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THE SABBATH RECORDER.

A Seventh-day Baptist Weekly, Published By The American Sabbath Tract Society, Plainfield, N. J.

VOL. No. 61. No. 45.

PLAINFIELD, N. J., NOV. 6, 1905.

WHOLE No. 3,167.

WINGS OF A DOVE.
At sunset, when the rosy light is dying
Far down the pathway of the west,
I saw a lonely dove in silence flying
To be at rest.

"Pilgrim of air," I cried, "could I but borrow
Thy wandering wings, thy freedom blest,
I'd fly away from every careful sorrow,
And find my rest.

But when the dusk a filmy veil was weaving
Back came the dove to seek her nest,
Deep in the forest, where her mate was grieving—
There was true rest.

Peace, heart of mine, no longer sigh to wander?
Lose not thy life in fruitless quest.
There are no happy islands over yonder
Come home and rest.

—Henry Van Dyke, in Christian Work.

Evidence of Divine Guidance.

A CORRESPONDENT writes as follows: "In THE RECORDER of October 9, you speak of the guiding power of the Divine Presence. I should like to know how this may be recognized. In Bible times, people asked a sign from God, as for instance, Gideon with the sign of the fleece. Is it proper to ask for a sign for guidance for these days, (not necessarily a miraculous one), and will God answer such a petition?" This question covers a large field, for the petitions God's people make for guidance are as varied as human experience is and as extensive in their reach as the unknown results that often lie hidden in connection with the matters concerning that for which men seek Divine Guidance. Answers to petitions for Divine Guidance must be found mainly in the deeper convictions of the one thus seeking. The Divine Presence and Guidance should be recognized as aiding in clearing up the problems that may be at hand, and in giving direction to the soul toward restful conclusions and permanent convictions as to what is right. Care must be taken, however, that our choices and wishes are not pushed to the front to the exclusion of those leadings of thought and those decisions which are clearly from the Divine Presence. It does not seem to us that especially miraculous signs are needed by the people of God at the present time. We think one would be more likely to err who seeks such a form of answer, than if he depended upon that "guidance of the Spirit" which leads to conclusions and actions that are clearly in harmony with the Divine word and the Divine will, as expressed in that word. God helps us by bringing our minds into close touch and harmonious action with the mind of Christ, and with his teachings. This is the more common method, if not in some sense, the universal

method by which the Divine Presence leads and teaches us. Christ so revealed the will of God to us, in himself, his purposes, his deeds, his teachings and his example, that we find the Divine Will set forth in him and by him as we do not find it elsewhere. God will undoubtedly answer our petitions when we seek for his presence and guidance, but it is possible for men to disregard his leadings because they desire to follow courses of action or retain conclusions already settled upon. In this way we may forbid the Divine Guidance and insist upon having our own way. Answering the correspondent's question, categorically; it is proper to ask for signs of Divine Guidance in these days and at all times. God will answer such petitions. We must be careful to recognize the Divine Presence in all truth of which we know, and in all those deeper spiritual experiences that are secured by hearts open to the incoming of the Divine Presence, and which wait to do the Divine Will gladly, whatever that will may require. Special signs, and unusual, may be given, and the devout seeker must judge of them, after comparing them with known truth. Divine Presence and Guidance are part of the natural order of things in the realm of spiritual experience.

Periodical Piety.

FAILURE to consider religious duty and practical piety as a normal element in all the affairs of life, works no little misfortune. All the lower forms of religion separate ordinary duty and religious duty from each other. That tendency continues in higher forms of religion, to an extent greater than ought to be. This arises in part from associating religious duty and piety, mainly, with religious acts and services. As a result, many people are excessively religious on one day of the week,—at least so far as expression is concerned,—while they seem to give little attention to holy thoughts or religious duty during the rest of the week. While less attention ought not to be given to public religious duties, Sabbath observance, and the like, greater attention and more frequent consideration should be given such duties in their direct and immediate association with what are called the ordinary affairs of life. Seen from the higher standpoint, there are no ordinary duties, if by that is meant duties which ought not to be performed as in the presence of religious obligation, and under the immediate divine sanction. We mean that all life should be permeated by religious thought and dominated by moral obligation. We must not put God, truth, religion and moral obligation out of any part of life, nor separate these from any of our experiences. Few

safe guards against temptation, if any, are greater than the consciousness of acting or transacting in the immediate presence of God. Such a view of life might possibly make special times and seasons less intense, along religious lines, but on the other hand, it would certainly make all life to be filled with a competent conception of religious and moral obligations. Too much can not be said by way of insisting that it is a part of the normal plan of God that all of life, its transactions, purposes and results, should be within the realm of religion. Religion should permeate all thought and give color to all action. That this may be, we need larger definitions of religion and a broader view of what constitutes religious duty. While there may be danger that one seeking such broader views would fail to emphasize specific religious duty, there can be no doubt that on the whole much would be gained if the larger view were adopted and carried out. It is well understood that all higher purposes, all better conceptions of purity and uprightness, and all things which make for righteousness among men, are closely associated with the every day transactions of life. In proportion as religion is pushed out of every day life, the sum of existence is robbed of the Divine Presence and the sense of moral obligation is lessened. It may be difficult to see how religion may be mingled with ordinary duties, because we have not properly defined religious duties. It is not difficult, however, to understand that every thought and action of life should be in accord with the Divine will, and that honesty, purity, truthfulness, unselfishness and helpfulness ought to guide and dominate in all the relations of men with each other. When these do dominate, not under the narrow definition of duty which men are likely to make, but under the larger idea that all life is sacred, and that these universal obligations, on the higher side, should find expression always and everywhere.

F. W. VAUGHN, a prominent citizen of Washington, D. C., having been upon a vacation in New England, reported to the Washington Post of September 9, "the lamentable disregard for the Sabbath by the young people of Boston." Mr. Vaughn is the Superintendent of the Sunday School of a Baptist church, which is one of the most prominent churches in the city of Washington. He was quoted by the Post as saying: "What impressed me most of all that I saw on my trip was the lamentable disregard shown for the Sabbath by the young people of Boston. Every Sunday at least 150,000 of them flock and swarm out to the so-called suburban resorts

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that lie along the coast. I am not opposed to a rational use of Sabbath leisure; indeed, were the influences at these places other than evil, I think I should commend an outing whose purpose was the healthful recreation of sea bathing and the honest enjoyment of those God-given pleasures, clear skies and fresh sea air, to be indulged in, of course, only after the duties to the Lord's day have been fulfilled. But the attractions of the resorts in question are all of an evil and demoralizing tendency. . . . I confess, however, when I saw the dark, narrow streets of Boston and considered how these young men had to spend their working days within the darker buildings that line them, I realized how almost irresistible was their temptation to fly to the sea and the air when Sunday released them. It is a great problem, and the blessing of millions await the mind that can solve it. It is a matter that is now occupying my thoughts to a great extent, although solely as a national question. The city of Washington has no such problem; we are all one great, open-air park here." THE RECORDER calls the attention of Mr. Vaughn to the fact that the Sabbath question is more a religious question than a national one. While Sunday legislation might become a national question, the Sabbath question belongs wholly to the realm of religion, and any remedy for what he calls "Sabbath desecration" must be found in the field of religious duty rather than in civil legislation or politics. Whatever the future may have in store for Boston, Washington or any other locality, touching Sabbath observance, must be determined by the Christian people, first of all, whose theories and convictions have always formed the starting point of influence and of events, touching Sabbath observance. When the subject is considered in its rightful place, and when conclusions are based upon what the Bible and Divine law require, the atmosphere surrounding the question will be clarified, and problems connected with it will be solved, in a good degree.

ONE of our exchanges which has a way of saying pointed things, "wishes our preachers were more given to saying something when they preach. Too often their deliverances recall the jibe of Dr. Holmes at the katydid,—
Thou sayest an undisputed thing
In such a solemn way."

In parliamentary phrase that point is well taken. The preacher should not say things for the sake of creating dispute. He should avoid dispute in the ordinary sense of the term. But there is an antagonism which truth always awakens and a conflict with evil which it always suggests. While the preacher is not to be antagonistic, it is an important part of his mission to put truth so pertinently and so appropriately as to times and places, that men will be awakened, stirred, compelled to think and moved toward action. He who preaches only commonplace truths, such as are applicable to all times and all places can not accomplish all that is demanded of the preacher. He is likely to fall below even a mediocre standard, and leave his listeners unfed as to important truth and unmoved as to important action. While Christ was the greatest of Peace-makers, he asserted without reserve that he came to send a sword. Whether it be called the antagonism of truth, the virility of truth, or the awakening and convicting power of the truth,—put it any way you will—that pulpit does not fulfill the highest ideal

which does not frequently stir men, and deeply move them. No small part of the comparative failure in this direction comes from dealing much with the history of ancient times, and attempting to solve problems concerning issues long since passed. The Bible is a great storehouse of religious truth. From that storehouse the preacher is to bring forth things new and old, *such as his time and his place demand*. Problems which confronted David, and Saul have little meaning to us of the twentieth century, if they are not applied, vigorously and acutely, to the men and problems of these days. What our contemporary says about preachers of the denomination it represents, indicates a leading weakness in all pulpits. No pastor ought to be contented, neither should he consider that his work is well done, if his people are not informed, compelled to think and stirred to action as frequently as any phase of truth or duty makes demand in that direction. Of course it is easier to say commonplace things; but when a man only says "katydid," a statement that no one thinks of denying, people will slumber, intellectually and morally, as one falls asleep under the music of the insects in autumn. This is not a plea for sensationalism. Superficial sensationalism does not move men. It does little more than awaken momentary comment. Busy men, absorbed and over-worked, with little time to give detailed study to great issues, are glad to feel that the preacher to whom they listen will bring to them, from time to time, that which they are unable to secure for themselves? All men of worth and influence are glad not only to be informed, but to be awakened, electrified; not pushed forward by another, but moved forward by their own thoughts which the preacher helps to set in motion. Intellectual and spiritual virility, strength, energy and push are demanded in the pulpit, quite as much as anywhere else. If the importance of the message be considered, they are demanded in the pulpit more than anywhere else. In no other place is there required greater intensity of purpose, keenness of observation and vigor of thought. The preacher's task is so great in these directions that it is almost overwhelming, and no man can meet such demands unless Divine wisdom, and the strength which comes only from communion with the Divine, enable the preacher to do his work well.

IN many respects, President Roosevelt has lifted himself above party considerations. One of the excellent features of his administration is the extent to which he mingles with the people and the frequency with which he expresses his opinion concerning the interests of the people. It is generally supposed that the Chief Magistrate must regulate his public utterances and actions with primary regard for the party which has placed him in power, or with reference to his personal interests, or both. Without any discussion of his policy, all agree that the people believe in President Roosevelt, because he comes so near to them. The enthusiasm which his late visit to the Southern states awakened, and the genuineness of that enthusiasm, indicate this. In visiting the different states of the Union, he has said some things which the politicians consider unwise, but most of which, at least, the people believe. His positive convictions and the plainness with which he suggests reformatory legislation touching the common good of the people, is the central point of contact

between him and them? Whatever may be his political future or the political future of the party he represents, seems to be of less importance in his estimation than the interests of the nation he is called to serve. That feature of his character and actions will be commended and remembered when minor interests of a political and party nature, or of local and temporary character, will be utterly forgotten. He has exemplified a feature of the president's office that will increase in importance as the years go on. It is certain that in a government by the people and for the people, the Chief Executive, chosen by the people, should always be in closer touch with the people, as a whole, and with the interests of all sections than he is with the specific interests of any political party, or of any locality.

ON another page will be found a report from the *Syracuse Herald*, October 23, to which the attention of our readers is especially called.

We have given it in full, preferring to place the report before the reader rather than to make any summary of it. Seen in the light of the Westminster Catechism and the history of Presbyterianism, it is somewhat startling to note the remarks of Dr. Stebbins; seen in the presence of rapidly accumulating facts, the words of Dr. Stebbins can surprise no one who is familiar with the changed and changing attitude of the Christian church concerning Sunday. Clippings are also at hand from other writers in Syracuse, some of whom accord with Dr. Stebbins, while others condemn him. One of these in the *Herald* of October 27, written from Jordan and signed C. B. C., gives a brief but generally accurate view of the history of Sunday, the opinions of Luther, Calvin and other leaders concerning it, as well as accurate information relating to Sunday legislation. Conclusions like those stated by Dr. Stebbins are unavoidably in the light of actual history. The revival of historic investigation, and the recognition of the historic argument, as applied to the Sunday question, are a large factor in producing such conclusions as are uttered by Dr. Stebbins. Men who are informed and thoughtful see the impossibility of basing Sunday observance upon the Fourth Commandment or upon any theory which involves a change of the Sabbath. The real issue, and the one with which the future must deal, is the perpetuity of the Sabbath as Christ left it, the reinstatement of the real Christian Sabbath. Such a recognition of "Christ's Sabbath" THE RECORDER stands for. After various experiments, the hopelessness of saving Sunday from holidayism, and the definite loss of regard by Christians as well as non-Christians for anything like Sabbatism such as Christ taught, are clearly apparent. Such transitions of thought and practice are determined by a few fundamental principles, more than by any form of argument or practice, or by the operation of civil law. Puritanism has been protesting against disregard for Sunday, and reiterating its theory concerning the change of the Sabbath, for the last two hundred years. Meanwhile, the change from the Puritan Sunday to the semi-holiday which Dr. Stebbins, representing Presbyterianism, now pleads for, has gone forward unchecked. The transition will continue along these lines until holidayism secures the lion's share, even among Christians, unless a new conception of the authority of the Sabbath law and the Sabbath,—not the Sunday,—the conception set forth by Christ, Lord of the Sabbath, is

accepted and acted upon by the Christian church. This is the crux of the case in actual "Sabbath Reform." If Mr. Stebbins does not return to the Sabbath, following the teachings and example of Christ, its Lord, he must go still further into affiliation with the holiday Sunday.

Summary of News.

Not long ago we called attention to experiments which are being made with peat as fuel for locomotives in the state of Maine. *The Watchman* of Boston announces experiments with peat as fuel made by its editor in his home. His testimony as to its value and success is strong and unreserved. Perhaps it will come about that this form of fuel of which there are large supplies in many localities will come into something like general use in the near future. At all events, the testimonies which are being given indicate the wisdom of following the lead thus suggested.

The brief mention made in our news column last week concerning revolution in Russia noted the beginning of movements which have gone forward rapidly since that time. The extent and depth of these movements are greater than can be estimated. They indicate that radical and permanent changes are already well advanced in Russia. The gravity of the situation is shown not only in the fact of repeated collision between revolutionists and the military forces, but in the important fact that direct efforts are being put forth at Moscow, and elsewhere, for the establishment of a provisional government and the entire overthrow of the existing autocracy. The people are hungry for liberty, and while it is in many respects a blind hunger, fierce and destructive, it has reached a point, even if it should be temporarily checked, from which the government must grant radical changes or be devoured by this hunger. It is not too much to say that the empire is in league against its rulers. This sentiment has pervaded the military forces, which have hitherto supported the government, until it is evident that the Czar and his advisers can no longer trust those upon whom they have relied.

