to prosper. Success is a delicate plant, and requires encouragement and culture.­

Regard yourself as superior to the evils which surround you. Learn to dominate your environment, to rise above depressing influences. Look for the bright side of things, not the dark and gloomy side.

The world likes sunny, hopeful, buoyant characters; it shuns lugubrious prophets, who see only failure and disaster everywhere. The hopeful, cheerful men and women, who see success and longevity in their callings, are the ones who are sought after. It is as necessary for you to try to be a cheerful, unpleasing people, as it is to try to escape from the clouds and shadows into the sunlight. -Success.

BIRD SUPERSTITIONS.

Crowing hens are universally disesteemed. The old couplet about "a whistling woman and a crowing hen" is well known. In fact, the rooster and the crowing hen are common to all countries and is found in many languages. Probably its popularity is due to the fact that confirmed whistlers of any sex are hated by the good. The cuckoo is another bird of ill-omen. It brings bad luck particularly to the home near which it builds. In parts of the British isles peasants will not undertake a journey if they see it early in the morning. The cuckoo also is a thief. Dishonestly, often condoned in unfeathered bipeds, is a crime in birds, costing them reputation and respectability. Among all birds, the swallows are most offensive and very graceful swallow is called "the devil's bird," but why, is not known. In Scotland the yellowhammer fills this unenviable role. It is unlucky in Italy to own doves just before marriage. Pigeons, too, bring bad luck to the house that feeds them. Books and brooms are considered among the dwellers in the English fens wild geese are disliked for a singular reason: their night cries probably are the origin of the weird tale of the "Gabriel hound"—that ghostly pack which sweeps in full cry through the air at night and brings death to the inmates of a house over which it rushes. The geese in some way are connected with them, and come in for obloquy.

Southern negroes regard the jay-bird with comically grave distrust. To them he is the counselor, guide and friend of the evil one himself. The amount of confidence established ages ago between the devil and the jay-bird is to the African mind enormous. Plantation "uncles" and "aunties" believe that whenever Satan can spare the time from his farming operations he visits earth, and he that can hold his jay-bird, converts minds, devising ways and means wherein and whereby to ensnare the dark soul. -Watchman.

Gor grant that as our horizon of duty is widened our minds may widen with it; that as our burden is increased our shoulders may be strengthened to bear it.-Dean Stankey.
Our Reading Room.

"Hence then as we have opportunity, let us work while it is yet day, lest darkness come upon us, and we cannot find light."-Gal. 6: 10. "But to do good and to communicate forget not."-Heb. 13: 16.

ALFRED, N. Y.—The Theological Seminary opens in a most encouraging and hopeful manner, in respect both to form and spirit. The teachers enter upon their duties with an intelligent zeal and united purpose that promise strength and progress; and the few students taken on their work with great interest and in a manly fashion. I enjoy the work very much, and appreciate the cordial welcome received here; still, I cannot but miss, also, the friends and associations of recent and blessed years. A. E. MAIN.

ALVAREZ, N. Y., Oct. 24, 1901.

INDEPENDENCE, N. Y.—The people of Independence, though not heard from very often, are quietly toiling away. Perhaps they are too busy to sound a trumpet, either before or behind them. A commendable zeal has been manifest regarding denominational interests; and the cause of Christ in our midst is fairly well maintained, though there is room for improvement.

For three years there has been a Bible Club, which has been following the courses offered by the American Institute of Sacred Literature, Chicago, Ill. In the three courses a large portion of the Bible has been studied systematically. This has not been a theological class under the name of a Bible-class. It has not been the study of some man’s theology, bolstered up by texts of Scripture taken out of their connection. The effort has been to understand what the Bible writers mean. This is the great doctrine of the Christian religion have been studied and discussed as set forth by the inspired writer.

Three months ago there was commenced a re-study of the Sabbath question from the Biblical standpoint. Having through three years’ reading gotten a general view of the whole Bible, we felt that we were better prepared to study any specific question, such as that of the Sabbath. The Adventists have been charged with isolating passages and sentences from their contexts to support their peculiar doctrines. It has seemed to us that a thorough study of the Bible has shown these doctrines to be unsound and false. The Sabbath, we believe, is the mark of a heathenizing power.

For the past three years, with results which are exceeding our expectations, the Sabbath has been observed in its entire form.

