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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 connection with the late farewell service of Secretary Whitford, the writer has thought much concerning 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.

ing life, and such vigor as rejoices in doing, so do proper spiritual surroundings develop the lives of men for service in the ministry. With rare exceptions, candidates for the ministry do not come, except from such surroundings. The conclusion is inevitable that the general spiritual life of the church and community is the first and most important factor in determining the number of candidates who will seek the ministry. Those who succeed in the ministry grow upward into it according to Christ's standard of development: "First the blade, then the ear, then the full grain." He who is dragged into the ministry, or purchased for it, by any means, will not honor it.

Promoting Causes.

It is unnecessary to review the reasons given for the present state of affairs, or to go over all of the remedies which have been proposed. Higher criticism, worldliness, lust of money, inadequate support, restrictions upon liberty of thought and speech, decrease of the minister's influence; all these have been assigned in explanation of the unwillingness of bright and thoroughly educated men to enter the ministry. No one explanation can be given that will account for all the facts. While each of the influences just mentioned bears a part in the present results, no one of them, neither all of them combined, can overcome the lack of high spiritual development, such as we have spoken of above. When a young Christian man, standing face to face with his life work, is led to ask, "Where can I serve God, truth and humanity to the best advantage," instead of asking, "Where can I gain most for myself," he is certain to become a Christian worker, if not a Christian minister. It is often said that the "brightest men do not enter the ministry." If that be true, the fact only emphasizes the lack of consecrated lives on the part of parents and associates who surround the bright men during their formative period. He who is truly ambitious to make the most of himself, in this world and the next, can not hesitate when the choice is placed before him between a service like the Christian minister's and an ordinary life of business. It is only when measurements are made in the light of the moment in the view of temporary interests, that any man will determine in favor of ordinary business rather than a life of service such as the minister's, or other forms of active Christian work require. Here again comes in the influence of that endless life in which character counts for everything, while money and earthly position count for little or nothing. One, writing concerning the lack of ministers in a large Protestant denomination, suggests that it might be well to employ a man who should "devote his whole time to work in secondary schools, colleges and universities in an effort to turn the attention of young men toward the ministry." Whether that suggestion is valuable from a practical standpoint or not, it is true that most young men are influenced much, if not most, in their final conclusions concerning a life work, during school life. That is the plastic period, the period of awakening ambitions, the period of inquiry, the period when the boy, consciously or unconsciously, is adopting models for life and action. Seen in the light of the history of education, very strong arguments can be made in favor of religious education in a much more definite sense than it now exists, in schools and colleges. Observation supports the conclusion that those men and women whose thoughts are not turned toward religious living

before the period of adolescence, are much less likely to become religious, in any high, or practical sense, than those who have become religious by personal experience, at or before that period. Going a little further, it may be accepted as a general fact that the man whose attention is not definitely turned toward the ministry before he is twenty-one years of age, seldom enters that calling. In the light of all these facts, there can be no question that men who now occupy the pulpits of the land have an important duty in leading their congregations into such higher development of Christian living that the atmosphere of homes and churches will give birth to candidates for the ministry. An important part of the duty of ministers and religious leaders is to exalt the blessedness of service in the ministry and urge it upon the attention, not only of individual candidates, but of all the people in such a way as to secure response by way of candidates, through a natural law of spiritual development.

How God Helps us.

God does not supersede our faculties and ability, by helping us. We may not tell in detail the methods by which he helps, but we know that it is by direct influence, as a parent or teacher helps child or pupil. God takes us as we are, and adds divine help according to our need and our willingness to receive. He stimulates and aids, but does not overpower and subordinate so as to remove personal responsibility or freedom. The most efficient teacher aids by inspiring his pupils to new endeavor and better work. God comes to us that he may awaken, inspire, arouse and strengthen. His presence brings models for action, as well as power to act. Combine in your thought the best work of a true parent and the best work of the best teacher, and you will approach the idea of how God helps men. In the words of the Apostle, God says: Work out your own salvation with fear and trembling, for I work in you. Seen in Christ and in the Bible, God adds divine wisdom to human attainments, divine strength to human weakness and divine enlightenment to human doubt. Such a conception of the help of God is an unlimited source of joy and hope. If a child can say: "I can accomplish this task because my father is to work with me," much more can God's children go forward without fear of failure, and with growing hope. It is not necessary that we distinguish between the power we now have and the help God may add, for a given work. Probably we can never know the line of division in that direction. God aids by blending divine power and divine life with ours. See an illustration in the farmer's work. Slowly and with great effort he prepares the soil and casts in the seed. No sooner has that been buried than divine forces supplement the farmer's toil, and the seed is resurrected. The farmer cares for the new-born plant, and thus human effort and divine, go hand in hand, until the harvest is gathered. It is ours to work on, and still on, caring little as to how God helps, but always assured that he does help. The evidence that he helps comes in many ways, but more than all else, in the fruit which life produces. There is something of evidence in personal consciousness of God's helping presence, something in the inner light of that presence, something in the joy and peace of that presence; but more than all else, as evidence that God is helping, is the fruit which our lives produce. The moral quality of one's life, the moral results of his acts and influ-

ence, tell the story. If these are according to the divine standard, God is working in you, with you, through you. This should give courage, hope, patience and restfulness. See to it that you do not make your personal salvation the first or the main issue, in seeking God's help. His supreme purpose is not to save you, but that he may work with you to help and save others. If a young man, without capital, may enter business with assurance because his father has wealth, and has promised to aid him, an hundred fold more may God's children move out, expecting success because he who is richest of all, promises abundant divine backing. Make no effort to define God's methods of helping you, but welcome all tasks and responsibilities, without fear, knowing that in his own way God will aid you to accomplish them.

Life Insurance.

THE uncovering of enormous frauds connected with life insurance calls public attention more emphatically than ever before to the importance of life insurance from the social and economic side. Still more is attention called to the fundamental principles upon which it ought to be based. It is well understood that the golden age of life insurance was brought about when the idea of investment was added to the original idea of protection and provision for a man's family, after his death. It was found that large numbers of men who carried insurance upon the "Life Plan" allowed their insurance to lapse after reaching sixty years of age. Partially to meet this tendency, and perhaps with the purpose of providing a form of investment better than savings banks, "Term Policies" were introduced. Under that new feature men were drawn to insure, expecting to secure some benefit for themselves at the close of a period of years, at a time when the power of earning wages naturally declines. Another feature appeared in connection with these "Term Policies," known in insurance circles as "delayed dividends." Under this plan it was acknowledged that extra amounts were charged for insurance, but that each one insured had a certain percentage of chances in favor of participating in the final division of delayed premiums. Back of all these modifications the question remains unsettled as to the mathematical correctness, and the fundamental moral principles involved in the basis upon which life insurance is computed. For example: the universal death rate is made the general basis from which computation starts. This includes all ages and all classes. From this starting point the cost of insurance to a certain selected class of individuals, who form the very best risks possible, is determined. Reform in life insurance methods must begin at this initial point, and it is not yet settled that there can be a successful union between life insurance as a means of supplying the wants of a man's family after his death, and life insurance as a system of investment for the benefit of the man before death. Life insurance has become so important a feature in economic and social affairs that all questions bearing upon it deserve careful attention. That revelations of fraud will call a halt in the eagerness of men to seek life insurance, is probable. Such a result will be desirable if it secures a reconsideration of the whole question, and in the end, a re-adjustment of rates and methods. Our older readers will recall the effect of the Civil War upon life insurance as it then existed, and not a few of them will remember

greater or less personal loss to themselves, through the failure of companies supposed to be reliable, which failure was credited to the loss of life incurred by the war. In any event, the present situation and the importance of securing a clearer path and a firmer foundation for life insurance, in the future, raises the question to almost a first place in the consideration of the people at the present time.

THE MINISTER'S HEALTH.

A paper by Alfred S. Burdick, M. D., Chicago, Ill., presented before the Convocation on the evening after Sabbath, August 26, 1905.

My experience with ministers commenced at a very early age. My father was a minister. Later in life, after I had graduated from a medical college, I commenced practice in a country village where my back yard joined the back yard of a Methodist minister with a large and increasing family. Since then I have seldom been without a minister among my patients and have learned something of the difficulties and perplexities of his life—his hopes and aspirations, joys and sorrows. I have a real desire to do him good. But I confess to a feeling of weakness. Can I, in this enlightened age, tell you anything about "Health" that you do not already know?

In self defense, I want to disclaim any pretension of practising what I preach. In this respect perhaps I do not differ so much from other preachers. It is not a difficult thing to lay down rules of right living, whether these rules apply to the moral or physical world; but to really live right—there, indeed, is the difficulty. It certainly is safe to say that if I preach too much you would literally be "on to my curves," for a substantial man like myself is self-accused of living "not wisely but too well."

As a sort of text, I quote from an article by Mrs. Rorer in the *Ladies' Home Journal*:

"In summing up, my perfect health, absence of headaches, my gigantic capacity for work without tiring, are due to the small amount of food I take, fitted and suited to my occupation and surroundings: to a goodly supply of pure fresh water, plenty of fresh air and outdoor exercise." To this I would add, as things essential to the maintenance of good health, a cheerful spirit, congenial friends and a heart free from the fear of disease.

Upon the subject of diet much is written in popular magazines and newspapers which is veritable nonsense; mere dietetic empiricism. So many widely different things are recommended as "good for the health" or "bad for the health" as to lead to utter confusion. This world overflows with fadism concerning food. On the one hand we have vegetarians; on the other, people who live mainly on meat; people who want their food predigested and people who want it raw; some live on fruits and nuts and others live entirely on butter, milk and eggs. A catalog of these fads would make a volume of respectable size. From such confusion it seems difficult to extract any guiding principles, and I shall not attempt it to-night. I do not think it makes nearly so much difference what we eat as the food reformers would have us believe. When we consider the enormous diversity of the food eaten by different peoples—foods which often seem to us disgusting and utterly unwholesome—and that all these people live and do their work about equally well, we in enlightened America do not seem to have very much the advantage after all. Too much is said about the choice of

food. One unfortunate tendency of the health food movement has been to create in many people the belief that they ought not or can not eat certain things. Of all people, deliver me from the one with an over-trained palate, who has to have his food especially prepared. In this I know I shall have the support of the minister's wife, for she knows the trouble a guest can make who will not, or can not eat the things served at the family table.

Here are some suggestions: 1. As to choice—simplicity. 2. As to quantity—frugality. 3. The food should be appetizing—well prepared and served. 4. It should be thoroughly masticated and taken at regular intervals. This is not the whole of the "law and the gospel," but it covers the ground pretty well. I do not want to leave the impression that it is of no importance what we eat, for it is. But common-sense is a fairly safe guide.

1. By simplicity I mean, principally, that we should avoid mixing all kinds of food—substances that are likely to get into trouble with each other. I remember a tradition that after eating choke cherries, to drink milk was pretty nearly sure death. It has occurred to me in later years that the choke cherry rule should be applied to many other things. Some years ago I heard of an eccentric genius who came into a restaurant and ordered a full dinner. As the different courses came on, he dumped them into a large bowl—the oysters, soup, fish, salad, the roast, after it had been minced up a bit, then the milk, coffee, cheese, pie, cake and sweetmeats. He stirred up the conglomerate mess and invited people to help themselves. Not a bad object lesson. The "course dinner," even when it comes on the table all at once, is a gastronomic monstrosity—soon a sour, fermenting, decomposing mass, which makes a severe demand upon the stomach. How much better is the German peasant with his rye bread and sausage, the Italian with his macaroni and cheese, or even the Eskimau with his bit of blubber. At least they do not have dyspepsia.

2. Concerning overeating much ought to be said. I know it because I am one of the sinners. The body is a furnace and requires a certain amount of fuel to keep up its heat and supply the energy necessary to do its work. More work takes more fuel. To feed in more fuel than is needed means to burn it out. That is a simple problem in economics. If more food is taken than can be utilized, especially if it is of a character to ferment or decompose, the digestive organs are overtaxed and their work remains undone, the result being the formation in the food-mass of poisonous bodies which cripple the liver, the "watchman at the gate," or accumulate elsewhere in the body with inevitable harm. The great majority of the visceral and degenerative diseases are direct results of overeating, and while most diseases are becoming less frequent, these show a continued and alarming increase. Overeating is the principle factor in the causation of diseases of the kidney, heart and blood vessels; of the rheumatic and gouty diseases, the dropsies and apoplexies. In nearly every case when the story is all told, we find a history of too much food in proportion to the work of the body. As a disease producer, there is no factor so deadly, so insistent, and so all pervading, as overeating, the use of alcohol not excepted.

A man who does vigorous outdoor work can dispose of a large amount of food. He needs it; and his tissues are firm and the functions active. The trouble with many of us is that we bring

a farmer's appetite to desk work. Thanks to vigorous youth and a good paternity we may be able to carry it off for a while but the day of retribution is sure to come. It certainly does not pay for a brain worker to overeat. It breeds stupidity—mental as well as physical lassitude.

3. That is essential to good digestion to prepare and serve food in an appetizing way, to "tempt the appetite" has been shown, within the last three or four years, by some experiments made by a Russian physician, Dr. Pawlow. He was able to demonstrate that the flow of gastric juice responds to psychic stimulation in exactly the same way as the flow of saliva does. We all know how our "mouths are made to water," by the sight or smell of some appetizing dainty, and how quickly the appetite will disappear when food disgusts us. Pawlow showed that the quantity of gastric juice which is secreted depends upon the same cause, therefore he calls it "appetite juice." If favoring psychic conditions are absent the appetite juice is insufficient in quantity and the digestion suffers. We all know how the appetite disappears under great emotion, such as fear, sorrow or anxiety. And we should know that with the absence of appetite digestion is more or less impaired. Therefore, we can understand that when food is attractive it is more readily digested than when it is not. The clean, white linen, the dainty china, the garnished roast, and the steaming urn, with its savory odors, in this way become direct and almost invaluable accessories to the process of digestion. Conversely, the person who is habitually insensible to the pleasures of the table, and eats his food unthinkingly, because his mind is engrossed by business, will suffer for it. This is one of the reasons why the tension of modern American business and professional life ends in chronic indigestion. We need to take time to eat and make it a business to get pleasure in eating.

