

THE SABBATH RECORDER.

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

VOLUME 61. No. 47.

PLAINFIELD, N. J., NOV. 20, 1905.

WHOLE No. 3,169.

TABLE OF CONTENTS.

EDITORIALS - Occupation in Heaven; Young Men for the Ministry; Promoting Causes; How God Helps us; Life Influences. 721-722
The Minister's Health. 723
Summary of News. 725
WOMAN'S WORK - Pass Along "Good Cheer"; Poetry; The Consumers League; Woman's Board; The Woman's Executive Board. 727
From Rev. D. Burdette Coon. 727
Centennial at Lost Creek, W. Va. 727
In Memory of the Editor of the Missionary Page. 728,729,732
CHILDREN'S PAGE - The Cat's Tea Party; Poetry; The Minister's Cat; The Day of Small Things. 730
YOUNG PEOPLE'S WORK - Praying for Revival; Mastery Over Self; The Reading and Study Course in Bible History; Where the Heaven is. 731
To an Old Heart in a New Cause, Poetry; HOME NEWS. 732
MARRIAGES. 733
DEATHS. 733
SABBATH SCHOOL. 734
The Secret, Poetry. 734
Evolution and Revolution - The Lessons of History, with Practical Deductions for the Present Day. 735

ALFRED UNIVERSITY.

One Hundred Thousand Dollar Centennial Fund.

Alfred University was founded in 1836, and from the beginning its constant and earnest aim, has been to place within the reach of the deserving, educational advantages of the highest type, and in every part of the country there may be found many whom it has materially assisted to go out into the world to broader lives of useful and honored citizenship. That it may be of still greater service in opening a way to those seeking a college education, it is provided that for every one thousand dollars subscribed and paid into the Centennial Fund, from any town in Allegheny or Steuben counties, N. Y., or any county in any state or territory, free tuition be granted to one student each year for the Freshman year of the College course. Your attention is directed to the fact that any money which you may subscribe, will in conjunction with that subscribed by others in your town or county, become a part of a fund which will forever be available in the way of assisting some one in your own vicinity. Every friend of Higher Education and of Alfred University is urged to send a contribution to the Treasurer, whether it be large or small.
Proposed Centennial Fund . . \$100,000.00
Amount Needed June 1, 1905 . . 95,585.00
A. H. Lee, Wellsville, N. Y.
Amount needed to complete fund \$95,394.00

Chicago, Ill.
BENJAMIN F. LANGWORTHY,
ATTORNEY AND COUNSELLOR AT LAW.
Suite 310 and 512 Tacoma Bldg.
131 LaSalle St. Tel. Main 3141. Chicago, Ill.

Seventh-day Baptist Bureau

of Employment and Correspondence.
President - C. U. Parker, Chicago, Ill.
Vice-President - W. H. Greenman, Milton Junction, Wis.
Secretaries - W. M. Davis, 602 West 63d St., Chicago, Ill.; Murray Maxson, 516 West Monroe St., Chicago, Ill.
Associational Secretaries - Gardner Davis, Salem, W. Va.; C. Laton Ford, Plainfield, N. J.; Dr. S. C. Maxson, 22 Grant St., Utica, N. Y.; Rev. E. P. Saunders, Alfred, N. Y.; W. K. Davis, Milton, Wis.; F. R. Saunders, Hammond, La.
Under control of General Conference. Denominational in scope and purpose.
INCLOSE STAMP FOR REPLY.

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY.
EXECUTIVE BOARD.
STEPHEN BABCOCK, President, New York.
L. TITSWORTH, Secretary, Plainfield, N. J.
F. J. HUBBARD, Treasurer, Plainfield, N. J.
Rev. E. P. SAUNDERS, Corresponding Secretary, Plainfield, N. J.
Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2:15 P. M.

THE SEVENTH-DAY BAPTIST MEMORIAL FUND.
H. M. MAXSON, President, Plainfield, N. J.
JOSEPH A. HUBBARD, Treasurer, Plainfield, N. J.
D. E. TITSWORTH, Vice-President and Secretary, Plainfield, N. J.
Gifts for All Denominational Interests solicited.
Prompt payment of all obligations requested.

W. M. STILLMAN,
COUNSELLOR AT LAW.
Supreme Court Commissioner, etc.
Milton, Wis.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.
President - Mrs. S. J. Clarke, Milton, Wis.
Vice-Presidents - Mrs. J. B. Morton, Milton, Wis.; Mrs. A. R. Crandall, Milton, Wis.
Corresponding Secretary - Mrs. T. J. Van Horn, Albion, Wis.
Recording Secretary - Mrs. J. H. Babcock, Milton, Wis.
Treasurer - Mrs. L. A. Platts, Milton, Wis.
Editor of Woman's Page - Mrs. Henry M. Maxson, 661 W. 7th St., Plainfield, N. J.
Secretary, Eastern Association - Mrs. Anna Randolph, Plainfield, N. J.
Secretary, South-Eastern Association - Mrs. G. H. Trainer, Salem, W. Va.
Secretary, Central Association - Miss Ethel Haven, Leonardsville, N. Y.
Secretary, Western Association - Miss Agnes L. Rogers, Alfred, N. Y.
Secretary, South-Western Association - Mrs. G. H. F. Randolph, Fouke, Ark.
Secretary, North-Western Association - Mrs. A. S. Maxson, Milton Junction, Wis.
Secretary, Pacific Coast Association - Miss Ethlyn M. Davis, Riverside, Cal.
New York City.

SABBATH SCHOOL BOARD.
President - George B. Shaw, 511 Central Ave., Plainfield, N. J.
Vice Presidents - Eastern Association, Albert Whitford, Westery, R. I.; Central Association, Ira Lee Cottrell, Leonardsville, N. Y.; Western Association, Arthur E. Main, Alfred, N. Y.; South-Eastern Association, Herbert C. VanHorn, Lost Creek, W. Va.; North-Western Association, Norman D. Clarke, Dodge Centre, Minn.; South-Western Association, Gideon H. F. Randolph, Fouke, Ark.
Recording Secretary - Corliss F. Randolph, 18, North Ninth Street, Newark, N. J.
Corresponding Secretary - John B. Cottrell, Plainfield, N. J.
Treasurer - Frank L. Greene, 490 Vanderbilt Avenue, Brooklyn, N. Y.
Members - Esie F. Randolph, Great Kills P. O., N. Y.; Charles C. Chipman, Yonkers, N. Y.; Eli F. Loofforo, N. Y. City; Stephen Babcock, N. Y. City; Edward E. Whitford, Brooklyn, N. Y.
Regular meetings the third Sundays in September, December and March, and the first Sunday in June.

HERBERT G. WHIPPLE,
COUNSELLOR AT LAW.
St. Paul Building, 230 Broadway.

C. C. CHIPMAN,
ARCHITECT.
St. Paul Building, 230 Broadway.

HARRY W. PRENTICE, D. D. S.
"The Northport," 76 West 103d Street.

ALFRED CARLYLE PRENTICE, M. D.
155 W. 46th Street. Hours: 9-10 A. M. 1-2; 6-8 P. M.

ORRA S. ROGERS, Special Agent.
MUTUAL BENEFIT LIFE INS. CO.
137 Broadway. Tel. 6548 Cort.

ALFRED UNIVERSITY,
Alfred, N. Y.
College opens September 19, 1905.
BOOTHE COLWELL DAVIS, Ph. D., D.D., Pres.

ALFRED ACADEMY,
Opens September 12, 1905.
WILLIAM S. MAXSON, Ph. B., Prin.

SEVENTH-DAY BAPTIST EDUCATIONAL SOCIETY.
E. M. TOMLINSON, President, Alfred, N. Y.
REV. ARTHUR E. MAIN, Corresponding Secretary, Alfred, N. Y.
V. A. BAGGS, Recording Secretary, Alfred, N. Y.

A. B. KENVON, Treasurer, Alfred, N. Y.
The regular meetings of the Board are held in February, May, August and November, at the call of the President.

ALFRED THEOLOGICAL SEMINARY.
REV. ARTHUR E. MAIN, Dean.
The next year opens Tuesday, Oct. 3, 1905.

West Edmeston, N. Y.
YOUNG PEOPLE'S EXECUTIVE BOARD.
President - A. C. Davis, Jr., West Edmeston, N. Y.
Secretary - A. L. Davis, Verona, N. Y.
Treasurer - Eda Coon, Leonardsville, N. Y.
Junior Superintendent - Mrs. H. M. Maxson, Plainfield, N. J.
Editor Young People's Page - Rev. L. C. Randolph, Alfred, N. Y.

Associational Secretaries - Eastern, L. Gertrude Stillman, Ashaway, R. I.; Central, A. L. Davis, Verona, N. Y.; Western, E. A. Webster, Alfred, N. Y.; North-Western, S. F. Johnson, Milton, Wis.; South-Western, C. C. VanHorn, Gentry, Ark.; South-Eastern, Amos Brissey, Salem, W. Va.

D. R. A. C. DAVIS, JR.,
General Practice.
Specialty: Eye and Ear.
Westerly, R. I.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.
WM. L. CLARKE, President, Westerly, R. I.
A. S. BABCOCK, Recording Secretary, Rockville, R. I.
GEORGE H. UTTER, Treasurer, Westerly, R. I.
REV. O. U. WHITFORD, Corresponding Secretary, Westerly, R. I.
The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July, and October.

BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT.
IRA B. CRANDALL, President, Westerly, R. I.
O. U. WHITFORD, Corresponding Secretary, Westerly, R. I.
FRANK HILL, Recording Secretary, Ashaway, R. I.