The work has been very much, and the acceptation of the work, as it has been presented, has been quite free from artifice and sham. Those who have been asked if it is a good thing to observe the Sabbath, have been disposed to extend the inquiry. We have had more of the kind friends known how much more they had been kind to care for in times of need, than they have been kind to care for in times of prosperity. In the former, she was an infant, had been kindly cared for by a dear friend of the family. Before she was taken to Europe, regularly he wrote to her. The other is a much more industrious plodder, who did his work well and easily, made friends readily, and was universally popular; but he had the serious effects of making promises carelessly, forgetting them almost as soon as they were made, and of rarely keeping appointments punctually.

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

PATIENTLY WAIT.

October 29, 1901.

GENTRY, Ark.—The article in the Recorder two or three weeks ago from Crowley’s Ridge brought a request from interested parties living in the North to have a list of families living at Gentry published, also.

If these kind friends knew how much valuable space in the columns of our esteemed publication was required to print such a list, they would hardly have made the request. However, with the indulgence of the editor, we will give a few items of general interest.

There are twenty-eight families of Seventh-day Baptists here now, and seven more that have secured homes and expect to be here in time for spring work, making a total of 150 persons, young and old. Letters of inquiry from other parties arrive daily.

Our people now own farm land to the amount of 1,450 acres, and in the low average of twenty dollars per acre the present value is $30,800.

Town property in the hands of our people is valued at $4,250. Seven residences.

Shipped $200,000 worth of apples from Gentry this fall.

Eighty shares in the Cold Storage Company have been taken. One man in Southern Wisconsin took twenty shares. We earnestly solicit help in this work. Perhaps an item or two from the by-laws would be of interest:

A majority of the Board of Directors shall be persons who observe the seventh day of the week as the Sabbath. The profits of the company shall be allowed on all paid-up subscriptions of stock, and 4 per cent interest on all cash received for stock.

A very encouraging interest is shown in all religious services of the church. Eleven members were received into the church Oct. 12. Many more will take this step when our pars for returns from the South-Western Association. The C. E. Society is receiving large additions of bright young people.

C. C. VAN HORN.

"ON TIME"

A manufacturer was about to establish an agency in London. He had in his employ two young men whom he regarded highly, and both of whom he would like to advance to the coveted position. As it could go to only one, he watched the men closely for some time, while trying to decide which he should send to represent his interest in the English capital. One of the young men was an industrious plodder, always on time to the meetings, and regular in every way. The other man was about for the right man; and think that they have found him, if he is available. The interest and attendance at all the meetings of the church have been good and are increasing, and we hope to see the church membership increased also. Considerable sickness exists in the village, and our church is having its share. Mrs. John Morrow, widely known and dearly beloved in the North-Western Association, has been ill for more than a year, and recently her sickness has assumed quite serious proportions. Mrs. Ada Van Horn, wife of the treasurer of the Trustees of the church, has been sick unto death during an illness of ten weeks, but is gradually convalescing. I expect to remain until the holidays, closing with ten-day’s series of meetings. We trust we will not be forgotten in the prayers of the church.

Mrs. M. G. TOWNSEND.

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"A very encouraging interest is shown in all religious services of the church. Eleven members were received into the church Oct. 12. Many more will take this step when our pars for returns from the South-Western Association. The C. E. Society is receiving large additions of bright young people."

"ON TIME"

A manufacturer was about to establish an agency in London. He had in his employ two young men whom he regarded highly, and both of whom he would like to advance to the coveted position. As it could go to only one, he watched the men closely for some time, while trying to decide which he should send to represent his interest in the English capital. One of the young men was an industrious plodder, always on time to the meetings, and regular in every way. The other man was about for the right man; and think that they have found him, if he is available. The interest and attendance at all the meetings of the church have been good and are increasing, and we hope to see the church membership increased also. Considerable sickness exists in the village, and our church is having its share. Mrs. John Morrow, widely known and dearly beloved in the North-Western Association, has been ill for more than a year, and recently her sickness has assumed quite serious proportions. Mrs. Ada Van Horn, wife of the treasurer of the Trustees of the church, has been sick unto death during an illness of ten weeks, but is gradually convalescing. I expect to remain until the holidays, closing with ten-day’s series of meetings. We trust we will not be forgotten in the prayers of the church.

Mrs. M. G. TOWNSEND.

October 29, 1901.
Young People's Work.

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

Once in a while, in the midst of our busy life, there comes a letter which leaves a smile on your face and a bright spot in your memory. Such was the one that came to our desk a while ago, and which we propose to share with you. It ran as follows:

Mr. C. Randolph, Alfred, N. Y.