American women as a rule are splendid cooks—too good, I fear, for our good; but they have one fault that can not be entirely condoned and that is their love for the frying pan. This humble utensil is the author of many woes. Why is fried food indigestible—more than other kinds? Because in frying, a quantity of fat is mixed with the food, boiling hot, this forms an impervious coating about every granule of starch and fibre of meat, thereby making it inaccessible to the gastric juices and delaying intestinal digestion.

4. Regarding the importance of mastication something should be said. The amount of food required by the human body has been thought to be pretty definitely determined. Measured in heat units, from 3,000 to 3,500 calories have been considered essential to the heat of the body, to do a moderate amount of work. But recently it has been shown that by prolonged mastication and insalivation the quantity may be reduced about one-half, and that by this process the demands upon the digestive organs are greatly reduced and the general health much improved. In other words, by taking time to eat we may save 50 per cent. of the grocer's bill, dispense with our superfluous fat, avoid indigestion and gain in strength and vigor,—intellectual as well as physical.

One reason why the Japanese soldier so excels the Russian and every other soldier of the civilized world, is because he has learned this secret. He will munch away at his handful of rice or millet for hours at a time until he has obtained every atom of energy that is available in it; meanwhile he has not loaded his digestive

organs with a burden which must be carried to his own disadvantage, and that results, as among American soldiers, in the deadly "camp diseases," which are supposed to be inseparable from military life.

The ideal drink of course is water, and it should be pure, as free from mineral matter as possible. Most people drink too little water. The average quantity needed is about three or four pints, six or eight glasses, a day. If the food is rich in water not so much is needed, while during the warm weather, when the skin is very active, more may be required.

Concerning the drinking of tea and coffee much might be said both for and against them. Just at the present there is a rather vigorous campaign against these beverages which is due in a considerable degree to the advertising campaigns of those who have substitutes to offer—and, by the way, an interesting chapter might be written as to the extent to which public opinion is molded by the advertising man. Even though I may be accused of heresy, I would like to go on record as saying that, in my opinion, the dangers of tea and coffee are greatly exaggerated. Yet there is no question that the drinking of large amounts of these beverages is harmful. Temperance is essential here, as everywhere else. Furthermore there are some people who can not use the caffeine-containing drinks, just as there are people who can not eat lobster or cabbage; every person should learn his own limitations and abide by them, for it is impossible to lay down hard and fast rules which do not take into account the importance of individual peculiarities.

On the other hand, I believe there are many persons who receive absolutely no harm—indeed are benefited—by a small cup of coffee or tea following the meal. Caffeine, of all the stimulants, is the most nearly free from harmful reaction; upon this most authorities agree. It relieves lassitude, gives a feeling of comfort, tones up the nervous system, stimulates digestion and adds generally to the working efficiency of the individual. Much of the present prejudice against coffee and tea is due to the belief that they contain or produce "uric acid," and that this substance is responsible for most of our ailments. Medical opinions have been much revised within recent years concerning the role of uric acid in disease; the old theory of Haig was splendid reading but it is no longer accepted as telling "all the truth." It is certainly difficult to make caffeine culpable upon this standpoint. I would advise no one to drink tea or coffee. In the majority of cases we are probably better without them. But I do want you to understand that a great deal of nonsense is spoken about them, and that troubles which are usually ascribed to them are really due to something else, in most cases—usually dietetic indiscretions. Coffee has made a convenient scape-goat.

Regarding exercise not much needs to be said. We all recognize the necessity for it—and usually try to get along without it. But it is possible to overestimate the curative value of physical exercise. It seems hardly necessary to say that particular forms of exercise seldom have any specific value in the cure of disease, however excellent they may be in themselves. One of the dangers which the enthusiast invites is that of over-doing even a good thing. In nothing is this more common than in athletics. Hundreds of bright men are doing themselves physical harm

by overtraining. We like medicine sugar-coated, and prefer our exercise in the form of play. I am inclined to think it is a good thing, for such humdrum tasks as splitting wood or mowing the lawn have less poetry in them than tennis, golf or bowling, have. For fear that you may not see in the woodpile either a means of grace or a sovereign opportunity for restoring your health, I advise you to take up some harmless sport. This is not beneath the dignity of the ministry. Not only will it stir up the secretions, start the perspiration and harden the muscles, but it will give you what many, very many, ministers need, a chance to mix a little with the boys, who, let me assure you, are capable of doing you full as much good as you can do them—and not in health only.

To my mind there is no exercise so universally satisfactory as walking. It has the great advantage of taking you out of doors and into the sunlight. Sun and air are Nature's great bactericides and the very best stimulants of nutrition. The minister should make it a business to get thoroughly sunburned and stay so,—even if he has to visit his parishoners every day in the week.

Right here I can not resist reference to the fearfully unsanitary condition of the average living and sleeping rooms—from exclusion of air. The present method of treating consumption consists mainly of three things: (1.) The patient must have outdoor air all of the time, night and day; (2.) he must have the most nutritious food possible and all of it that he can digest; (3.) the exercise must be kept under control according to his condition. Now if this rule is sufficient to secure the recovery of thousands of consumptives who were formerly thought inevitably condemned to death, it must be evident that they are of inestimable value in preventing people from getting sick. Let me repeat it—never live or sleep in a room which is sealed up in such a way as to prevent the free circulation of air from the outside. There is infinitely less danger from a "draughty house" than from one built so that none of the hot air can get out—which seems to be the ideal of the modern builder. Physicians will tell you that pneumonia, for instance, is far more prevalent in "modern" overheated homes than in the shacks of the poor.

At this point Dr. Burdick presented the Patent Medicines question quite in detail, giving abundant information and appropriate warnings against them as alcohol in disguise, and as worthless and harmful when used as remedies. He warned ministers against the mistake of countenancing the giving of certificates or encomiums concerning them. The audience was much interested in this portion of the paper, but space will not permit its reproduction at this point. Among other things, the Doctor said: "The minister is often used as a stool pigeon. He is treated with consideration appropriate to his cloth, for these clever men know that he is a power in the community, that his testimonials, either printed or spoken, have a tangible commercial value." Dr. Burdick also discussed the preserving of health and the curing of disease through "relics," charms and the like, and considered the larger field of psychological influences in relation to health, in several particulars.

Among other things he said:

A few years ago I read in the papers of some wonderful cures that were being made in Chi-

cago, at one of the Catholic churches, by one of the bones of St. Anne, mother of the Virgin Mary. Among the cases reported cured were paralysis, consumption, spinal disease, etc. The papers are full of miracles and marvels of healing, of which this is one example. Cults and projects are constantly springing up, which promise healing of the sick. I read of another one yesterday morning. Marvels of this kind have always been—from the times of Aurelius, Philipus, Theophrastus, Bombastus, Paracelsus, Von Hohenheim, down to Mary Baker, and Glover Eddy. From the time of Edward the Confessor to Queen Anne, the sovereigns of England were accustomed to cure scrofula or King's evil by the royal touch. That it did cure scrofulus swellings we have the testimony of the ablest physicians of that time. In the course of twelve years 100,000 persons are said to have been touched by Charles II. There was the "weapon ointment" which was, through the middle ages, almost an article of faith. Instead of dressing the wound it was simply protected with a bandage and the miraculous ointment was applied to the weapon which caused the wound. Many able men witnessed to the efficiency of this remedy,—even Lord Bacon did not make light of it.

Dr. Holmes gives an amusing sketch of Dr. Elisha Perkins's metallic tractors; these were two short pieces of metal, one of iron and the other of brass. These marvelous instruments were applied to the skin of a patient and were said to be capable of "drawing out" all kinds of complaints, such as rheumatism, local pains and even tumors, in a very few minutes. They had a great vogue, were written about in prose and poetry, crossed the Atlantic, were discussed in learned societies, and the inventor finally returned to this country with ten thousand pounds of British gold, the fruit of the invention.

Mesmer and animal magnetism were the subjects of many discussions in the learned societies of Europe. The ideas of Mesmer were finally entirely recast and the phenomena fairly well explained by such men as Charcot, Bernheim, etc., and are now known under the name of hypnotism. All kinds of wonderful cures were attributed to Mesmer and many of them have been duplicated by the process of suggestion. It has been shown that the body functions can be controlled in this manner, that blisters can be raised under a postage stamp, that anesthesia can be produced, etc.

Protestants are almost equally rich in miracles, though in these days they are usually confined to the later sects. You doubtless remember the furore caused by Schlatter, and the cures he worked with the handkerchiefs he had blessed, as well as by laying on of hands. At present the chief Protestant advocate of divine healing is John Alexander Dowie of Zion City. I attended a service in his church on Michigan Avenue, when the walls were hung with crutches, splints, trusses, and other rejected apparatus of those who had been healed by prayer. No man has ever so reduced miraculous healing to a "system" as "Doctor" Dowie, with his automatic time stamp for billing out healing prayer at "so much per." The most refined and delicately psychological of the healing systems is Christian Science, and the efficiency of its methods are testified to by its marvelous growth in numbers and influence. I have attended the meetings of Christian Scientists and heard testimonies of cures which were quite remarkable—in some cases almost marvelous.

I might continue this list almost indefinitely; but I have given you enough to show the marvelous diversity of the methods employed for mental and religious healing of the sick. I do not propose to deny the reality of very many of these cures; I will state frankly that I believe many of them are real. Not that the process itself was necessarily wiped out, but it was erased from the patient's consciousness, and in many really severe diseases this is all that is necessary to secure a long and comfortable life; while otherwise the patient would veritably worry himself to death. Nor do I propose to throw ridicule on the believers in these things, bizarre as they seem to me. I respect every man who is sincere in his convictions and true to them. I can blame no man for praising the bridge that takes him over a dangerous stream. But I do want to call attention to what appears to me very apparent, that is the real identity of the cause of cure in all these cases and in many others. There is an underlying principle here which touches both your profession and mine, and which both of us ought to recognize. What is this principle? As a partial answer I quote from Bulwer-Lytton's novel, *The Caxtons*—which, by the way, I hope you have all read.

We still have to repeat the question, "What is the principle, underlying all these apparent marvels?" It may be that the answer is found in that dictum of Herbert Spencer's, that life consists in the maintenance of equilibrium and that any disturbance of this equilibrium means variation from normal health. This being the case, the mental agony of fear may be more than enough to make one ill. How often have people been veritably tricked into sickness, simply by suggesting the thought of disease. "I fear nothing," says Montaigne, "so much as fear itself." All that is necessary to restore health is to restore the lost balance and to convince your man that with him all is well. I like to believe that here is an evidence of the Divinity that dwells within us. I shall leave this problem to the theologians.

The practical lesson to be drawn from it all is that drawn by Lytton, the belief in the "saffron bag"—the optimism that does not surrender to despair but has faith in the means used for relief. Every physician uses the saffron bag if he is successful—or should. To put it pointedly, I would say that the aim of this method is to eliminate the fear of that dread form which we think we see slinking after us, in the shadows. It is fear that kills far oftener than disease, and this being recognized places upon us the duty of cheerfulness, of optimism and of faith. No man ought to be more cheerful than the minister. Deliver me from the long-faced preacher who has a reputation of coming into the sickroom only for a chance to "pray over the remains." Give me instead the warm-hearted, smiling face that brings a message of restoration here—and of acceptance Over There.

Infinite harm is done in gossip over and about the sick and in the melancholy and tearful pomp of funerals. Life is saturated with the fear of evils which lie ahead and are anticipated long before the Fainting Heart has converted them into realities. Some ministers whom I know seem to take far more stock in a personal devil than in a personal God; at least they dwell on the thought of evil, of wickedness and sickness—when just the opposite ought to be instilled into the minds of their parishioners.

As to the effect of these strange forms of healing on the two professions which we represent,

—do not worry. So long as food is necessary to make good the waste of the body, just so long will other chemicals be needed to restore or stimulate its functions, under certain conditions. I hope the time will come when the mental factor will be better understood; if it does come we shall certainly use it to the best of our ability. But for all of us this old motto still holds good, *In medio tutissimus ibis*—the middle way is the safest. Do not be carried away by the marvelous, or the strange. Keep a level head.

In conclusion I appeal to you to get into touch with the physicians of your locality. You will generally find them good fellows, at times set in their ways, but anxious to do good and be good—when they have the time. Physician and minister have much in common. Both are, or should be, educated men; both are working for the good of their neighbors; both mingle constantly with "all sorts and conditions of men" and should therefore be practical psychologists, digging into the rich and exhaustless mine of human nature. The medical profession should acknowledge its obligations to the ministry, and I for one most heartily invite you into the partnership.

Summary of News.

Disturbances throughout the Russian Empire have continued during the week. The Jews have suffered much, perhaps more than at any former period. It is said that between five and six thousand persons have been killed, in Odessa alone. It can not be otherwise than that the readjustment of affairs in that empire will require time, great patience and superior political wisdom on the part of Premier Witte and others, but out of all the turmoil, good must finally come.

The political condition in the city of New York was unusually tense, and on Sunday evening, November 5, there was a political rally at Madison Square Garden which was as large or larger than any similar meeting ever held in the city. Many ministers gave attention to the political situation in their sermons that morning. All in all, it was a Sunday in which political questions and matters pertaining to civic reform held a prominent place.

On the morning of November 7, 1835, ground was first broken for the building of the Erie Railroad, which was designed to connect the Atlantic Ocean with the Great Lakes. The completion of that line to Dunkirk, New York, was celebrated in May, 1851. A monument, with a proper inscription, has just been erected at Deposit to commemorate the breaking of ground at that point in 1835. The occasion was one of great interest to all that part of the Delaware valley. The building of the Erie Railroad was looked upon as an impossible scheme, by many people, in 1835, and the wildest imagination at that time had no dream of the extent to which the railroad system of the United States would be developed as it is at present. Then it seemed almost impossible to connect the Atlantic and the Great Lakes, at the nearest point; now the Atlantic and the Pacific are comparatively but few hours apart, and neither mountains nor rivers can check the progress of the great iron highways.