Associational Secretaries - Stephen Babcock, Eastern, 166 W. 34th Street, New York City; Dr. A. C. Davis, Central, West Edmeston, N. Y.; W. C. Whitford, Western, Alfred, N. Y.; S. S. Griffin, North-Western, Nortonville, Kans.; F. J. Chert, South-Eastern, Salem, W. Va.; W. R. Potter, South-Western, Hammond, La.
The work of this Board is to help pastorless churches in obtaining pastors, and unemloyed ministers among us to find employment.
The Board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other.
The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemloyed ministers in their respective Associations, and give whatever aid and counsel they can. All correspondence with the Board either through its Corresponding Secretary or Associational Secretaries, will be strictly confidential.

Leonardsville, N. Y.
THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.
Next session to be held at Leonardsville, N. Y., August 22-27, 1906.
STEPHEN BABCOCK, New York City, President.
Rev. E. P. SAUNDERS, Alfred, N. Y., Recording Secretary.
FRANK L. GREENE, 490 Vanderbilt Avenue, Brooklyn, Corresponding Secretary.
W. C. WHITFORD, Alfred, N. Y., Treasurer.
Executive Committee - Rev. W. C. Burdick, Ashaway, R. I.; David G. Titsworth, Plainfield, N. J.; Ira B. Crandall, Westerly, R. I.; H. D. Babcock, Leonardsville, N. Y.; Esie F. Randolph, Great Kills, N. Y.; Rev. W. D. Burdick, Fairfax, Ill.

Utica, N. Y.
D. R. S. C. MAXSON,
Office 225 Genesee Street.

The Sabbath Recorder.

A. H. Lewis, D. D., LL. D., Editor.
JOHN HISCOX, Business Manager.
TERMS OF SUBSCRIPTION.
Per year. \$2.00
Papers to foreign countries will be charged 50 cents additional, on account of postage.
No paper discontinued until arrearages are paid, except at the option of the publisher.
ADDRESS.
All communications, whether on business or for publication, should be addressed to THE SABBATH RECORDER, Plainfield, N. J.

THE SABBATH VISITOR.
Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at
PLAINFIELD, NEW JERSEY.
TERMS.
Single copies per year. \$6.00
Ten copies or upwards, per copy. 50
Communications should be addressed to The Sabbath Visitor, Plainfield, N. J.

HELPING HAND
IN BIBLE SCHOOL WORK.
A quarterly, containing carefully prepared helps on the International Lessons conducted by The Sabbath School Board. Price - 5 cents a copy per year; seven cents a quarter.

THE SEVENTH-DAY BAPTIST PULPIT.
Published monthly by the
SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.
This publication will contain a sermon for each Sabbath in the year by ministers living and departed.
It is designed especially for pastorless churches and isolated Sabbath-keepers, but will be of value to all. Price fifty cents per year.
Subscriptions should be sent to Rev. O. U. Whitford, Westerly, R. I.; sermons and editorial matter to Rev. O. D. Sherman, Richburg, N. Y.

Gentry, Ark.
DANIEL C. MAIN, M. D.
Physician and Surgeon.

50 YEARS' EXPERIENCE
PATENTS
TRADE MARKS
COPYRIGHTS &c.
Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken throughout Europe & Co. receive special notice, without charge, in the Scientific American.
A handsome illustrated weekly, largest circulation of any scientific journal. Published a year, four months, \$1. Sold by all newsdealers.
WUNN & Co. 381 Broadway New York

Milton College.
YEAR 1905-6
First Semester
begins Sept. 13

A college of liberal training for young men and women. Degrees in arts, science, and music.
Entrance requirements and required college studies identical with those of the University of Wisconsin. Many elective courses. Special advantages for the study of Anglo-Saxon and early English. Thorough courses in Biology and Geology.
The Academy of Milton College is an excellent preparatory school for the College or for the University.
The school of music has courses in Pianoforte, violin, viola, violoncello, vocal music, voice culture, harmony, musical kindergarten, etc.
Classes in elocution and physical culture.
Club boarding, \$1.50 per week; boarding in private families, \$3 per week, including room rent and use of furniture.
For further information address the
REV. W. C. DALAND, D. D., President
or Prof. A. E. WHITFORD, M. A., Registrar,
Milton, Rock County, Wis.

Salem College
Salem, West Virginia
SEVENTEENTH YEAR

Classical, Scientific and Music Courses
Good equipment.
Experienced teachers.
Progressive methods.
Development of character through personal contact with teachers the highest aim.
A loyal and helpful school spirit.
Work done accepted in full value at the State University.
Normal Course with State Certificate.
Club boarding, expenses low.
Plans are maturing for the erection of a large stone and brick school building on the campus.
Fall term opens Sept. 5, 1905.
For illustrated catalogue address
Cheo. L. Gardiner, D. D.,
President.

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
His 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
Disperses 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!

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.

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 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

minutes the pool was clear again, all earthly color having been driven away. Charmed by the purifying power of this streamlet, the writer enlarged the hollow until a great pool of water, pure as crystal, was formed by the tiny thread which the heart of the hill throbbeth forth. From this incident comes a lesson of highest value, showing the purifying power of Divine Presence, the Water of Life. A part of the lesson of that day was that the purity which God's children seek is determined by the incoming of the Water of Life, rather than by efforts on their part to keep impurity out. It is the Divine within them that makes men pure. Earthly stains flee before the Divine Presence, as the earth-stained water fled, or was purified that it might stay in the pool made by the tiny spring. Perhaps to this day,—it was forty years ago,—some where on the hill side of Deacon Greenman's farm, that tiny springlet still flows to nourish and purify. But whether it remains or not, the purifying presence of the Water of Life remains and seeks a place in the heart of each child of God. It comes with power. It brings life and purifying. It comes to make our spiritual experiences larger and richer. It comes to bring eternal life, to add the strength of the Divine to human weakness. If the reader lives in the land of springs and fountains, these illustrations will be the more forceful. Perhaps, however, if he lives away from the land of springs and fountains, and must depend on cisterns, the lesson will be equally valuable, since it will teach that all care must be taken lest we rely on "broken cisterns that hold no water." This simile from the words of the prophet was frequently repeated by the Master; and the Revelator caught the force of it and told of the River of the Water of Life, flowing from underneath the throne of the Almighty. If these words help the reader to seek anew the Water of Life, communion with the Divine, obedience to the law of God, which is the law of life and liberty, the purpose of this editorial will be accomplished.

Consecrated Colonization. THE home news from Farnam, Neb., and Fayetteville, N. C., found in another column, suggests some most important and practical considerations. First of all, we must recognize that there is a definite duty resting on Christians concerning home surroundings. Other things making it possible,—we do not say, "being equal," that standard is too low,—every Christian man is under obligations to establish his home, or continue it after it is already established, under surroundings most favorable for the development of Christian life. This general proposition concerning all Christians has double application to Seventh-day Baptists. While "Lone Sabbath-keepers" are among the most loyal and devoted members of our household of faith, and while their situation often develops a higher type of character than could be attained under other circumstances, our denominational existence requires that Seventh-day Baptists be united in church relations, thus creating strong centers of religious and denominational influence. This general fact puts upon each Seventh-day Baptist householder, notably upon the husband, whose plans generally control in matters of home making, the duty of seeking and selecting a place for his home that will bring to him the benefit of church relations, and will enable him to give, in return, help and strength to the Seventh-day Baptist church of Christ. The experience of fifty years past, of all time for that matter, shows that neglect in this direction has been a fruitful

source of denominational weakness. In view of this, we must emphasize the duty of individual families to the denominational family, and thus to the cause of Christ. This home news from Farnam and Fayetteville comes to hand just when those having the denominational interests in charge, are considering a large field, stretching up and down the Pacific coast, together with the interests of our organized church on that coast, at Riverside, California. Thirty or forty years ago, Rev. James Bailey, who spent some time, as pioneer missionary in the West, and through whose efforts the church at Farina was established by colonization, frequently described the situation in this strong figure: "The West is a great grave-yard of Seventh-day Baptists." It is evident that people generally do not realize the duty which individuals and families owe to the organized body of Christ, as represented in the church, and in the denomination. As a result, individuals and families seeking new homes often determine where home shall be established with little regard, as it seems, to their duty as Christians or as Seventh-day Baptists. So far as worldly advantages are concerned, experience and observation combine to prove that the united wisdom of several persons, in selecting a location for new settlements, is likely to bring much better results, from the worldly standpoint, than those which come when individuals act without such consultation and each seeks a place for himself. Nortonville, Kan., Farina, Ill., Hammond, La., Boulder, Col., North Loup, Neb., and many similar places, are examples in point. These show that co-operation and colonization secure not only greater worldly advantages, but result in the establishment of strong and permanent churches. Such results prove that worldly wisdom does not antagonize the higher wisdom for which we are pleading, which higher wisdom leads to both worldly and religious success.

Value of a Single Family. WHETHER in the founding of a new church in a country not yet settled, or in sustaining older churches, the value of a single family is great. Leaving out, for the moment, our experience as a denomination, this is illustrated in the New England states, by the moral and religious decay which covers large sections of that country, where, in former times, the best religious life of New England was manifested. Through the gradual removal of Protestant families, in which the former stalwart religious conscience of New England was embodied, these sections have fallen into moral decay, or the places left vacant have been filled by non-Protestant or non-religious families, until New England Protestantism and, in too many cases, religion in any permanent or organized form, has almost disappeared. The law of emigration, working along these lines, has destroyed a few of the older Seventh-day Baptist churches in New England, but in most cases those emigrating have builded again in other places, but always most successfully when actual, if not organized colonization has controlled the movement. The weakening or the strengthening of a church, in any locality, goes forward according to the number of families represented in it. It goes without saying that the character of these families, and their devotion to Christ and the denomination, are yet larger factors in the case. The logic of these considerations is clear, and no one who reads these lines will fail to agree with THE RECORDER as to the conclusions here stated. What, then, is necessary?