Dear Sir—We wish to engage an active person to represent us throughout your community, and as one of the instructors of the Institution that you have been attending you we were hoping that if you could represent us during the summer. We are willing to pay $5 per day, or $20 every two weeks. The work is to be done from home. If you are open for a position, make application by filling out the enclosed blank, and upon receipt of further particulars we will arrange with you, providing we think you can do the work. Remember that we do not want you to act as a regular canvasser. As we wish to arrange with some one as early as is possible, we should like you to give us a prompt reply, so that, in case you cannot accept the position, we can secure the services of some one else. Answering your question, we are,

Very truly yours,

BLANK BLANK CO.

Well, it is pleasant to be in demand, isn't it? But our heart did not bound as it might once have done on the receipt of such a letter. We had received many such communications addressed to various people, which, when responded to, brought forth disappointment. Then, pleasant and flattering as it was to know that the instructors of Alfred University had recommended me capable of handling this vaguely imposing business, there was little circumstance which spoiled it all. The punctuation marks at the top of the typed letter made an indention through, while those in the body of the letter did not. This fact proclaimed it a circular letter sent out broadcast by hundreds over the country, the individual name and address being inserted at the top in type and color so like the letter as to deceive the voter elect.

We have meant for a long time to say a word to the wise in the subject. See your judgment, boys. No firm is going to pay you money unless you bring them business. And the amount of salary they pay you will be governed by the value which you give to them. Bear this in mind, no matter what flattering propositions are made to you. Those propositions will be couched in language which is capable of an interpretation quite different from that which your sanguine fancy paints. For instance, they may make a contract "providing for a salary of $1,000 a year," and you will find it provides for it unless they Serenize carefully the offers you receive, and don't expect to find gold dollars growing on trees. Make up your mind to work hard at your chosen line of industry and to make yourself valuable in it. There are plenty of honorable business men and firms that will dignify your worth as fast as it is apparent. There is a place for you and success is within your reach; but there are no reliable short cuts. You must climb over the mountain of endeavor and difficulty, unless you have the engineering skill and equipment to tunnel through.

Can a Sabbatarian Boy Find a Job?

For several weeks there have lingered in our memory the words of a member of one of our successful Seventh-day Baptist manufacturing firms. We had been talking about a wide range of topics in denominational and business fields, when we finally got back to the subject of business prospects for Seventh-day Baptists. Our young men have no chance, do I hear some one say? Why, man, this firm is one of the most prosperous in the country, constantly enlarging its business. It has several hundred well-paid, well-treated employees. They are of an intelligent class, and they seem to have a good deal of affection for their firm. There was scarcely another firm in the country employing an equal number of men which was so little affected by the great strike which occurred a few months ago. The men were contented with the treatment they were receiving, and those who did leave only because they thought all workers must strike together in order for their union to be effective. It was not because they had any complaints to offer personally. Now any young man who has a "bent" toward this line of business, has a splendid chance there if he is willing to begin at the beginning, work hard, be faithful and patient.

But I should be ashamed to tell you how few of the men employed by this firm are Seventh-day Baptists in faith. The firm wants our own young men; but they cannot get them. What is the reason? For one thing there are some young men who are not willing to hold themselves to discipline. To be on hand exactly at seven o'clock, rain or shine, feel like it or not feel like it, six days in the week, the year round, grinds them. They want something easier. Another reason is because so many of our young people are of the intellectual caliber which is attracted to and toward the other very important reason, probably, is that the Western churches where young people are more abundant are so far away from the Eastern churches where the manufacturing enterprises are located.

At any rate, the facts and conditions ought to be more widely and thoroughly understood by our young people. If you think the case has not been put fairly in any respect, or if any suggestions occur to your mind touching this large subject, sit down and write me a letter. We have personal knowledge that there is a Seventh-day Baptist manufacturing firm who is glad to get Seventh-day Baptist young men of the right kind. I am convinced that our young men have opportunities here, and that the Western churches where young people are so abundant are so far away from the Eastern churches where the manufacturing enterprises are located.

They Lead the World.

While we are on the industrial question, you ought to know that in several lines of manufacture, Seventh-day Baptist firms lead the world. This is not sectarian partiality, but the literal truth. The product of the Celadon Roofing Tile Co., is unequalled in its kind. The magazine press put out by the Cottrells has no rival. The Babcock & Wilcox steam boiler, after twenty-five years of supremacy, still holds the field. It has been greatly improved; but the improvements also were invented chiefly by Mr. Babcock. The A. E. Staley Press Co. still maintains the high standard of workmanship which has kept them in the front rank. Rogers & Hemphill Machine Co. put out a boring mill which is second to none of its size. "And what shall I more say? For the time would fail me to tell of Samuel, and Jepthah." One might go on much farther with an honorable list of firms and men who, each in their own line, are doing what is recognized to be the best work. Why does not someone write biographical sketches of these men next time we stand in the forefront? Young man, make it your ambition, in whatever direction you turn your energies, to be the very best of which you are capable.