Reports from the California coast indicate that a great battle among fishes has been going on in the Pacific Ocean. Bodies of more than twenty dead whales, of the variety known as killers, are floating off the Santa Cruz Island about thirty miles from Santa Barbara. The victory

seems to have been gained by the sword fish who is an enemy of the killer whale.

That the mosquito is a great producer of disease is no longer a matter of question, and that the extinction of the mosquito can be brought about in a great degree seems to be well demonstrated. Dr. Doty of New York and Dr. Smith, State Entomologist of New Jersey, are giving much attention to the problem of mosquito extinction. Dr. Doty has found that one large variety, "of the stripped legged type," breeds in the mud on the shores of salt water. He has begun active operations in draining the marshes of Long Island, expecting thus to destroy the larvae of this branch of the pestiferous family. On Staten Island, where the malaria-producing mosquito abounds, Dr. Doty reports that he found "by careful inquiry, that at least one inmate of every house in a given neighborhood had suffered from malaria from the bites of mosquitos which breed in that section." The larvae of this type is hatched upon the water, and a coating of petroleum is the main agency thus far used for its destruction. These facts, the facts connected with the Yellow Fever campaign in the South, and the experiments made by English and French officers in Africa show that both mosquitos and flies are the direct source of much virulent disease.

Terrible details concerning the death of certain American missionaries in China are at hand from Dr. Machle, one of the group who escaped from Lien Chow. He confirms the horrifying atrocities committed on the women of the mission. When the disturbances began the mob siezed Miss Chestnut and Mrs. Machle and exposed them to public view in the Chinese temple. Amy Machle, ten years old, was flung alive into the river. The rioters stripped Miss Chestnut naked and flung her into the river. While the two were struggling in the water three Chinamen speared them with tridents. Mrs. Machle appealed to the rioters, but the latter stoned her brains out, stripped her body and flung it into the river. The mob then captured Mr. and Mrs. Peale, stripped them naked, exposed them for fifteen minutes, clubbed Mr. Peale to death in his wife's presence, and then killed Mrs. Peale in the same brutal fashion. All this was done when the hospital which these American missionaries cared for was filled with Chinese patients, to whom the missionaries were ministering in unselfish love. Full details as to the cause of the riot are not yet at hand.

The election which has taken place during the past week brought many surprises. The success of the reform movement in Philadelphia is the most gratifying feature of the situation. The contest in the city of New York was unusually fierce, and the result must be passed upon by the courts before the election is settled. The probability indicates the election of Hearst as Mayor. That fact is of more than local interest. It shows the growth of communism and the rapid development of the anti-corporation spirit and of the movement for municipal ownership. There is much cause for thankfulness that the Political Boss is being dethroned, and that the Independent Voter comes into evidence, more and more. On the other hand, the ease with which unintelligent and irresponsible voters can be controlled is a feature fraught with great possibility of evil.

Governor Utter, of Rhode Island, well known to our readers, becomes his own successor with an increased majority.

Woman's Work.

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

PASS ALONG "GOOD CHEER."

Catch and radiate the sunshine,
Pass along the word of cheer,
Give a tender smile or token
To the sad ones far and near.
Gather up each passing sunbeam
And reflect it far and wide.
Sending forth its rays the brightest
Where the darkest shadows hide.

To the weary, heavy laden,
Walking lonely down the road,
Lend a hand to help them onward;
It will lift a heavy load.
To the aged and the careworn,
Grown so weary of the way,
You can be a very sunbeam,
Bringing light and joy to-day.

Not alone in crowded alleys
Do we find the sorest need;
There is sorrow in the palace,
There are hearts that break and bleed.
Scatter sunshine, brother, sister,
Sympathize with smile or tear;
Make this whole wide world the brighter
For your tender words of cheer.

—Magazine of Mysteries.

THE CONSUMER'S LEAGUE.

For six years the work of the National Consumer's League has made a slow but steady progress. In the beginning, the work of the League was largely for the purpose of abolishing sweat shops and insisting that clothing should be made under conditions that were healthful and sanitary. As a result of this work, many large stores have adopted the label of the League. This label bears an inscription stating that the garment was made under clean and healthful conditions that have been investigated by persons authorized by the League. The presence of this label on a garment is a guarantee that in the factory where it is made, the State factory law is obeyed; all the goods are made on the premises and not put out to be made in places where disease and dirt run riot; overtime is not worked and children under sixteen are not employed.

From the annual report we learn that the work of the Consumer's League is now being carried on in twenty states, sixty establishments are now authorized to use the label that ensures cleanliness, and the demand for goods made under these conditions is growing, particularly in New England and in the West.

This work was carried on in New York for ten years before the organization of the National Consumer's League, and it is through the continued efforts of this branch that many of the stores that are on the White List, as it is called, have voluntarily closed their doors early, instead of keeping them open till a late hour, as has been done formerly. The passage of the Child Labor Law in New York has done much to help along this work. Since children under sixteen are not allowed, by law, to work after ten o'clock at night, stores where such children are employed that had formerly been kept open until midnight during the holiday season, for the last few years have closed their doors at ten o'clock.

The custom of granting two week's vacation with pay is on the increase, particularly in New York City. The weekly half-holiday has come into quite general use in large cities, but in small towns the plan meets with considerable opposition, as the holiday affords a good time for the people from the surrounding country to attend to their weekly shopping.

Within the last year a National Child Labor Committee has been formed, and is considered the most important work of the year. It has already done much to affect legislation in the way of improving laws and of the better enforcement of those already existing. Ten states have during the year enacted child labor laws or compulsory education laws or both, and five of these states for the first time prohibited the employment of children before they were fourteen years old.

At the last annual meeting it was decided that the League should take up the investigation of conditions under which our food products are prepared, the conditions under which the employees work, and also to make the result of these investigations known to the public.

One result of the investigation of food supplies has been the careful examination of four thousand samples of milk. In many cities where milk is brought from farms and dealers in the nearby country, a close supervision is kept, not only of the samples of milk, but of the conditions of the farms and dairies from which the milk comes. This careful watchcare and the establishment of central milk stations during the summer has done much to decrease the death rate among children. Milk is a healthful food only when it is produced under conditions that are clean and sanitary in every particular. Those who use milk for invalids or young children should see to it that everything connected with it is absolutely clean. An epidemic of scarlet fever in a town was traced to the milk furnished from one farm. Everything was apparently immaculate so far as cleanliness went, but a careful investigation revealed the fact that one of the men engaged in milking had been slightly ill with a sore throat. This was not considered of sufficient importance to call a physician, but later events proved the sickness to be a mild form of scarlet fever that had cost the neighboring town much in health as well as money.

Dr. Wiley, the Food Expert of the United States, has presented bills to Congress asking that body to change the Bureau of Chemistry to the Bureau of Chemistry and Foods and giving that body charge of the inspection of foods and drug products. The bill also prohibits the importation of food or drugs that have been adulterated or misbranded. This bill has twice passed the House but has been killed in the Senate. Public opinion and a widely extended demand for pure food products will go far toward helping to make this bill a law. The bill also provides that a fine shall be imposed for any violation of its rules.

The principal work of the League in Illinois during the past year, has been the establishing of a central office for the careful investigation of ages and school certificates under the demands of the new Child Labor Law. In that state, scholarships have been provided by some of the woman's clubs, whereby the amount that would be earned by the child under fourteen is paid to the widowed mother and the boy or girl is able to remain in school for a year or two longer. A careful investigation has shown that the number of widows in Illinois dependent on the wages of their children is much smaller than was at first supposed and for nearly two years, only eight such cases have been found in Chicago. The passage of the new Child Labor Law in Illinois has brought about an increased attendance in the sixth, seventh and eighth grades in school. Parents are beginning to realize that these laws are for their best good and employers

are exercising greater care in employing children under age.

In Massachusetts, the chief work has been in trying to establish the "58-hour law" that will reduce the employment of women and children to fifty-eight hours a week. This will make a great deal of difference during the holiday season.

The most satisfactory work in Michigan was in obtaining shorter hours for those who worked during the holiday season. In the large cities, few stores were kept open during the evening until within a few days before Christmas.

All interested in this work are urged to remember a few points which if observed will be productive of good. "Do all your shopping before five o'clock. Do not wait until the week before Christmas to do your holiday shopping. Be careful to give an exact address to all salespeople. Insist on buying underwear that bears the label of the Consumer's League."

WOMAN'S BOARD.

Receipts in October.

Albion, Wis., Mrs. Dighton W. Burdick, Tract Society	2 00
Alfred, N. Y., Woman's Evangelical Society, Tract Society, \$10.00; Missionary Society, \$10.00; School in Fouke, \$5.00	25 00
East Boston, Mass., Mrs. Eliza E. Stillman, Tract Society, \$5.00; Missionary Society, \$5.00; Miss Burdick's salary, \$5.00; Salem College, \$5.00; Milton, Dr. Daland's Assistant, \$5.00; Alfred University, \$2.50; Centennial Fund, \$2.50	30 00
Milton, Wis., Ladies' Benevolent Society, Miss Burdick's salary, \$10.00; Jennie B. Morton Scholarship, Milton, \$40.00; Board expense, \$3.00	53 00
Plainfield, N. J., Woman's Society for Christian Work, Tract Society, linotype, \$5.00; Missionary Society, debt, \$5.00; Dr. Palmberg, \$10.00; School in Fouke, \$5.00	25 00
Salem, W. Va., Ladies' Aid Society, unappropriated	15 00
Stone Fort, Ill., Dr. F. F. Johnson, unappropriated	5 00
Previously reported	200 31
	\$355 31

Mrs. L. A. PLATTS, Treas.

THE WOMAN'S EXECUTIVE BOARD

TO THE WOMEN OF THE LOCAL AUXILIARIES OF THE SEVENTH-DAY BAPTIST DENOMINATION.

DEAR SISTERS:

With the opening of the new season for work in our auxiliaries, the Woman's Board sends you its warmest sympathy, love and good cheer. May the Master's blessing and approval be bestowed upon all our labors.

The following interests are depending upon us for continued support:

Miss Burdick's Salary, \$600; Scholarships (at least), \$150; Fouke, (Ark.) School, \$100; Board Expenses, \$100; Missions and Sabbath Reform, \$2,050; Total, \$3,000.

The Conference and your Board ask that we increase our efforts in certain departments:

1. Dr. Palmberg has pressing need of two helpers at Lieu-oo, China.
2. The Woman's Page needs frequent, brief, newsy items from our sisters at work.
3. THE SABBATH RECORDER needs a long list of new subscribers.
4. Our women need to get better acquainted with each other, so that mutual love, fellowship and an interchange of methods of work may be increased.

Often our women ask, "What can we do besides raising money?" It was recommended at

Conference that we instruct our Associational Secretaries to widen their influence by coming into personal touch with the auxiliaries, either by visit or correspondence, preferably by visit. We are hoping much from this. Should you feel that a blessing comes to you by her visit, will you not furnish funds for traveling expenses and so help in this work.

The task of increasing THE SABBATH RECORDER'S subscription list was laid upon our women by the Conference, the thought being expressed at Shiloh that if this work were to be done well, it was the women who would do it best.

The Tract Society recommends three methods:

"First, Should any Society desire to aid such persons in their locality, as wish THE RECORDER, but are really unable to take it, let the Society make a regular subscription communicating the fact to the persons thus favored."

"Second, Send to the publishing house the names of those who are able to subscribe, but have not done so. The office will send specimen copies, letters, etc., to them."

"Third, Sample copies of THE RECORDER will be furnished if a canvass is to be made."

At the Conference, the "Pacific Coast Association," was recognized as a distinct district in its relation to woman's work by the appointment of an associational secretary, Miss Ethelyn M. Davis. We extend a most cordial welcome to this association of our Sabbath keeping sisters, west of the Rocky Mountains.

At the request of many of our women we append an apportionment of the sums needed to carry on the above work.

Eastern, \$900; South-Eastern, \$100; North-Western, \$800; Western, \$725; Central, \$450; South-Western, \$25; Pacific Coast—according to their ability.

Let us hear from you at any time, if we can serve you.

For and in behalf of the Woman's Board,
HARRIETT C. VANHORN, Cor. Sec.
ALBION, WIS., NOVEMBER 1, 1905.

INSTRUCTIONS TO SECRETARIES.

1. Please keep an account of the money you raise as a Society, for local church work and other local benevolences and report the same to the Board at the close of the Conference year.

2. Make out the annual report of your Society, for which blanks will be sent you, and send to your Associational Secretary not later than July 15. In this report please tell of the work you are doing as well as the money raised.

3. Send all money to the Treasurer of the Board, Mrs. L. A. Platts, Milton, Wis., who will promptly receipt for the same. Other communications should be addressed to Mrs. T. J. VanHorn, Albion, Wis.

4. Please keep a copy of this letter in your secretary's book, that you may have it for reference during the year, and see that each member has a copy to preserve for her own use.

If the people about you are carrying on their business or their benevolence at a pace which drains the life out of you, resolutely take a slower pace; be called a laggard, make less money, accomplish less work than they, but be what you were meant to be and can be. You have your natural limit of power as much as an engine,—ten-horse power, or twenty, or a hundred. You are fit to do certain kinds of work, and you need a certain kind and amount of fuel, and a certain kind of handling.—George S. Merriam.

FROM REV. D. BURDETTE COON.