How to Promote Colonization. WHETHER the results here suggested can be secured best through some special Board, or whether they can be reached by enlarging the scope of the present Missionary Board, we do not now discuss. In view of past failures, present weakness and prospective demands, instruction and concerted action are sorely needed. Every church and community from which new families are to go, seeking new homes, ought to bring the best results of united wisdom, of Christian conscience and teaching to bear upon all persons who are seeking new homes. Strong churches are absolutely essential to denominational life and work, and the larger interests of the cause of Christ which such churches may advance ought to be the primary consideration in the minds of individuals and of families who contemplate leaving the home church. If such demands are not considered by the pulpit, and in other ways, it will be easy and natural for families newly organized, or for older families hoping to find more favorable situations, to leave the home church and society, and seek new fields, with little or no regard for their denominational obligations. That this has been too nearly the rule, in the past, is sorely apparent. That those having charge of our missionary interests ought to push the work of reform in this direction, we firmly believe. This question is one of the many in which the adage, "An ounce of prevention is better than a pound of cure," finds full application. When a Seventh-day Baptist family has established its home away from a church of like precious faith, and worldly interests connected with that home have begun to take root, a score of reasons appear against removal, which would have no bearing, had the question been carefully considered before the new home was founded. Not many lines of action, if any, are more valuable at this point in our denominational history than a radical change in the tendency, all too common, which takes individuals and families, who at heart desire to serve God and be faithful to their profession as Seventh-day Baptists, into places where there is little or no opportunity for the building of a Seventh-day Baptist church, and where there are increasing probabilities that both the religious and the denominational life of the individuals and families will be weakened or destroyed. THE RECORDER does not hesitate to repeat the note of alarm, so often sounded by the late Secretary Whitford and so frequently emphasized by unfavorable results, against the scattering of families when seeking new homes. All this emphasizes the importance of such home news as that from Farnam and Fayetteville. That form of home news has in it nothing of "free advertising" for the sake of business. Those who are seeking new homes ought to be informed as to the possibilities and probabilities, in all localities toward which attention may be directed. It were better for the cause of Christ and for our denominational interests, if new churches were organized less seldom and more systematic and persistent efforts were made to strengthen, enlarge and make permanent those which already exist. It were better that individuals or families should suffer financial loss, if it were necessary, in order to secure homes where they might strengthen a church already existing, and be strengthened by it. But were these precautions taken and practical wisdom brought to bear, it is certain that the best results, from both the religious and the worldly standpoint, would be secured by grouping those who are seeking new places for homes.

A Triumph of the People. FEW illustrations of the power of public opinion have appeared more prominently than the result of the last election in the city of Philadelphia. That city, in spite of its Quaker origin, has been in the grasp of political and business corruption for many years. Its thralldom has been degrading. A strong political ring has plundered the city, wasted its resources, tarnished its name and degraded its character. Slowly and painfully the people have been awakened under the stress of danger. It has been like the awakening of one in a burning building, an awakening from the presence of peril, but not unto death. The triumph of better things in the late election, although under the name of a given political party, was more than a party triumph. It was a great moral triumph of popular government, because the best elements of the city stood shoulder to shoulder against the criminality which had almost buried popular government under the management of a corrupt ring. The result in Philadelphia illustrates the power of organized honesty and moral sentiment when brought into action. In this way primary principles of integrity, decency and moral purity, which underlie all forms of government, notably all government in a Republic, were supported and defended by the people. The issue was right against wrong, justice against injustice, political and civic purity against dishonesty and impurity. The result was the verdict of the popular will, acting on high motives and for best purposes. We call attention to it that the reader may realize how much God and righteousness enter into such struggles, acting through the better sentiment of a given city, state or nation. There could be no such power of reaction against evil by that which is best, if God were not in such movements. THE RECORDER writes these words with a purpose far higher than the announcement of a bit of news. Every lover of truth and righteousness will find pleasure in such results as have appeared in Philadelphia, and still more should every man "take heart again" because in these reactions, we have new evidence of Divine guidance and Divine power in the affairs of men. That larger confidence in God, in the power of right, and in the triumph of righteousness, is a fundamental element in Christian faith. When that element is organized and made active in politics, in business or in religious movements, success is certain. In proportion as that Divine element is lacking,—it is never lacking when the men who control affairs are men of God,—all forms of evil follow, and comparative, if not absolute, ruin is not far away. Evils, like wolves, hunt in packs. Righteousness embodied in men is like an army made up of heroes, in which every man represents a strength more than double his own, and a wisdom greater than all human wisdom, because he is allied with God and truth. Let these words awaken in your hearts a firmer faith and larger hope in everything pertaining to morality, civic purity and righteousness among men. See to it that you act well your part wherever your lot is cast.

Summary of News.

The situation in Russia during the week past has developed new difficulties, more wide-spread disturbances and more serious results in many respects. It is evident that the autocratic government is dying hard and that a large number of the people are unfit in many respects for the freedom which is now promised them, and for which they are so fiercely clamoring. It could not be

otherwise than that many leaders will become extremists of a virulent type, blinded by fanaticism, and urged toward revenge by the memory of what they have suffered. Poland has been the center of new agitation during the week and it is likely that the demands made by the Poles for comparative freedom under new arrangements will be insisted upon yet more vigorously. During all the agitation, Premier Witte seems to be doing all that a man can do to carry forward promised reform. It is said that he is well supported by the Czar, while at the same time the feeling against the Czar is so intense that he scarcely dares remain in the Capitol for fear of personal violence or assassination. The cup of Russia's woes is full to running over. Many things in the present situation are more serious than any result which it incurred by the war with Japan. It must be, however, that soon or late, comparative quiet will be secured and out of the tumult and wrong good will come.

The Jews have suffered still more terrible outrages during the week at the hands of Russian fanatics. In Russia, as elsewhere, the fanaticism, which is born of religious prejudice, is cruel beyond comparison. The picture is scarcely overdrawn if the feeling of many so-called Christians, against the Jews, be expressed in the following Easter salutation: "Behold Christ is risen; let us go and kill the Jews." The United States, Germany and other countries in Europe have made quick response to the call for aid in behalf of the suffering Jews in Russia. The great banking house of Rothschilds is to be the center through which money will be sent to Russia. Christians and Jews unite in responding to this call. A permanent commission presided over by Lord Rothschild will be established at Berlin, Germany, for the gathering and distribution of the Relief Fund.

In the midst of all the horrors which follow the Japan-Russian war, the meeting of a second Peace Conference of all the Powers, at the Hague, may be confidently expected. The Treaty of Portsmouth, which brought peace in the Far East, removed the last great barrier to the calling of such a Conference.

Excellent results are promised to follow closely upon the triumph of the Reform Party in the late elections in the city of Philadelphia. Governor Pennypacker, whose relation to the corrupt ring, heretofore, has seemed to be close, has called an extra session of the Legislature, "to give Pennsylvania what is in effect a new charter of freedom." He has evidently heard the voice of the people, if not the voice of God.

The courts are showing that the Kenyon College student at Mt. Vernon, Ohio, who met his death on the railroad tracks recently, was bound to the tracks by his class mates, awaiting an initiation into the Delta Kappa Epsilon fraternity of the College. It is to be hoped that the unearthing of this crime will work reform in the barbarous and shameful practices connected with such initiations.

It has been announced during the week that James Speier of New York city has endowed a professorship of American History and Institutions in the University of Berlin, Germany; this has been done through Columbia University of New York. The incumbents of the Professorship will be appointed by the Prussian minister of Education, sanctioned by the Emperor. The trustees of Columbia have nominated as first occupant of the chair, Professor J. W. Burgess, Ph. D., LL. D., who is now dean of the faculty

of Political Science of Columbia. The German Government in return will establish a professorship of German History and Institutions in Columbia University, the incumbent to be elected upon a corresponding plan. Such interchange in the field of education ought to be highly commended.

Events which are following the late election in the city of New York, where the election of Mayor is being sharply contested, and the general revolt against Bossism in politics, promise to introduce new spirit and better methods in American politics. This result is due in no small degree to the attitude of President Roosevelt, and others prominent in political life. The movement will be strengthened by the revelations of dishonesty in Insurance circles and elsewhere, which dishonesty is a large factor in corrupting civic and political life.

As the time approaches for the convening of Congress, evidence increases that the struggle between President Roosevelt and the great railroad systems concerning Rate Legislation will be sharp and perhaps long continued. Unless public opinion is changed, there can be, however, but one final result. The people demand reform, in certain directions, but the better public opinion does not ask for legislation that will cripple the railroads or in any way impair their usefulness. These roads enter into all the business interests of the country and all men desire to see them perpetuated and made strong. The revolt is against over-charge, watered stock and similar evils. In the end the people will win.

It has been reported during the last week that the Japanese Government is about to issue a new foreign loan of two hundred and fifty millions. The money will be furnished to a great extent from France through the Paris house of the Rothschilds.

Prince Louis Battenburg and the warships of his Majesty, King Edward, now in New York harbor have been the center of attraction during the past week. Dinners, receptions and various minor social functions have marked the days. Battenburg is said to be unusually democratic, considering that he is a possible heir to the English throne, and that he greatly enjoys the honor shown to himself and to England by the American people.