Pioneers of a New Era.

And that reminds us of another very hopeful sign for the new era among our people: that there are various young men of brains and force who are at work developing new industries with the thought, not only of building up a business for themselves, but also of furnishing employment—by Seventh-day Baptist young men. This is a noble ambition, and our heart goes out with a cheery God bless you to these brave, loyal spirits. Why may they not serve God as truly and efficiently in this as the minister does in his work among other men? We want our sons to be thoroughly imbued with the idea of doing business for God, making money for the advancement of his cause, plowing and hammering and sewing and teaching and washing dishes "in his name," what a people we shall be!

Quar-tier Work.

In West, P. K. WOODHOUSE.

Presented at the Western Association in the Student Evangelistic Hour, and requested for publication.

The topic assigned to me this afternoon is that of Quartet Work, and I wish to express my thoughts on the benefits that the worker himself derives from the work, which have especially impressed me.

In the first place, it is unequaled as a training-school for Christian work. It is not necessary to repeat to you the necessity for preparation that must carry to a successful termination any great enterprise. The every-day annals of scientific, diplomatic and commercial achievements are replete with examples of what a thorough preparation will do for one who is deeply in earnest, and sincere. So, if we, as young people, are to be loyal Seventh-day Baptists—and we ought to be nothing unless loyal—we must prepare ourselves for our denominational life and work. The Lord's work needs no less earnest preparation than that required of those who have become skilled mechanics. Quartet Work gives an insight into the workings of the denomination, showing us its strong and its weak points, and prepares us to more intelligently build up the weak places, while making the stronger places yet stronger. We are not apt to take a great interest in anything unless we know what it is, and unless we are a part of it. So with denominational work, if the young people do not know about it, and unless they are made to feel part of the responsibility, they are likely to be but indifferent Seventh-day Baptists.

Again, the Quartet Work gives the worker...
The Sabbath Recorder.

Paint the Sky First.

An artist of rare skill, and genius manifold, A man for whose love of nature never failed, Whose mind was pure in the divine toil Of tints of blue and gold, Upon the canvas, lifted high, He spread the colors of the sky.

And when the sky was done, He painted all below To his own individual tone. Until it seemed as though The very shadows wore With colors copied from above.

But when the work began To be resisted, 
They did not think of sky or sun, But only how to win. The landscape was: how cool and sweet The spot where lights and shadows meet.

Yet, let the sky come first: This is the least that That lifetime is, alas, the worst. Whose skies are least错误:ed: For, finished, with the greatest care, Something is always lacking there. God first and earth the last, What better rule than this, If thou dost wish the work thou hast To be a masterpiece, Whose smallest touches, lightly given On earth and air, are toned to heaven? O, hast thou painted well. Thy picture a glorious sky. How are the clouds excelled? Then lift to heaven thine eye, And let thy works appal. Paint not the ground till skies are there. —Selected.

Anarchist’s Nest.

In the midst of the national woe, specially marked throughout the nation, one could but recall the striking similarity in the tools of this which struck down President Abraham Lin­coln and the miserable wretch who ended the life of our late President. Both were the products of the licensed saloon.

Mary E. Surratt, who was hanged for complicity in the assassination of Lincoln, kept a licensed grog-shop at Surrattsville, about ten miles south of this city. Her saloon was literally the rendezvous of “ Rum, Romanism and Rebellion.” If there ever was such a place, it was in this rum-shop that John Wilkes Booth, Her­old, Atzerot, Payne and O’Laughlin and the others made their morning conferences. There they got their education, their ideas and in­spiration. There Booth fled after the assassination, and there he got the two bottles of whisky with which to nerve his flight for life.

Shortly before the assassination, Mrs. Sur­ratt leased the place to John M. Lloyd, who barely escaped being hanged for his part in the hellish tragedy.

After Mrs. Surratt’s removal to H street in this city, the bipulous exploiters of the precious crew were transferred to the new home, and Mrs. Surratt made periodical trips to her old dive for liquors.

It was at Mrs. Surratt’s house that the daily confinements of the gang were held and the devilish plots made. It was at her saloon at Surrattsville that the drunkard Lloyd, that the plans were made for the escape.

The official record of the trial tells us that on that frightful fourth of April, 1865, these conspirators drove up and down Penn­sylvania Avenue, stopping at nearly every saloon on the way in order to nerve them for the awful night’s work.

John Wilkes Booth was to visit Ford’s Theater and slay the President. How well he succeeded is known too well.