The above was written on the afternoon of October 30; on the morning of the thirty-first, every lover of justice and righteousness was thrilled by the announcement that the Czar of Russia had yielded to the demands of the people of the empire. As compared with what the government of Russia has been, this yielding is equivalent to an abnegation on the part of the Czar, so far as autocratic power is concerned. He has not retired from the throne but has yielded to the demand for a constitutional government, with a responsible ministry and an elected parliament. Several times within the last year, THE RECORDER has emphasized the effect of the Japanese war upon Russia, itself. The announcement of to-day gives double justification to all we have said. The autocratic system of Russia, founded two hundred years ago, is at an end. Time will be required to develop the new constitutional government in all details, but the highland of the epoch has been reached. The people have compelled the autocracy to listen and obey. The reigning government has not been overthrown by a rival monarch nor by any one individual. It is the triumph of the people. Words written by John Hay are again proven true:

"The people will come to their own at last, God is not mocked forever."

The revolution has come without any specific leader, but Count Witte, the Russian hero of the Treaty of Portsmouth, is to be the first Premier of the new government. The results of that treaty and the advice of Count Witte have been determining factors in this action of the Czar. If his strength and success as Premier correspond with his strength and success as a diplomat, many of the best results will be attained at an early date. It is not meaningless that on October 30, at midnight, the new Premier, sent out the following message to the American people through the Associated Press. His words were caught up by the swift-pace lightning, within two hours after they had been uttered by the Czar. Here they are:

ST. PETERSBURG, OCTOBER 30, MIDNIGHT.

"I am sure the American people, who understand what freedom is, and the American press, which voices the wishes of the people, will rejoice with the friendly Russian nation at this moment, when the Russian people have received from his Imperial Majesty the promises and guarantees of freedom, and will join in the hope that the Russian people will wisely aid in the realization of these liberties by co-operating with the government for their peaceful introduction. Only thus will it be possible to secure the full benefits of the freedom conferred upon the people."

The text of the Imperial Manifesto now at hand is as follows: "We, Nicholas the Second, by the Grace of God Emperor and Autocrat of All the Russias, Grand Duke of Finland, etc., declare to all our faithful subjects that the troubles and agitation in our capitals and in numerous other places fill our hearts with excessive pain and sorrow.

"The happiness of the Russian sovereign is indissolubly bound up with the happiness of our people and the sorrow of our people is the sorrow of the sovereign.

"From the present disorders may arise great national disruption. They menace the integrity and unity of our empire.

"The supreme duty imposed upon us by our sovereign office requires us to efface ourself and to use all the force and reason at our command to hasten in securing the unity and co-ordination of the power of the central government, and to assure the success of measures for pacification in all circles of public life, which are essential to the well being of our people.

"We, therefore, direct our government to carry out our inflexible will in the following manner:

"First—To extend to the population the immutable foundations of civic liberty, based on the real inviolability of person, freedom of conscience, speech, union and association.

"Second—Without suspending the already ordered elections to the state duma, to invite to participation in the duma, so far as the limited time before the convocation of the duma will permit, those classes of the population now completely deprived of the electoral rights, leaving the ultimate development of the principle of the electoral right in general of the newly established legislative order of things.

"Third—To establish as an unchangeable rule that no law shall be enforceable without the approval of the state duma, and that it shall be possible for the elected of the people to exercise real participation in the supervision of the legality of the acts of the authorities appointed by us.

"We appeal to all faithful sons of Russia to

remember their duty toward the Fatherland; to aid in terminating these unprecedented troubles and to apply all their forces in co-operation with us to the restoration of calm and peace upon our natal soil.

"Given at Peterhof, October 30, in the eleventh year of our reign."
"NICHOLAS."

Although the strike prevented the appearance of newspapers, the news of the Czar's action spread like wild-fire through St. Petersburg. The revolutionists are suspicious of mere announcements by the government, and while their activity may be lessened, it does not seem likely that they will disband until the promises made by the government have been put into execution. Extremists will keep up the struggle, but it is hoped that the wisdom and strength of Premier Witte, and the promptness with which he will put the Czar's orders into execution, will restore confidence and so break the power of the revolution. Late in the night, after the news began to spread, the people marched up and down the Nevsky Prospect, singing the national hymn and shouting for liberty. The Municipal Council, which was in session, upon reading the Manifesto, sent the following telegram to the Emperor: "The Council welcomes with delight the long desired tidings of freedom, firmly relying on the bright future for our dear Fatherland. Hurrah for the Emperor of a free people!" These events add force to the truth that the Most High rules over the affairs of men, and that justice, which often seems slow to us, is sure to appear when Divine Wisdom sees that the hour is ripe.

Investigations concerning civic dishonesty in the city of Philadelphia are revealing the enormous financial, as well as the moral loss which that city has sustained. It is now demonstrated that over six million dollars have been taken from the Treasury of the city by dishonest transactions, overcharges, etc., within a few years. In both Philadelphia and New York, the campaign for the coming elections is going forward with unusual vigor. Favorable results for reformatory movements seem probable in Philadelphia; but the situation in New York is seriously complicated. One can tell better after the votes have been counted concerning results there. In Philadelphia the Protestant clergymen are taking a prominent part in the struggle.

The cruiser, West Virginia, convoyed by the cruisers, Colorado, Pennsylvania and Maryland made a forced passage from New Orleans to Chesapeake Bay, President Roosevelt being on board the West Virginia. A heavy storm was encountered off Cape Hatteras, and the last day of the trip, Monday, October 30, the vessels were obliged to reduce their speed to eighteen knots for a time. Until the severe storm was encountered, the fleet kept in touch with the shore by frequent exchanges of wireless messages. The President reached Washington about noon, October 31, and landed in the Navy Yard, where he was met by Mrs. Roosevelt. He came ashore in the midst of salutes and other expressions of regard and respect. The passage from the mouth of the Mississippi to Cape Henry was made in three days and ten hours, "breaking all records." The President was on deck almost continually during the severe weather, and it is reported that he shoveled coal into the furnaces of the West Virginia and mingled with the sailors and marines in various ways.

The National W. C. T. U. Convention is in session at Los Angeles, Cal.

The Baptist Publication Society of Philadelphia, having sold its property at 1520 Chestnut St., has removed temporarily to 1630 Chestnut St. It will erect a new building as soon as a suitable site can be secured.

Snow fell in sections of Iowa, Nebraska, and Missouri, on October 30.

Eleven whaling vessels from San Francisco, Cal., are reported to be caught in the ice in the Arctic Ocean. There is no possibility of their release until July or August, next. As a result, about four hundred and fifty men will be forced to face want, if not starvation, during the long Arctic winter, as the vessels were not provisioned for such an emergency. Only two vessels from the San Francisco fleet escaped to bring the news of the misfortune which overtook their companions.

The latest reports from Russia as we go to press show serious rioting and the killing of many by the soldiers. Finland, Poland and Southern Russia are the points at which the disturbances are most serious. The people have been deluded so often by imperial promises that they are slow to believe that the latest promises by the Emperor will be fulfilled. Probably considerable time must elapse even at the best before universal faith in the Emperor's promises can be established. It is certain that these promises must be put into effect at an early date, if still worse disorders are avoided. In Finland and Poland, it is not probable that quiet will be restored until the representatives of the autocratic government are wholly withdrawn. Considering the past history of the Russian Empire, and the grades of civilization represented in it, the revolutionary movement toward better things can scarcely be a bloodless one.

THE ART OF LIVING—THE PHYSICAL LIFE.

Delivered at Conference at Shiloh, N. J., by Dr. Alfred C. Prentice, Sunday, Aug. 27.

The materialistic tendencies of our times consist in reducing to its physical basis, everything that can be submitted to analysis. In these Conference days, the greater emphasis has been laid upon the higher development of the moral and spiritual nature. And who can listen to the powerful and inspiring addresses and sermons with which we have been privileged who can mingle with this enthusiastic throng of loyal Seventh-day Baptist young people, or sit under the teachings and admonitions of these elder brethren, who represent in truth the patriarchs of our cause,—without being stirred to greater faith and nobler aspirations in our Christian life and in denominational enterprise? These are the helpful influences which we shall take with us to our homes, and, if we obey these nobler impulses in our everyday living, there can not but result to us individually, and to the denomination as a whole, a great widening and deepening and strengthening power in the influences that shall flow from our lives.

But it is also necessary that we should consider the physical basis of this life of ours, that we may the better learn to live in the spirit of usefulness, which is the highest Christian service.

The onward march of civilization and moral progress may be measured among the different races and throughout the world, by the value that is placed upon human life. The value that is given to the physical life of the single individual, and the care that is taken of it, in any

community, is an index of the degree of development, to which the moral intelligence of the community has arrived.

Unquestionably more than fifty per cent. of human mortality is the direct result of diseases which nowadays may be declared to be preventable in character. This statement may be readily established from the mortality statistics of any large community or city, since it is known that one death in every seven is caused by the great "white plague" of tuberculosis, commonly spoken of as "consumption." This source alone represents fifteen per cent. of our total racial mortality. These facts become forcibly emphasized by daily contact with the miserable ignorance and carelessness in matters of health and disease, and their wretched consequences. If they mean anything, they demand for the rising generation a greater and more general enlightenment in ordinary common-sense hygiene and sanitation, embraced in the subject of Preventive Medicine. By this term, Preventive Medicine, I wish to be implied that knowledge of those everyday subjects which are foolishly relegated to the medical profession, but which should be matters of common knowledge, and which pertain directly and essentially to the prevention of disease without medical interference,—in face, to the art of living. It is the science of health.

The ancient art of medicine was a shibboleth, like the art of soothsaying or of alchemy, to which was attributed almost divine powers. Much of that ancient superstition still remains in our day, it would appear, when anything that is advertised to the public as "medicine," is eagerly purchased and consumed, at the astonishing rate of millions of dollars worth every year in these United States. And if one but reads the testimonials that fill the advertising columns of our daily, local, and even our religious and denominational papers, he is driven to the conclusion that the late Mr. P. T. Barnum was more than half right, when he said, "The American people enjoy being humbugged, and are always ready and glad to pay their money for it."

It is a mistake to suppose that medicines and drugs have a distinct virtue in curing disease. To quote the venerable Professor Jacobi, "Neither a deluge of drugs nor their absence make a physician, nor do they contribute of themselves to the welfare of a single individual. What the knife is to the surgeon, drugs are to the physician. As the knife does not make the surgeon, medicines do not make the physician. Both, however, are indispensable. To employ either of them with benefit requires skill, experience, judgment and honesty."

The overshadowing function of the present-day wise physician must consist largely in educating his patients in the art of keeping well. Teach people not to get themselves sick. This is a more difficult proposition than it appears. Practically, it involves the active intelligent effort of the individual, with increasing knowledge of himself, and the exercise of a certain degree of self-control, which is the highest function of the mind. It is far easier, and that which is more commonly practiced, to abuse Nature and violate her laws as long as she will permit without punishment, and when at last she rebels,—call in the physician to mitigate the consequences, if possible. Alas, it is not, then, always possible. Dame Nature is the kindest of teachers, if you follow her counsels and sit at her feet, but she becomes at once a most inexorable mistress, if you vio-

late her dictates, and she compels you to accept the consequences.

The object of this paper is to call brief attention to some of Nature's laws, in order that they be not ignorantly violated; to point out some of the sources of diminished vital resistance to the inroads of disease, and some of the general principles to be observed in fortifying the individual against these inroads.

From the moment a new little life is launched from the shadowy shores of Eternity upon the bosom of Life's restless and trackless sea, there begins at once a tremendous struggle for existence. From without, the waves of a hostile environment, the hidden rocks of accidents and misfortune, the shoals of disease, the storms of passion and the winds of temptation; from within, the elements of inherent physical and moral weakness with which the little soul has been endowed,—these are some of the threatening dangers. If we but knew one-half of the carelessness, the ignorance and wickedness that surround these little frail barks, when they most need care and protection,—small wonder that, already structurally weakened and freighted to the gunwale, as many of them are, with a load of inherited vice,—small wonder, I say, that they founder and sink beneath the surface, or are physically and morally shipwrecked and drift on through life, without anchor, compass or rudder, as hopeless, helpless derelicts.

The little helpless infant comes into a pretty cold world. Perhaps his advent has not been welcomed. At any rate, he has not been consulted as to his choice of parents. And right here it may be said, this matter of choosing one's parents is one of the greatest importance. Dr. Oliver Wendell Holmes has told us, "that most people think anything can be done with children, if you only send them to a good teacher; and that likewise, anything wrong with their bodily health can be remedied by sending them to a good physician. All this is very good doctrine," says the doctor, "but the parents need to begin with their children two or three hundred years before they are born. Unfortunately, we don't begin with our children as early at that."

This brings to us a consideration of the subject of hereditary influences, which are fundamental and must be taken into account in any theory of physical or moral progress. Heredity is the expression of that biological law, by virtue of which the individual receives from his parents by birth, his chief vital forces and tendencies, his physical and spiritual capital.

The inheritance of physical characteristics is well recognized. Nearly every child presents at one time or another certain resemblances to either one or both parents. The size and form of the body, the color of the hair and eyes, the complexion, the general dimensions of the head and brain, the amount and relative proportion of the nervous system,—these are all recognized as undoubted evidences of hereditary influence. The tendency to be obese or slender, to be bald, or the hair to turn prematurely gray, the nervous disposition,—all these seem also frequently to have been transmitted by heredity.

Longevity is essentially influenced by the initial vitality which the individual brings with him into the world. This initial vitality must be taken into account quite apart from hygiene, nutrition, locality, civilization, or other important factor in the environment. It is taken into account in a decidedly definite and practical man-

ner,—as a practical business proposition, in fact, by the life insurance companies. The longevity of one's ancestors is of importance in rating life-insurance risk, as most of you know, just as the excessive use of alcohol by the applicant or his ancestors, is of importance.

Individual habits and family characteristics are often observed in many members of the same family. For example, the handwriting of Abraham Lincoln, grandson of the martyred president, is said to have been almost exactly like that of his grandfather, and yet the grandfather died when the grandson was very young, if not indeed before he was born.

The heredity of certain forms of disease is more and more a disputed question, as for example, that of cancer. The present prevailing opinion seems to be against that supposition, in this particular case. One certain loathsome blood disease may be mentioned, which is definitely known to be transmitted from parent to child, and this not uncommon curse follows, like the Scriptural malediction, "even to the third and fourth generations." Fortunately for the race, however, with this disease the third generation usually loses the physical power of reproduction,—and that is merely another expression of that relentless biological law, "the survival of the fittest." Does not this fact of science lend an additional significance to the scriptural warning in the commandment? Other diseases may likewise be transmitted by inheritance, but the transmitted tendency to disease is much more generally recognized. The authorities are now pretty generally agreed that tuberculosis is not often directly transmitted through hereditary taint, but merely a certain degenerate tendency or predisposition of weakened vital resistance to that and other diseases.

The functions of the nervous system are to bring into harmonious relation and co-operation every organ and tissue of the body, so as to bring the working adjustment of the body up to its environment. Any inherent functional weakness here, then, becomes of tremendous importance structurally, when transmitted by heredity. An eminent French authority, (M. Esquirol), asserts that of the cases of insanity in France, at least one-half of those among the higher classes and one-third of those among the lower classes, have been inherited; that any form of nervous disease may predispose to insanity in the offspring, and that insanity may predispose to other forms of nervous disease. The returns of causes for insanity in England, France, Denmark and the United States show that of every one hundred cases, twenty-four are hereditary in origin; twenty-four may be attributed to drink, twelve to business troubles, etc.

The *British Journal of Children's Diseases* states that forty per cent. of mental defects in children are caused by alcoholism in one or both parents. Dr. Crothers, an eminent authority in this country, accounts for at least three-fourths of all inebriety, either by direct or indirect heredity. And the specialists agree that of all the types of dipsomania, (appetite for drink), the hereditary type is pre-eminently the most difficult to control. The children of inebriate or even intemperate parents are from that fact alone, branded with the stamp of degeneracy,—physical, intellectual and moral,—"virtually mortgaged to the devil before they are born."