More startling "Disclosures" concerning the affairs of the Equitable Life Insurance Company were made by James H. Hyde, a witness before the investigating committee of the Legislature of New York on November 14. Whatever purposes have moved Mr. Hyde, his testimony reveals a depth of dishonesty which although startling at first, continues to be more startling as the investigation goes forward. These disclosures bore heavily upon Ex-Governor Odell of New York, and E. H. Harriman. They promptly demanded a hearing and were called as witnesses. In that capacity, they flatly denied the charges which Mr. Hyde's testimony had placed upon them. Senator Depew was also involved in the charges made by Mr. Hyde. Each of these men testified, in effect, that Mr. Hyde did not tell the truth when upon the witness stand. These contradictions confirm public opinion in the conclusion that the dishonesty connected with the affairs of the Equitable Life has not been over-estimated. Judgment must be suspended until the case has been fully traversed by the Legislative Committee.

The Inter-Church Conference on Federation began in Carnegie Hall, New York, on Wednes-

lay evening, November 15. It is a notable gathering and great possibilities for good are involved in the movement thus begun. We have no space for further notice of it this week.

The National Y. M. C. A. Banquet was held in New York on the evening of November 16. Reports which are of unusual interest concerning the work of the Y. M. C. A.'s in the United States and Canada were presented. We shall publish items concerning that work from time to time, although precluded from further notice in the present issue.

THE SABBATH AND THE CITY.

A paper by C. U. Parker, Chicago, read before the General Conference by Rev. W. D. Wilcox, Aug. 24, 1905.

The Sabbath and the city—you might just as well say oil and water, for one will mix as well as the other. In the limited time allowed, I can not discuss or enlarge on the question, but must be satisfied with a statement of the facts.

Too much has been said of late years about it being easy to live in the cities, get work of all kinds and keep the Sabbath. If you will notice it is hardly ever a city man that talks that way. After listening to these people you get the impression that a young man can start for the city with a large placard on his breast announcing to all that he is a Seventh-day Baptist and going to the city to get work, easy work and wealth, and he will be met at the railroad station by a large delegation of the most prominent and progressive business men of the city, all anxious to secure his services at a large salary. As to getting work where he can keep the Sabbath—why, rolling off a log is a strenuous job beside it.

At the last Conference a prominent educator said it was time we moved out to larger fields. There were over twenty different lines of work a Seventh-day Baptist could engage in and keep the Sabbath in the cities. Upon my urgent request he furnished a list of them—nurses, doctors, veterinary surgeons, undertakers, cooks, domestics, milkmen, policemen, firemen, lamp trimmers, hotel keepers, motormen and conductors on street cars, drug clerks and bakers. That makes sixteen, every one of them positions that a person has to work seven days in every week and little or no chance to change off. Teachers, if they ever get above the very lowest grade, have to attend lectures and meetings Sabbath day. This leaves dentists, poultrymen, gardeners and agents with a large element of doubt concerning the dentist. Gardening and poultry raising can best be done outside the city. Of the twenty-one we have agents left. How many people are qualified to be successful agents?

It is time to stop dreaming and face the problem as it actually is, take stock and see how much we have gained by butting our heads against a stone wall. Suppose our people do have to live in rural districts, is there anything criminal about it? One would get that impression to hear some people talk. Look about you and see the present trend. City people are going to the farms in great and constantly increasing numbers; thousands are moving to the Southern, Southwestern and Western States and engaging in farming, gardening, poultry raising, growing of melons, sugar beets, etc. And a very significant fact for us to ponder over is that very few of them can ever be induced to go back to the cities.

The Salvation Army has three farm colonies, one each in Ohio, Colorado and California, with about 500 settlers all told. They took men from the cities that were losing their hold or were just barely able to keep the wolf outside the pantry door, put them on a small farm, charged up every cent of expense against the man, railroad transportation, tools, stock, enough provisions to last until he could raise something, sold him land on ten years time, in short gave him nothing but an opportunity to do better. Every one is doing well, paying their debts and for their land. Not one would go back to the city.

I know a Seventh-day Baptist young man that took a practical course in an Agricultural College, went back to the old farm, took hold in an earnest, practical manner, paid off the mortgage, makes money and keeps the Sabbath. A Sabbath-keeping stock dealer received this testimonial from an unregenerate Philistine: I would buy a carload of horses or mules from that man over the telephone. That stock dealer is keeping the Sabbath and making more money than ninety-nine out of every one hundred city people. Are these hints to others?

Train the young men and young women too for something practical, and train out of them the idea of getting something for nothing, and that they owe the world rent for the privilege of living in it. Why push forward business life for our young people when it is a matter of record that ninety per cent. of the business enterprises ultimately fail? There was a business failure recorded every twelve minutes of the working days of the year 1904. Among the thousands of wholesale business houses in the city of Grabopolis only one is trusted by the railroads as to the weight of goods offered for shipment, and the proportion holds good the country over.

Every business man insists upon his employes being strictly honest in all their dealings with him, but woe betide the employe that lets his conscience get in the way of his making a sharp deal for his employer. He prefers a man with an elastic conscience. Can Seventh-day Baptists afford to accept employment under such circumstances? Almost every line of work or business in the cities is controlled by some trust, either of capital or labor, and neither have any conscience.

Mr. Herbert Jackson Hapgood says, "Three types of ability are in constant demand for the more important positions in the business world—the ability to organize, direct and manage; the ability to create new markets, either by advertising or personal arguments and the ability to supervise detail work and devise labor and time saving devices. For these abilities employes are willing to pay salaries that formerly would have been considered fabulous. It is the possession or lack of one or all of these types which divides men into three great classes. At one extreme are the extraordinary, capable executives, salesmen, and detail men; at the other, extreme men who possess none of these qualifications, but are fitted to do manual labor or automatically perform routine clerical duties. Between them comes a large class—the mediocre man, too proud to work with his hands, and with only a limited amount of executive, selling or detailing ability, conscientious, faithful, and hard working, but not executive, inventive or brilliant.

Not one person in fifty thousand possesses the required executive, selling or detailing ability

mentioned. In an army there are a few generals and a great many privates, and this rule holds through every walk of life. The trouble is nowadays, every one thinks he is cut out for a general or a captain of industry. Don't sulk if you can not reach the very top. It is barely possible that you were intended to be a hewer of wood or a drawer of water. Occasionally sit down and think it over.

Cities are not healthful. It has long been known that the population of no great city would increase, or even remain stationary, but for the incessant influx of newcomers from the rural districts or from foreign countries. This seems to be peculiarly true of New York. City people are driving themselves, and are being driven like beasts of burden. The reports of the Health Department show that the number of sudden deaths in New York has recently increased out of all proportion to the growth in population. Thus, in 1904, it seems that 3,000 persons fell dead, or died soon after they were stricken—an increase of 500 over New York's record the previous year. In the first three months of 1905, no fewer than 1,700 cases of this character were reported, and as these figures were for cold months, when the brain or heart is not liable to crack as it is in hot weather, it is expected that the victims of living at high pressure will number in the present year more than twice as many as they did in the year preceding.

Most Seventh-day Baptists have such Yankee names as Crandall, Randolph, Davis and Burdick, while a man to do business or obtain employment in the cities must have such distinctly American names as Patrick McCarthy, Ole Olson, Hans Bismark, Tony Buzzilara. Many rural people do not believe this, but a residence of a few years in the city either in business or as a seeker for employment will thoroughly convince them that this is a fact. Many have found it so to their sorrow.

Occasionally a man will put his face into a woe-begone, martyr-like expression and with a half whining, half resigned tone in his voice as he says, "If I had not been a Seventh-day Baptist I should have gone into this or that business and got wealthy, but the Sabbath stood in the way, so I took up farming. I hope my boys won't have to work as hard as I did or go through with what I had to." Did it hurt the man to work? Will it hurt the boys? That kind of talk gives boys a very wrong idea of life. There is an element among all young people that early begins to look down on work of any kind, and older people who ought to know better are apt to sneer at one who works. There is a strong tendency toward artificial aristocracy.

Two young men secured work in a big establishment where the former employes were on a strike and people said, "There, see those Seventh-day Baptists can get work and keep the Sabbath." As soon as the company could get men that would work on Saturday, these young men were told that the company could not afford to let their machines stand idle two days in the week. "We like your work and are willing to keep you, provided you work Saturday; if not, you will have to make room for others."

A young man, after working a few days for one of the big express companies, asked to be excused Sabbath-days. The superintendent said,

"No, religion and the express business don't mix."

A Seventh-day Baptist young man obtained a good position in the city under a friend that allowed him Sabbath-days off, and the wise ones nodded their heads in a superior way. In a few years his friend was replaced by a new superintendent and irrespective of his ability, which was acknowledged to be of the best, he was told to work Saturday or leave.

A Seventh-day Adventist secured a government position at Washington and for a time by working overtime and not taking the usual thirty days vacation allowed all government employes, he was given Sabbath-days off. His superior plainly said he was the best employe in the department, did more and better work in five days than anyone else did in six, yet he was told to work Sabbath-day or leave. It is not necessary to cite more cases, these are fair samples, and when there is occasionally an exception it only proves the rule.

Sometimes there is a local line of business that a Seventh-day Baptist can take up to a limited extent and succeed, but they are few, as in nearly every line of business Saturday is the busiest day of the week. If you engage a man or a firm in the city to do some work for you or deliver something to your home early in the week and take particular pains to tell him that Saturday is your Sabbath and by all means not to come on that day, in a majority of cases that is the very day he will come.