Lewis Payne was to kill Secretary Seward in his bed of sickness at his home; and he nearly succeeded.

Mike O’Laughlin was detailed to assassinate General Grant. He went to a reception given to the General at the home of Secretary Stanton for this purpose. But fortunately, he had taken too much liquor. He blundered into the Stanton home in a semi-drunk condition and was ejected.

O’Laughlin’s part in the tragedy was to murder Vice-President Johnson, who was stopping at the Kirkwood House. But during the evening Atzerot went off on a drunk among the neighboring grog-shops, and forgot his part of the program. The nullity of mission remembered it, though, and hanged him.

Of the four who were hanged,—Mrs. Surratt, George A. Atzerot, Lewis Payne, and David E. Herold,—all save the woman were known to be common drunkards, and the dame was a rum-seller.

O’Laughlin and Sam Arnold, who were sen­tenced to prison for life, were products of the saloon, both being confirmed drunkards. O’Laughlin’s lawyer even pleaded that his client was such a confirmed sot and natural­born drunkard that he was totally unable to take part in such a plot as an assassina­tion.

Edward Spangler, who was sentenced to six years’ confinement, was another saloon victim.

John Wilkes Booth himself was accustomed to drink heavily and often. His banns for years had been in the saloons of Washington and Mrs. Surratt’s rum-shop south of the city.

John H. Surratt, who escaped to Europe, got drunk on the voyage and revealed his identity to a passenger, who for some reason did not tell of the occurrence till after it was too late to apprehend the fugitive in Ireland or England.

Of the entire list of conspirators in the assassination of President Lincoln, the trial records show all, with the possible exception of Mrs. Surratt and Dr. Mudd, to be confirmed inebriates, and Mrs. Surratt kept a bar, while Mudd was a frequenter of it.

After the sentences had been pronounced, stern efforts were made to induce Presi­dent Johnson to commute the death sentence of Mrs. Surratt on the ground of her sex. The President refused with the famous remark, “She kept the nest that hatched the eggs.”

Just so, the murderer of President McKin­ley was a regular product of the licensed saloon. According to the newspaper reports, his father kept a saloon at Cleveland, Ohio. Young Leon Czolgosz got his education in the saloon. The local anarchists used to hold their meetings in the corner of the Czolgoz saloon. Whoever heard of an anarchist meeting anywhere save in the rear of a saloon, or above a saloon with a dumb-waiter connection?

The meetings of Johann Most are invariably held in a saloon. The meetings and “conferences” of Emma Goldman are always held in licensed rum-shops. Wherever the late President of the United States was stopped at saloons. When he went to Buffalo on that deadly errand, he made his home in Nowak’s saloon on Broadway in that city.

The words of Andrew Johnson are as applicable today as ever they were in 1865: “He kept the nest that hatched the eggs.” What a mountain of guilt was described in those words.—New York.

W. H. F. (W. H. F.)

People should look for joy in the Word and not in the world. They should look for joy which the Scriptures furnish and then go to work. Because God promised; because he don’t send me out to seek some one else, a joy that don’t impel me to go and help the poor drunkard; a joy that don’t prompt me to visit the widow and the fatherless, a joy that don’t cause me to go into mission-school or other places to do anything that is not work, and is not from above. A joy that does not constrain me to go and work for the Master is purely sentiment and not real joy.—D. L. Moody.

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W. H. F. (W. H. F.)
they would be clean, but not clean again un-
til I gave the next positive order.

"Friends," and the professor now spoke to 
us directly, "the dirty-faced boy in the
words. Who can tell when a hasty word will 
turn to plague one's self? 'Jimmy,' I said one
day to the younger boy, 'you provoke me by
endurance. Do you intend to go
to be a dirty-faced man?

"The child had been languid all that day.
I can see now what I did not observe then,
languid, spiritless, dirty. He looked up at
me quickly; his black eyes peer at me yet,
ignoring my reference to the dirty-faced man.
he asked,

"'Kin a dirty boy git inter heaven, teachah?

"No, only clean children can go to heaven.
't wants ter go ter heaven, fer I'm tired 
av livin'. Mam, she's in her cups ag'in
and pop's in jail. Guess these clean children 
in school haint got my mam and pap, else
they wouldn't always be clean.' He looked at his
little brown fingers.

"'We hain't no soap in the house, teachah, an'
we hain't no stovet fire heat water on. We
fries our bacon and hominy in a skillet, when
we have any. We bakes our corn possum
in the ashes. Guess of some ov these other
children hadn't no soap and no hot water and
had a drunk mother, their faces wouldn't
be so clean frosty mornin's. I breaks the ice
in a pan when I washes. It's awful cold, 
teachah, with the dirt sticks mighty bad.