One authority, a physician, maintains that he has never known an habitual tobacco-user, even,

whose children did not have deranged nerves, and sometimes even weak minds. Thus, it is borne in upon us, that we are not simply ourselves, but each individual is a complex of inherited tendencies and limited possibilities, the product of many generations. Yet we must not continue to picture the depressing features of the degenerate's heredity. It is for us to note, and with emphasis, that hereditary virtues and tendencies to upright living are stronger because of their hereditary character, and thus if cultivated, may become more potent factors in the making of the destiny of the race. For the essential virtues contain elements of permanency, while the tendencies to evil possess in themselves the seeds of disintegration and decay.

Neither heredity nor environment can destroy the individual responsibility. That man is already in a hopeless state who believes himself the victim of circumstances, who has no faith in his own responsibility. The power to choose is the fundamental right of each individual, and for the future, let us carry with us the inspiring thought, that we are ancestors.

In considering the individual's environment, I purpose to touch upon certain practical suggestions with reference to the shaping of the environment during the four chief epochs of life. These may be classified as infancy, childhood, youth and manhood. The first three periods are the so-called "critical periods."

Infancy. From birth until two years of age the infant is little more than a helpless animal, and deserves the greatest and most intelligent care. The babe is the weakest of all mammalian offspring. How many a mother treats her infant child as little more than a wonderful plaything? Something more than maternal affection is demanded to keep the child well, strong and happy.

Every child should have a thorough physical examination early in its existence, to discover any possible abnormality. The necessary functions should be performed automatically, and without effort or urging. The well child should not cry, and will not, except it be hungry or in distress. Its eating and sleeping should take place with clock-like regularity, and occupy its entire time, largely, for the first few months of its life. He should not be handled, or tossed, or rocked to sleep, or irritated by bright lights or objects shaken in his face in the effort to make the little fellow smile. No expenditure of his tiny nervous energy should be permitted at this time. His eating and sleeping constitute his stored up energy, and if normal, this will be indicated by an increase in body-weight and growth from day to day. If there be anything wrong with his nutrition, or if he cries and does not sleep, the physician should be called in to ascertain the cause.

Prompt recognition and treatment is far better than to permit the development of fevers, rickets, marasmus and other numerous ills to which children are constantly subject. The late John S. Parry of Philadelphia stated that more than one-quarter of all the children between one month and five years of age, who came under his observation in the Philadelphia Hospital during a period of three years, were rachitic. Dr. Lee of London, says, that of the patients under the age of two years, who have come under his observation in the London Hospital, one-third were rachitic. Now, rickets, (or rachitis), is essentially a disease of malnutrition. It is very

commonly manifest in the pale flabby babies, little bowed legs, misshapen backs and heads, faulty digestion, or irregular and imperfect dentition.

The infant should have his daily bath, to keep the skin in a normal condition and function. Too much fresh, pure air can not do any infant harm, if he be protected against the cold. How many are suffocated, literally, by the slow process of keeping them shut up in the hot, ill-ventilated rooms, where the oxygen starvation slowly but certainly does its work? These infants are much more susceptible to exposure and diseases resulting therefrom, when once they are taken into the open air, and many thus succumb to needless infectious maladies. The infant's clothing should be of woolen at first, and combine uniformity of temperature, evenness of pressure, absence of constricting bands or pins, and have an easy adjustability.

By far most of the ailments of the infant of a few months are attributed by the mother or family, usually, to "cutting teeth." This physiological process should not, however, cause any disturbance of the child's normal functions. If the observant physician be called, it will usually be found that some disturbance of digestion is the real source of trouble, and these are to be prevented only by infinite care in the preparation of the infant's food. When Nature wishes the child to walk, she will bring it about by natural stages. He should not be unduly encouraged to stand upon his feet, before the little bones are strong enough for support, and the time when this period may be reached varies with the weight, nutrition, and physical condition of the particular child.

Childhood. In this second period of the child's development, sometimes called the "irresponsible period," he makes marvelous strides in physical and mental growth. Up to the age of ten he is an awkward species of animal, bent on mischief, always out of place and in evidence, and apt to be misunderstood both by parent and teacher. The nutrition of the growing child in this period is important. This involves the nourishment of every part of the body up to the standard of health, notwithstanding the important changes constantly going on incident to growth and development. Growth takes place by increase of bulk and weight; while development is manifest in added complexity of structure and more specialized function. This double process requires nutrition of muscle, bone and nerve, for the growth of the present and for the stability demanded to meet future conflicts. The well nourished child is happy, strong, active and well.

Essentials of normal nutrition in this period are plenty of sleep, good wholesome food, and exercise up to the point of fatigue. The teeth require attention, because decaying teeth not only interfere with normal digestion, but if prematurely lost, derange the formation of the adult dental arch, so that the permanent set when pushed through, are uneven, out of alignment and capable only of impaired function. The temporary teeth should be treated and preserved precisely the same as the teeth of the adult.

Wet feet, frequent "colds," resulting in chronic catarrh of the throat and air-passages induce the growth of the enlarged tonsils and adenoids of the pharynx. These abnormal structures obstruct the breathing and serve to deprive the child of his required amount of oxygen. They

are the source of grave nutritional and functional nervous troubles, and local diseases, and should be removed. The child's ears are often neglected, and through inattention and neglect of these same throat troubles, may become gradually deafened, and at length permanent functional impairment of the hearing may result.

The eyes of the child should not be subjected to strain from excessive reading during this growing period, nor in a fading light, nor under other improper conditions, as, for example, in bed. Errors of refraction in children are nowadays observed and corrected much more frequently than formerly. Hence, the number of small children wearing glasses does not indicate a progressive degeneracy of the powers of sight, but rather a conserving and perfection of those with which the child has been endowed.

The child's nervous system should be so carefully protected against stress from any cause, and built up by proper nutrition, out-of-door life as much as possible, and not enough study to fatigue the mind, that he may be totally unconscious of the fact that he has any nervous system. The best educators tell us that the normal child should not be placed in school until seven years of age; that the time spent in the school-room before that age, is worse than lost, as indicated by a diminished fund of physical and nerve energy; and that nothing is gained which is of value. When the child does enter school, he should not be confined at the most more than two or three hours daily, and this is best broken up in short periods. The balance of the time should be spent in healthful and engaging recreation out-of-doors, and in sleep.

Youth. During this period perhaps the most important physical and psychological changes occur. The boy or girl suddenly, as it were, becomes in fact a man or woman. Especial care should be given to the physical health and well being at this important time. Good food, properly and regularly prepared, plenty of refreshing sleep, and a certain amount of wholesome exercise are equally important here as in the period of childhood. Many of the mental vagaries of this epoch may be guarded against by having the physical basis sound and robust.

There are many dangers both physical and psychological to be avoided. There are unexplained physical cravings,—of appetite for unusual food; candy, pickles or spices, which, if indulged, tend to derange the digestion; and for tobacco and alcoholic drinks, with their attendant evils. Dr. Seaver, in investigating the development of Yale students, found that the non-smokers of a class for four years gained in weight, height and girth of chest, at least eighteen per cent. more than the regular smokers, and at least twelve per cent. more than the irregular smokers. In lung capacity, the gain was over fifty per cent. in favor of the non-users over the regular users, and thirty-five per cent. as compared with the irregular users. This merely serves to emphasize the absolute evil which comes from the use of tobacco during the adolescent period, when the body and the mind are in the forming, and when the introduction of nicotine, (a deadly poison in sufficient concentration), is absolutely deleterious not only to the structural entity, but to the physiological workings of the human machine.

The mental cravings, the desire to know the things which are more or less hidden, the mysteries that lie beyond the great sex barrier that

separates the boy from his sisters,—these delicate subjects must be handled with the utmost delicacy, with consummate skill, with intelligence, and withal, a deal of good common sense. The parental confidence at this age is perhaps most seriously in demand. The boy or girl should as naturally turn to father or mother for information and for guidance here, as in any other matter. Where can there be greater need for such guidance? Alas, for that parent who neglects to be able to meet the perplexing questions with candor and common sense, who from ignorance or moral cowardice may put off the young inquirer with evasion or ridicule, or leave him to the corrupting suggestions of his playmates, or even worse counsellors. You may be certain the insatiate curiosity once aroused will be gratified; and who is better suited,—or should be,—to counsel and instruct them than the boy's or girl's father or mother? By the encouragement of youthful confidences in the parents, and with wise counsel from the latter, it is so easy to inspire the manly and womanly ideals, and to fix them in the character so that they will be retained. The dawning conception of the importance of the individual in life, and the consciousness that he is a part of the great world and its activities, the effort to do and to be,—these are some of the mental factors that count for much or little at this time of life, according as their development is encouraged or suppressed by the guiding influence which it is the parent's to exert with infinite intelligence and conscience.

Manhood and womanhood,—these are the product of the other periods already dealt with. The business or other success and the consequent happiness, or the failures and misery of this time of life depend largely upon the fund of good health, or the lack of it, with which the individual is blessed. When health is gone, all other blessings seem but small indeed.

Here, as before, the habits of regularity already formed in matters of food, sleep and work count largely in maintaining the health equilibrium. Dissipation, in the form of food or drink, or in useless expenditure of nervous energy should be assiduously avoided. Recreation is essential, for as "all work and no play makes Jack a dull boy," so with the man,—he becomes a plodder.

Man's highest normal activity,—and so is woman's,—is in the life of the home. These are ideals with which I am not called upon to dwell, at this time. But without the essential physical basis of health, our lives are necessarily limited in paths of usefulness and personal happiness,—not to say, even in spiritual and eternal welfare.

And thus shall the time of our declining years be as of the harvest, and with the whitening hairs of old age shall come upon us as a peaceful benediction upon the head of the hale and vigorous;—or ever the silver cord be loosed or the golden bowl be broken, or the pitcher be broken at the fountain or the wheel broken at the cistern. Then shall the dust return to the earth as it was: and the spirit shall return to the God who gave it."

If you accept art, it must be part of your daily lives. You will have it with you in your sorrow as in your joy. It shall be shared by gentle and simple, learned and unlearned, and be as a language all can understand.—William Morris.

Woman's Work.

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

"Lead me, O God, in life's brave early day.
While skies are clear, and all the world is gay.
So many hurtful blooms my vision greet!
So many paths diverge to lure my feet
Far from thy peaceful, sinless road astray!
And when the morning can no longer stay,
And songs are mute, and noontide's fervent ray
Upon the weary track must fiercely beat,
Lead me, O God!

Nor leave me when the eventide shall lay
Upon life's happy fields its vapors gray;
Clasp then my hand in thine more close and sweet
Than thou hast ever held it; and, while fleet
The night is falling, down the unknown way
Lead me, O God!"

—Missionary Tidings.

THE CHRISTIAN WOMAN'S BOARD OF MISSIONS held their thirty-first annual meeting, when the President in her message told something of the work accomplished. One hundred and twenty-nine thousand dollars has been raised since the last report was rendered and seventeen missionaries have either gone or will soon go to begin work on the field. Two of these will go to begin work on the new field of South America, a country that has hitherto been little helped by the labors of missionaries.

It is this Missionary Board that took for its watchword at the beginning of the year: 50,000 women, \$185,000, and 20,000 copies of the *Tidings*, their monthly missionary paper, taken by the women.

PICTURES IN THE SABBATH SCHOOL.

MARY A. STILLMAN.

All little children enjoy pictures. The progressive primary teacher in the Sabbath School makes a liberal use of pictures in connection with the lesson story, preferring black-and-white productions of good paintings to colored charts of doubtful artistic value. The great artists used Bible subjects for many of their paintings; for example, Rembrandt in "The Sacrifice of Abraham," Leonardo de Vinci in "The Last Supper," Titian in "Tribute Money," Millais in "The Parable of the Lost Piece of Money," and Raphael in "The Miraculous Draught of Fishes." Then almost all the artists, ancient and modern, have painted the "Holy Family" and scenes from the life of Christ. In addition to these, representative pictures may be selected, as, for the story of Ruth, "The Gleaner," by Breton, or "The Gleaners," by Millet; for the parable of the sower, Millet's "Sower," etc. The half-tone reproductions of these paintings cost but one cent each for a small size, or five cents for a picture eight by twelve inches. For displaying subjects needed only temporarily, "Denison's clips" hooked over a wire are useful. The teacher may well make collections of pictures for future use, supplementing the list of those she buys by cuttings from newspapers and magazines.

A permanent frieze of the penny pictures illustrating the life of Christ decorates one Sabbath School Kindergarten, extending entirely around the room at a convenient height for the little people to see. A covering of glass secured by white mouldings keeps it in place. Each member of the Junior Society in this same church has made a scrap-book of pictures and Scripture texts on the life of Christ. In this case, the money for the Bibles and prints was taken from the society treasury, and the work was done at a week-day meeting. These children also cut out pictures and made a set of cards illustrating the days of creation. The first card contained a

piece of tinfoil to suggest light, and the second a plain blue paper suggestive of the firmament; the third had neatly pasted upon it pictures of land, trees, grass and flowers; the fourth, fifth and sixth cards bore appropriate illustrations, while the seventh contained in gilt letters the words, "The Sabbath-day." Children taught in this way remember the lesson, for hands as well as eyes and ears have work to do, and so a three-fold impression is made upon the brain. Even the youngest pupils have an added interest in the lesson if they are encouraged to do some simple home work in connection with it. One thing which they can do is to color the illustrations in the quarterly with crayons or water-color paints. In these days there are few children who do not have occasional pennies to spend. If their attention is called to it they will often gladly make collections of Bible pictures for themselves.

Drawings upon the black-board, even crude ones, appeal to children, especially if the work is done in their presence so they can see the picture grow. If the teacher lacks the necessary confidence to do free hand drawing she can put on guide lines with a slate-pencil beforehand, and then simply cover these with chalk marks. This holds the attention much better than a completed drawing does. Simple emblematic drawings such as a star or a shepherd's crook, either with or without texts, may be copied from the board into blank books.

Large pictures may be effectively used for class exercises in connection with recitations and songs. The twenty-third Psalm was thus illustrated. A landscape had been painted in oil colors on curtain cloth. In the distance it showed the sky and the mountains, while in the foreground appeared the meadows, the peaceful valley and the still waters. The children who recited the verses carried cardboard figures of sheep and lambs, the shepherds, the fold, etc., which they attached to the background with thumbtacks. The finished effect was very pleasing.

For an intelligent and sympathetic use of pictures, it is necessary that the teacher should know something of the lives and the methods of the artists who painted them. In the current numbers of the *St. Nicholas Magazine* there is a good series of papers on "How to Study Pictures," while helpful books on the lives of great artists may be found in almost every public library.

THE BENEFICENT BANANA.

Professors of dietetics tell us that the banana is not, as so many fruits are, a flavor and nothing more, but a food and a source of real nutriment. It is at once useful and delicious. It not only gratifies the palate, but supplies material for combustion and the maintenance of animal heat, while it also builds up the muscles and repairs the worn and threadbare nerves. The flour made from it in the dry state is equal in nutritive value to rice, and how invigorating and sustaining rice is has been demonstrated in the recent achievements of the Japanese. Dried and sprinkled with sugar, a form in which it has recently been introduced into this country, the upstart banana is, weight for weight, as nutritious as the venerable fig.

But it is in the fresh state, clad in its primrose tunic—the stripping off of which is in itself a fascinating operation—that the banana chiefly appeals to us. Its creamy succulence and delicate odor are inviting, and its pleasant taste is a prelude to good digestion. Dependent as that is on

an ethereal body, it is a subtle stimulus to all subsequent elementary processes. And thus it is that the banana is an eminently digestible food. No sense of oppression or drowsiness follows on a meal of it, and a meal of it may be bulky enough.