A theological student spending his vacation in the city remarked to a friend that it did not seem a bit like Sabbath-day to him, and while there saw the pastor of the Seventh-day Baptist church do things that he would not do, and did not suppose that pastor would do. He would though after he had lived in the city as long as that pastor had.

There is a constant wearing away, a perpetual breaking down. Every influence draws away from the right and small chance of the necessary growth to take its place. Very few city people and especially Seventh-day people, are any better off financially than if they had stayed in rural communities. A soldier may go through a long war and come out alive, but his health will be impaired. A Seventh-day Baptist may live in the city and escape spiritual death, but his spiritual health will be broken. Must a man go to one of the great cities and by questionable methods accumulate a barn full of money before he can be called a success in life? Is the piling up of gold the only thing to live for? I believe if a man fills the place where he finds himself and fulfills his obligations as a Christian citizen, that he is a far greater success than the one who by slippery methods gets immensely rich, and the very rich men that did not use crooked methods are as rare as hen's teeth. Many country people get the idea that all city people are rich, when the facts are that a large majority of city people are poor, many desperately so, while only a small per cent. dwell on that avenue known as "Easy street."

There are opportunities for business in rural towns. Have these all been taken? Of course the Sabbath is somewhat of a hindrance, it can not be otherwise, but remember it is also a great help. Many a young man would wind up a drunkard or a vagabond, but for the restraining influence of the Sabbath and the other teaching that goes with it to hold him. Study over that

fact and give thanks for the help you have received.

Sit down some time and count up the number of born Seventh-day Baptists that have left the Sabbath for financial reasons. You will be surprised to find that a large majority of them are worse off than if they had remained true to the Sabbath. I can name several myself. Don't take too many chances. By this time you have put me down as a rank pessimist. The almost universal testimony of city Sabbath-keepers, and fifteen years' residence in a large city, have forced these conclusions upon me. I would lay down these declarations:

First, Seventh-day people can not get work in the cities.

Second, They can not enter into city business life. The few exceptions prove the rule. It is now time to wake up. While we have been dreaming, many, too many, have walked out on the thin ice, broken through, and were lost.

EDUCATION SOCIETY.

The regular quarterly meeting of the Seventh-day Baptist Education Society was held at Alfred, N. Y., November 12th, 1905, at 3:30 P. M. Present:—Prof. E. M. Tomlinson, Dean A. E. Main, Prof. A. B. Kenyon, Prof. W. C. Whitford, Rev. Stephen Burdick, Rev. J. B. Clark, Mrs. W. C. Titsworth, Mrs. A. B. Cottrell, V. A. Taggs.

The meeting was called to order by the President, Prof. E. M. Tomlinson, and prayer was offered by Rev. Stephen Burdick.

The Treasurer, Prof. A. B. Kenyon, presented his report for the first quarter, 51st year, August 1st to Nov. 1st, 1905, which was adopted.

TRASURER'S REPORT.

First Quarter,—51st Year—August 1, 1905, to November 1, 1905.

I. Revenue and Expenditure.

DR.	
Balance on hand, August 1, 1905	\$ 838 55
Interest on Bonds and Mortgages:	
Alfred University (bonds)	\$216 00
W. C. Belcher Land Mortgage Company	63 50
Farmer's Loan and Trust Company	12 50— 292 00
Interest on Notes:	
Alfred Mutual Loan Association	52 48
Alvord B. Clarke	30 00— 82 48
Interest on Theological Endowment Notes:	
First Alfred Church for W. C. Whitford	1 15
Mrs. George H. Babcock	25 00
Samuel F. Bates	2 50
W. R. Crandall	5 00
Theodore L. Gardiner	5 00
S. P. Hemphill	5 00
George W. Hills	10 00
E. E. Hyde	5 00
James R. Jeffrey	5 00
A. E. Main, for D. C., and G. A. Main	3 25
George W. Post	3 50
Estate of Calvin D. Reynolds	5 00
Adelia L. Robinson	13 50
Mary E. Santee	3 25
Mrs. A. R. Sheppard	5 00
M. G. Stillman	5 00
Silas S. Thomas	5 00
C. H. Threlkeld	8 00
David E. Titsworth	2 50
Estate of Joseph M. Titsworth	5 00
A. W. Vars	4 00
Frank S. Wells	4 50
C. J. York	10 00— 141 15
Contributions for Theological Seminary:	
(a) From Conference:	
One-third joint Collections	55 38

(b) From Churches:
 Adams Centre, N. Y. \$ 3 40
 First Alfred, N. Y. 8 15
 Hornellsville, N. Y. 5 00
 Milton, Wis. 15 00
 Plainfield, N. J. 17 71
 West Edmeston 75—50 01

(c) From Individuals:
 S. C. Maxson, Utica, N. Y. 5 00— 110 30

Total \$1,464 57

CR.
 Alfred University:
 Theological Seminary \$500 00
 General Fund 300 00— \$ 800 00
 Salary of Treasurer 25 00
 Balance on hand November 1, 1905:
 Seminary Fund 379 04
 General Fund 260 53— 639 57

Total \$1,464 57

II. Principal.
 DR.
 Balance on hand, August 1, 1905 \$ 95 79
 Matured Stock:
 Alfred Mutual Loan Association 2,000 00
 Payment of Note:
 Alfred Mutual Loan Association 2,200 00
 Payments on Theological Endowment Notes:

First Alfred Church, for W. C. Whitford \$ 10 50
 George W. Post 10 00
 Estate of Calvin D. Reynolds 100 00
 Mary E. Santee 10 00
 C. H. Threlkeld 25 00
 David E. Titsworth 10 00
 Estate of Joseph M. Titsworth 100 00— 265 50

Total \$4,561 29

CR.
 Invested in Bonds and Mortgages:
 Alfred University Bonds \$2,000 00
 Bella M. Sullivan (part of \$1,400 mortgage) 500 00— \$2,500 00
 Invested in Stock:
 Alfred Mutual Loan Association 90 00
 Invested in Note:
 Alfred Mutual Loan Association 1,500 00
 Balance on hand, November 1, 1905 471 29

Total \$4,561 29

III. Condition of Endowment.
 (a) Productive:
 Bonds and Mortgages \$33,100 00
 Stock 2,828 14
 Notes Receivable 3,675 00
 Theological Endowment Notes 5,970 00
 Cash 471 29— \$46,044 43

(b) Non-productive
 Old Endowment Notes 10,944 43
 Pledges 237 50— 11,181 93

Total \$57,226 36

Respectfully submitted,
 A. B. KENYON, Treasurer.

ALFRED, N. Y., November 1, 1905.
 Examined, compared with vouchers, and found correct.

J. BENNETT CLARKE,
 E. E. HAMILTON,
 Auditors.

On motion the Treasurer was instructed to pay to the Treasurer of Alfred University \$375.00 for the Theological Seminary and \$250.00 for the general fund of Alfred University.
 Adjourned.
 E. M. TOMLINSON, President.
 V. A. BAGGS, Secretary.

We are God's sons and daughters, sharing the infinite life.

Knowing that I am a spiritual being, I can reach unto spiritual perfection and enter into the joy of an eternal spiritual existence.

Patience means the readiness to wait God's time, without doubting God's truth.

Woman's Work.

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

TRUE GLADNESS.

Be glad when the flowers have faded?
Be glad when the trees are bare?
When the fog lies thick on the field and moors,
And the frost is in the air?
When all around is a desert,
And the clouds obscure the light,
When there are no songs for the darkest days,
No stars for the longest nights?

Ah, yes, for the truest gladness
Is not in ease or mirth;
It has its home in the heart of God,
Not in the loves of the earth.
God's love is the same forever,
If the skies are bright or dim,
And the joy of the morning lasts all day,
When the heart is glad in Him.

—Union Signal.

REPORT OF WOMAN'S BOARD.

The Woman's Board met in regular session at the home of Mrs. J. B. Morton, Milton, Wis., Tuesday, Nov. 7, at 2.30 P. M.

Members present—Mrs. Clarke, Mrs. Morton, Mrs. Crandall, Mrs. Platts, Mrs. VanHorn, Mrs. Babcock.

After Scripture reading and prayer, the minutes of the last meeting were read and approved.

The Treasurer reported for the month of October in detail, the summary showing \$165.98 received. Balance on hand, \$71.37.

Treasurer reported 1,200 copies of the Annual Circular Letter printed, at an expense of \$3.50.

Mrs. VanHorn reported the Circular Letters sent to the Secretaries.

A letter from Mrs. W. C. Whitford of Alfred, the proposed Secretary of the Western Association, stated that poor health prevented her from accepting the position. Mrs. Mabel C. Sayre was recommended for the place.

General talk concerning the best methods of forwarding the work of extending RECORDER subscriptions resulted in the carrying of the following motion: "That the Corresponding Secretary write to each of the Associational Secretaries, urging that the work be taken up by the societies, after consultation with the local agent, in the manner best fitted to the conditions of their church and society."

Mrs. VanHorn read a letter of recent date from Dr. Palmberg, by which we gained an interesting account of a small part, at least, of her home life at Lieu-oo.

By motion, the Corresponding Secretary was instructed to write, in behalf of the Board, to Mrs. O. U. Whitford, expressing our love and sympathy for her in her recent bereavement.

We may not see; we do not know

The meaning of God's Hand.

By trusting Him while here below,

"Sometime we'll understand."

Minutes read and approved.

Adjourned.

Mrs. S. J. CLARKE, President.

Mrs. J. H. BABCOCK, Recording Secretary.

ENLARGING RECORDER SUBSCRIPTION LIST.