"'Does God keep children out of heaven fer
havin' dirty faces, ef— the child hesitated,
did not complete the sentence, but abruptly
added, 'I'll have a clean face, teachah, when
you see me ag'in. I'm awful tired now, an'
I didn't have no breakfast.'

"The two children turned to go, and go
they did, without a word from me. My heart
was in my throat, remorse was in my soul.
I will apologize to-morrow in some way," I
said to myself; but no dirty children came
on the morrow, nor yet the next day, nor the
next. Not even those lil' ones, dirty or
clean, come to school, hand in hand, as
was their won't, never.' A tear glistened in
the teacher's eye.

"One morning a gentle knock sounded on
the school-room door, just such a knock as
unshered in the children that first day, and
strangely enough, I thought of Jimmy and
his brother before opening the door. In
stepped the brother alone. He stood before
me with clean face, but his countenance was
peaked and thin, very thin. 'Teachah,' he
said, 'Jim knew I couldn' see him.'

"'Why did he not come with you, Johnny?'

"'He can't come. He's dead.'

"Could any blow have crushed more direct-
ly on my heart? I stood stupefied. 'Tell me
about it, child.'

"'Jim took the fever the nex' day after you
told him 'bout heaven. He died this mornin'.
But he knew he war goin' ter die, an' he
said ter me, 'Brothah, I wants ter go ter heaven,
what thar ain't no dirt, fer fights,
and it's not part of the tree. I was a child.
I thought you were all dead. I was a child.
And I didn't know. An' I didn't know.

"'You see, sir,' they would answer, when I gave
my customary order concerning clean faces.
We'll be clean ter-mor-ror,' and for that once

THE SABBATH RECORDER. [VOL. LVII, NO. 44]
INTRODUCTION.

Failing to wean the heart of Israel by the rigorous task work, the Egyptians resorted to still more cruel means. They determined upon the destruction of all the male infants. The execution of this law was avoided, and it probably was not strictly enforced for any considerable length of time.

Moses, the great deliverer, happened to be born at a time when this law was in force, and through the providence of God was tenderly cared for and instructed in the household of the king, who hated so bitterly the people of Israel. The first three kings of the nineteenth Egyptian dynasty were Reuses I, Sethi I, and Reuses II. Reuses II. rigned sixty-seven years, and was a vigorous monarch. Very likely he was the new king who knew not Joseph.

Time—Eighty years before the exodus.

Place—In Egypt, by the banks of the Nile.

Persons—Amram and Jochebed, Miriam and Moses; the daughter of Pharaoh and her maidens.

OUTLINE:
1. Moses is Preserved by His Mother. v. 1-4.
2. Moses is Cared for by Pharaoh's Daughter. v. 5-9.
3. Moses Instructed in the Knowledge of the Egyptians. v. 10.

NOTES:
1. A man of the house of Levi. Compare Exod. 6: 16-20, where we are told that the father of Moses was Amram, the son of Kohath, the son of Levi, and that his mother was Jochebed, the daughter of Levi. But there is probably some mistake about this passage; for it is hardly possible that Moses could have been the son of a daughter of Levi, and still only eighty years old at the exodus. Evidently several steps have been accidentally omitted from the genealogical table, and Amram, the father of Moses, confused with an ancestor of his by the same name. From Num. 3: 27 we infer that the descendants of Amram were about 2,000 men while Moses was only eighty years old; he would be about eighty if this Amram, son of Kohath, were Moses' father.

2. And when she saw that he was a goodly child, she was afraid. The word translated "afraid" is not used elsewhere in the Old Testament in reference to the ark in which Noah and his family were preserved from the flood. The "bulrushes" were a very large species of sedge, growing as high as fifteen or twenty feet. The outer bark of this reed was used to write upon, and is called papyrus. And daubed it with slime and with the dust of the river's bank. The word translated "river" is that which is used almost exclusively to designate the Nile. It is almost certain that the mother of Moses selected the place and chose the time in order that the babe might be found by Pharaoh's daughter.

3. And his sister stood afar off. That is, far enough away so that she might not be suspected to have any connection with the child. She realized the situation at a glance that this child was thus exposed to the tender mercies of the passers-by because of the cruel law which was aimed to prevent the rearing of male children in the Hebrew homes. As her sympathies were aroused by a practical example of the working of the law, she was ready to ignore the royal command. And she said (for the purpose of establishing as soon as possible the identity of the child) "What would be done to her?" She was doubtless moved by curiosity.