I have seen a West Indian negro consume twenty stalwart bananas at a sitting and thereafter display unwonted vivacity. It seems to be mainly absorbed by the stomach, and this fact, together with the small amount of waste matter it contains—95 per cent of its substance possessing nutritive properties—has led a number of American physicians—Dr. Usery, of St. Louis, being prominent among them—to recommend it as a food in typhoid fever. Its employment under such circumstances, it is said, insures through the stomach an adequate supply of bland nourishment, without imposing any strain on the attenuated and abraded alimentary canal. In other diseases and in certain dyspeptic disorders a banana cure, like the grape cure, may prove profitable, and it seems just possible that this mild and gentle fruit may become a powerful auxiliary to our temperance reformer. It mixes badly with alcohol in any form, and becomes indigestible when taken with spirits, and it is alleged that the habitual use of it diminishes the drink craving where it exists. This remains to be tested by experiment, but Captain Parsons, of the Port Kingston, of the Direct Imperial line, assured me that since the men on his ship—seamen and stokers—had been allowed to partake at discretion of the bananas which always form a considerable part of the cargo, the consumption of alcoholic beverages has been greatly reduced.

Perhaps some of the salutary effects of the banana may be due to the trace of copper it contains. A little iron is essential in the blood, and a little copper may subserve some useful purpose in the human economy.

The banana is not what is called an acquired taste. An appreciation of it is not reached through slow stages of diminishing repulsion, but comes at the moment of first introduction. It is acceptable at all ages. The infant absorbs it greedily; children devour it with delight, the adult does not despise it, and the toothless octogenarian blesses its agreeable tenderness. And fortunately the appreciation of its merits is spreading rapidly. Not so long ago it was a delicacy for the rich man. To-day it is to be seen on the huckster's barrow in all our large towns, and it is to be hoped that the supply of this most wholesome and delectable food will increase rapidly while the price of it diminishes so that an ample supply of it may be brought within the reach of all.

A JOKE ON THE DOCTOR.

A Baltimore physician says that recently he boarded a Charles Street car that was sadly overcrowded. He soon observed a big German sprawled over an area sufficient to seat two persons at least, while just in front of him stood a poor, wan woman hanging to a strap. Indignant at this exhibition of selfishness on the part of the German, the physician tapped him on the shoulder, saying:

"See here! Why don't you move a little, so that this tired woman may have a seat?"

For a moment the German looked dazed. Then a broad smile spread over his countenance as he answered:

"Say, dot's a joke on you, all right! Dot's my wife!"—*Harper's Weekly*.

OUR HELPER.

MARY B. CLARKE.

"Fear not, for they that be with us, are more than they that be with them."

On Dathan's quiet hill-top
The wearied prophet slept,
Nor he, nor his companion,
The long night vigil kept.
But with the dawn of morning
A mighty host they know,
Surrounding mount and city—
Vanguard of Israel's foe.

"How shall we do, my Master?"
The youth in terror cried.
"Fear not, for we are many,"
The prophet's voice replied.
Then to the youth was given,
His master's strong desire,
A vision of the hosts of Heaven
With chariots of fire.

Could we in life's great conflict—
The fight 'twixt good and ill
Where selfish greed and evil powers
Encamp about us still—
Could we behold our helpers,
With vision made more clear
By faith in God's great mercy,
We should not faint nor fear.

His tender love surrounds us,
He gives us day by day,
In danger or temptation
The strength for which we pray.
Though countless foes assail us
We need not fear nor fall,
His angels ever guard us,
And God is over all.

WESTERLY, R. I.

ORDINATION AT BEREA, W. VA.

In accordance with a call from the Ritchie Seventh-day Baptist church, delegates from other churches in the South-Eastern Association met at that place, October 14, to aid in the ordination of Festus Kelley as deacon, he having been called to fill the vacancy caused by the death of Deacon E. F. Randolph. The Council was organized with President Gardiner as Moderator and Erlo Sutton, Secretary, after which the following program was carried out:

Scripture Reading, Acts 6, Rev. H. C. Van-Horn of Lost Creek; Prayer, S. A. Ford; Sermon, President Gardiner of Salem; Text, Acts 6: 3.

President Gardiner spoke, first, of the duties of the deacon. These include ministering to the people with special reference to those who are needy. The deacon should be a leader in spiritual things. He may administer baptism and the Lord's supper in the absence of a pastor. The dignity of the deacon's office is shown by its origin in the New Testament church, and because of the high purpose it seeks to fulfill. The character of the deacon is indicated in First Timothy 3: 8. He must be a man of sobriety and earnestness; must be conscious of his acceptance with God and the sacredness of his office, and be of good repute among men. People often mistake the true nature of the deacon's office and hold it too lightly.

The consecration prayer was offered by President Gardiner, the charge to the candidate was given by Deacon F. J. Ehret, and the charge to the church was given by Rev. R. G. Davis. Benediction by President Gardiner.

ERLO SUTTON, Sec.

Oct. 14, 1905.

Patient endurance and faith are the two methods by which we are called to meet high-handed wrong.

Missions.

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

REV. O. U. WHITFORD, D. D.

By stopping the press last week, we were able to announce the sad and startling news that Dr. O. U. Whitford, Secretary of the Missionary Society, and editor of this page, had passed to the Rest Above. Through later information the fact comes to hand that he was in attendance upon the Semi-Annual Convention of the Western Association at Andover, N. Y., having left Westerly, R. I., on Fourth-day, Oct. 25, where he had spoken with his accustomed vigor and clearness at a no-license rally, a few nights before. At the present writing we have enough particulars to show that he attended the Sixth-day evening service at Andover, in which meeting he "bore a tender testimony." He was taken suddenly ill on Sabbath morning and passed away within a very few minutes. Memorial services were held at Andover, a report of which appears below.

The final farewell service in memory of Secretary Whitford was held at Westerly, R. I., November 1, at 2.30 P. M. A resident observer said: "It is the largest service of the kind ever held in Westerly." A full account of the service is promised us for this page next week. It was arranged and conducted by Rev. Clayton A. Burdick, Mr. Whitford's pastor.

Meanwhile, the Editor of THE RECORDER places on record his personal tribute to Secretary Whitford, with whom he has been in close friendship since 1858. During that year, we became classmates in college, which relation remained unbroken until we graduated in the same class from Alfred, in 1863. The intimate acquaintance established during those years continued uninterrupted. Brother Whitford was one of the manliest of men. He was conscientious. He never hesitated to utter his convictions touching questions of right and duty. He was scholarly, logical, and genuine, through and through. Although drawn toward the ministry during his school life, he did not at once decide to make it a life work. His first sermon was preached in a school house near Milton, at an evening appointment where the writer was then preaching. In those years Mr. Whitford was inclined to decide that it was better to make teaching his life work. He succeeded eminently as teacher, but the sense of duty connected with the ministry grew, as the years passed, in obedience to which conviction he turned his attention to that sacred work. We shall leave it for other pens to give an outline of his life and work more in detail, but even before the final farewell service, the writer desires to bear this testimony and to restate the fact that a life-long familiarity with Brother Whitford increased, year by year, the personal regard of the writer for his unblemished manliness, his devotion and earnestness, his clear logic, his keen conscientiousness, and his unfaltering trust in Christ. Deeply as we, who remain, must grieve over his loss, his going home was beautiful, almost, if not quite, a going to be much desired. In the midst of his work, with the ripeness of years upon him, he passed from the altar of service to the throne of victorious reward. He lived his faith and died as only such an one could die.

His last public address, to which we have already referred, is given in the *Westerly Sun* of Sunday, October 28. The *Sun* said:

The last time that Mr. Whitford spoke before

a Westerly audience was at the no-license rally in the First Baptist church a week ago to-night. The next day the *Sun* printed a short synopsis of what he said. In view of his sudden passing away it seems appropriate that his last message to the people of the town should be repeated. This is what it was:

Daniel Webster was once asked, "What is the most important thought you ever entertained?" He replied after a moment's reflection. "The most important thought I ever had was my individual responsibility to God." Every man is responsible to God and to fellow man for his acts whether good or bad. We have been hearing of the "Present dry condition of our town," of "No Backward Steps," "For the Sake of Business," "For the Sake of the Law," "For the Sake of Temperance," "For the Sake of the Boys." Now what are you going to do about it? What is your personal responsibility in the matter? Will you vote license or no-license? Will you stay away or neglect your individual responsibility? If they all in Pawcatuck had been true to individual responsibility, had not shirked nor neglected it, do you think they would have licensed grog shops there the coming year? Only five majority! How easily it could have been otherwise. They do not want it on West Broad or Mechanic streets or anywhere. Then citizens be true to your responsibility at the coming election.

Again, if you decide to vote license in view of what you have heard to-night, and enough of you to have license in our town next year, you will be responsible for the result, and not you alone, but the no-license voter who stayed away or neglected his individual responsibility. I vote license and the licensed saloon ruins my boy, or some other boy or boys; do not put all the blame on the liquor seller. I am a party to their ruin. I must meet it before the bar of justice and right and before God. Therefore, look to your individual responsibility on election day. Think, pray and vote right.

MEMORIAL SERVICE FOR SEC'Y O. U. WHITFORD HELD AT ANDOVER, N. Y., OCT. 29, 1905.

The Semi-Annual Convention of the Seventh-day Baptist Churches of the Western Association convened at Andover, Oct. 27, at 2 o'clock P. M. The session opened under a shadow, as the President of the Convention—Pastor A. G. Crofoot—was absent because of Mrs. Crofoot's death. It was an unexpected pleasure to have present Secretary Whitford, who took active part in the program, both Friday afternoon and evening. It was expected that he would preach on Sabbath morning but God, in his all-wise providence, saw fit to take our beloved brother to his heavenly home, just at dawn on that beautiful Sabbath. A memorial service was held on Sunday afternoon, several of the older ministers taking part.

The Rev. B. F. Rogers spoke on "The Boyhood and Earlier Life of Secretary Whitford." Elder Rogers said that he first became acquainted with Oscar Whitford at DeRuyter Institute, when the latter was sixteen or eighteen years of age. He was studious, conscientious, ambitious in the highest sense of the word. He was a manly young man, entering upon his public life without being hampered by bad habits and vices. This was largely due to his Christian home and surroundings. He was a student in DeRuyter during the years of 1854-

1855; in Milton from 1855-1859; and in Alfred from 1861-1862. He was a lover of education.

The Rev. Stephen Burdick told something of Dr. O. U. Whitford as a Pastor:

"Years ago it was the custom for pastors to hold meetings in nearby school houses, and in one of these meetings under the preaching of Elder C. M. Lewis, Oscar Whitford was converted. He was clear in his convictions, and after serious thought, determined to work for Christ. After attending school in Milton and Alfred, through the kindness of a friend, he was enabled to attend Union Theological Seminary in New York. He was sent out by the Missionary Board, at one time, to work on the Hebron, Pa., field. The Lord graciously blessed his labors, several people accepting Christ through his preaching, and this seemed a seal to his calling. After completing his work in the Seminary, he was called to the pastorate of the Farina church, where the speaker (Elder Stephen Burdick) preached the ordination sermon. As a pastor, his first question was, 'How shall I best bring this message of the Lord to the people?' He was loyal to his convictions and an example to his flock. He won the love of the people because he loved the people. He was next called to the Walworth field, and a few years later to the Chicago church. While serving this church, he also did some missionary work in the Northwest. From there he was called to the larger field in the Pawcatuck church. In every place he has been useful, and has influenced his people for temperance and clean living. He had come to the place where the Holy Spirit controlled him."

The Rev. O. D. Sherman spoke of Secretary Whitford's connection with the Missionary Board. He said: "I think perhaps I have known Secretary Whitford more intimately than any other here. I knew him first as a friend, and later through marriage as a cousin. I was impressed with his manliness as a young man. I worked with him in the Orophilian Lyceum in Milton, and later worked with him in the Alleganian Lyceum, and Sabbath School in Alfred. When he came to be pastor of the Pawcatuck church twenty-two years ago, he became also the Recording Secretary of the Missionary Board, and later was called back to be the Corresponding and Field Secretary of the same Board. As a member of the Board, he was faithful and able, and had the special faculty of harmonizing and soothing any misunderstandings, caused by the various opinions of different members of the Board."

Rev. S. H. Babcock testified that as a co-worker with Secretary Whitford on the missionary field, he had found Brother Whitford most companionable. He preached Christ plainly to the people and was anxious to accommodate himself to the homes and surroundings where he was located. He won the confidence of all people. He said: "Words are miserable things to express my love and esteem for Brother Whitford."

Dean A. E. Main said that he had known Secretary Whitford for about twenty-five years. Five particulars had impressed him with regard to Secretary Whitford's connection with the denomination. (1.) He was frequent in attendance upon our denominational gatherings, and was looked for by the people. (2.) He was appreciated by the people in all these meetings. (3.) He was a fraternal member in our denominational anniversaries. (4.) He was intensely loyal to these meetings and for what they stood. He

was conscientious, and went to fill his place. (5.) He was broad and warm in sympathy; while he was zealous for the Sabbath, he was broad in his sympathies for all who love the Lord.

The Rev. A. J. C. Bond voiced the feelings of the theological students, when he said: "Secretary Whitford was a father to all the young men."

Mrs. A. J. C. Bond sang a solo, "The Perfect Life," and a quartet consisting of Mrs. Bond, Mrs. Main, Mr. Hutchins, and Mr. Bond sang "Crossing the Bar."

MRS. E. D. VAN HORN, Secretary.

Home News.

UTICA, N. Y.—For nearly eighteen years Sabbath services have been held in this city. The real object I had in making the efforts to establish Sabbath service here was primarily self-preservation and growth. I hold that no Seventh-day Baptist can live and grow without work. The question was: Would we live and grow, spiritually, for ourselves and also for others? I found there were quite a number of Seventh-day Baptists in the city. To these I went, inviting them to come to the service. It was slow work at first, but after a time there was a hearty response on the part of a few faithful ones, and we loved to meet on Sabbath afternoons for study of the Word. We had singing and prayer, and the service was followed by taking up a collection. The giving of one's money is an important matter. When people contribute toward the maintenance of denominational work, they feel an interest in that work. Then THE SABBATH RECORDER becomes a necessity in such families, in order to know what use is made of the money. Every lone Sabbath keeper ought to have THE RECORDER.

Another duty was to look up the people, who come into the city for school advantages or for business purposes, inviting them to our homes and urging them to attend the Sabbath services. I think there might be a duty resting on our pastors to know when a young man or woman goes from one of our churches into a city, to inform some Seventh-day Baptist, living in that vicinity, of such a coming, and have them looked up and invited to homes and services. There ought to be some person in every large city who would do this kind of work. A young person going to a city gets very hungry for such friendship and help. This was and is a great part of the work of the Utica Sabbath School, in which I was greatly assisted by faithful ones.

S. C. MAXSON.

OCTOBER 26, 1905.

Dr. Maxson's suggestion concerning the duty of pastors in looking after those who go from their churches to new homes, whether in a great city or elsewhere, strikes a keynote, and indicates an important factor of a pastor's duty.

EDITOR OF RECORDER.