H. C. V. H.

At the Conference at Shiloh last August, there was an urgent plea made for a more loyal and general support, by our people, of our good denominational paper, THE SABBATH RECORDER. It was urged at that time, that if an effective campaign in favor of this publication be made, it must be the women of the denomination who should do it.

Our sisters in the various auxiliaries in our churches seem always ready and willing to put their hands to the duty lying at the door, the question being only, "How best can we do this thing?"

In the circular letter recently sent to our women by the Woman's Board, there was inserted an extract from a communication sent by the Tract Society, in which was outlined a method of getting at this matter.

Perhaps it will bear repeating, in view of the fact that between now and January 1 is the most opportune time to take advantage of the liberal combination offer which THE RECORDER is now making.

The Woman's Board feel like urging that the matter be attended to promptly and they suggest that it might be well to have a consultation with the local agent for THE RECORDER. After that, the women, being intimately acquainted with local conditions, can use their best judgment as to the manner of further prosecuting the work in their own neighborhood. Some societies will appoint a committee to make a thorough canvass of the community, and it is likely that the plan will appeal to others. Let us work and hope for a big addition to the subscription list of THE SABBATH RECORDER, and what is still more important, for a blessing to come to every home where it finds an entrance.

Below are the instructions given by the Tract Society to assist the workers:

"The Tract Society recommend 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."

THE RIVER OF DREAMS.

The river of dreams runs silently down
By a secret way that no one knows;
But the soul lives on while the dream-tide flows
Through the gardens bright or the forests brown;

And I think sometimes that our whole life seems
To be more than half made up of dreams.

For its changing sights and its passing shows
And its morning hopes and its midnight fears
Are left behind with the vanished years.

Onward, with ceaseless motion,
The life stream flows to the ocean,
And we follow the tide, awake or asleep,
Till we see the dawn on love's great deep,
Then the bar at the harbor mouth is crossed
And the river of dreams in the sea is lost.

—Henry Van Dyke.

MY DUTY AND JOHN'S.

Mrs. CHAS. B. F. MITCHEL.

A paper read at the Iowa Yearly Meeting, September, 1905.

Jesus saith unto him, "If I will that he tarry till I come, what is that to thee? follow thou me." John 21: 22.

In the passage before us, we have an account of Jesus talking with his disciples, on the shores of Lake Galilee, after the resurrection.

Peter, after having declared his great love for the Master, and having denied him thrice, is now met by his risen Lord and asked again, "Simon, son of Jonas, lovest thou me more than these?" Three times he is asked this question and three times he answers, "Yea, Lord; thou

knowest that I love thee." Jesus said, "Follow me." But Peter, seeing John near, said, "Lord, and what shall this man do?" Then Jesus said, "If I will that he tarry till I come, what is that to thee? follow thou me."

"Lord, and what shall this man do?" Peter may have been simply curious to know what Jesus would have John do, or he may have wished to criticize him. Are any of us more interested in what Christ would have John do than in what he would have us do? John may not be doing his duty, or he may not believe as we believe. Christ teaches us to love our brother, but it is only by doing our whole duty that we can help him to perform his. We may criticize him and try to show him his mistakes, but this will be of no avail unless we are following Christ so closely that we are showing forth his Spirit in our own lives. What men need is not more criticism, but a better example. It may be that John is following Christ far more closely than we think, and yet a far different course may be necessary on our part. He may be called to make some greater sacrifice, to endure the scorn and ridicule of the non-professing world, by reason of his belief, while we are apparently traveling a road of ease, where everything runs smoothly; on the other hand, we may feel discouraged when trials and hardships come to us, and John, from his standpoint, is making no sacrifice and has no cause for being discouraged. If our cross seems heavy we should remember that it is through hard-fought battles in which we come out victorious, that we gain strength which will help us win the final victory through Christ. We may feel that our opportunities are not as great as those of another, but we can not all be teachers, or all foreign missionaries. Christ calls us to follow him, whether our work be in the missionary field, in the office, on the farm, or in the kitchen, and our work, whatever it may be, is just as important in his sight, if we follow him in that work and do it all to his glory. As Paul says, "Nay, much more, those members of the body, which seem to be more feeble, are necessary." "There are diversities of gifts but the same Spirit."

Peter may have wished to use John as an excuse. How many of our lives are wrecked because we are using John as an excuse? Are we taking our standards of what a Christian should be from Christ and his teachings or from the Christians we see about us? Far too many of us are watching this one or that one in the church, and telling how far short they come of doing their duty, while we entirely forget our own duty, or try to use their wrong doings as an excuse for ourselves. If Mr. A. is often absent from prayer meeting, we make that an excuse for being absent. If Mr. B. speaks unkindly of others, we are content to do the same. What is the matter? We are following John, not Christ. If you know that none of the Christians of your acquaintance have any real consecration to the Master, "What is that to thee? follow thou me." How many times do we hear the unfaithfulness of church members given as an excuse, by non-professors, when asked to give their hearts to Christ. That is no more of an excuse for them than it is for a man to say, "I will not be a farmer, for here is a farmer who is a deceitful man, and there is another who is a thief." No farmer would ever think of that. It would depend on his future welfare whether he would farm or not. So it should be with our Christian lives. Never mind about that man, even if he is a hypocrite, "What is that to thee? follow thou me."

We know that Christ will look on his heart, and judge him far more justly than we can.

Jesus said to Peter, "Follow thou me," but he first asked him, "Lovest thou me more than these?" We must love Christ above everything else if we are to follow him. How many there are who love the things of this world to such an extent that they entirely forget God's first command: "Thou shalt have no other gods before me." As the image of the heathen was a golden image, so is the image of to-day, for perhaps money is loved oftener than anything else in this world. Paul said, "The love of money is the root of all evil." Love of pleasure and fashion often have first place in the hearts of men. Their time is so completely taken up with seeking pleasure and wealth that they have no time left to think of Christ or his teachings. What will we answer if Christ asks us, "Lovest thou me more than these?" Love of honor and position often lead men to forget God. They seem to think they do not need Christ now, and they care not for the future. What a mistake, for Jesus said, "What is a man profited if he gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?"

THE ROAD TO HEAVEN.

Senator Davis of Minnesota told this one concerning Bishop Whipple, the venerable "St. John of the Frontier," who served the people long and well. In a passenger coach going into Dakota territory the Bishop sat reading the morning newspapers, and in the second seat before him sat an infidel who was loudly proclaiming his antipathy to the Bible and everything believed by religious people. He said that he would dare to meet any prophet, priest or pope in discussion, and loudly proclaimed: "If I could meet old Bishop Whipple, I'd ask him at least one question he couldn't answer."

"I am old Bishop Whipple," said the venerable apostle to the Indians, as he dropped his newspaper, "ask me your question now."

The fellow was startled, but soon recovered and said: "Well, Bishop, as saving souls is your line, I'd like to know if you can tell me the straight road to heaven."

"That is very easy, indeed," responded the Bishop, with his saintly smile. "Turn to the right and go straight forward."

And there was no further discussion, nor further questions propounded.—Los Angeles Times.

TIMELY WARNINGS.

From the federal government and various other sources come a succession of timely warnings relating to health. The Bureau of Chemistry at Washington, for example, finds black stockings much more dangerous than wallpaper in the matter of arsenic. A recent analysis of wallpaper discovered very little of this drug. Furs and fur rugs were found to contain from twenty to seventeen hundred times as much arsenic as would be allowed by the law of Massachusetts, the only state in the Union having a statute regulating the use of arsenic in wallpaper and wearing apparel. There is no doubt that many cases of poisoning might be traced to a small abrasion of the skin of the feet or neck being brought in contact with hosiery or fur.

Repeated warnings concerning the peril of wood alcohol by no means over-state the situation. Investigations by Dr. Frank Buller of Montreal and Dr. Casey Wood of Chicago, eye specialists, prove that certain drugs and essences are adulterated with wood alcohol to the great danger of

the user. About one hundred and twenty-five cases of blindness and about a hundred cases of death have been traced by these physicians to the wood alcohol in witch hazel, bay rum and other preparations. A liniment containing it is not safe when used even on the surface of the body. The inhaling of the fumes, moreover, may result in serious injury to the health. In purchasing liniments and other preparations containing alcohol it is of the utmost importance to get the best.—Good Housekeeping.

Young People's Work.

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

PRESIDENT'S LETTER.

Here are some things which all our C. E. Societies can do. We hope all will try them with enthusiasm. They were adopted by General Conference as our work for 1905-6.

Let us remember that when King Cyrus of Persia offered to build the house of the Lord in Jerusalem and asked all to unite in the effort, they responded cheerfully. What a lesson for us!

Let us look upon General Conference as our king and whatever is asked of us, try and do. Last year most of the societies tried the things suggested at Conference. This year we hope that all will try them. Here they are:

(1) Do all the things tried in 1904-5, and do them better.

(2) Inaugurate an "Increase and Betterment Campaign" of one year, and at next year's Conference in Leonardsville give a banner to the society making the most improvement and a recognition certificate to every society making improvement over the past year along the line of any phase given below:

(a) Increase in membership.

(b) More money given for evangelism and missionary work.

(c) A Sabbath Reform Committee appointed (unless one already exists) and set to work.

(d) Birthday offerings to help the Missionary Board build the Dr. Palmberg house in Lieu-oo, China.

In competing for the banner, (a) and (b) will be on a percentage basis—that is, based on the membership of the society.