Not long ago I heard a little girl say in her evening prayer, "Dear Jesus, help all of our pastors who do not have strength and the knowledge that they ought to have for doing the work that they ought to do; may they have a vacation." I wondered how many of our pulpits would be vacant to-day if her prayer were answered. Why she made such a prayer I do not know. Perhaps it was because her father's health had been so improved by a "vacation" of a couple of years spent in hard, manual labor upon a farm in Arkansas. How I would like to shake hands with the good folks at Little Genesee, once more. Some of them we shall never meet again this side of the River. May God bless the old church, her pastor and people and all the dear friends there.

Yes, we thank God for good health. In many ways my health has been the best during the past summer, that I have had for ten years. When we came here my nerves were in such a jaded condition that it was with great difficulty that I even read THE SABBATH RECORDER, or wrote an occasional letter to my mother. By the graciousness of God, in answer to the many prayers of his people, I now feel like a different man. Yet for many reasons I again enter pastoral service "in weakness and in fear and in much trembling." I am almost overwhelmed with the thought of responsibility as I take up the work again.

Gentry has been in mourning since the resignation of Pastor Hurley. He was loved by this people as few pastors are loved. He goes to West Virginia attended by the love, sympathy and prayers of this people, whom he has served so well during the last four years. West Virginia is to be congratulated. Before he left for that field, the people gave him a farewell reception in our church. It was largely attended, not only by our people, but by First-day people as well. Since his going, the people have been trying to make the new pastor and his family feel "at home" in their new work. A reception of welcome was given, at which time an elaborate program was carried out. Good music was furnished by the choir and congregation, and by the two quartets, one of ladies and one of gentlemen, by a duet and a soloist. Deacon R. J. Maxson spoke words of welcome, to which the pastor responded. The pastors of the Methodist and Congregational churches also spoke appropriate words. A most cordial hand-shaking and social time was then enjoyed. The church was very prettily decorated for both these occasions. Gentry people know how to stir up the best there is within you. Some of us who could not be in New Jersey in August are now greatly enjoying the Convocation and the Conference, through THE RECORDER.

GENTRY, ARK., Oct. 12, 1905.

CENTENNIAL AT LOST CREEK, W. VA.

On Friday and Sabbath-day, October 27 and 28, the Lost Creek, W. Va., church celebrated the one hundredth anniversary of its organization. Just one hundred years ago October 27 the church was organized with a membership of ten. Though the week preceding had been a stormy one, making the roads muddy; and though the weather was somewhat threatening, goodly numbers attended all the sessions of the Centennial. Besides an interesting and comprehensive history of the Lost Creek church, by President T. L. Gardiner, and of the Sabbath School, by

the Superintendent, James VanHorn, histories of the daughter churches, Roanoke and Conings, were read; and sermons and addresses were presented by President B. C. Davis, the Rev. E. A. Witter, and the Rev. James H. Hurley. President Davis' magnificent sermon on Sabbath morning from the theme, "The Influence of the Church on the Formative Life of the Community," made us realize something of what the church has meant in the past, as well as what its mission is for the future, in its power over the physical, intellectual, political, social, and spiritual life of the community. We were also taught the lesson that if we are not made better and inspired to greater things because of this anniversary occasion, it were better had we never reviewed the history of what our fathers wrought.

After Mr. Witter's address Sabbath afternoon on the "Lessons of an Hundred Years," a little time was given to reminiscences. Deacon Levi Bond, eighty-eight years old, the oldest member of the church, and grandson of one of its constituent members, was the first to speak. Others followed, among whom was "Aunt" Hannah Bond, eighty-seven years old. Some spoke of things which had occurred in their own experience, while others told what they had heard their fathers tell. Sometimes we were moved to laughter and sometimes to tears by the memories of those old days. At the close of the session prayers were offered in behalf of Elder S. D. Davis, faithful shepherd of the West Virginia churches for so many years, who was then in a hospital at Utica, N. Y., after an operation which it is hoped will restore his sight. One of the sisters of the church who is in a hospital at Clarksburg, W. Va., was also remembered at this time.

The program for the Centennial was closed by Dr. Gardiner's lecture, "Bible Lands," Sabbath night. Many, if not most, of the people in attendance at this gathering, were descendants of the constituent members of the church, or of those who joined soon after its organization, even to the fifth generation. And it is interesting to note that three of the deacons of the church are grandsons of constituent members, while the other deacon, and the pastor, are great grandsons of constituent members. In other churches and in prominent positions and places of usefulness throughout the denomination will be found those in whose veins runs the blood of the Bonds, the Davises, the VanHorns, and the Huffmans of that day.

The Lost Creek people showed their hospitality to those returning to the old home by abundant provision both in their homes and at the church, where dinners were served. The church was made beautiful with appropriate mottos and an abundance of flowers, arranged by the young people's loving hands. A small collection of pictures and old relics was appropriately arranged and was interesting to all.

With tender memories of the past, with gratitude to God for his manifold mercies, and a prayer for his continued blessing, and, we trust, with new zeal for the Master's cause, the Lost Creek church begins the second century of its existence.

A. B. V. H.

It is a little thing in comparison to believe in immortality. The great thing is to live as an immortal.

The habit of reckoning on Christ is the key to a restful life.

Better a very little real faith straight from the heart than a vast amount of vague belief.

Missions.

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

IN MEMORY OF THE LATE EDITOR OF THIS PAGE.

It is appropriate to preface the account of the Farewell Services in memory of Secretary Whitford, with the following tribute from the pen of Mrs. William L. Clark of Westerly, R. I.:

TRANSITION.

With the dawn of Sabbath morning,
He entered into rest,
And the quiet hands were folded
Above the quiet breast.

Not with a wasting sickness,
Nor pain of slow decay,
Nor wrench of fierce disaster,
Was the spirit borne away.

But the silent angel gently
Drew near him as he slept,
And into dreams discordant,
The Heavenly music crept.

The glad, new song upon his lips,
With holy joy was rife,
From well-earned earthly sleep, he woke
To everlasting life.

Not as the King of terrors,
The dreaded angel came,
Only as God's evangel,
To welcome in His name.

The final public memorial services were held in the Calvary Baptist Church, Westerly, R. I., Wednesday, Nov. 1, 1905. The house was crowded to its utmost capacity by the friends of our departed brother. These were not alone from our own people. There were representatives of every church and class in the city. The Protestant clergy attended in a body, as did also the Board of Managers of the Seventh-day Baptist Missionary Society. The bearers were C. H. Stanton, Albertus Stillman and William Stanton, representing the Pawcatuck church, and George B. Carpenter, Wm. L. Clark and Ira B. Crandall, representing the Missionary Society.

After singing, by a quartet composed of J. H. Tanner, Mrs. J. I. Maxson, Mrs. La Clede Woodmansee and Wm. H. Browning, Rev. Alexander McLearn of Rockville, R. I., offered a fervent prayer; this was followed by Scripture reading by Rev. Wm. L. Burdick of Ashaway, R. I. Rev. Clayton A. Burdick, Mr. Whitford's pastor, made brief introductory remarks, substantially as follows:

Beloved, we are called together to-day by an event that is to us very sad. A brother, loved by many and esteemed by all, has passed on over the road that all the earth must walk in. A friend who was faithful, a worker who was constant in his service, has fallen from among us. But amid it all we do not sorrow as those who have no hope, but as those from whose presence has gone one who was dear. We do not come in this memorial service to pay fulsome flattery to the man who has gone. It is contrary to our thought to laud the memory of the dead with eulogy. We have come together to let a few of the many willing ones tell a little of what they have found in this man's character that has been of value to them and to the world. The few words I may say will be in reference to his love for the church. As pastor of the church of which he was a member, I think I can officially voice the thought of that body, when I say that in him the church has lost a lover and helper. His desire for her welfare was acute. Often in his strongest testimonies, his chief thought was for her welfare. He could say, "For her my tears shall fall. For

her my prayers ascend." He was very sensitive concerning any harm that might come to her. He felt sad indeed when anything happened that seemed to show that its members were not loving the church as they ought to do. His plea was always, "Oh, for a higher spiritual life." When methods and means were discussed, he would say, "Yes, these things are all right, but first of all is higher living, a closer walk with God, then these things will come." His fear was that commercial spirit would kill the life of the body of Christ. This was not said in the spirit of criticism, but in love, and in such a spirit as Paul's, when he said that he was willing to become "Anathema" for his brother's sake.

Dr. Whitford was a constant attendant on the services of the sanctuary. He loved the social meetings and the Sabbath School. His voice blended in the hymns of praise by which we accorded honor to God. He was interested in every person in the church, young or old. Having been its pastor for years, he had that anxiety for the flock's welfare that always is retained in the heart of a true shepherd, even after he has left the flock. Not less was his love exhibited for the church in his obedience to the precepts and doctrines she held, and which he considered true. There was no need to criticize him for failure in this regard, and there is no better way of showing love for the church than this.

In this service this afternoon, Rev. J. G. Dutton of the Christian Church, will speak of "Dr. Whitford as a Neighbor." President Wm. L. Clark, of the Missionary Society, will speak of his experience with Brother Whitford in that kind of work. Rev. E. B. Saunders will speak of "The Man and His Influence." Rev. S. H. Davis will speak of him as "The Pastor's Friend," and Rev. A. H. Lewis will speak of him as "A Life-long Co-laborer."

Dr. Dutton spoke as follows:

I have been requested to speak of Brother Whitford as a neighbor. In the generally accepted use of the word, we have been neighbors together for seven years, but in the true and most real meaning of the word, he was indeed a neighbor to me, a brother in the ministry, a friend in word and deed. The morning after I preached my first sermon in Westerly, as pastor, a man came to me on the street with extended hand, saying, "Good morning, Brother Dutton; my name is Whitford; you and I are neighbors. I want to welcome you to this town. I heard you preach your first sermon yesterday; I was glad to hear what you said. Success to you. God bless you."

You, brethren in the ministry, know how full of cheer such an expression would be to a new minister, coming as it did from a man who was not of your church. It was like a ray of sunshine from heaven on a dark day. It gave me courage and I said, "That man is a Christian," and I went on my way rejoicing. From that day until last Wednesday, that neighborly life has gone on, and long ago it ripened into the warmest friendship. An older man in years than I, but as young as the youngest of us ministers, in heart, in zeal, in sympathy and labor. In the intimate acquaintance which comes through entire days and nights together, he told me of his desires, his thoughts regarding the kingdom of Christ, the deepening of the spiritual life, and often of his experiences as a minister of the Gospel. I sought his counsel; I always found it was wise. I heeded his advice; it also proved a blessing. When the word came to me of his going Home,

I felt that I had lost a personal friend, a good friend and I know not how I shall get along without him.

This same neighborly feeling was not only expressed to me, but the members of the Westerly Ministers' Association always found him sympathetic, interested and active in every good work. He was the Dean of our Association. We loved him for his purity, his manliness, his broad fellowship and his grand Christian character.

In going to his late residence this morning, as the autumn leaves were rustling at my feet, and being blown about the streets, these words of a year ago, on The Fading Leaf, came to my mind:

The leaves of life are falling one by one,
The trees once thick and green are brown and sere,
And youth with all her bounteous days is done,
And age is here.

The leaves of life are falling one by one,
Old dreams, old friends, we watch them fall away,
And all our music takes a minor tone,
Our skies are grey.

The leaves of life are falling one by one,
Till, after all the gladness and the strife
We see the redness of the setting sun
Light upon life.

The leaves have fallen now for good or ill,
And things look other than they used to seem,
Ourselves less vague and destiny
More like a dream.

And 'tis the course of nature that leaves shall fall,
Because the Autumn comes before the Spring,
The eternal Spring where flowers always bloom
And birds forever sing.

What if the leaves of life do fade and pass away,
Still there remains the eternal life with God.
Fresh in the sunshine of its endless day
It fades not in the life above.

The leaves of life make way for buds of heaven,
Where flowers never wither nor leaves decay,
For there a perfect life of love is given
In Heaven's eternal Summer day.

William L. Clark spoke of the worth of the man, and his far-reaching influence as Secretary.

Before the year 1865, when I was first honored with membership upon the Board of Managers of our Denominational Missionary Society, I had formed an acquaintance with Brother Whitford, which, by reason of the winning power of his sincerity of purpose and of his spiritual worthiness, soon matured into a mutual friendship that has never faltered. In these later years this friendship has been a constant source of consolation and help to me, especially in frequent conferences concerning our missionary work, in which we have ever sought such course of action as would mutually bless those who sustain the cause, and the recipients of its aid. My sense of personal loss fits me far better to sit with you as a mourner than to attempt to say anything on this occasion.

Brother Whitford became a member of the Board of Managers in 1882, and was their recording secretary for more than half of the next ten years. He was appointed to the office of corresponding secretary of the Society in 1892 and was actively pursuing this line of duty when his Lord and Master called him to higher service in the better home. Our brother was a sincere and earnest Christian, often saying, "It is a grand thing to live a Christian life." He believed that Jesus of Nazareth was the Christ, the infinite Father's beloved Son, sent to the

world to reveal the Father's love for humanity and to make plain the way that leads to Eternal Life. He accepted Christ's words as divine truth, and hence, as absolute authority in matters of conscience and of duty. He knew that Jesus Christ was the Way, the Truth and the Life. This sweet, unflinching trust and confidence so helped him in his endeavors to recognize divine truth aright, that he has always been a wise counselor and a zealous worker for the dissemination of the Gospel throughout the entire world. Nothing less than this satisfied the longings of his soul. He believed that the great commission places this as the noblest aim and end of life, for every true disciple. World-wide evangelism was one of his cherished themes. Rigidly disciplining himself, he sought to lead others to a proper recognition of the necessity of rendering strict obedience to all instructions, given by the Master, as a guide for his disciples. He has many times proclaimed such truths to us, and at times he has felt that much of his seed-sowing fell upon stony and unfruitful ground, because of the indifference of his auditors concerning this line of duty. At such times he has patiently kept at his post, sowing the seed, and praying that when the harvest comes all such indifferent ones may be safely garnered in, as redeemed souls. The future reader of the record he has left, will find therein much of the spiritual worthiness that has not been clearly discerned by those who have indifferently listened to his words.