ST. PAUL, MINN.—Permit me to give the readers of THE RECORDER a glimpse of the great revival which is going on in St. Paul, Minn. Dr. Wilbur Chapman and his assistants are here and their work is "turning St. Paul upside down." Preparation for their coming was made by districting the city. An evangelist and a singer are assigned to each district and services are held each day and evening in all the churches and in the Metropolitan Opera House, from

noon to one o'clock. The interest is so great that the places of meeting are crowded to their utmost capacity. Last Friday night, Dr. Chapman called for five hundred men to go with him to the Star Theatre. Thousands responded. An over-flow meeting was held in the street, about three hundred theatre goers remaining to the service in the theatre. Thirty signified their intention to lead better lives. Evening services are held in saloons, to which the proprietors consent, and all are treated with great respect. Many ask for prayers. The Mayor has requested all business houses to close on next Friday, for two hours at noontime, when a great mass meeting will be held in the People's Church. This is the largest church in the city, but I think it will not accommodate half the people who will desire to attend. One saloon has already closed and others will do so. We are all hoping that the good work will go on after the evangelists have left. It is almost time to start for meeting, and I must close this report.

HELEN M. EVANS.

1368 HEWITT AVE., OCTOBER 25, 1905.

SYRACUSE, N. Y.—This city has a population of more than one hundred thousand. In and about the city there are about seventeen Seventh-day Baptists, who are church members. They represent, in membership, six churches in New York state and one in Pennsylvania. Our people here have no church organization, but we have a mission in the heart of the city in the midst of a population that is in great need of missionary work. Our place of meeting is the Forester's Hall, on the Second floor of the Lynch Building, No. 120 South Salina Street. The hall is carpeted and is well furnished with comfortable chairs, an upright piano, etc. It has a seating capacity of perhaps one hundred and twenty. Through the kindness of the Foresters and the influence of a good Baptist brother, we have secured the rental of the hall at the very reasonable rate of one dollar per afternoon. Our services occur each Sabbath afternoon and, as a rule, consist of preaching, followed by Bible study and prayer meeting. Some of the ladies have kindly played the piano to accompany the singing. The services have not been attended by large numbers, but I believe they have been of real spiritual benefit to those who have attended. We aim after a spiritual life that casts aside card-playing and the dance. These evils have left many sad wrecks in the city that should be a warning to the churches to live in a higher atmosphere.

There are eight Baptist churches in Syracuse. The pastors of the larger Baptist churches here are usually very busy, but pastors from some of the smaller churches have kindly come in and preached for us for the very modest sum that we could pay, a dollar and a half per Sabbath. Of course we do not expect them for that amount to prepare a discourse especially for us, but rather to give something that they have used or can use on some other occasion. Among the Baptist clergymen who have kindly served us are Dr. Albert Coit, formerly of Wellsville, N. Y.; Dr. MacCullough, who once helped S. S. Powell in revival work at Little Genesee, N. Y.; also Rev. Charles O. Wright, who lived years ago at Millville, in Southern New Jersey, and knew of our people in Shiloh and Marlboro.

At present, the Rev. B. V. Bauder, for eleven years pastor of the Baptist church at North Manlius, N. Y., is preaching for us and giving

excellent Gospel sermons. From time to time, Seventh-day Baptist ministers have kindly helped us. On Sabbath afternoon, Oct. 14th, the Rev. S. S. Powell preached here and administered the Lord's Supper. As a rule, it has been our aim to attract to us those that have no evangelical church-home in the city, rather than to rob Protestant churches of their members.

Syracuse has a Jewish population numbering, probably, not less than five thousand and affording a good field for personal work among God's ancient people. I have long thought that, if Seventh-day Baptists had no other reason for existing, they ought to continue to exist that they might do evangelical work among the Jews.

E. S. MAXSON.

HUNGERING AND THIRSTING.

O Bread of Life, we stretch our pleading hands!
Our toil's for naught—the soul still famished stands.
O Water, quench this eager heart athirst!
As springs in deserts for parched pilgrims burst.

Build Thou this self to thine ideal immense.

Fire vigor in our blood, and sinews tense.
'Gainst foe and pain and sin, set peace and power,
Grant stalwart victor's joy from this still hour.

Our brother's pain and strife, to service call.

Thy cross' self-giving love constrains us all.
We pledge Thee now Thy steps to follow on
Till day shall break at last—the struggle done—
—Rev. Frank Houghton Allen, in *The New York Observer*.

MRS. A. G. CROFOOT.

The subject of this sketch, Mrs. Elnora Gardner Crofoot, was born at Nile, N. Y., July 8, 1851, and died at Independence, N. Y., October 24, 1905. She was one of four children born to Deacon W. W. and Mrs. Almira Crandall Gardner, and the first to pass to the better land. At the age of fourteen she was baptized by Rev. Nathan Wardner, during the first pastorate of Rev. L. A. Platts, and joined the Seventh-day Baptist church at Nile. She lived a faithful Christian life to the end, and from much suffering has gone to heavenly rest. On the 11th of November, 1871, she was married to Rev. A. G. Crofoot. To them were born two sons, William Jay of Shanghai, China, and Jasper Claude of Wellsville, N. Y. The husband, sons, father and mother, brothers and sister, and other kindred and friends, mourn her departure, although comforted by the assurance that she has gone where there is no more pain. Mrs. Crofoot was a lover and maker of home; gentle in spirit and manner, an affectionate and loyal companion and helper of her husband in his pastoral and home mission labors; a devoted and efficient Christian worker; and one gifted in winning friends. The funeral services were at Independence and Friendship, N. Y., and the burial at Friendship.

A. E. MAIN.

TRAPS FOR MISSIONARIES.

Certain tribes in British Columbia have languages which missionaries have great difficulty in mastering. One of these languages has six sets of numerals, which are used in connection with various objects, such as human beings, animals, and so on.

One missionary carefully translated the prayer of St. Chrysostom, and told his swarthy congregation to say it daily.

After some years he found that they had been praying, "When two or three halibuts are gathered together in Thy name, Thou will grant their requests."

Children's Page.

A SPELLING LESSON.

Jackie didn't like his lessons,
Hated spelling worst of all;
Such a fuss about a letter,
If he wrote, "I play at ball."

Who would care, except a teacher,
For a tiny fault like that?
Down went pen, and off flew Jackie,
For the postman knocked rat-tat.

Had a letter, too, for Jackie,
Come from Boston, Uncle Joe
What he needed for his birthday
Straight by post would like to know.

No more grumbling now from Jackie,
Paper, pen, he called for quick,
"Dearest Uncle," wrote while smiling,
"I do think you are a brick!"

"Rabbits I am very fond of—
The new sort that's rather rare,
Mother sends her love and Susie,
Could you let me have a pear?"

"Now, good-by. Your loving Jackie."
Off the letter went at once,
But next week, upon the birthday,
Puzzled was the little dunce.

By a small brown paper parcel,
Coming from his Uncle Joe,
With some common pears inside it,
Three a penny ones, you know.

"Stupid Uncle Joe!" he shouted,
Stamped his foot and tore his hair,
Till his teacher softly whispered,
"Jackie, how did you spell pair?"

Very red turned Master Jackie,
Nothing more had he to say;
Uncle Joe had taught a lesson,
And—the rabbits came next day.

—Public Ledger.

SARAH LOUISA'S BOY.

The screens had been up around the next cot all day since the Boy was brought in, but they were down now and Sarah Louisa, turning restlessly upon her pillow, met a pair of bright, dark eyes fixed upon her. There seemed to be a voice attached to the eyes and it was saying in friendly tones:

"Ain't it jolly here? I've never been to a hospital before, have you?"

"No," answered Sarah Louisa, looking her amazement at this view of affairs; "I haven't and don't want to again. I've been here as long as ever I want to be."

"Why, I think it's fine; there's winders; I ain't never had winders in the room—not real ones, only teenty—an' oh, my! don't this bed feel good an' soft! All the beds I ever seen is hummocky, an' there ain't no white things on 'em, neither."

Her listener drew a long breath. Oh, dear! she had always had windows and white things, at least.

"I got all smashed up this morning," went on the voice, cheerfully; "I was comin' out of the alley an' there was a carriage with a little girl in it 'bout as big as me, but my! wasn't she a queen! a reg'lar picture. Couldn't take my eyes off'n her, an' while I was lookin', another team got right on top of me. I don't remember nothin' more till I woke up here?"

"Where did it hurt you," asked Sarah Louisa, forgetting the pain in her hip.

"I dunno. I guess it's all of me. Can't seem to move nothin' only my hands. I don't care much, though, I been movin' pretty lively ever

THE SABBATH RECORDER.

since I was born; I guess I can afford to take a rest. I'm glad you're here, it'll be comp'ny."
For the first time since her arrival Sarah Louisa felt a faint gladness herself. She secretly resolved to be as entertaining as possible and began casting about in her mind for ways to accomplish it.

"Maybe Susie'll come to-morrow," she reflected, "and bring some flowers. If she does, he can have 'em. I don't suppose he ever had flowers, either."

"Did you ever go to the country, Boy?"
"Nope. I was goin' onct—Fresh Air, you know, but Billy didn't have no ticket, so I gave him mine. Billy's only seven, I'm eight, you know. Did you ever?"

"I live there, Susie and me. She's my sister that takes care of me. Mother's gone to heaven."

"I ain't got none, nor any sister, neither; there ain't nobody but just me, only Billy. Billy's my chum; lives in the next alley. He's got a grandmother—he lets me give her things sometimes like she was mine; Billy's awful good. He said the country was grand that time that he went."

"Oh, it is! The sky's as blue! and there's trees and grass and chickens, and—oh, everything! I wish you could see 'em."

The little country girl felt a curious enthusiasm over these things at this minute, quite different from the feelings when she had been among them. They grew suddenly dear by contrast.

"I wish I could," the Boy said, wistfully. "P'raps there'll be another chance sometime, when I get mended up. I should think you'd be awfully happy, livin' there for always. I guess I would be. But then, I'm pretty happy anyway. There's some sky here. If you go out into the middle of the street you can see it."

Sarah Louisa had plenty of food for thought the rest of the afternoon. It had never occurred to her to be particularly thankful for her country home or for the loving care bestowed upon her by a devoted older sister. The perpetual pain in her hip seemed to overshadow all that. Now, as she lay thinking of this other one who had nobody, and who was thankful for a glimpse of the sky between the roofs, it dawned upon her that there might be worse things than pains.

The friendship thus begun progressed rapidly. Sarah Louisa came to regard the Boy with a peculiar sense of possession. Her twelve years of life had been mostly spent in thinking of her small suffering self, and she had never loved any one with a real unselfish love before. Now, when Susie brought her flowers and fruit from their tiny farm, she lavished them all upon the Boy, watching his delight with eager eyes. If the sweet-faced nurses found time to read to their charges, it was always his favorite story that she chose. When the doctors were forced to hurt his poor, bruised little body, she cried in her pillow; and one day, when it seemed he must slip away from them altogether, she nearly broke her heart with grieving.

After that came brighter days, when the Boy found that he could move not only his hands but his arms, and predicted with unflinching optimism: "I'm a-limberin' up. It'll strike my feet next."

In three days, also, came Billy, to stand, red with shamefaced joy, fingering a ragged cap and delivering in astonishing English such news of the street as he deemed calculated to please his chum.

Sarah Louisa could sit in a wheeled chair now for a little while at a time. She was chiefly glad

because she could be closer to the Boy's cot, and looking with him at pictures in the ward scrap-books, made up wonderful tales which made his eyes wide with interest.

After an especially happy afternoon spent in this way, she lay resting in a half doze. Night had spread her wings softly over the ward, lulling to sleep those who might sleep, and quieting even those who must suffer. At intervals the night-nurse made her rounds, soothing one, giving medicine to another, always noiseless and tender. Sarah Louisa wondered drowsily if angels were like that, ministering angels, you know, that the Bible tells about. She watched her white cap fade into the dim distances beyond the ward door. The hall light gleamed hazily like the evening star over Bennett's Hill when there was a fog.

The next Sarah-Louisa knew she was wide awake, sitting straight up in bed. The haze had deepened in the room, she could hardly see the door, and a queer, strangling feeling was in her throat. Confused sounds came up from below. Outside, the bells of the fire engines mingled with cries and shouts. Steps came bounding up the stairs, and doctors and nurses began to drag patients from the cots nearest the door.

Sarah Louisa sat fairly paralyzed with terror. Not for herself—she did not think of herself at all—but for the Boy. Would they ever get to him? His bed was nearest the wall at the extreme end from the entrance.

The rescuers had reached the lower hall with all the patients but these two, when the stairs fell with a sickening crash. The children did not understand what had happened, but they knew that no one came after that. Only tongues of flame curled around the doorway and licked greedily across the floor. All at once the girl's brain cleared when she realized that she alone, weak and crippled, must come between her dear one and swift destruction.

Making an intense effort, she put her feet to the floor and stood upon them, her lame hip rebelling at every move. A few painful steps brought her to the wheeled chair standing against the wall. She threw herself into it and wheeled to the Boy's side.

"Put your arms around my neck," she directed, bending over him.

"You can't never do it, Sarah; you can't!" cried the poor child, shrinking back.

and this time he obeyed.

"Yes, I can too. I must. Put 'em up, quick!"

Exerting all her slender strength she drew this helpless little figure—pitifully light, but to her so heavy—into her lap.

"Hold on tight," she told him, encouragingly; "I'll get you out somehow."

Choked and blinded by the dense smoke, she turned the wheels with trembling hands, and finally succeeded in reaching a window. Thank heaven it was open! Struggling up toward the welcome air to breathe she screamed loudly for help. Even through the din without her shrill childish voice was heard. Looking up, the crowd became frantic at the sight revealed by the fire's glare—white faces of children doomed to a horrible death. Already the walls of the building trembled, while crackling flames hissed and seethed behind them.

"Come on Jim," cried one fireman to another, "put up the ladder there quick. We've got to save 'em or die tryin'. Who'll go up with me?"

"I will," came ready response. Up—they crept, the spliced ladder swaying beneath them. It seemed to Sarah Louisa, quivering with

agony under the strain of her precious burden, that they would never reach the window. At last, a helmeted head rose above the sill and a pair of strong arms was held out to her.

"Him first," she gasped, thrusting the Boy into them.

The crowd held its breath for an instant till it saw him passed along to the man just below and his brave little companion drawn out also, then as the descent to safety began, broke into mad cheering.

Sarah Louisa wears a silver medal presented to her for courageous action in danger, but she is not half so proud of it as she is of a certain small boy who accompanies her halting walks around the farm, and who, though not too strong himself, is her faithful body-guard and Susie's right-hand man.

As for the Boy, he often says: "Billy's right that time. There ain't no place like the country. It's worth bein' smashed up for, to get to live in it an' to belong to her."—*Marion Mallette Thornton, in The Advance.*

THE CHURCH OVER THERE.

"I love thy kingdom, Lord,
The house of thine abode,
The church our blest Redeemer saved
With his own precious blood."

So sang they in the old meeting-house years ago—the old meeting-house by the roadside, whose walls are perished and the spot almost forgotten. There have come changes since then. A newer order has taken the place of the old, and the wayside church is no more. The people are gone—"to the island valley of the Avalon."

Standing one day, in the long ago, before the gates of pearl, they showed Him the white stone with the new name written on it, and with a gleam of joy in his eye, He passed them in, and the refrain rang out on the ambient air of heaven, "I love thy kingdom, Lord," as they swept in.

"The meeting-house is finer built
Than that was years ago;"

but it is still the house of God, and to many a weary soul the gate of heaven. The music is finer than that of the past, but "Old Hundred," "Rock of Ages," "Jesus, Lover of My Soul," "Thy Kingdom, Lord," will never die—not while the church has a voice! The old-time service of song, in its simple artlessness, has passed away, but the spirit of song is still vibrant in the church.