The Sabbath Reform Committee is to send to the American Sabbath Tract Society, Plainfield, N. J., and obtain a supply of their free publications. Give one tract to each family, once a month, at the close of the Sabbath morning service. The next month give another. We church members ought to read up on this question. Many of us do not know why we are Sabbath-keepers, except that we were born so. Suppose you give out these tracts the first Sabbath in each month. Stand at the door as people pass out. Don't miss the visitors, even though they be Sunday-keepers. Have your pastor announce from the pulpit the plan of the committee. Some large families should have several tracts. Sow the seed. Get people to reading. An untold amount of good can be accomplished in this way. It has been tried in some places and with good results. Try it.

The birthday offering plan should be left to the Missionary Committee with instructions to push it through. Ask all, old and young, to make an offering of this kind for the Dr. Palmberg house. Don't be ashamed of your age. If you are older than you wish you were, all the better for Dr. Palmberg. All of our workers in China are interested in this. The Missionary Board are

pushing it. They ask us to assist all we can. Do not simply ask your C. E. Members but all in your church and society. Have your pastor explain this from the pulpit.

Now your society is soon to have its monthly business meeting. Why not bring these matters right up and act on them while they are fresh in your minds?

Yours faithfully,

A. C. DAVIS, JR.

ONE THING THOU LACKEST.

You may find various theological and philosophical definitions of sin, but I will tell you what it is in a phrase like an echo from your own experience. Sin is that which mars the harmony of the soul with God. At whatever point you break with God, there is sin for you. As the Christ places his finger on that spot in your life and says, "One thing thou lackest," you realize that everything is wrapped up in that issue.

The secret of success and happiness is to go with Christ all the way, to live in His presence, so that His ideals are your ideals, His Spirit is your spirit, His motives are your motives, His expression looks out from your eyes so that your face reminds those who know you of Him, whose you are and whom you serve. O, what a high privilege!

It was not following Christ to which the young man in the Gospel story objected. He wanted to follow Him, or thought he did. It was what that following involved that made him pause. "One thing thou lackest—give up, take up thy cross—follow me." Between where he stood and the following of Christ was the giving up, the cross. There must be a total surrender.

How many times we feel an impulse to lower the standard a little, to take down one or two of the bars that it may be easier to enter. There are those we love whom we long to bring into the loving fellowship and under the watchcare of the church, we want to see them on the roll, enlisted in service as Christians. If they will give up a part, make a beginning, perhaps they will give up the rest afterward. Now any move toward God is to be encouraged, but there is no promise of victory to any one who comes short of full surrender. If we do not trust Christ with all, we do not trust Him at all. There is no compromise. We must be for Him or against Him. The same stern test is always before us. To half give up, to be partly a Christian will bring little satisfaction. It must result in disappointment.

This does not necessarily mean that you are to sell your home and all that you possess, and give the proceeds to the poor. This might prove a disastrous policy, if generally adopted. Zaccheus offered half his goods to the poor, and Jesus did not propose to revise the arrangement. Peter had a house which is called his in the record, after he left all to follow Christ. No general command to all Christians is given either by Christ or the apostles to sell everything and give to the poor. We are not certain but that, as God gave Abraham his son back again after he had given him up, this young man's estate might have been restored to him with the injunction, "Use it for the upbuilding of thy Lord's kingdom. Thou art better prepared to administer it than anyone else." Whatever would have been the result in the young man's case, that is the teaching for most Christians. It is all His. Nothing held back, nothing reserved. We are the stewards who administer the money, the time, the talents, the opportunities, the influence; and we must render an account of the use made.

"One thing thou lackest." Here was the final citadel of the heart. All the rest he had been willing to do; but here his will and affections were entrenched. One thing he would not give up, and so the issue centers at a definite point. It usually does. The struggle whether or not to be a Christian often revolves around a single thing in the life,—a pet pleasure, a cherished enmity, a selfish use of money, a darling ambition, a pride of will. If the thing which looms up in the way of surrender to Christ is kept, it will be to poison the whole after life.

THE READING AND STUDY COURSE IN BIBLE HISTORY.

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

Total enrollment, 187.

THIRTY-FOURTH 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. What advice did Abigail give to David, and how was it received?

2. State how David again spares Saul when he is at his mercy.

3. What was the feeling of David when he learned of Saul's death?

VI. Period of One Kingdom. (Continued.)

First-day. Samuel's death and burial, 1 Samuel 25: 1a, 28: 3a. The story of David and Nabal and Abigail, David's wives, 25: 2b-44.

Second-day. David betrayed by the Ziphites; the story of Saul's spear and the cruse of water; David's appeal and the king's impassioned answer, 26: 1-25.

Third-day. David a vassal in the country of the Philistines, 27: 1-28: 2.

Fourth-day. Saul in fear of the Philistines, visits Endor and the woman having a familiar spirit, 28: 3b-25.

Fifth-day. The gathering of the Philistine hosts against Israel; David dismissed, suspected by the princes, 29: 1-11.

Sixth-day. Ziklag, David's Philistine city, plundered by the Amalekites; the story of the defeat of the enemy, and the distribution of the spoil, 30: 1-31.

Sabbath. The famous battle of Gilboa, 31: 1-10. The bodies of Saul and his sons cremated and buried, 31: 11-13. The news of the battle brought to David, 2 Samuel 1: 1-10. The untrifling messenger slain, 1: 11-16. David's Elegy over Saul and Jonathan, 1: 17-27.

ALWAYS OPEN.

Dr. W. S. Rainsford, of New York, holds that a church door should hardly ever be closed. "I was not always so keen for open churches," he confessed recently, "but a four-year-old girl settled my mind on that point. I was walking with her, listening to her childish prattle, when we passed a tightly closed and locked church. 'I s'pose God has a key to let Himself in,' she remarked, looking thoughtfully at the locked door, 'but the people have to go to the sexton.' I didn't have a church then," continued the doctor, "but I made up my mind that when I did have one, the people would not have to hunt up the sexton to get in."

Missions.

G. B. CARPENTER, Acting Corresponding Secretary, Ashaway, R. I.

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.

IN MEMORY OF SECRETARY WHITFORD.

Through the *Westerly Sun*, we learn that on Monday, Nov. 13, 1905, the Westerly Ministerial Association adopted the following resolutions in memory of Doctor O. U. Whitford:

WHEREAS, Rev. O. U. Whitford was the senior member of the Westerly Ministerial association, and has throughout his long membership been an interested and faithful helper in all the work of this association, and;

WHEREAS, God in his all-wise providence, has taken our friend and brother into the life beyond, removing him from labor to reward, be it therefore

Resolved, That the members of the Westerly Ministerial Association do hereby express their estimation of Brother Whitford as a man of God, a loyal servant of Jesus Christ, a fearless preacher of the Word of God, an upright Christian gentleman, a conscientious citizen, and a beloved fellow laborer in the Gospel; that while we regret his removal from our fellowship, yet we rejoice in the well earned rewards which God has given to him; that an expression of our estimation of Brother Whitford, we place these resolutions upon our records, a copy of them be sent to his bereaved family, to whom we tender our sympathy, and that another copy be inserted in the *Westerly Sun*.

W. F. WILLIAMS, Pres. G. E. LADD, Sec.

A PASTOR'S FRIEND.

Address of Rev. S. H. Davis of Boston, Mass., at the Farewell Service of Secretary Whitford at Westerly, R. I., Nov. 1, 1905.

If I had been called upon to select a topic for this hour, I could not have chosen one more appropriate than that which has been chosen for me.

There are a number of elements that go to make up true friendship, and chief among them is that of companionship. Of companionships Phillips Brooks used to say that there was four kinds; companionship of place, companionship of occupation, companionship of belief, and companionship of character. First, though least important of all, is companionship of place. It was ever a delight to be Mr. Whitford's companion as to place, for wherever he was there was always sunshine and good cheer. Of the many warm friends we welcomed to the parsonage during our seven years' stay in Westerly, none was ever more welcome than Mr. Whitford. But higher than the mere companionship of place is the companionship of occupation. His occupation was that of a minister of Christ, and it was no small joy to feel that one was his brother and companion in this most sacred calling which he honored and loved.

It was also a blessed privilege to be his companion in belief, for he was a man of unquestioning faith, with a belief that was sturdy, logical and clear. But higher than the companionship of place, the companionship of occupation or the companionship of belief is the companionship of character. It is ever a delight to stand in the presence of a great and good man, it is a joy to do what he does, it may be a blessed privilege to

believe as he believes, but it is far more blessed to be what he is. To be Mr. Whitford's companion in character was the heart's deep longing of those who knew him best, and to attain it would be to attain that which is beautiful and unselfish and Christlike. He was a pastor's friend, the friend of all who sought companionship with him in place, in occupation, in belief, or in character.

Those of you who were his companions in occupation realize that the longer a pastor remains with his flock, the more he comes to know of their joys, their sorrows, their aspirations, and their burdens, as they come to him for counsel and sympathy. Many of you here to-day have gone to Mr. Whitford as your pastor, and as you have opened your hearts to him have found him full of wisdom and tenderness. But did you ever realize that of all the people in the community, no one needs a pastor more than a pastor himself does? With his own perplexities and worries and those of his people, he needs more than anyone else, some one to whom he can go in confidence and unburden his heart. It was my inestimable privilege during my pastorate to have such a pastor in Mr. Whitford. He was accustomed to greet me as Pastor Davis, and from my heart I would return the greeting calling him Pastor Whitford. It was not mere pleasantries, it was the sincere expression of that close relationship, that deep friendship, that sweet companionship, that should always exist between pastor and people. As I contemplate to-day, the warmth of his friendship, the richness of his character, the faithfulness of his service, and the ripe Christian experience that was his, I call to mind this stanza:

"Beautiful light at set of sun,
Beautiful goal with race well run,
Beautiful rest with work well done."