4. And she had compassion on him. Her womanly heart was touched by the appeal of the helpless child. She realized the situation at a glance that this child was thus exposed, and therefore to the tender mercies of the passers-by because of the cruel law which was aimed to prevent the rearing of male children in the Hebrew homes. As her sympathies were aroused by a practical example of the working of the law, she was ready to ignore the royal command.

5. And they set him in his mother's house, and delivered him into the care and instruction of Pharaoh's daughter, etc. At just the right time, before the princess should despair of rendering adequate assistance to the helpless babe by reason of the apparently hopeless nature of her task, she was on hand with an appropriate suggestion. Whether she had been told what to say by her mother or not, we can only guess. It is supposed that she was about thirteen years old. The word translated "maid" in v. 8 means a young woman of marriageable age.

8. And the maid went and called the child's mother. It is probable that Pharaoh's daughter guessed the relationship of this woman to the child.

9. Take this child away and nurse it, etc. Jochebed thus became the devoted servant of Pharaoh's daughter and could care for the child in her home without fear of molestation. The princess occupied such a position in the royal household that no one would question her right to do as she pleased with the child, in spite of the royal decree.

10. And he became the king's son. The young man was adopted and therefore enjoyed all the rights and privileges of a male child. No one can only conjecture as to the age of the child when he was brought by his mother to Pharaoh's daughter. Possibly he was yet young; but the succeeding verses show that he never forgot his origin. And he called the name Moses. The word is a plural of the name Moses and of the Hebrew verb meaning "to draw out" or "to pull forth," thus indicating the vividness of the picture in the mind of the young lad. The vowels are different. Many scholars think that the name Moses is really of Egyptian origin, from mes or mesu meaning child.
Popular Science.

BY R. H. BAKER.

The appearing of electricity and its action at this particular time is caused by the disturbance of the molecules, thus liberating electricity from the spaces between them. Its affinity and cohesiveness soon converts it into fog, which is displayed by darting toward any place less supplied to restore the equilibrium, or to the earth for general distribution.

There is just as much electricity in winter as in summer; it can readily be determined, but it requires the watery vapor and the particular disturbance of molecules composing the atmosphere to be self-collecting, such as are found in showers. The eastern movement of a shower is evidently produced in part by the atmosphere, but mostly by the direction of the wind, caused by the vacuum produced near the earth.

We have witnessed two cases in the Adirondacks, where two showers came together, one moving northeast, and the other south- eastward, following the trend of mountains. When those showers met, the down pour of rain was copious, the flashes of lightning almost constant, and the roar of the thunderterrific. The showers then met again, and the result was a large shower, and a partial description. This is the oldest record extant of a thunder shower. See Job 28:23-27.

MARRIAGES.

MUNDY—MAYNARD.—Oct. 23, 1861, in the village of Milton, Wis., by Rev. William C. Whitford, Mr. Roy Simms, of Ovda, Richland County, Wis., and Miss J. M. Myrick, of Lebanon, in the Willamette Valley, Oregon.

MORDAN—CLARKE.—In Clarke's Falls, Conn., October 25, 1861, Rev. L. E. Harter Morgan, Jr., of Mystic, Conn., and Miss Sarah E. Clarke, of Clarke's Falls. No ceremony.

MILLER-SMITH.—At the parsonage, Alfred, N. Y., Oct. 27, 1861, by Rev. L. C. Randolph, Charlese Miller and Phoebe Johnson Smith, both of Wellsley, Conn.

DEATHS.

Not open to us are the solemn mutes.

Hark! as the morning star.

The funeral anthem in a glistened grave.

The tears of a sorrows heart.

God rule over our loved ones, but we bow not wildly.

They fell in calm and bright and dead as truly as in his beauty.

DAVIS.—In Milton, Wis., Oct. 17, 1861, of tuberculosis, Jedediah Davis, in the 78th year of his age.

Bro. Davis was the eldest son of Jacob and Sarah Davis, descendants of William Davis, who came from Wales to the American Colonies about 1692. He was born in Clark County, Ohio, July 19, 1824, and became a resident of Wisconsin at the age of twenty years, which residence he maintained for more than fifty-seven years, living most of the time in Milton. Six sisters, among whom was the mother of the writer, and two brothers have all gone on before him, a brother, Newton Davis, of North Lop, Neb., being the last of the family. His wife died fourteen years ago, and two children—a daughter and a son—survive him. In early life he made public profession of religion, and, it is believed, was baptized by Eld. Simeon Babcock in Ohio. In Wisconsin also, he was a member at church for forty years and up to the time of his death, at Milton. He was a constant reader of the New Testament and a firm believer in its teachings. He had faithfully waited his appointed time, and went peacefully to his rest.