The spirit of the church is the same in every age. The church is eternal, like its author; though outward appearances change its inner life remains. "Upon this Rock I will build my church, and the gates of the underworld shall not overcome it." "Firm as his throne his promise stands." Its consummation is in glory. There the one hundred and forty and four thousand of the ancient church, and the innumerable company, out of every kingdom and tribe, constitute the glorious, unspotted, wrinkleless church—the "general assembly and church of the first-born, whose names are written in heaven." Let us, when the sermon and the song in the church below are done, repair to the church over there, and worship our Father beneath the vaulted sky of his glory, the while singing, "I love thy kingdom, Lord," of which, blessings on his name, we are a part.—*The Standard.*

Censure and criticism never hurt anybody. If false, they can not hurt you unless you are wanting in manly character; and if true, they show a man his weak points and forewarn him against failure and trouble.—*Gladstone.*

Young People's Work.

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

THE READING AND STUDY COURSE IN BIBLE HISTORY.

You may begin this course any time and any where. Do it now. Send your name and address to Mrs. Walter L. Greene, Dunellen, N. J., and so identify yourself more fully with the movement and give inspiration to others who are following the course.

Total enrollment, 187.

THIRTY-SECOND WEEK'S READING.

(Note these questions and answer them as you follow each day's reading. We suggest that you keep a permanent note book and answer them in writing at the close of the week's work.)

1. How did Saul deliver the men of Jabesh-gilead?
2. How did Samuel bring comfort to the children of Israel?
3. In what way did Saul disobey the commandment of God?

4. What influence did David have upon Saul?
VI. Period of One Kingdom.

First-day. Saul defeats the Ammonites, I Samuel 11: 1-11. The kingdom renewed, at Gilgal, 11: 12-15.

Second-day. Samuel's farewell conference with Israel, 12: 1-25.

Third-day. Incidents in the war with the Philistines, 13: 1-23.

Fourth-day. Incidents in the war with the Philistines, (continued), 14: 1-23.

Fifth-day. Saul's rash oath, and Jonathan's unintended disregard of it, 14: 24-30. Israel victorious but sinning, 14: 31-35. Jonathan rescued by the people, from his father's vow, 14: 36-45. Saul's valiant wars, and a brief family record, 14: 46-52.

Sabbath. David of Bethlehem, anointed to succeed Saul, 16: 1-13. Saul troubled by an evil spirit, and refreshed by David and his harp, 16: 14-23. The story of Goliath and David; and the defeat of the Philistines, 17: 1-58.

Sabbath. David of Bethlehem, anointed to succeed Saul, 16: 1-13. Saul troubled by an evil spirit, and refreshed by David and his harp, 16: 14-23. The story of Goliath and David; and the defeat of the Philistines, 17: 1-58.

ALFRED THEOLOGICAL SEMINARY.

Department of Theology.

DIVISION VI.—PASTORAL AND PRACTICAL THEOLOGY.

Rev. Arthur E. Main, Dean and Professor

[Attention was called to the following announcement last week, but the problem of "makeup" prevented its appearance until now. We hope that the second notice will secure a still wider reading of the matter from the Seminary.]

Any one or all of the following subjects are offered for Correspondence Work:

1. The Nature and Importance of Pastoral and Practical Theology.
2. The Call to the Ministry and to the Pastorate.
3. The Church.
4. Preaching.
5. The Priestly Functions of Pastor and Church.
6. General Pastoral Work.

7. The Pastor, the Sabbath School, and the Children.

8. The Prayer Meeting.

9. The Pastor and the Young People.

10. Woman's work.

11. Evangelism.

12. Missions and Denominational Work.

13. Denominational and Interdenominational Courtesies.

14. The Pastor, the Church and Social Service.

15. Qualifications for the Ministry, and Its Rewards.

These subjects are distributed among the six members of the class; and to each are given about 2,500 pages of references in the books and periodicals named below. The study of these sources; the analysis and arrangement of the gathered material; the preparation and presentation of papers; and class discussion, make up the year of required work in this division of theology.

BOOKS AND PERIODICALS REFERRED TO.

Gesta Christi. Brace.
Principles and Ideas of the S. S. Burton and Matthews.

The Model S. S. Boynton.
Lectures on Preaching. Beecher.

Christian Nurture. Bushnell.
Reformed Pastor. Baxter.

The Soul-Winning Church. Broughton.
Introduction to Theology. Cave.

The Circle of Theology. Clarke.
How to Be a Pastor. Cuyler.

Education in Religion and Morals. Coe.
The Spiritual Life. Coe.

The Child. Drummond.
Primitive Traits in Religious Revivals. Davenport.

The New Evangelism. Drummond.
Points of Contact in Teaching. Dubois.

Beckonings from Little Hands. Dubois.
The Evangelistic Note. Dawson.

Foundations of Sacred Study. Ellicott.
The Christian Pastor. Gladden.

Robert Raikes: The Man and His Work. Harris.

The Home Department. Hazard.
Chalmer's Christian and Civic Economy. Henderson.

The Social Service of Christianity. Hill.
Office and Work of the Christian Ministry. Hoppin.

Verbum Dei. Horton.
A Study in Child Nature. Harrison.

Pedagogical Bible School. Haslett.
The Varieties of Religious Experience. James.

Quiet Hints to Growing Preachers. Jefferson.
Letters to Young Preachers. Lewis.

Bible School Pedagogy. Mc Kinney.
The Social Teaching of Jesus. Matthews.

The Literary Study of the Bible. Moulton.
Christianity and the Progress of Man. Mackenzie.

The Cure of Souls. Maclaren.
Modern Methods in S. S. Work. Mead.

Jesus Christ and the Social Question. Peabody.

Lectures on Pastoral Theology. Pond.
Ministry of the S. S. Pattison.

Outline of a Bible School Curriculum. Pease.
The Divine Art of Preaching. Pierson.

The Farmstead. Roberts.
Friendly Visiting. Richmond.

The Book of Isaiah, in the Expositor's Bible. Smith.

Homiletics and Pastoral Theology. Shedd.
The Preacher and His Models. Stalker.
Ways of Working. Schauffler.
The Springs of Character. Schofield.
Pastoral Leadership of S. S. Forces. Schauffler.

Power of the Pulpit. Spring.
Psychology of Religion. Starbuck.
The Next Great Awakening. Strong.
The Prayer Meeting. Thompson.
Yale Lectures on the S. S. Trumbull.
Teaching and Teachers. Trumbull.
A Model Superintendent. Trumbull.
The Model S. S. Vincent.
Pastoral Theology. Vinet.
Young People and the Church.
Preachers and Preaching.
The Revival: A Symposium.
Principles of Religious Education.
Studies in the Art of Illustration. Wells.
The Biblical World.
The American Journal of Theology.
The Bibliotheca Sacra.
The Homiletic Review.

If our pastors and other Christian workers would undertake to study these subjects and use these books systematically and faithfully, and if individuals and churches would place it within the power of the Circulating Library of the Seminary to furnish the necessary books, the meaning, dignity, responsibility, opportunity, blessedness, and rewards of pastoral, church, Sabbath School, and other Christian work, would be seen and realized, it is to be believed, as never before.

Correspondence is invited from all who are interested in this movement.

THE JOY OF LIVING.

Oh! I am happy in the morning when the sun begins to peep,

And the golden colors shoot up in the sky;
And the little birds are singing that they're thankful for their sleep,
And are telling how they'll breakfast by and by.

Oh! I am happy at the noon-time when the sun is getting hot,

And the poplar leaves are rustling in the heat;
The old dog is getting lazy and the dinner's in the pot,
And the longing, and the stretching's awful sweet.

Oh! I am happy in the evening when the sun hangs red and low,

And the promise for the morning's bright and clear;
And the supper bell is ringing in a way that's mighty slow,
And I'm awful glad that bed-time's drawing near.

—Frances van Etten, in *Leslie's Weekly*.

CHILD WIDOWHOOD IN BENGAL.

The Curse of Hinduism Upon Child Life.

The following figures have been published by a Hindu paper in Calcutta, and give some idea of the extent of the evil of child marriage—and the lifelong disgrace and subjection of Hindu widowhood.

There are, in the province of Bengal alone, no less than 433 infant "widows" under the age of one year.

There are 576 between the ages of 1 and 2; 651 between the ages of 2 and 3; 1,756 between the ages of 3 and 4; 3,861 between the ages of 4 and 5; 34,705 between the ages of 5 and 10; 75,590 between the ages of 10 and 15; 142,871 between the ages of 15 and 20.

It is little wonder that even Hindus themselves are coming to see the need of drastic social reforms.—*The Missionary Herald*.



REV. J. H. HURLEY.

James Hardman Hurley, son of Leven and Sarah Hurley, was born near Welton, Ia., in 1856. Like most farmer's sons, he attended school during the winter and worked on the farm during the summer. When he was fifteen years old, his father died. The family was large, the home was mortgaged, and James found little time for study aside from what he gathered during evenings at home. In 1873, he publicly professed Christ, and was baptized and received into the Welton church by Elder Varnum Hull. He was often impressed that he ought to fit himself for the Gospel ministry, but excused himself because he lacked the needed education for such work. In February, 1891, Mr. Hurley entered Alfred University to secure the benefits of an English Course in Theology. While engaged in evangelistic work, during the summer of 1893, he was called to the pastorate of the Seventh-day Baptist church of North Loup, Neb., and in October of the same year, he was called to ordination. Mr. Hurley has served as pastor at North Loup, Neb., Dodge Center, Minn., and Gentry, Ark., before entering upon his pastorate of the Middle Island, Greenbrier, and Black Lick churches in West Virginia. May 15, 1876, Mr. Hurley was married to Miss Mary Amelia Pierce, who has cheerfully aided him in all his work.

THE GENTIAN.

Men and women brought up in the country often stop to gaze at the two women with their hands full of purple flowers who for several days have taken their stand on the steps of the Arcade. The appeal to the passer-by is wholly of the flowers, for these splashes of dark blue are gentians, the fringed and closed, perhaps the best loved of the autumn blossoms.

If flowers should claim precedence by reason of ancient ancestry, the gentian family (gentianaceæ), with its 450 species, would rank among the first of nature's flora. Of the whole number scattered over the face of the earth, either in pine barrens, wet meadows or in its Alpine home, not a single individual of its 450 species contains poisonous properties.

The yellow gentian is an attractive plant,

often cultivated for its use and beauty, is an exotic imported, but now frequently found in the fields and hilly lands of the Middle and Western states. Its root is the official portion used by pharmacists. The root of the fringed or the closed gentian in domestic use is given in decoction or infusion as a general tonic in enfeebled conditions.

Gentian, the king of Illyria, is reputed to be the first to proclaim publicly the medicinal virtues of the plant, hence its generic name. However this may be, true or false, gentian and its compounds stand among the first, "the world over," as one of the most reliable vegetable tonics and stimulants, and as a febrifuge, antiseptic and germicide it has few equals among the vegetable remedial agents in materia medica.

Of its ancient history or its mythology little more may be said relative to the closed or fringed gentian save a legend of a slight to a fairy queen who was denied shelter within its petals because of the lateness of the hour in returning from her nocturnal flirtations. Her ladyship avenged the slight by commanding the petals of the prudish flower to be forever closed to the sunlight; granting all favors, however, to her less prudish sister as a reward for her open hospitality.

Passing to fact from fancy, the blue fringed gentian stands well among the fall flowers for delicacy of texture, color, pose and form; sharing the fate of most beauties by losing its charm as it withers and droops. Without odor or color, it seems a shrivelled wreck of its former self, while its sister, the closed, maintains its form and shade, of dark blue, passing into a dark cinnamon brown, with its petals closed to the last to sunlight, bee, bird or butterfly or any living thing.

While the blue fringed gentian seems to be the favorite with school children, both the fringed and closed varieties are gathered in large clusters and contributed to the favorite teacher as a love token. Not to be first in the fields or meadows in quest of gentians is as unsatisfactory of results as "raking after" in the harvest field.

The fringed variety is not to be confounded with the blue gentian, which is a tiny labiate, blooming in July, with the general aspect of pennyroyal. The first of the gentians may be found late in August, and by belated individuals as late as December, in favorable seasons. A pure white closed or fringed specimen may now and then be found, but is not common. In passing the gentians, the gorgeous goldenrods and asters and the cardinal's rich carmine plumes are out of mind, forming, as they do, a rich setting to the brilliant hues of the maples, birches and beeches, on the hillsides—the whole a matchless picture fashioned by the master hand of the Great Artist.—*Providence Journal*.

"In tuning an instrument the musicians must set at least one string right and then adjust the others to it. If the one be wrong, all the others will be wrong. If it have not the pitch to make it agree with other instruments, it will be clear out of harmony. The instrument may do a little for itself, but it can not take part in the concert. To make heavenly music, each of us must be attuned to Christ—one standard, and, to His life, one key. If out of harmony with Him we are out of harmony with one another."

Royal Baking Powder

is made of Grape Cream of Tartar.

Absolutely Pure.

Makes the food more Wholesome and Delicious.

Do we not drift through life, giving each other crumbs off the loaf that will only seem to break in that paltry way? Yet the crumbs have the leaven and the sweetness of the loaf in them; the commonest little wayside things are charged full of whatever is really within us. God's own love is broken small for us. "This is my body broken for you."—A. D. T. Whitney.

SOUTH-WESTERN ASSOCIATION.

Program of South-Western Seventh-day Baptist Association, to be held with the Hammond, La., church, Dec. 7-11, 1905:

THURSDAY MORNING SESSION.
10:00 Devotional service, Rev. J. F. Shaw.
10:30 Address of Welcome, Rev. A. P. Ashurst.
10:45 Response, Dea. R. J. Maxon.
11:00 Communications from churches.
11:30 President's address—Our Needs and Prospects—W. R. Potter.

THURSDAY AFTERNOON.
2:00 Devotional service.
2:15 Communications from Corresponding Bodies.
3:00 Introductory sermon, Rev. J. H. Hurley.
Appointment of Committees.

FRIDAY MORNING.
10:00 Devotional service, Rev. A. P. Ashurst.
10:15 Educational Hour, charge of representatives Education Society.
11:15 Sermon, G. F. Hearst.

AFTERNOON.
2:00 Devotional service, Rev. A. P. Ashurst.
2:15 Tract Hour, Representative of Tract Board.
3:15—Woman's Hour, Associational Secretary.

EVENING SESSION.
7:30 Praise service and sermon.
SABBATH MORNING.
10:00 Sermon by delegate from east, followed by Joint collection for societies.

AFTERNOON.
11:00 Sabbath-school, Supt. H. W. Saunders.
2:00 Lone Sabbath-keepers hour.
3:15 Sabbath-school Interests, W. L. Greene.

EVENING.
7:15 Devotional service.
7:30 Reports of committees and other business.
8:00 Sermon and aftermeeting, Rev. D. B. Coon.

FIRST-DAY, MORNING.
10:00 Praise service, Hammond choir.
10:30 Unfinished business.
11:00 Sermon, delegate from North-Western Association.

AFTERNOON.
2:00 Missionary Hour.
3:00 Sermon, Rev. J. F. Shaw.

EVENING.
7:30 Closing business session.
8:00 Sermon and closing service of testimony, Walter L. Greene.
Adjournment.

The Quarterly Meeting of the Hebron, Hebron Centre, Shingle House, and Portville churches, will convene with the Portville church from Friday, Nov. 8th to 11th. The following ministers are expected to be present: Rev. G. P. Kenyon, A. J. C. Bond, and Wilburt Davis. A good attendance is desired.

By order Church Clerk.

MARRIAGES.