The duties of the corresponding secretary are many and varied. He seeks to learn, as accurately as possible, the condition, needs and prospects of every portion of the entire field for the guidance of the Board. Much of this is done through correspondence, but at times it is essential to have a competent and trustworthy representative to canvass large portions of the denomination. Besides helping the Board in their line of duty, he endeavors to help all whom he may visit, preaching the Gospel, aiding all, as best he can, to live a Christian life. Much of Brother Whitford's time has been devoted to this work, and on Wednesday last, he started upon an extended trip, requiring several weeks for its completion. On the third day, thereafter, at the early dawn of Sabbath morning, the loving Father called him from the cares of earth to the joys of Heaven. It is my prayer that we may emulate his virtues, following his example in so far as he followed Christ.

Miss Emma Langworthy rendered the solo, "Face to Face," with unusual tenderness and power.

Rev. E. B. Saunders gave the following tribute:

Friends of this great family of mourners: I have come all the way from Southern New Jersey to join you, though I know that silence is more eloquent than my words can be, in the presence of this casket and the memories of the life work of Secretary Whitford. He has not gone down to death but up to life. The shore lines have been loosened and he, like the prophet of old, who prayed in an hour of discouragement that he might die under the shadow of a juniper tree, was not permitted to taste death, but was caught up to Heaven in the chariot of fire. What a glorious life ending, to fall on the field of battle with "the care of all the churches" on his heart, but caught up to spend his first Sabbath in Heaven.

I came here, first because of the debt I owe to the Whitford family. Three years of my college life were spent in the home of President

W. C. Whitford, a cousin of Secretary Whitford. The influence of that man and of his brother, Prof. Albert Whitford, on myself, and my only son also, has been like a magic wand for good. In the church which I serve, there is a Christian home from which the husband and father has been called up higher. The bereaved wife, a sister of Secretary Whitford, is detained from this place by the care of an invalid child. She weeps alone in her cottage to-day, brave and patient. When the sad message came, she said, "Oscar, my prop, has gone."

The flowers on this casket will fade, but the wreath I bring from the boys and girls of forty years ago, in South Jersey, now stalwart men and women, who attended Shiloh Academy, where Secretary and Mrs. Whitford commenced their self-sacrificing life-work as teachers, choosing if need be to suffer and sacrifice with their own people for the truth they loved, will not fade. We lived as neighbors in the West; we entered each other's doors without knocking. Six years I served as evangelist under Secretary Whitford. The kindness and confidence which he, and you of the Missionary Board, lavished upon me makes me tremble as I recall the responsibility which that service involved, and which I could not have carried out without his aid. Your message of sympathy when I lay sick and almost in sight of the golden gate of the New Jerusalem, came through Secretary Whitford. It helped to bring me back to life, which then seemed farther than to go on. During my time of service under Secretary Whitford, I was at his old home, Leonardsville, N. Y., where, with his consecrated mother and brother, we knelt in prayer together. The prayers of this Whitford family were answered in a great revival. Last autumn, he assisted me in a series of special meetings. Again and again, he said, "Don't be afraid to read the Word and pray in the homes." He was a safe, wise man; he stood mountain high above all jealousy or selfish ambition for himself or his own denomination. All who knew him learned to love him. All pastors will miss him from his place as Secretary.

We regret that the letter containing the tribute of Rev. S. H. Davis to Secretary Whitford as "The Pastor's Friend" is not at hand. We hope to give it later.

Doctor A. H. Lewis said:

Mr. Whitford and myself became classmates at Milton College in 1857 or 1858. We continued in that relation until our graduation at Alfred University in 1863. The intimate friendship thus begun has continued without interruption. Our plans for life-work were not completed when our acquaintance began, and the various problems which arise in the minds of young men anxious to do the most and the best in life, were frequently discussed by us. A little later I determined to enter the ministry. During his school life, Brother Whitford was inclined to think that he was better fitted for the work of teaching than for the ministry. He was always ready to do whatever came to hand for the Master in connection with school life, and his first sermon was preached in a school house near Milton, at an appointment of mine, one winter evening. When we graduated at Milton College in 1861, there was no little discussion as to where we should continue study. For a time we had almost, if not quite, decided to go to Union College, Schenectady, New York. Further consideration of the question led us to decide upon Alfred University, mainly in view of the fact that it would keep us in touch with our own

people better, and possibly enable us to do more for the cause, represented by them. Following this decision we went to Alfred, continuing our relationship as classmates until Commencement, 1863. We felt that great good came to us from immediate association with President W. C. Kenyon, Prof. Jonathan Allen, Prof. Darius Ford, and Prof. Wm. A. Rogers. We were members of the first theological class, and reckoned it among the great blessings of life that we were thus brought into close touch with President Allen and others connected with that work.

I received great personal help from Brother Whitford because of his strong conscientiousness, his fidelity to whatever he believed to be right, and the nobility of all his purposes.

After a few years of successful work as teacher, his strong convictions brought him into the work of the ministry, and from that time, we have been associated, more or less directly, in work for the Master. For some years past, in our work as secretaries, we have kept in close touch with each other. Frequently we have consulted as to the lines of thought and action which were most desirable in the work of the societies we have represented, and for the highest good of the denomination and the cause of Christ. The candor and conscientiousness which always marked Brother Whitford's career found frequent and full expression in these consultations concerning work placed in our hands. Several letters passed between us within the few weeks preceding his Home-going. In the last one he told of his plans, outlining the route he intended to follow, and announcing his return about the Christmas time. He has anticipated that Christmas time and gone out quickly into the Everlasting Light. May that light rest upon our hearts as the rays of the afternoon sun, falling through these stained glass windows, turn the wreaths upon his casket into gold. Into that light we soon shall go, "To see as we are seen, and know as we are known, never more to walk alone."

The singing of "Abide with Me" closed this tender Memorial service to the memory of one whose life had given abundant evidence that he felt the abiding of the Divine Presence in his heart. His body was laid to rest in Riverbend Cemetery, which is thus made richer by the dust of another whose life was spent in the Master's service.

The following poem, written by Rev. C. A. Burdick, was not read at the close of the service, because of the lateness of the hour. It belongs here as the last words of Secretary Whitford's pastor, on that occasion:

From the midst of the toil, the burdens, the war,
That the children of God must continually bear,
From temptations that chill, and from evils that mar,
Our brother has gone in, Christ's glory to share.
No loiterer he on the way to the crown,
No sluggard to stop till the conflict was done,
No soldier was he to lay the sword down,
Or give up the fight e'er the victory was won.
Age had not chilled the love of his heart
Nor weakened his zeal in the cause of the Lord,
Through whitening years he bore well his part
In boldly proclaiming the truth of the Word.
In storm or in sunshine, in joy or in tears,
His hope was fixed firm, his faith was unmoved;
In his bosom no tumult, in his heart were no fears,
He trusted his all to the God whom he loved.
To the end of the course with the goal in his sight
He ran with all patience, he moved with all love;
The reward of the righteous he sought with his might;
He looked for a room in the mansions above.

Still doing his work, God called to his own;
"Thy toil is now over, thy rest is begun;

(Continued on Page 732.)

Children's Page.

THE CAT'S TEA PARTY.

Five pretty little pussy-cats, invited out to tea,
Cried: "Mother, let us go—oh, do! for good we'll surely be."
We'll wear our bibs and hold our things as you have shown us how,—
Spoons in our right paws, cups in left,—and make a pretty bow;
We'll always say, 'Yes, if you please,' and 'Only half of that.'
"Then go, my darling children," said the happy mother-cat.
The pretty little pussy-cats went out that night to tea.
Their heads were smooth and glossy black, their tails were swinging free;
They held their things as they had learned and tried to be polite—
With snowy bibs beneath their chins they were a pretty sight,
But ah! alas for manners good and coats as soft as silk!
The moment that the little kits were asked to take some milk
They dropped their spoons, forgot to bow, and—oh, what do you think?
They put their noses in the cups and all began to drink!
Yes, every naughty little kit set up a meow for more,
Then knocked the teacups over quick and scampered through the door.

—Our Dumb Animals.

THE MINISTER'S CAT.

Sylvia, because her new dress buttoned with so many buttons, or because it took Elsie so long to make the great pink bow on the side of her head stand up straight enough, was late. It was her first party—her very first.

"Good-by, Venus o'Milo," she said to the beloved cat on the minister's doorsteps. Sylvia was the minister's little girl. "Good-bye, an' think o' me when far away. Honest an' true, Venus o'Milo, I'm a little scared."

The party was round two corners, at Mrs. Tewksberry's. Mrs. Tewksberry came to the door.

"You dear little Sylvie!" she cried, welcomingly. "I'm so glad you've come. They have begun a game, but you shall play, too, unless you'd rather sit in my lap and look on and get acquainted."

"Oh, yes'm; you're welcome!" stammered Sylvia, remembering Elsie's cautions to be polite. "I mean I'd rather."

The players sat in two rows opposite each other. They were laughing gaily.

"The minister's cat is a fierce cat," Virginia Day was saying, as Sylvia went in.

"The minister's cat is a furious cat," cried the little boy opposite Virginia.

"The minister's cat is a 'fraid cat!" piped a clear little voice, and then everybody laughed like everything—everybody except poor Sylvia.

"The minister's cat is a funny cat!"

"The minister's cat is a foreign cat!"

"The minister's cat is a foolish cat!"

"The minister's cat is a fussy cat."

Everybody said something dreadful about the minister's cat. Sylvia's lip began to tremble. She felt lumpy in her throat. Still they went on:

"The minister's cat is a fighting cat!"

"The minister's cat is a feline cat!" and everybody shouted again.

Sylvia slid out of Mrs. Tewksberry's lap and started toward the door. The lump was getting so much lumpier she did not dare to speak. She had one object in view—to get back to the minister's doorsteps and hug Venus o'Milo. She would call her beautiful, beautiful names; she would say the minister's cat is a darling cat, a

precious cat, a dear, lovely, comfortable cat! Venus o'Milo should not be abused!

"Why, Sylvie, dear—Sylvie!" Mrs. Tewksberry hurried after her in great concern. "Why, your're crying, little sweetheart!" she said.

"Yes'm, thank you. I—I'm going home an' hug the minister's cat. I wouldn't have come if I had known everybody'd be unpolite to her. I—I love her."

Then Mrs. Tewksberry understood, did not laugh at all, but took Sylvia up in her lap again and explained:

"It's only a game, child. 'The minister's cat' is just the name of it, and it doesn't mean any special cat in the world. First, everybody tries to think of something to say about it that begins with 'a,' then 'b,' 'c,' 'd,' and so on. It's great fun. It just happened that all the 'f' things were unpolite, sweetheart; but nobody meant your cat. Don't you see?"

Sylvia saw plainly, and all her troubles vanished in a flash, the lump disappeared, and she began to laugh. She slipped her hand into the big, kind one, and trotted back happily to the shouting children. One voice raised above all the rest, and what do you suppose it was saying?

"The minister's cat is a first-rate cat!"—*Ex.*

THE DAY OF SMALL THINGS.

MARY A. STILLMAN.

"Oh, Henry," cried little Jane, flourishing a newspaper as she rushed into the room where her brother was studying, "I believe we can do it! We have mulberry trees, you know, and maybe we can earn money enough to pay your fare to Salem next fall!" "Do what, you little flyaway?" laughed Henry, laying down his book. "Raise silk worms! This paper says that Mrs. Roosevelt thinks that American girls can do it, and that she has arranged with the Secretary of Agriculture to send the silk worm's eggs to any one in this country who wants to try raising them. Why can't we do it? I will help you, and oh, how glad I shall be if you can get money enough to go away to school after all!" "You are a dear," said Henry, catching up the paper, and rapidly reading the article. "It will do no harm to try, anyway. We shall not have to ask the Secretary for mulberry cuttings, as there are plenty of wild trees out in our pasture, and the paper says that directions for silkworm culture will be sent with the eggs. If mother is willing, I will write to Washington to-night."

The mother's consent was soon obtained, as she was anxious for Henry to take advantage of a scholarship which had been offered him at Salem, if only the sum of money necessary for traveling expenses and incidentals could be raised. In a few days came a letter with the directions and a little box of eggs. Such tiny eggs, no bigger than mustard seed, and yet so full of promise! "Doesn't the Bible say something about great things coming from the little mustard seed?" asked Jane. "Yes," answered her brother, "and it also says, 'Despise not the day of small things,' so we had better begin to work. It is early in the season now, so maybe we can raise two crops of silkworms if we begin at once."

Wooden trays had to be prepared and a frame made to hold the trays. This work occupied Henry's time until the eggs began to hatch. How excited the little children were when the little black caterpillars, no bigger than the head of a pin, began to creep out of their eggs. Then mulberry leaves had to be gathered and placed

upon the trays for the hungry little caterpillars to eat. How they did eat, day and night, and how they did grow, until on the fifth day they were obliged to shed their tight skins and get some larger, lighter colored ones. For a month the children were kept busy, gathering leaves, cleaning trays, and attending to the fire so that the breeding-room might be kept very warm. During the month the caterpillars had moulted four times, and had grown to forty times their original size. Then, according to the directions sent him from Washington, Henry cut some branched twigs and placed upon the trays, so that the caterpillars might find convenient supports when they were ready to form their cocoons.

"Oh, come mother! come Henry!" cried Jane one day, "a caterpillar is spinning." Sure enough, one twig held quite a network of glossy fibres, and in the middle could be seen the little spinner moving his head this way and that as he threw out the gummy substance which soon hardened into silk. For nearly three days he kept on spinning the silken cradle and then he went to sleep inside of it. The mother was now as much interested as the children, and she helped them to select some of the best cocoons for breeding purposes. The others she carefully heated in the oven to kill the moths and prevent them from spoiling the long fibre of silk. These yellow cocoons, as large as pigeon's eggs, were laid aside, and the children had a little vacation while waiting for the other moths to develop.