L. P.

GERMAN,—Mrs. Mary Jane German died at the home of her son-in-law, Henry Maxson, at Niles, N. Y., Oct. 1, 1861. She was the fifth in a family of twelve children, born to George and Jane Perkins, and was born near Niles, N. Y.

She was united in marriage to Daniel German Oct 19, 1853. To them were born three children. In 1862 the family moved from this state, and returned home on a furlough and died in a few weeks. Mrs. (german united in early life with the Presbyterian church at Niles, and subsequently to the Sabbath and united with the Seventh-day Baptist church at Niles. She loved to attend the appointments of the church, but for several years her health has not permitted her to attend often. She greatly enjoyed conversation with her Christi-
Royal Baking Powder will always keep fresh and of full strength regardless of climate or season. Every atom, to be last in the can, does even, perfect work. Made from pure, grape cream of tartar. Makes wholesome food.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

Liturgical Notes.

Arthur Folky Wmiltoning-Ingal, Lord Bishop of London, contributes an interesting paper to the November number of The Overcoming of Great Cities and Remedies for It. A propos of the Museum of the Invasion of England by Americans, Edmund, those in the same line an essay scoring Englishmen for their narrow views of interest. Incidentally he has hit at American intellectual life of the twentieth century.

True Story of a Recently-Discovered "Treasure Island." A far-off island is the open door to another. How was Robert Loring, a man always in imagination and all too briefly a man in years, known that door. How he loved a sea island! And where is the boy who would not give his birthright to have been on the "Hesperides," when first sighted. "Treasure Island"? And what is the charm of "Robinson Crusoe" and "Swiss Family Robinson" and "Stalldon the Sailor"? To be, and his name, and all those other story-teller story-tellers who have made life worth living what but a sea island?

And yet not one of these giants among writers has ever, in all the ocean of imagination, sighted an island more strangely wonderful than the true story of which I shall set down in this place. For Christmas Island is remarkable in ways that the story-teller never dreamed of. It is an island of modern romance - the kind of romance which will absorb the interest of the boy of half a century hence. "The Romance of Christmas Island," by Sturgis R. Rand, illustrated with drawings by Harry Penn, from photographs, in McClure's Magazine for November.

The Life of the Master.

Among the more serious books of the season which are deserving of particular mention is "The Life of the Master," by Dr. John Watson (Inn Macalrufe). This is a work which brings the history of Jesus on earth to the understanding and heart, written to make that life real to us in its outward as well as its spiritual phases. Great Oriental scholarship is used as a means to this end, and lies unostentatiously beneath the simple, graphic narrative. Dr. Watson's method has been to take the vital and human results of learning and to use them in enriching and illuminating the narrative. The author, however, enters into no controversy over questions of dogma, but dwells instead upon the great ethical tenets which Christ taught, and by which human society and governments have been changed, thus helping men to realize, if they have never realized it before, that the best in their lives has had its origin in the teachings of the gentle Galilean.

In the book's special mission, to quicken to actuality what Christians already know and believe, it is greatly assisted by the extremo full-page illustrations in bright colors by Corwin Knapp Linsen. These were taken from pictures which the artist painted in Palestine especially for this work. (McClure, Phillips & Co.)

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MILTON COLLEGE JOURNAL.
Vol. II., No. 6 (September, 1876).
Vol. III., No. 3 (March, 1883).
Vol. IV., No. 2 (April, 1883).

MILTON COLLEGE REVIEW.
Vol. II., No. 3 (November, 1890).
Vol. IV., No. 4 (December, 1888). 2 copies.

MINUTES PUBLISHING SOCIETY.
1855, 3 copies.
1856, 5 copies.
1857, 2 copies.

THE ALFRED UNIVERSITY.
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COOLNESS.

Kipling tells of a man who abandoned a horse while the Afghans were shooting from the Centennial logjam in Grand River, Mich., in 1884. The men, under the leadership of John Whipple, were driving pikes to hold the feeble barrier which alone held the logs in check. After two sleepless nights and the intervening day, in plain view of death, the men became demoralized. There came a time when John saw that the limit of their endurance was reached. "Boys," he said, irreverently, "let's have a smoke." So they sat down on the logs, and for ten minutes puff ed tobacco quietly into the air.

"Now," said John, knocking the ashes from his pipe, "let's get something done. The crew responded to a man.

When our hatred is too keen, it places us beneath those we hate—La Fontaine.

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