BOSTON-CRANDALL.—At the residence of the brides parents, Mr. and Mrs. Ira B. Crandall, Westerly, R. I., Oct. 28, 1905, by the Rev. Clayton A. Burdick, L. Napoleon Boston, M. D., of Philadelphia, Penn., and Caroline M. Crandall.

COTTRELL-JOHNSON.—At the home of the bride, 209 Green Ave., Brooklyn, N. Y., October 4, 1905, by Rev. I. L. Cottrell of Leonardsville, N. Y., assisted by Dr. Burrell of Brooklyn, Royal Lee Cottrell and Phoebe C. Johnson, both of Brooklyn.

GATES-WITTER.—At the home of Mr. and Mrs. Fay D. Green, Unadilla Forks, N. Y., October 18, 1905, by Rev. I. L. Cottrell, Harold F. Gates and Clara N. Witter, both of Unadilla Forks.

DEATHS.

BURDICK.—Agnes Elizabeth, daughter of Louis H. and Agnes E. Burdick, was born June 26, 1904, and died July 12, 1905, in Plainfield, N. Y.

It was hard for the parents to let the last and frail one of their four little children slip from their arms, but He who said, "Suffer the little ones to come unto me," will tenderly care for his own and ours.

GARDINER.—Mrs. Elnora Gardiner, wife of Rev. A. G. Crofoot, born at Nile, N. Y., July 8, 1851, and departed this life from Independence, N. Y., Oct. 24, 1905.

CARPENTER.—Philander Carpenter was born in Stephentown, N. Y., Jan. 7, 1827, and died at his home in the same town, Oct. 19, 1905.

He was a nephew of the late Solomon Carpenter, our first missionary to China, whose home was in Stephentown. For about one year, Dr. Solomon Carpenter served the Berlin Church; he then went to Shiloh, N. J., and from there to China. During the meetings of Saunders and Burdick at Berlin, in 1897, Mr. Carpenter was baptized, June 26, by Elder George Seeley, and united with the church of which he was a member at the time of his death. October 25, 1886, Mr. Carpenter was married to Manda Horton. To them were born three children, Mark, who died in 1901, Lenora, who died in 1904, and Lulu, wife of Charles Ellis; she and her mother are the remaining members of the family. Death has visited the home three times within three years. Mr. Carpenter had been an invalid for more than three years. Funeral services were held at his late residence, conducted by his pastor.

LOWTHER.—In Chicago, October 8, 1905, from asphyxiation, Wesley C. Lowther, aged twenty-nine years, eight months and sixteen days.

He was the youngest son of Deacon Johnson Lowther of Middle Island, West Virginia; a young man of excellent christian character and a member of the Middle Island Seventh-day Baptist church. He graduated at Milton College, last June, and had just started in the Medical Course of the Northwestern University, Chicago, Ill. He retired early, expecting to rise at four o'clock, setting his alarm for that time. When friends in the next room discovered that he did not heed the alarm, they made investigation, only to find him dead from escaping gas. The stop-cock on the burner was very loose; and it is probable that in his tired condition, he moved it a little as he removed his hand, after turning it out, and thus caused it to turn partly around; just enough to allow gas to escape. The room was small, and close, making it an easy matter for a small leak to do its fatal work. He had evidently crawled to the window and tried to open it, but became exhausted, as they found him sitting on the floor with his hands on the window sill and his face against the window; he had been dead for some time. The sad news cast a gloom over both Salem and Milton, and came as a terrible shock to his family and loved one. President Gardiner accompanied Mr. Lowther's two brothers to Chicago, where services were held, in which friends from Milton and Chicago took part; after which they started with the body on the long journey to Salem. The funeral was held at the Middle Island church, and all that was mortal of Wesley was laid to rest on the hillside above the church of his childhood. The immense concourse of people at the funeral gave evidence

of the esteem in which he was held by his West Virginia friends.

ROGERS.—Janet F. Rogers was born in Preston, N. Y., Nov. 29, 1817, and died at Brookfield, N. Y., Oct. 26, 1905.

The first twelve years of her life she spent in Preston with her parents. In Dec., 1829, she went to live with her sister, Mrs. Sarah A. Williams in Sangerfield, Oneida Co., N. Y., and remained with her until Sept. 1830, when she returned to her home in Preston. On Nov. 13, 1830, she, with six others, was baptized by Elder Wm. B. Maxson, and united with the Seventh-day Baptist Church of Sangerfield, N. Y., Dec. 27, 1831, and from that date until Sept., 1836, she lived part of the time with her parents in Preston and the remainder of the time with her brother, Clark Truman Rogers, and her sister, Mrs. Sarah A. Williams, and attended the Seventh-day Baptist church of Brookfield, N. Y. She was married in Oct., 1836, to Clark T. Rogers of North Stonington, Conn., where they went a little later, and made their home. The next four years were spent in Stonington, Phoenix, R. I., and Mt. Pleasant, Wayne Co., Pa., and then, in March, 1841, she returned to her old home in Preston, where she lived for fifty years, a blessing to the community, ever shedding abroad the sunshine of a consecrated life. She finally came to Brookfield with her husband and daughter, Selina E. Rogers, in Sept., 1891, and united with the church here on Nov. 12, 1892. Her husband died a few weeks after coming to Brookfield, and her daughter, Selina, passed on to the better land in 1903. One daughter, Mrs. Evaline Rogers Langworthy of Brookfield, and one son, Dr. A. C. Rogers, a physician in Los Angeles, Cal., still remain to cherish her memory. Funeral services were conducted by Pastor Herbert L. Cottrell at the home of her daughter, Mrs. Langworthy, on Sunday, Oct. 29.

SAXTON.—Margaret David Saxton was born in Ohio, June 14, 1842, and died at the home of her daughter, Mrs. R. J. Severance, at Gentry, Ark., September 21, 1905.

STILLMAN.—Joseph Franklin Stillman was born in Westerly, R. I., August 2, 1826, and died at Westerly, R. I., October 18, 1905.

He was the son of Adam and Lydia Spaulding Stillman. He spent his whole life as his father had done, in the ancestral home which was built in 1748. For sixty-three years he had been a most worthy member of the First Seventh-day Baptist Church of Hopkinton, R. I., which church he dearly loved, as he did also his Master and His cause. A marked feature of his Christian life was his faithfulness in attending the appointments of the church, especially the prayer-meetings. Although his voice will be heard on earth no more, his testimonies for Christ will be remembered long, and the influence of his life will remain a constant help to those with whom he came in touch. The large and representative company which gathered at the farewell service Sabbath afternoon, October 21, attested to the high esteem in which he was held. Fifty-seven years ago, he was united in marriage to Lorinda Maria Greene, who, together with two brothers and six children, Mrs. E. D. Krebs, Eugene F., Alfred A., John A., George L., and Wayland F. Stillman mourns his departure. The family has lost a devoted husband and father, the church a faithful Christian and the world a man in whom it had confidence; but our loss is his eternal gain, for the end of earth life came to him with triumph, through faith in a risen Saviour.

WELLS.—At Leonardsville, N. Y., October 8, 1905, Alcanzar O. Wells, aged sixty-eight years.

The people of Leonardsville were shocked by the news that brother Wells, who was supposed to be in usual health, had suddenly died while going into his field to work. His early life was spent at DeRuyter, where he united with the Seventh-day Baptist church when about seventeen years of age, during meetings held by Elder Joshua Clarke. He united with the Leonardsville Seventh-day Baptist church, May 25, 1895, of which he remained a member until death. In 1856 he was married to Cornelia J. Crandall. Mr. and Mrs. Wells moved to Westerly, R. I. Soon after, he enlisted in the 8th Connecticut Volunteer Infantry, September 11, 1861, and served over four years. Mr. Wells re-enlisted January 5, 1864, and was promoted to 2nd Lieutenant, and stationed for a time, at Fort Trumbull, New London, Conn. Mr. and Mrs. Wells had five children, four of whom are left, with many other relatives and friends to mourn his sudden departure. Mrs. Wells died eighteen years ago. He will be remembered as a loving father, a very kind neighbor and a genial and cheerful comrade.

Sabbath School.

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Edited by

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

INTERNATIONAL LESSONS, 1905.

Sept. 30.	Daniel and Belshazzar.....Dan. 5: 17-30
Oct. 7.	Daniel in the Lion's Den.....Dan. 6: 10-23
Oct. 14.	Returning from the Captivity...Ezra 1: 1-11
Oct. 21.	Rebuilding the Temple.....Ezra 3: 10-4: 5
Oct. 28.	Power Through the Spirit.....Zech. 4: 1-10
Nov. 4.	Esther Pleading for Her People.....Esther 4: 10-13
Nov. 11.	Ezra's Journey to Jerusalem...Ezra 8: 21-32
Nov. 18.	Nehemiah's Prayer.....Neh. 1: 1-11
Nov. 25.	Abstinence for the Sake of Others.....1 Cor. 10: 23-33
Dec. 2.	Nehemiah Rebuilds the Walls of Jerusalem.....Neh. 4: 7-20
Dec. 9.	Reading and Obeying the Law...Neh. 8: 8-18
Dec. 16.	Preparation for the Messiah...Mal. 3: 1-12
Dec. 23.	The Character of the Messiah...Isa. 9: 1-7
Dec. 30.	Review.

LESSON VIII. NEHEMIAH'S PRAYER.

For Sabbath-day, Nov. 18, 1905.

LESSON TEXT.—Neh. 1: 1-11.

Golden Text.—“The effectual fervent prayer of a righteous man availeth much.”—Jas. 5: 16.

INTRODUCTION.

According to the commonly accepted view Nehemiah's return was twelve or thirteen years after that of Ezra concerning which we studied last week. The expedition led by Nehemiah was very different from those led by Zerubbabel and Ezra. They came with large companies of returning exiles, but Nehemiah came almost alone. It was not more people that was needed at Jerusalem, but greater courage and enthusiasm. Nehemiah was a man of prayer, a man of deep convictions and fervent devotion to Jehovah, a true patriot. He gave himself to the cause of the people of God at Jerusalem, and thus did more than ten thousand faint-hearted men.

Nehemiah is noted for his steadfast perseverance in spite of obstacles. A difficulty was to him an obstacle to be surmounted. He was not to be led away from his purpose by the crafty plans of his enemies, nor by any lack or failure on the part of his supporters.

We know almost nothing of the condition of the Jews immediately before the time that Nehemiah came to Jerusalem except as suggested by this book. It appears from the latter part of the book of Ezra that that reformer was at first very successful in getting the Jews to put away their heathen wives. It is possible that there was so much of national prosperity that the walls had been restored. If this is the real case of affairs we are to understand that Nehemiah's grief had been occasioned by some recent misfortune. Perhaps there had been growing opposition to the strictness of Ezra, and internal dissensions had paved the way for triumph of the outward enemies.

The Book of Nehemiah is probably by the same author as Chronicles; but as in the case of Ezra the author has quoted largely from the personal memoirs of the one for whom the book is named. Compare the Introduction to Lesson III of this quarter.

TIME.—Very likely in the year 445 B. C. (Some modern writers think that the later Artaxerxes is meant, and reckon the date as 385 B. C.) In November or December.

PLACE.—In the city of Susa or Shushan in Persia. In the royal palace or citadel.

PERSONS.—Nehemiah; Hanani, his brother; and other Jews.

OUTLINE:

1. The Bad News from Jerusalem. v. 1-3.
2. The Prayer of Nehemiah. v. 4-11.

NOTES.

1. *The words of Nehemiah the son of Hachabiah.* This expression is evidently prefixed as a title to this book. The first six chapters and a part of the seventh and two brief sections in the latter part of the book are an autobiographical narrative by Nehemiah. The remainder is in the same style as Chronicles and has to do principally with the reforms of Ezra and Nehemiah. Nothing is known of the father of Nehemiah.

Some have imagined that he was of the family of David, but if this had been the case it would very naturally have been mentioned. *Now it came to pass in the month Chislew.* That is the month that corresponds with the latter part of November and the first of December. Most of the names of the months the Jews took from the Babylonians. In the earlier portions of the Bible the months are almost always numbered. Chislew is the ninth month. *In the twentieth year.* Evidently of Artaxerxes. Compare ch. 1.

2. There arises a little difficulty from the fact that the month Nisan mentioned in ch. 2: 1 is certainly later than Chislew in this verse. Perhaps the years of Artaxerxes were not reckoned as calendar years according to the customary practice, or possibly some copyist inserted the word “twentieth” here by mistake meaning “nineteenth.” As I was in Shushan the palace. That is a distinct portion of the capital city Shushan, or Susa, set apart for the royal residence. The same expression occurs in the Book of Esther. Nehemiah's presence in the palace is explained from the fact that he was one of the king's cupbearers.

3. *Hanani, one of my brethren.* We would infer from ch. 7: 2 that Hanani was own brother to Nehemiah and not simply a fellow-countryman as the expression here suggests. *And I asked them concerning the Jews that had escaped,* etc. That is, the Jews of Judea in contrast with the Jews of Babylonia. To Nehemiah's mind the people who were living in Jerusalem were the descendants of the Jews who had not been carried into captivity by Nebuchadnezzar. His way of looking at the inhabitants of Jerusalem need not be taken as a denial of the Return from the exile. Not all the people had been carried away, and those that returned would hardly be as numerous as those who were already there. *And concerning Jerusalem.* Nehemiah's patriotism gives him concern not only about his fellow-countrymen, but also and especially about the holy city which Jehovah had chosen to set his name there.

4. *In great affliction and reproach.* They were in a most pitiable condition; in poverty and misery even if let alone, and then ridiculed and reviled by their enemies near at hand. *The wall of Jerusalem also is broken down.* The conqueror who wished to render defenceless a captured city broke down portions of the wall, and burned the gates and the wood work in connection with them. Since this last item seems also to be a matter of news we imagine that the reference is not to the work of Nebuchadnezzar when he captured the city a hundred and forty years before the time of our lesson, but rather to some recent calamity, very likely after the time of our lesson of last week.

5. *I sat down and wept, and mourned certain days.* Compare a similar expression in Psa. 137: 1. We are to infer from Nehemiah's overwhelming grief that the news was unexpected. *God of heaven.* Nehemiah thus speaks of God implying that he is above and over all. The same title is found in some of the Persian inscriptions.

6. *The great and terrible God,* etc. By his form of address Nehemiah acknowledges the power of God, and pleads for help in view of the character of God who deals with justice toward them that render allegiance to him. There is a mutual relation; he keeps his covenant, and they keep his commandments.

7. *Let thine ear now be attentive,* etc. Nehemiah uses figurative language and pleads with great earnestness. This figure of speech by which one refers to God as if he were man is called anthropomorphism. It is very common in the Bible. *Day and night.* Continually. Nehemiah was not a man who prayed only upon special occasions. *While I confess the sins of the children of Israel.* Confession is a very appropriate accompaniment of the supplications of prayer. *Which we have sinned.* The true spirit of the man is shown in the fact that he says “we” instead of “they.” He identifies himself with his people. *I and my father's house have sinned.* He adds personal confession.

Possibly he is thinking that he ought to have done something to avert the calamity that has befallen Jerusalem. Some have imagined that Nehemiah was a member of the royal family of Judah, and that thus he is making confession for the kings of Judah; but there is not sufficient evidence to substantiate this theory.

8. *We have dealt very corruptly against thee.* A more specific acknowledgement of their sin and a recognition of the fact that their deeds were against Jehovah. *Which thou commandest thy servant Moses.* Nehemiah has in mind not so much specific misdeeds, but is thinking rather of the fact that the Jews had violated their covenant with Jehovah by failing to keep the law that had been given to them by the hand of Moses.