In about three weeks the unheated cocoons began to move in a curious way, and soon out of gan to move in a curious way, and soon out of more than an inch in length. The moths did not seem inclined to fly about, but soon began to lay eggs. As one moth laid between two and three hundred eggs the children were again as busy as ever. By the first of September the second lot of cocoons was ready, and then the product of the summer's work was sent to a silk factory in the nearest city. "How much money do you suppose I will get, mother?" asked Henry as he prepared the boxes for shipment. "I do not know," she answered, "but you have done your work faithfully, never letting the breeding-room grow cold or the caterpillars go hungry, so I feel sure they have spun you a good quality of silk."

When the check in payment came it was much larger than any of them had dared to hope,—enough to pay the car fare and buy a new suit of clothes for Henry, with something left for books. "Isn't it funny," said Jane, "that those little caterpillars could send a boy away to school?" "Well, I told you," answered Henry, "not to despise the day of small things."

BOSTON, Nov. 5, 1905.

JACK FROST.

BY CELIA THAXTER.

Rustily creak the crickets: Jack Frost came down last night,
He slid to the earth on a star-beam, keen and sparkling and bright;
He sought in the grass for crickets with delicate icy spear,
So sharp and fine and fatal, and he stabbed them far and near.

John Ruskin said: "All that I have taught of art, everything that I have written, every greatness that there has been in any thought of mine, whatever I have done in life, has simply been due to the fact that when I was a child my mother daily read with me a part of the Bible and daily made me learn a part of it by heart."

Young People's Work.

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

PRAYING FOR REVIVAL.

I am praying for a revival. We have been to the waters twice and expect to go again soon, for baptism. We hope to commence meetings sometime in November. God in his goodness has raised me up from a sick bed and I promised him better things. The time has come and I am going to keep my pledge, with his help. What I do for lost men must be very soon. I am a poor tool, but I have a great cause and a great Master.

E. B. SAUNDERS.
(From a personal letter.)

MASTERY OVER SELF.

One of the worst conditions of life is the habit of worrying over matters that can not be helped. We should aim to control our thoughts and actions under the most trying circumstances; if we do this it will be because we let God's peace rule within us, "keeping heart and mind." It is said of the famous astronomer, Sir Isaac Newton, that he had a favorite little dog named Diamond. Being called out of his study into the next room, one evening, Diamond was left behind. When Sir Isaac returned he found that the dog had overturned a lighted candle among some papers which had cost him many years of labor. The papers were in flames and almost reduced to ashes. This loss, especially at Newton's great age, was irreparable. But without at all punishing the dog, he merely exclaimed, "O Diamond, Diamond, you little know the mischief you have done." With all the great Newton had learned, perhaps nothing was of greater value to him than this complete mastery over himself. Is there not for us, too, a great source of happiness in the thought that we have checked some hasty word, some unjust feeling that was just ready to spring up, that we have quieted some tempest that was on the point of bursting forth? Truly "he that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

C. S. E.
PLAINFIELD, N. J.

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THIRTY-THIRD 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. Tell of the relationship between David and Jonathan.
2. What was the real cause of Saul's hatred of David?
3. How did Jonathan protect David from Saul?
4. How did David treat Saul when he had him in his power?

VI. Period of One Kingdom. (Continued.)

First-day. David and Jonathan, the king's son, 1 Samuel 18: 1-5. Saul envies and fears the now famous David, and seeks his life, 18: 6-15. Saul's treachery and enmity toward the prosperous David, 18: 17-30.

Second-day. Saul hearkens for a time to Jon-

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Sabbath Recorder,
PLAINFIELD, N. J.

athan's intercession for David, 19: 1-7. Again Saul seeks David's life, and pursues him to Ramah, 19: 8-24.

Third-day. A conference and a renewed covenant between Jonathan and David, 20: 1-23.

Fourth-day. Jonathan reports to David his father's hot anger; and the solemn parting of the two friends, 20: 24-42.

Fifth-day. David's flight to Nob and Gath, 21: 1-15.

Sixth-day. David and his followers at the cave of Adullam, in Moab, and in the forests of Horeth, 22: 1-5. Saul slays in vengeance, the priests of Nob, and destroys their city; but Abiathar escapes to David, 22: 6-23.

Sabbath. David smites the Philistines, delivers Keilah, and escapes from the city's intended treachery to the wilderness of Ziph, 23: 1-14. Last meeting and covenant between David and Jonathan, 23: 15-18. David escapes from the Ziphites and Saul, to Engedi, 23: 19-29. Saul and David at Engedi, 24: 1-22.

WHERE THE HEAVEN IS.

A minister one day preached upon heaven. Next morning he was going to town and met one of his old, wealthy members. The brother stopped the preacher and said:

"Pastor, you preached a good sermon on heaven; but you didn't tell me where heaven is."

"Ah!" said the preacher, "I am glad of the opportunity this morning. I have just returned from the hilltop yonder. In that cottage there is a member of our church. She is sick in bed with fever; her two little children are sick in the other bed, and she has not a bit of coal, nor a stick of wood, nor flour, nor meat, nor any bread. If you will go down and buy a sovereign's worth of things—nice provisions—and send them up to her, and then go there and say, 'My sister, I have brought these provisions in the name of our Lord and Saviour,' then ask for a Bible and read the twenty-third Psalm, and then go down on your knees and pray—and if you don't see heaven before you get through I'll pay the bill."

The next morning the man said:
"Pastor, I saw heaven and spent fifteen minutes in heaven as certain as you are listening."
—*The Christian Commonwealth.*

TO AN OLD HEART IN A NEW CAUSE.

WILLIAM ROSCOE THAYER.

I marvel not that Youth,
Impassioned for the Truth,
Cleaves but to her, as bridegroom to his bride,
Not heeding praise or blame,
Indifferent to fame,
Craving her smile—well worth the world beside.

But when in Age I find
Young courage and young mind,
And eyes that see their morning vision clear,
Like him but lately dead,
Who after four-score led
Our battle-charge, I wonder and revere.

Tho' Prudence bade, "Beware!"
He answer'd straight, "I dare!"
And swept like retribution on the foes;
Put compromises by—
Half-truth is still half-lie—
Nor barter'd his convictions for repose.

He heard but to despise
The precepts worldly-wise
That check the vanward impulse of the soul—
The sly, corrosive doubts,
The cynic sneer that flouts
All virtue and denies the unseen goal.

IN MEMORY OF THE LATE EDITOR OF THIS PAGE.

(Continued from Page 729.)

Weary child of the earth with me find thy home,
Good servant art thou, hear my welcome, Well done."

And we who are left bereaved at his death,
Let us run the same race that our brother has run;
Let us work for the right while the Lord gives us
breath,
Let us fight the same fight, 'till the conflict is done.

The following letter reached Westerly an hour too late for presentation at the Memorial Service. It deserves a place here.

REV. C. A. BURDICK,
Westerly, R. I.

DEAR BROTHER:—I am overwhelmed with sorrow at the sudden going of our dear Brother Whitford. How sad for his scattered family. I would certainly be with you at the farewell services, but I am in bed with neuralgia of the heart. Ten days ago, they thought I could not live through the night. Had three doctors. Am much better, but could not stand another such attack if it should return soon. Please explain my absence to any who might wonder at my not being there.

A valiant soldier of the cross has fallen in the midst of the battle. I hear the bugle call for more recruits and a rally around the flag. God bless and comfort the stricken family, church, Missionary Society and the cause of Christ.

Yours in love and sympathy,
L. E. LIVERMORE.

LEBANON, CONN., NOV. 1, 1905.

The Editor is happy to announce that news under the date of Nov. 8 reports Brother Livermore as much improved in health.

At the prayer meeting in Andover, after the Sabbath had begun on the morning of which Dr. Whitford went home, he bore a tender and helpful testimony, saying:

"It is a grand thing to live a Christian life. I expect to get spiritual strength from these meetings, for the work before me. I shall visit Ohio, Wisconsin, Minnesota, Southern Illinois, Louisiana, Arkansas and Iowa. I have a feeling that our churches are losing the evangelistic and missionary spirit. I may be wrong, but that is the way I feel. I ask your prayers that I may be able to aid in increasing this spirit among the people whom I may visit." At the close he pronounced the following benediction. "May the love of God, the Father, the love of Jesus Christ, the love of souls and the indwelling of the Holy Spirit be with you all. Amen."

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

Resolution passed by the Chicago Seventh-day Baptist church:

WHEREAS, The Rev. O. U. Whitford, D.D., whose death occurred yesterday, Sabbath morning, at Andover, N. Y., organized the Chicago Seventh-day Baptist Church, and was for several years its missionary pastor, we deem it especially fitting that resolutions of esteem be spread upon its records, therefore,

Resolved, That we express our appreciation for his labors in the organization and growth of the Church under his able and faithful supervision; and, also we would renew our thanks to the missionary society for locating Dr. Whitford as Missionary Pastor for the North-West, when the little band of Sabbath-keepers in Chicago were unable to be self-supporting.

Resolved, That we extend to the family, who were so long members of our church and society, our most heartfelt sympathy for their great loss, which has also deprived the entire denomination of a loyal and able worker.

THE SABBATH RECORDER.

Resolved, That copies of these resolutions be forwarded to the family, the Missionary Society, and the Sabbath Recorder.

Unanimously adopted at the regular meeting of the church and society,

IRA J. ORDWAY,
O. E. LARKIN, M. D.,
Committee.

The following poem was found in Secretary's desk. We do not know who wrote it, but many readers will find it filled with comfort:

"To feel the mild, delicious clime,
Where summer never fades;
To breathe the glorious atmosphere,
Which sickness ne'er invades;

"To reach at last that happy land,
Where tears are never known;
To see the wondrous face of Him
Who sits upon the throne;

"All the great souls of all the years,
In heaven's high courts to meet;
All kindred spirits, glorified,
To join in converse sweet;

"To burst the chrysalis, and soar
On love's triumphant wing;
To swell the hymns of mighty praise,
The ransomed armies sing;

"To wear the robes of saints in light;
To shine as shines the sun;
To hear the Saviour's welcome voice
Pronounce the glad 'well done,'
"And oh, the crowning heights of bliss,
Where all the glories blend,
To know the bliss, the light, the love,
Shall never, never end;

"Beyond the shades of sin and woe,
With joyful speed to fly,
And in God's loving arms to rest—
Oh, it is gain to die."

At a special meeting of the Board of Managers of the Seventh-day Baptist Missionary Society, held at Westerly, R. I., Nov. 5th, 1905, the undersigned was appointed Acting Corresponding Secretary for the Missionary Society, until such time as a new Secretary shall be elected to fill out the unexpired term for which the Rev. O. U. Whitford, deceased, was elected.

All communications, therefore, relating to the work of the Missionary Society should be directed to G. B. CARPENTER, Ashaway, R. I.

The foregoing notice indicates the arrangements which have been made by the Missionary Society touching the secretaryship made vacant by the death of Dr. Whitford. The Board has extended a call to Rev. E. B. Saunders of Shiloh, N. J., to become corresponding secretary, on the first of January, 1906, which call Mr. Saunders has under consideration.

A CHILD'S FAITH.

A little boy, living in the most poverty-stricken part of a great city, found his way into a mission Sunday School and became a Christian. One day, not long after, some one tried to shake the child's faith by asking him some puzzling questions.

"If God really loves you, why doesn't He take better care of you? Why doesn't He tell somebody to send you a pair of shoes, or else coal enough so that you can keep warm this bad weather?"

The boy thought for a moment, and then said, as the tears rushed to his eyes, "I think He does tell somebody, but somebody forgets."

Home News.

HAMMOND, LA.—Since the vitality record for seven successive days has reached the desirable figure of no deaths from mosquito bites, it may be considered safe to venture a few lines of epistolary information, thrust into a sealed envelope and headed for the far East, without fear of infecting intervening points. The only objection to such a proceeding would naturally emanate from the Governor of Mississippi, whose obstructive tactics would easily lead him to suggest, if he knew of it, that the missive should get out of the Southwest via Mexico and the Northern Pacific. Notwithstanding the protests of other Louisiana towns, Hammond has been wide open for the ingress or egress of any stripped legged stegonia, or any frightened native. The result has been that no one from an infected point desired to seek refuge in a town where the doors were wide open for everybody. This line of reasoning prevailed in two public meetings held for the purpose of deciding the matter of quarantine. As a result, the town has never been more free from sickness, and not one case of fever. This is mentioned because friends from every direction have been concerned lest we all die of the fever, and wonder why we have not fled from the pestilence.

One Mississippi town, not far from Hammond, reported one hundred and twenty cases, but no deaths. The absurdity of such a claim is apparent to any one who knows what yellow fever is. By the circulation of such reports the medical fraternity get to themselves much undue credit. There was genuine yellow fever scattered over the state, in spots, particularly in river towns, but there was much that passed for it, that was not yellow fever. The atmosphere in this long-leaf yellow pine belt is still salubrious as it always has been. While this is true of Natures ozone, we may hardly be as sanguine of spiritual thrift, and yet there is little to discourage, in a general way. There has been no lack of effort on the part of the clergy to infuse life into all church interests, and the response has been commendable. This may be said not only of the Seventh-day Baptist church, but of all the other nine denominations of the town. The city has recently voted a system of waterworks and the bonds are sold for that purpose, also to assist in the building of a railroad running east and west, which is already begun, intersecting the Illinois Central Railroad at Hammond.

BOULDER, COLORADO.—I am glad to have your letter because it gives me an opportunity to say how much I have appreciated and enjoyed your recent editorials in THE SABBATH RECORDER on our spiritual relationship, also, Rev. A. E. Main's position regarding the Creation, etc., and last week's article on the Bible as Literature. To any thoughtful person a few such articles as these should be worth more than the subscription price of THE RECORDER, if we value spiritual and denominational food one-half as much as we do the food for our bodies. We must partake of denominational food and maintain a hearty denominational spirit if we would retain our denominational integrity. The principal sources of these are the denominational publications and the church. My conscience has accused me of selfishness, sometimes, after reading a particularly good article, when I remember that I am contributing only two dollars toward the support of THE RECORDER, when others are

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doing that, and contributing profitable thoughts besides. It seems to me that every one who has a profitable and pertinent idea should express it where it can benefit others. This, if followed out by our people, might mean a few extra pages to THE RECORDER, but even that might be worth considering.