9. *If ye trespass, etc.* The reference is not to any particular passage of the Pentateuch, but to the general thought of several passages. Compare Deut. 30: 1-5; Lev. 26: 33-42; Deut. 4: 27-29. It is of course the promise upon which Nehemiah wishes to lay especial emphasis. He has seen the threat fulfilled and now he pleads for the promise. The word translated “trespass” means act unfaithfully or treacherously.

10. *Though your outcasts were in the uttermost part of the heavens.* In the case of repentance there is no limit to the promise for restoration. Nehemiah may therefore with the greatest confidence ask for help from God. *The place that I have chosen,* etc. This expression occurs often in the Book of Deuteronomy. The reference is to Jerusalem.


11. *Now these are thy servants,* etc. Nehemiah is adding emphasis to his prayer by pleading that those on behalf of whom he is asking are God's own people. He has already redeemed them in the restoration from Babylonia and in the ancient deliverance from Egypt.

12. *Who delight to fear thy name.* The reference is to the reverential awe which the true servants of God feel toward their Lord. *Thy servant* is of course Nehemiah himself. *This man.* This expression is doubtless intended to designate King Artaxerxes. Nehemiah has evidently decided to appeal to the king. See next chapter. (*Now I was cupbearer to the king.*) A parenthetical explanation showing how Nehemiah had opportunity to appeal to the king.

“WOULDN'T you hate to wear glasses?” asked a small boy of his little playmate. “No-o,” answered Donald reflectively, “not if I had my grandmother's kind. She sees just how to mend broken things; she sees lots of nice things to do on rainy days; she sees when folks are tired or sorry, and what'll make 'em feel better; and she always sees what you meant to do, even if you haven't got things just right. I asked her one day how she could see that way all the time, and she said it was the way she had learned to look at things as she grew older. So it must be the spectacles.”—Forward.

BIDDING THE SWING GOOD-BYE.

THERE wasn't a sound in the meadow,
There wasn't a star in the sky,
As I crept out into the orchard,
To bid the old swing good-bye.
My brother was not to hear me,
For I knew beyond a doubt,
He would only laugh and tease me
If ever he found it out.
And mother was not to know it—
Though mother is such a jewel—
I knew she would cry her eyes out
About my going to school.
And father had said that morning,
With something bright in his eyes,
“We'll all be proud of our girlie
When she comes home ever so wise!”
They all would have wondered at me.
To know that I had to cry
When I crept out into the orchard
To bid the old swing good-bye!



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FOR A SANE SUNDAY.

The Rev. Dr. Henry H. Stebbins of Rochester, one of the big men of the Presbyterian church, read a paper before the Syracuse Minister's association this morning on “Sunday.” It was one of the best ever presented to the local association, and was an innovation, as coming from a clergyman, in the treatment of Sunday. Dr. Stebbins advocated a better observance of Sunday as a holiday and a more liberal attitude on the part of the church. While there was no discussion on the part of the local clergymen, they evidently approved the paper for, upon the motion of the Rev. Dr. W. W. Dawley, they gave Dr. Stebbins a hearty vote of thanks for his “sane” paper. Several other complimentary adjectives were used by Dr. Dawley to describe it, but the word “sane” was emphasized by Doctor Dawley and later was commented upon by Doctor Stebbins.

No man who has appeared here as a clergyman, or before the local ministers, has advocated

so liberal an observance of Sunday as a holiday as did Doctor Stebbins to-day. He spoke of the “growing recreation habit” and said “Let the church concede the holiday side of Sunday.” He referred to the fact that President Roosevelt attended church yesterday morning at St. Augustine, Fla., and in the afternoon went with a party for an ocean bath. He cited this as an illustration of the common and sensible idea that prevails of what a person can do on Sunday. Doctor Stebbins said that everyone should attend church Sunday morning, and if they so desire could employ the afternoon in innocent amusement and recreation. “Deliver me,” he said, “from the Sabbath of our childhood, when we were not allowed to whistle or sing or even mark on a slate. It was a blessed day, but I am glad that it is not now as it was.”

PEOPLE HAVE POSSESSION OF SUNDAY.

“Possession is said to be nine points of law,” continued Doctor Stebbins, “and the people seem to have possession of Sunday and do with it as they see fit. The ordinary man has a long sleep Sunday morning, a good warm dinner—the only one of the week—and the afternoon is given over to physical rest. God made the Sabbath for man. The Bible says so. It was not made for the church. A holy day should be promoted, but not at the expense of the holiday. The holiday should be a holy day. It may cut into church attendance, but the Sabbath was made for man. Never for a moment think that I believe in Sabbath desecration. Recreation does not mean desecration. I believe in taking Sunday as it is, working on the lines that people now use in observing the Sabbath day, and making the day better and more enjoyable. To do so is no child's play. It is no fool's errand. What is lawful amusement on a week day must be lawful amusement on Sunday. I would recast Sunday legislation. We should not restrict the rights of the people any more on that day than on any other. We should respect the natural and civil rights of man. Let his own conscience dictate his acts on that day.

MULTIPLY FACILITIES FOR RECREATION.

“We should multiply the facilities for recreation. Open the parks and playgrounds; throw open the gymnasiums, the libraries and the art galleries and skating rinks, but make it more uplifting and refining. Open air parliaments for discussions of popular topics, out of door kindergarten classes for women, nature study clubs, park concerts and many similar things might be suggested. Rochester is considering opening the armory Sunday afternoons during the winter for band concerts, where men may smoke and light refreshments may be served.

“Sunday as a holy day and Sunday as a holiday are not oil and water that will not mix.

They can be and should be made one. Don't confine your religion to the four walls of the church. Take it out under the blue skies, confined only by the wide walls of God's eternal temple. Kneel upon the green grass of the fields while the birds of the wood sing their sweet anthems of praise.

“Let the church take the initiate in this. Let it lead the van, and not fall in behind. Encourage the half holiday. It will help the Sabbath. But let not the man who believes in Sunday as a holy day go too far to the extreme in the reformation. If he countenances not the excesses of the holiday, let him counteract them by his observance of the holy day and the example which he sets.”—Syracuse Herald.

So long as we love, we serve; so long as we are loved by others, I would almost say we are indispensable; and no man is useless while he has a friend.—Robert Louis Stevenson.

Special Notices.

THE Battle Creek Seventh-day Baptist Church holds its services every Sabbath afternoon, at 2.30 o'clock, in Peterson Block, No. Washington street, Battle Creek, Mich. Visitors are most cordially welcomed, and Seventh-day Baptists who may be stopping in the city are invited to attend.

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.

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, 5606 Ellis Ave.

THE Seventh-day Baptist Church of New York City holds services at the Memorial Baptist church, Washington Square South. The Sabbath-school meets at 10.45 A. M. Preaching service at 11.30 A. M. A cordial welcome is extended to all visitors. ELI FORSYTHE LOOFBORO, Pastor, 260 W. 54th Street.

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.

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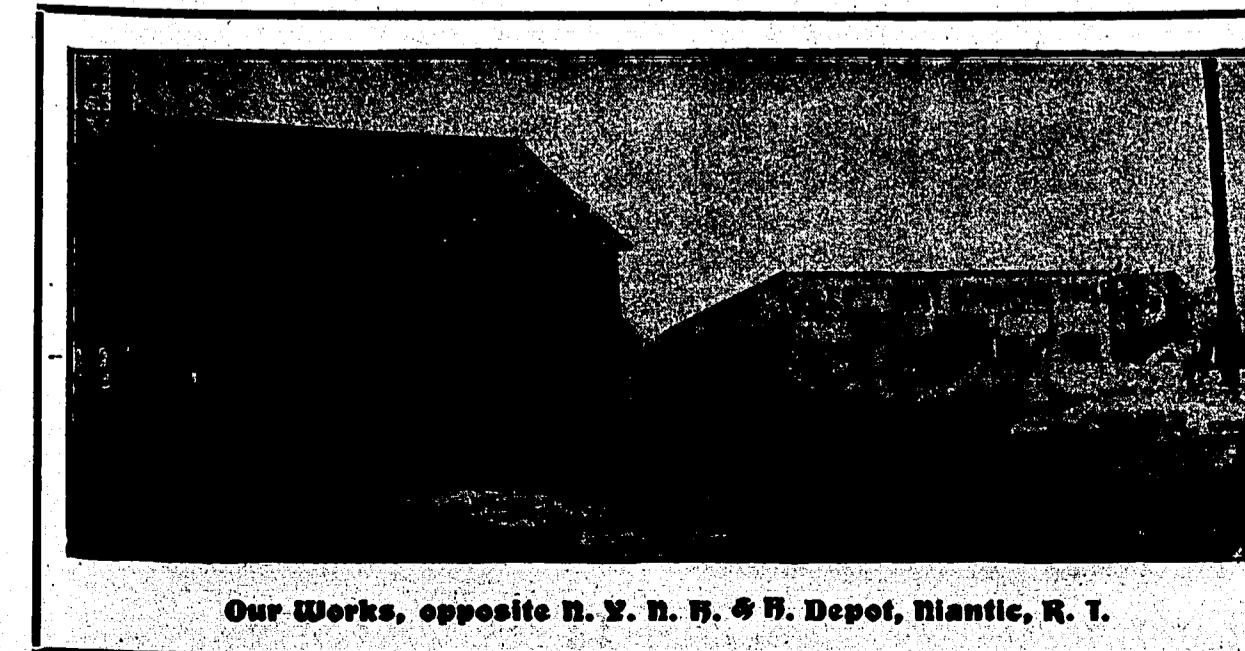
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THE SABBATH RECORDER.

A Seventh-day Baptist Weekly. Published By The American Sabbath Tract Society, Plainfield, N. J.

VOLUME 61, No. 46.

PLAINFIELD, N. J., NOV. 13, 1905.

WHOLE No. 3,168.

HE KNOWS.

He knows the night is long and drear;
He whispers, "Child, the dawn is near."
He knows the sleepless hours I passed,
E'er on His heart my care I cast,—
And I am glad He knows.

He knows the path I take to-day,

He knows the pitfalls of the way,
He knows the load of pain I bear;
He tells me, "All your grief I share."—
And I am glad He knows.

He knows the end of all my days,—

Then I'll commit to Him my ways;
He knows tho' weak, I trust Him still,
He knows I strive to do His will,—
My Heavenly Father knows.
—The Christian Work and Evangelist.

AS ON similar occasions, so in con-

nection with the late farewell service of Secretary Whitford, the writer has thought much concern-

ing restful activity in Heaven.

The phrase, restful activity, is not contradictory. While we may not attempt to describe Heaven, we shall be greatly helped in preparing for it and in learning to love it before we reach there by believing that the highest forms of rest come through activity.

Future life, with idleness as its main feature, is undesirable. It is wholly in accord with what is revealed of Heaven, to believe that intellectual and spiritual activity, including the social element of personal intercourse, will be a prominent feature of the heavenly life. Whatever is best in the experiences of this life, and notably that which is best along all higher lines of thought and action, will be transferred to the next life. Actions and purposes in the present state of existence,—are due to the intellectual and spiritual character of the man who dwells in the temporary tabernacle we call the body. To leave the body is not to lose the controlling tendencies and characteristics of the intellectual and spiritual self. It is a joy to expect, after all, freedom from those hindrances which are unavoidable while we dwell in the flesh. With increasing years these burdens and hindrances are augmented in some directions and lessened in others. Ripened thought, mature judgment and rich spiritual experiences give freedom and strength, though the tabernacle in which one dwells may be losing in physical activity. Talking with a friend the other day, concerning Secretary Whitford's successor, he said, "Great interests ought not to be placed in the hands of those who are young and inexperienced. There is a value in the knowledge which comes with years, not easily estimated and seldom, if ever, found without years and experience." Carrying that thought forward from this life to the next, it is easy to understand

how our experiences concerning the things we can not accomplish here must form the center and starting point of activity in the next life. The ripening of all that is best in this life, the harvesting of that which is eternal, will meet us as we enter the next life, and become the material for renewed activity and more blessed results. All this will increase rather than lessen the happiness and joy of Heaven. As inactivity in this life is irksome, even to the indolent, and destructive to him, inactivity would be the greatest of burdens in the next life. Immortal youthfulness with the vigor, eagerness and hunger of youth, will dominate in Heaven. We shall be eager to know, eager to do, and still more eager to become. It must be that God will give fullest opportunity for the exercise of our desire to do and to become, and that he will supplement our efforts by such help as the new life may demand. Think of the help he gives us here. See how souls helped of God, rise from submerging sorrow. Note how our feet, guided by the spirit of truth, outrun doubt and walk the darkest path of life unwounded and joyously. If our Father in Heaven grants such help in this life, it can not be that he will withdraw it, but rather that it will be more than glorious in the next life. One may not decide, in advance, what he will do in Heaven. This much every devout soul may believe, that whatever has been best and holiest in earthly experiences and earthly pursuits will find full counterpart in the life beyond. This alone makes strongest argument in favor of noble purpose, pure living and holy endeavor, now. Secretary Whitford was so well known to all our readers that we take pleasure in writing these words which his memory suggests. A life like his, so deeply conscientious, so determined to do the will of the Master, so fraught with best efforts in behalf of others, so eminently friendly and helpful, can not go into retirement or inactivity. Freedom from earthly surroundings will make his aspirations and outreachings more intense. His holiest purposes on earth will be holier still, with the larger horizon and deeper longings for highest good. Going out from the earthly tabernacle, in which the silver cord was loosened so suddenly, he has gone forward and entered upon the fuller realization of all that was best in his life here. We hasten to utter these words of encouragement, in the presence of his memory, that you who sometimes feel that so little has been accomplished, may find larger hope and "take heart again." It is true that none of us accomplishes much, when compared with that which is greatest, but it is also true that the privilege of accomplishing more will be one of the first, if not the supreme, joy of Heaven. All this should intensify our thankfulness to Him,

whose infinite love redeems us that we may enter the larger life and the brighter glory, in which activity and attainment will both be at hand, to gather still greater fruitage unto eternal life.

AS THE men who have held prominent

places in the ministry drop out, one by one, the demand for others to fill their places and to fill new places, is forced to the front. One can not consider the situation without wondering whether anything is being gained for Christ in other departments of Christian work, to off-set the too evident loss from the ranks of the ministry. That many men, who are not ministers, are actively engaged in Christian work is well known. We believe that more has been gained in that direction than one is likely to appreciate, if his attention is fixed mainly upon the decreasing number of ministers. The highest good, however, demands that there should be a proportionate increase in the supply and efficiency of ministers, as well as of other workers. Increasing demands require a steady increase in both directions. The influence of the Y. M. C. A., the C. E. Society, the Sabbath School, and other similar agencies, is a growing factor in Christian life. The question is frequently asked, "What can the church do toward increasing this supply?" Few specific lines of action, if any, can give immediate relief. It is important, however, that candidates for the ministry, and the church as well, have a correct understanding of what constitutes "a call to the ministry." In former times too much account was made of the presence or absence of that which bordered on the supernatural, connected with such calls. On the other hand, people should realize that the development of spiritual life in the church as a whole, as well as in the homes from which the members of the church come, must be the main source of supply. With the development of such life, the attention of young men will be turned to the blessedness of service in behalf of men and of truth. If such service be exalted as it deserves to be, those who are most spiritual minded will be led to consider that service as both a privilege and a duty. This broader development in Christian living and in higher spiritual experience enables young men to hear the voice of God calling them to service in the ministry, as nothing else can do. It must go without saying that few young men will turn in that direction whose home life and church life do not combine to develop high spirituality, and to exalt the value of service in behalf of others. As the pure air of the mountains gives strength, abund-

Young Men for the Ministry.