Nov. 3d, 1905.

NORWICH, N. Y.—Those who used to visit the Norwich Seventh-day Baptist church, will remember that the home of two sisters, Mary and Agnes Barber, was one of the little chapels where the meetings were held. Although Mary never practically accepted the Bible Sabbath, there are still many pleasant memories of the cordial welcome she always gave to the little band, and to those who visited us, and the tidings of her departure will awaken tender sympathy in many loving hearts. After a severe illness of nearly four months, much of the time in intense suffering, she was released October 12, 1905, aged eighty years, and eleven months. Although a life-long invalid, she had felt a desire to live her life over again, even with all her suffering. Earth was so beautiful and she so enjoyed it. But there came a great change, and she said, "I am letting go of earth and taking hold of Heaven." From that time her tongue, which had always been backward to speak for Him whose follower she claimed to be, was freely used in prayer and praise. Jesus, the only name given, and on which she wished her pastor to speak, was her joyous theme. Her dread of the grave was overcome and she often repeated, "O, death, where is thy sting?" Her cheering presence no longer throws its charm around the lonely home; but the radiance of her triumphant faith lingers, like a halo, gilding the shadows, and gently soothing the stricken heart, while the promised Comforted abides.

NOVEMBER 5, 1905.

ASHAWAY, R. I.—The past week we enjoyed the great privilege of having Rev. E. B. Saunders of Shiloh, N. J., with us for a few days. He preached very helpful and inspiring sermons at the Sabbath evening prayer meeting, the Sabbath morning service, and again on Sabbath and Sunday evenings. It was a great inspiration and help to have him with us once more.

The Christian Endeavor meetings are increasing in interest and attendance. Tuesday evening, October 31, several members of the Society attended the regular meeting of the Local Union of Christian Endeavor Societies of Westerly and vicinity, which was held in the First Baptist church in Westerly. Our Society was awarded the banner for having the largest percentage of members present. The meeting of the Union took the form of a Temperance Rally, and a very interesting address was given by Rev. J. I. Bartholomew of Willimantic, Conn.

On the evening after Sabbath, October 14, our Social Committee served a "Hard Times" supper in the church parlors, by which quite a sum was added to the treasury. A pleasing program of music and readings was rendered.

The Christian Endeavor meeting on Sabbath afternoon, October 21, was in charge of the chairman of the Music Committee, the topic being, "Sacred Songs That Have Helped." The old, familiar hymns were sung and many incidents regarding them were related. A solo, "Jesus, Lover of My Soul," was sung by Miss Grace Wells, and a duet, "Abide With Me," by the Misses Mary Hill and Lena Gray. Two new members have recently been received into the Society.

Attendance at the meetings of the Junior Society was quite small during the summer, but the Lookout Committee has been doing some faithful work, and the attendance has increased to from forty to fifty, each week. Last Thursday evening a social was held in the church parlors at which each one represented the title of some song. One of the young ladies represented, "The Merry Christmas Tree," her dress being covered with green pine branches, and pink bags of pop-corn, which she distributed to the children at the close of the guessing contest. The other representations were equally good. The Juniors brought photographs of themselves, taken when babies, and a pleasant time was spent in guessing who each one was. Refreshments of sandwiches, cake, apples and candy were served. We are now making plans for a Thanksgiving concert to be held on Thanksgiving evening, the larger part of the program to be furnished by the Juniors.

A Young People's Bible Club is being formed, which will probably meet for organization next week. A course of study on the life of Christ will be taken up and it is hoped that great good may result from such study. A social hour will follow the study and discussion of the lesson, at the meetings of the Club. The services of the Sabbath School are largely attended and all seem interested in the work. We have about twenty-five members in the Home Department at present. Harvey C. Burdick is the Superintendent.

While as a church and people, we may not be doing all that we might do, still we are striving to "press toward the mark for the prize of the high calling of God in Christ Jesus."

ALICE E. LARKIN.

ADAMS CENTER.—Rev. S. S. Powell and family left us last week for their new home in Abbeville, Ga. A farewell reception was tendered them at the church, a few evenings previous to their departure, at which time a purse of money was presented to Brother Powell, to which almost every member of our society had contributed. The best wishes of the community follow Brother Powell and family.

Mrs. O. D. Greene has recently returned from

an eight weeks' visit at New Auburn, and in Minneapolis, Minn. Rev. E. F. Loofboro stopped here on his way home from Campbellford, Canada, and remained over night at the parsonage, which call was appreciated by the pastor. Our church appointments are well attended and in our church prayer meetings a deep spiritual life is manifest.

Nov. 5, 1905.

E. H. SOCWELL.

Do not let the sluggish, turbid current of your ordinary days seem to you that which really represents to you what you are, what you are able to be. No, the time when you made the holiest resolutions, when you struggled most with the powers of evil, when love conquered you and freed you from other claims that you might wear his chains, that, that was the true index to the divine purpose concerning you; that tells you what the Spirit of God is every hour working in you.—F. D. Maurice.

MARRIAGES.

AYERS-TENQUEST.—In Janesville, Wis., November 1, 1905, by Rev. George W. Burdick of Welton, Ia., Mr. Watson W. Ayers and Miss Genevieve M. Tenquest, both of Janesville, Wis.

LANGWORTHY-BARKER.—At the home of the bride's brother, near Adams Center, N. Y., Nov. 1, 1905, by Rev. E. H. Socwell, Mr. Caleb S. Langworthy of Rodman, and Mrs. Maria Barker, of Beaver Falls.

DEATHS.

MUNDERBACK.—At the home of her nephew, Mr. J. D. Green, in North Loup, Neb., October 30, 1905, Mrs. Lydia A. Munderback, in the sixty-third year of her age.

The deceased was born at Sandy Creek, N. Y., April 3, 1843. She was the daughter of John and Eleanor Crandall. At the age of eighteen she was united in marriage with Henry Munderback, who departed this life January 19, 1904. To them were born two sons, Levi A., who died at the age of sixteen, and John H., the only survivor of the family. In 1865, she was converted and united with the Seventh-day Baptist church at Adams Center, N. Y., of which she was an esteemed member at the time of her death. Last July she went to North Loup, Neb., to visit a brother and other relatives, at which place her death occurred. Brief services were conducted at North Loup, by the Pastor M. B. Kelly, and she was brought to Adams Center for burial. The funeral there was conducted at the Seventh-day Baptist Church on Sabbath morning, Nov. 4, by Pastor E. H. Socwell. It was attended by a large concourse of sympathizing relatives and friends.

E. H. S.

SHANNON.—W. W. Shannon was born, we believe, in Shelby County, Tenn., April 12, 1833, and died at his home near Hydrick, Cross County, Ark., Sept. 25, 1905.

The large number of persons, who attended the burial was an evidence of the respect, esteem and love entertained for him by all. J. G. Dobson conducted the burial service, assisted by the writer. In our sorrow, we are consoled by the precious hope of a happy meeting with our brother, among the redeemed and glorified host in heaven, where we shall unite our voices in praise to God, for redemption through the precious blood of the Lamb.

G. F. H.

YAPP.—At West Genesee, N. Y., October 22, 1905, Deacon Daniel E. Yapp, in the seventy-fifth year of his age.

Deacon Yapp was the son of Samuel and Mary Ayers Yapp. He was born in Friendship, N. Y., but from early manhood had lived within the confines of the West Genesee church. He was married October 1, 1853, to Mary E. Crandall, who passed over the river several years ago. Deacon Yapp has been a faithful and trusted member of the church, a good neighbor and a most worthy citizen. He is survived by one son, Herbert E. Yapp, who with his wife, tenderly cared for the father's declining years. The funeral services were conducted by the pastor, O. D. Sherman of Richburg, October 22. Text 2 Tim. 4: 7-8.

O. D. S.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

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: 10-5: 3
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 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 IX.—ABSTINENCE FOR THE SAKE OF OTHERS.

For Sabbath-day, Nov. 25, 1905.

LESSON TEXT.—I Cor. 10: 23-33.

Golden Text.—"Let him that thinketh he standeth take heed lest he fall."—I Cor. 10: 12.

INTRODUCTION.

The Temperance Lesson assigned for this week is recommended not only by the International Lesson Committee (representing the United States and Canada) but also by the World's Sunday School Association. We are therefore joining in study with a great part of the civilized world.

The motives for temperance or total abstinence in regard to the use of intoxicating liquors are in general three: our duty to God, our duty to ourselves, and our duty to our fellow men. The first includes the other two. We cannot fulfill our obligations to God unless we have due regard for our fellow men and for our selves. If we injure ourselves with strong drink we are robbing God of our service.

Many temperance lessons emphasize the great injury that we do to ourselves by intemperance. This lesson gives prominence to the injury that we may do to others, not directly, but through the force of example.

This lesson is none the less emphatic in that the Apostle is not referring at all to the use of strong drink. He is talking about meat offered to idols; but in this connection sets forth a temperance lesson that is of the best.

One of a number of questions which the Corinthian Christians asked of Paul was whether it was right to eat the flesh that had been offered in sacrifice to idols. Paul writing from Ephesus near the end of his three-year stay in that city replies in effect that to eat meat offered to idols is a thing indifferent in itself, but that it is the part of love to abstain from such eating if there is any danger of leading a brother into idolatry through the force of example, and that it is wise also to abstain for one's own sake in order to be far away from the power of idolatry.

TIME.—The letter to the Corinthians was written in the early spring, probably in the year 57. Some recent writers think that it was a year or two earlier.

PLACE.—Ephesus.

PERSONS.—Paul writing to the Christians at Corinth.

OUTLINE:

1. The Christian's Liberty. v. 23-27.
2. The Christian's Restraint for the Sake of Others. v. 28-33.

NOTES.

23. *All things are lawful.* It is possible that these words were used as a stock-argument by that party among the Corinthians who hated to be bound by any restrictions. It is possible that they used this expression as a quotation from Paul himself who had taught with the greatest vigor the doctrine of the freedom of Gentile Christians from the bondage of the Mosaic law. Paul does not by any means retract what he had said, but here as in ch. 6: 12ff. he shows that there is a difference between liberty and license.

It is possible that he here intentionally uses the same language that he used in regard to the subject of purity in the earlier part of his letter. Because a deed is lawful is no conclusive reason why we should do it. *But not all things edify.* Before we employ ourselves in a certain course of action, we should stop to think whether thereby we will be building up the interests of the Christian community.

24. *Let no man seek his own.* Most questions in regard to the expediency of a course of action will be settled by the application of the principle here stated. We are to ask ourselves always whether what we propose will have a tendency to injure others or to help them, and then decide from the point of view of altruism.

25. *Whatever is sold in the shambles, eat.* Having set forth the general principle, Paul now gives a few practical suggestions in regard to the specific matter concerning which they had asked his instruction. When a heathen offered an animal in sacrifice it might happen that the whole of it was not consumed in the sacrificial meal. The portion that was left might be sold to some dealer in the meat market. Here it might be offered for sale to a Christian. In such a case he should make no inquiries on the ground of conscience. The next verse tells why not.

26. *The earth is the Lord's, and the fulness thereof.* All that this world is and all that it contains belongs to our God. He gives us freely the things that we need. Meat offered to idols is not spoiled from that circumstance.

27. *If one of them that believe not biddeth you to a feast.* The apostle now supposes another case. What shall the Christian do who is invited out to dine with some heathen friend? Idol worship was so intimately connected with family life that it might easily happen that the meat that was on the table had been offered to an idol. *And ye are disposed to go.* This clause perhaps contains a hint that it would be just as well to avoid such an embarrassing situation. *Whatever is set before you eat.* This case is just the same as the other. Don't make inquiries with a view to disturbing your conscience or the conscience of others, but go ahead and eat everything that is offered.

28. *But if any man say unto you, etc.* There is however one exception to the rule just given. Suppose some man (presumably a heathen) should tell you, either simply for information or on purpose to embarrass you, that the meat had been offered to an idol. Then forego the dish that is esteemed questionable.

29. *Conscience, I say, not thine own.* Paul makes it very clear that he means that the Christian should abstain from the meat offered to idols not because he thought that it was wrong to eat it, but because some one else thought that it was wrong for the Christian to eat it. This line of argument would hold true if the informant were a fellow-Christian; but the words used rather give the impression that he was a heathen. *For why is my liberty judged by another's conscience?* That is, Why is my doing freely what I feel right in doing a matter of reproach in the opinion of another. If I refrain from doing it, I will not even seem to be doing that which is unseemly for a Christian.

30. *If I partake with thankfulness, etc.* This is probably best understood as parallel with the last half of the preceding verse, rather than as a protest against being judged. The careful Christian will avoid seeming irreverence toward God. A heathen would deem it inappropriate for a Christian to give thanks to God over something already offered to an idol.

31. *Do all to the glory of God.* Our author sums up the matter in another general statement which can not have too wide an application. Many people would agree that all the chief things of a man's life should be done for the glory of God; but the apostle wishes us to notice that such seemingly insignificant details of life as eating and drinking are matters of importance in God's sight.

32. *Give no occasion of stumbling.* Another general principle related to the one just enunciated. Christians ought to avoid in every way

the causing of others to fall into error or under the power of temptation. All the men of the world are for Paul comprised in the two classes, *Jews and Greeks.* But then we are to guard especially against causing our brethren to stumble, and so he adds another term to his classification, —*the church of God.*

33. *Even as I also please all men in all things.* As in ch. 8 Paul here adds his own example to the climax of the argument. He was bound to live not for his own selfish interests, but for the advantage of his fellow men. He had in mind their eternal salvation rather than the gratification of his own appetite. It is to be understood that when Paul says here *all things*, he means all things lawful.

THE SECRET.

Old Mr. Tripples he works for us
An' sometimes he works for the Vivvians'us,
An' nen he works for the Ives'es too,
An' I spect if you wanted, he'd work for you.

My ma she says he drinks an' she
Is 'fraid sometimes he might hurt me;
But I tell ma he never would
'Cause he's a man what's awful good.

One time when he'd been drinkin', why
He come to ma an' start to cry
Just like some little boy, you know,
An' he says 'at he's sorry, so
An' my ma she forgive him when
He says 'at he won't drink again.

My ma says he's a drunkard an'
He's such a real good workin' man
It ma'es her sad, she says, when he
Gets drunk an' goes out on a spree.
'Cause when he's good, why he can do
More work 'an any other two.

An' nen he's awful kind to me
'Cause when he mows the lawn why he
Just let's me run along behind
An' play "choo! choo!" an' doesn't mind
Like other men what's cross an' say:—
"Skit in the house, child! run away!"

My ma thinks he's jes' awful good,
Mos' every day—an' if he would
Jes' stop his gettin' drunk, why he
Would be as good to you or me.


I know one time he took a broom.
An' started for the furnace room
To sweep the ashes off the floor,
An' I jes' squeeze in through the door
An' laugh so loud, an' when he see
Me comin', then he say that he
Was glad to have his little man
Come visitin' jes' all he can.
An' so I run an' hug him then,
An' he jes' hug me back again.

I said:—"I like you awfully,
An' won't you do one thing for me?
Now promise, honest, honestly!"
He hug me tight, an' nen he say
He stop his sweepin' right away
An' do jes' anythin' that I
Would ask. An' nen he lif' me high
So I could whisper in his ear
An' no one else around could hear.

I told him 'at we wouldn't tell
Not anyone; an' he say:—"Well,
We'll keep it to ourselves," an' nen
He put me on the floor again.

Well, that was lots of days ago,
An' nen the first thing that I know,
'T dinner-table, yesterday,
Ma turned to pa, an' nen she say:—
"The neighbors say 'at Tripples, he,
Has stopped his drink, entirely!"
An' I jes' shout out, "GOOD!" an pa
He look at me, an' nen at ma,
An' both of 'em they want to know
Why 'twas I was a-shoutin' so.
But that's the secret.

—Allen Ayrault Green.



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EVOLUTION AND REVOLUTION,—THE LESSONS OF HISTORY, WITH PRACTICAL DEDUCTIONS FOR THE PRESENT DAY.

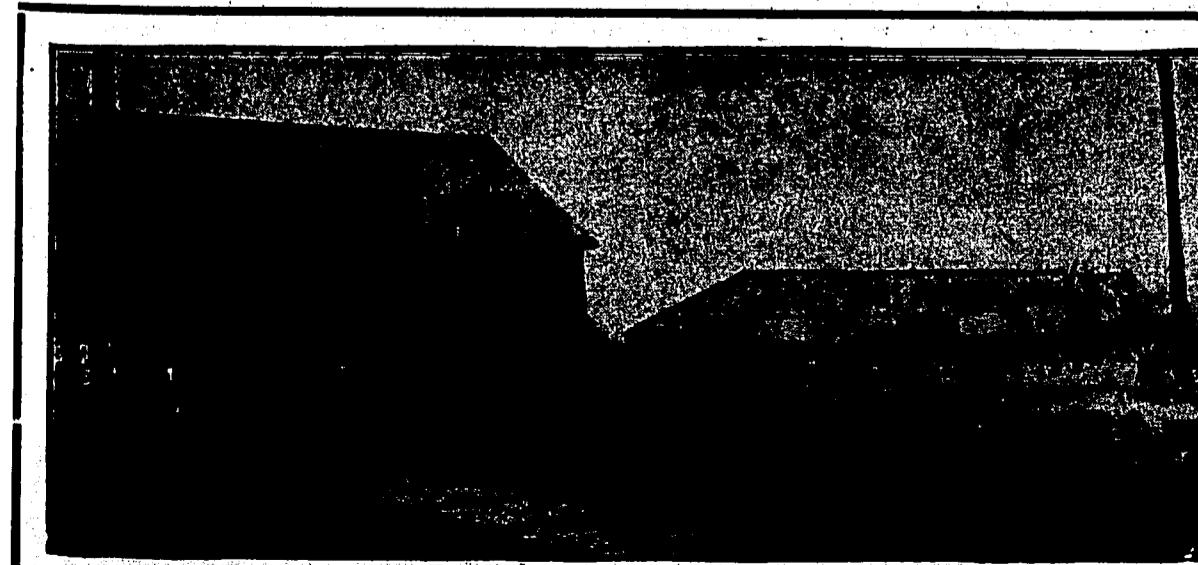
DEAN MAIN.

Adverse critics do not long criticize institutions, men or measures that live and move and bring worthy things to pass.

The true idealist is not a visionary, but one who, on highest ideals as on a ladder, is all the while climbing toward the better and the best.

One need not necessarily be clothed with authority in order to be clothed with power. Jesus, Roosevelt, Hay, speak and the world listens, not so much because they possess authority as because they are men of power.

President Faunce of Brown University says the Baptists are without power of denominational expression. Seventh-day Baptists have and will always need men and women of power; but we also need improved machinery for the better expression of our deepening and broadening life.



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Ruinous conservatism clings slavishly to the past, neither desiring nor seeking progress. Destructive revolution arrogantly breaks with the past, despising its gifts and heeding not its lessons. Progressive evolution gladly receives the gifts of the past that are permanent and valuable and builds them into the advancing present, confidently expecting that the future will be better still.

The physical universe, our country, the kingdom of God, our General Conference and the denomination; are clearly examples of progressive evolution.

No extreme form of church government or theory of religion is required by the New Testament; and many things may be practiced that are neither specifically required by nor contrary to the Bible. Rigid Calvinism and extreme Arminianism are now blending into a view of the divine sovereignty and human freedom more scriptural and rational than either. Extreme theories of the atonement,—governmental, moral influence, and vicarious,—are giving way to the better conviction that men are saved not by the acceptance of some doctrine of the atonement, but through living union with a personal, atoning Redeemer. Neither extreme individual and church independency, nor extreme presbyterianism, nor extreme episcopacy, can find support in the New Testament. The true position seems to be a union of democracy and federalism, a reasonable and practical blending of independency, representative government, and official superintendence.

The principles outlined above are clearly and strongly set forth in the report of the committee appointed to consider and report upon the question of electing a general denominational Advisory Board. The work of such a board is calculated, it is believed, to bring the leading departments of our work closer together, to advance the cause of missions, to give a needed increased dignity and holiness to the gospel ministry, and to promote growth and efficiency by affording better expressions of our actual spiritual unity.

The conviction deepens and strengthens that, if we would climb higher and higher on New Testament and twentieth century ideals, in the accomplishment of lofty aims and the wise and faithful use of our resources, we must regard, in theory and practice, the following principles:

1. The affairs of our local churches must be under the superintendency of elders and deacons, elected by the congregation.

2. The church must set before itself ever-rising standards of moral excellence in character and conduct.

3. The conditions upon which we may be clothed with great power for great service, must be fulfilled with growing intelligence and loyalty.

4. We must realize more and more that the church and her sacred ministries are a divinely appointed means for the coming to devout spirits of fresh supplies of divine grace, truth, and life, and of the sanctifying and strengthening power of the Holy Spirit.

5. The wonderful power and authority claimed by the Roman Catholic and Episcopal churches, for Bishops, in the church and kingdom of God, belong to the whole church, bishops, elders, deacons, and people. If the entire church is a priesthood, it has the authority to elect its representative and ministering priests and overseers.

6. With increasing thoroughness and completeness must the secular and sacred things of the churches and denomination be brought under the best and most consecrated superintendency possible.

Let us move forward unitedly, now, for "yonder is the enemy."

Special Notices.

The yearly meeting of the New York City and New Jersey churches will be held with the New York City church in Judson Memorial Church Building, Washington Square, South, beginning Friday evening, Nov. 17, and continuing over the Sabbath day.

ESLE F. RANDOLPH.

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.

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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.

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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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LIGHT AT LIFE'S EVENING.

A snow rim on my brow;
But summer in my heart;
My feet are weary now—
Soon earth and I must part.

But God has made my pathway bright,
And now, at evening time, there's light.

A staff of easy grasp
Supports my yielding limbs;
He bids my faith to clasp
Its hold, and trust on Him.

His will and care are my delight,
And lo, at evening time, there's light!

Like winter suns, that shine
E'en through the cloudy rifts,
His love and favor now are mine,
Rich in my Father's gifts.

I may not fear; there is no night;
Behold, at evening time, there's light!

My outward vision's dim,
My inward eye is clear;
My every thought of Him
Dispenses every fear.

I know life's outcome will be right
For now, at evening time, there's light.

Some night or morn or noon
Life's journey will be done;
Nor do I fear if soon
My endless life's begun.

Then, O, the bliss of that first sight,
When path and pillow flame with light!

—Unknown.

The Value of Little Things.

The supreme value of lesser things appears everywhere. Great enterprises fail because of small imperfections. Immense machines break because some insignificant part is weak. Lofty structures tumble because a few stones are moved from their place in the foundation. The best plans are thwarted through a single act of forgetfulness. These facts apply in the realm of character quite as persistently and forcefully as in the world of business, the realm of mechanics or the field of architecture. Nearly all failures on the part of parents, for example, in training children, come through minor causes. Nothing is so small that it does not count in the building of character and of habits. Slight imperfections of speech on the part of parents or teachers are reproduced in the child and the pupil. These principles apply to one's regard for himself, as well as in his relation with others. There is a large sense in which every man is his own teacher, and a still more important sense in which every man ought to be his own master. Slight failure in the matter of self control, if continued, leads to serious results, even to ruin. This is true of habits of thought as well as of action. We make serious mistakes when we think that the beginning of danger is in our actions.

Actions are a later result.

The danger begins with thoughts and purposes. One can not remember too often that the final results of life are only enlarged beginnings. The law of growth is first a thought, then a purpose, then an action, then a fixed character and destiny. As nothing is unimportant in the construction of great machines, or the erection of a building, or the formulation of an enterprise, so nothing is unimportant that touches thoughts and purposes, or even the dreams in which we consider whether a given course of action is possible or desirable, or whether we might, under any circumstances, yield to a given form of evil. The writer remembers an experience of boyhood after this wise: He was walking through a wooded field. Passing near a large tree, he swung an axe from his shoulder and almost aimlessly struck one side of the tree. Without warning, the tree fell with a crash, the boy scarcely escaping serious injury. When momentary fright gave place to curiosity, the boy discovered that the heart of the tree was gone, that decay possessed all its inner part. An outer rim of life, only, remained, and a single blow, dealt by a boy's hand, brought the crash. It is not otherwise in human experience and in human character. Great defalcations come from slight inaccuracies and dishonesties. No man falls until his inner life has decayed. These illustrations are enough. You can not be too careful concerning matters comparatively unimportant, and can not place too high an estimate upon those little things out of which eternal destiny is determined.

Cisterns and Springs.

The prophet Jeremiah used similes to unfold truth which were as vigorous as his sorrow over the sins of Israel was deep. In the thirteenth verse of the second chapter he says: "For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." In the presence of this passage two illustrations come to the mind of the writer, with unusual force. Both are from the hills of Pennsylvania. Half way up a high hill by the roadside, along which we used to pass when in missionary work in Potter Co., Pa., a spring bursts forth from the hill side, sending out a volume of water large enough to make a good size stream, within an hundred feet from the point where it issues. The water thus rushing forth was of a high degree of purity, cold and refreshing. The force with which it issues, the abundant supply, and the evidence of a never-failing fountain are fine illustrations of the outbursting of Divine life from the hearts of those

who are in close and constant touch with God.

Lower plains of flat land never produce such a spring. The mountain-like hill above this spring was thickly wooded, almost densely covered with primæval forests. The trees on this hill-top are in frequent touch with the clouds. Every tree-top and every twig form points which gather moisture from the clouds, as they pass, and from the mountain air that enfolds the hill. The rank growth of lesser bushes, and of grasses that grow beneath the trees, continue the work of gathering moisture for the spring beneath. When autumn covers the ground with a thick carpet of fallen leaves, these keep up the work the trees have done in summer, gathering autumn rains and storing the water from melting snow in spring-time, so that the sources of this great spring can never run dry. What the clouds of heaven bring, the forests and earth preserve, and the spring, made up of a thousand rivulets under the surface of the ground, gathers volume and bursts forth as here described. Some such scene must have been in the mind of the prophet when he told how Israel had forsaken God, gone down from the highlands of faith and obedience to the lowlands of indifference and disobedience, away from living fountains. Even there must depend upon the showers of heaven to furnish drink; but these showers were infrequent, and gathered only into cisterns, man-made, and easily subject to decay. The water thus gathered was frequently lost, because the broken walls of the cisterns let the water escape, while the people perished from thirst. Surely these two "sore evils," and their counter-part, continue in human experience. No one who is not in close and continual relations with the Water of Life that cometh from above, as the Pennsylvania hills are in constant touch with the clouds of heaven, can ever be rich with a full supply of that Living Water.

ANOTHER personal experience

which the passage from Jeremiah Purifying Springs recalls, is this: Going to the hill side one afternoon to think and pray, in preparation for a service at evening, the writer rested his elbow upon a bunch of fallen leaves. He was soon aware of moisture under them. Pushing the leaves away, a thread-like stream from a little spring soon filled the hollow place from which the leaves had been removed. The purity of that tiny stream and the quickness with which it drove away the earth-soiled water from the hollow, held the writer's attention. To test the power of the stream, the writer rolled the water as much as possible, but even while this was being done, the purity of the stream from the hill made itself felt, and within two or three

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