Yet the sunset of life, mortal, is but the sunrise of life immortal. The goal which he has won is not the end of life, but its true beginning, and the rest which he has found is a change of scenes and service, but not the rest of inaction, for his life immortal will be filled full of service so complete that he who serves shall not grow weary.

As we were friends and companions here, we shall continue that friendship and companionship there. I expect, through the great grace of God, to be his companion as to place, for I shall be with him where he is; I expect to be his companion as to occupation, for together we shall sing the praises of the Lamb; I expect to be his companion as to belief, for there we shall all believe alike, seeing no more through a glass darkly, but face to face; and I pray that I may be his companion in character, when purified and glorified we shall be transformed into the image and likeness of Christ.

THE BROKEN CIRCLE.

Thirty-nine years ago, July 4, 1866, A. H. Lewis and O. U. Whitford took their second degree at Alfred University. The same day Chas. A. Burdick, L. E. Livermore, L. A. Platts and this writer received the first degree. Most of the time since, all of us have been in the ministry. Occasionally it has been our great pleasure to meet by twos and threes, and entertain each other at our own homes. Friendship has been continuous, and death did not divide us until Sabbath morning, Oct. 28, 1905, when our intimate friend, Bro. in Christ, and fellow worker, O. U. Whitford, was called by the Master to leave his earth work for higher employment. The circle

of six is now broken. Who will be first, was often asked in these later years. Who will be next, comes to us with more force now. Although Bro. Livermore has just escaped the grasp of the fatal messenger, yet some other may be called before his turn comes. Thanks be to God, all of us have such a well grounded hope in Christ, that the thought of death does not alarm us.

After a year's absence, the spring of 1859 found me again at Milton Academy. Then and there I found A. H. Lewis and O. U. Whitford, and this life time acquaintance began. Brother Whitford and I became particularly intimate. With us the classroom and lyceum, the dining-table and the playground were not all. We were chums; roomed together, sat at the same table to master our mathematics and science, Latin and Greek, read the Scriptures together, bowed in prayer together, then retired to the same bed for refreshing sleep. Circumstances which I could not control would not allow me to attend the funeral; but heaven seems nearer than it did a few weeks ago.

"On Christ the solid Rock I stand;
All other ground is sinking sand."

S. R. WHEELER.

TREASURER'S REPORT.

For the Month of October, 1905.

GEO. H. UTTER, Treasurer, In account with THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Table with columns for item and amount. Includes Cash in treasury, Sabbath Schools, Dodge Center, Leonardville, Alfred, N. Y., Primary Department, China School, J. Duane Washburn, Earlville, N. Y., Mr. and Mrs. Thos. W. Rogers, New London, Conn., Palmborg building, A friend, Waterford, Conn., Palmborg building, Woman's Executive Board, C. A. Loofboro, Bueno Park, Cal., Seventh-day Baptist Memorial Fund, Income Missionary Society funds, Income D. C. Burdick bequest, Income Sarah P. Potter bequest, E. J. Potter, Battle Creek, Mich., Palmborg home, Collected on field by L. D. Seager, Income of Permanent Fund, Young People's Society of Christian Endeavor, Rockville, R. I., Palmborg building, Junior S. of C. E., Rockville, R. I., Palmborg building, Junior S. of C. E., North Loup, Neb., Palmborg building, Subscriptions for Pulpit, Mr. and Mrs. Bert J. R. Crandall, Rawlins, Wyo., Palmborg building, Churches: Leonardville, N. Y., Alfred, N. Y., Marlboro, N. J., Salemville, Pa., Plainfield, N. J., Gentry, Arkansas, New Auburn, Minn., Stone Fort, Ill., Riverside, California, First Westerly, R. I., Waterford, Conn., Milton, Wis.

CR.

Table with columns for item and amount. Includes O. U. Whitford, balance salary, etc., to Sept. 30, 1905, G. H. Fitz Randolph, salary, etc., to Sept. 30, 1905, George Seeley, salary quarter ending Sept. 30, 1905, R. S. Wilson, salary quarter ending Sept. 30, 1905.

Table with columns for church/location and amount. Includes John H. Wolff, labor on Blystone field, quarter ending Sept. 30, 1905, First Westerly, R. I., church, quarter ending Sept. 30, 1905, Salemville, Pa., church, quarter ending Sept. 30, 1905, Marlboro, N. J., church, quarter ending Sept. 30, 1905, Richburg, N. Y., church, quarter ending Sept. 30, 1905, Hartsville, N. Y., church, quarter ending Sept. 30, 1905, Portville, N. Y., church, quarter ending Sept. 30, 1905, Cumberland, N. C., church, quarter ending Sept. 30, 1905, Welton, Iowa, church, quarter ending Sept. 30, 1905, Cartwright, Wis., church, quarter ending Sept. 30, 1905, Garwin, Iowa, church, quarter ending Sept. 30, 1905, Boulder, Col., church, quarter ending Sept. 30, 1905, Rock River, Wis., church, quarter ending Sept. 30, 1905, Delaware, Mo., church, quarter ending Sept. 30, 1905, Little Prairie, Mo., church, six months ending Dec. 31, 1905, Hammond, La., church, quarter ending Dec. 31, 1905, L. D. Seager, salary, etc., to October 10, 1905, C. B. Clark, labor and expenses, Battle Creek, Mich., G. H. Fitz Randolph, freight on school desks, Plainfield, N. J., to Fouke, Ark., Henry M. Maxson, cartage on school desks for Fouke, Ark., American Sabbath Tract Society, Pulpits for Aug., Sept. and Oct., 1905, Cash in treasury, Nov. 1, 1905, Palmborg home, Available, E. and O. E.

GEO. H. UTTER, Treasurer.

TRACT SOCIETY EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, Nov. 12, 1905, at 2.15 P. M., President Stephen Babcock in the chair. Members present: Stephen Babcock, J. A. Hubbard, C. C. Chipman, A. H. Lewis, W. M. Stillman, J. D. Spicer, G. B. Shaw, E. F. Loofboro, Jas. R. Dunham, M. L. Clawson, C. W. Spicer, Asa F. Radolph, Esle F. Randolph, H. N. Jordan, C. L. Ford, W. C. Hubbard, H. M. Maxson, Mrs. H. M. Maxson, O. S. Rogers, A. L. Titsworth.

Visitors: Vice Pres. Theodore L. Gardiner, Wm. E. Witter, Ellis J. Dunn. Prayer was offered by Rev. A. H. Lewis, D. D. Minutes of last meeting were read.

The Advisory Committee reported on the work at Campbellford, that they had placed three men on the field there, some of whom would report more definitely. The Committee also reported that they felt we should secure a permanent representative throughout the denomination in the interests of the Society, and they reported progress in securing such a representative.

Rev. Geo. B. Shaw presented the following outline report of his labors in Campbellford: To the Executive Board of the American Sabbath Tract Society:

Dear Brethren:—At the request of the Advisory Committee I have visited Campbellford, Ontario, Canada, in the interests of this Board, and make the following outline report, asking leave to supplement it with a larger verbal statement. I left Plainfield on Sept. 26, and returned on November 1. The following

is a brief summary of work done: Time of labor, 5 weeks; sermons and addresses, 7; calls and visits, 82; parlor meetings, 8; other meetings attended, 6; letters written, 21; pages of tracts distributed, 6650, not including that personally distributed by others than myself outside the public meetings; expense, not including the traveling and personal expense of other laborers, \$73.01. The detailed account has been given to the Treasurer.

The method of labor was quiet and personal, although seven public meetings were held in the Opera House.

I was joined by Rev. Eli F. Loofboro on Oct. 12, and by Rev. C. S. Sayre on Oct. 19. Both these brethren rendered valuable assistance, both in the public meeting, and in the personal work done.

A large number of people at Campbellford have acknowledged the Sabbath truth, and a few are keeping the Sabbath. We did not expect a "land slide" toward the Sabbath, and we were not disappointed. Our literature is being read, and in some cases studied.

The interest at Campbellford, past and future, centers in the personality of Bro. James A. Davidson. I commend to the Board this field, and trust that it may be cultivated.

Thanking the Board and the Advisory Committee for the confidence expressed in my appointment, I respectfully submit this outline report.

GEO. B. SHAW.

This report was supplemented verbally by Brethren Shaw and Loofboro, with fuller details of the work.

The Supervisory Committee presented the following report:

The Supervisory Committee would report that they have organized by the election of F. J. Hubbard Chairman, and D. E. Titsworth, Secretary.

The Business Manager having been obliged to leave town for a time on account of his health, the Committee unanimously voted him a leave of absence with salary for a time to be determined later. During his absence the work at the office is being looked after by Miss E. C. Smith, and with the help of the men in the composing and press rooms, it is hoped that matters will run smoothly and without serious inconvenience. We are glad to report that thus far such has been the case.

All bills have been ordered paid as far as presented, but lack of funds and a reluctance to make further loans, if possible to avoid doing so, has left about \$200 unpaid to date.

Respectfully,

F. J. HUBBARD, Chairman.

Report adopted.

The Corresponding Secretary reported progress in regard to securing new subscribers to THE RECORDER through the Woman's Board, and also in regard to advertising our work and literature in some widely circulated periodicals.

The Treasurer presented statement of receipts and disbursements since Oct. 1. He also presented the following report:

The Treasurer would report the receipt of tax bill on the eight shares of City National Bank stock held by the Tract Society in its "Permanent Fund." This, as you will remember, was two years ago held by the Supreme Court to be exempt from taxation, and I would recommend that the Treasurer be instructed to lay the matter before the Commissioners of Appeal with request for remittance of the tax; failing their favorable action would recommend that the matter be again referred to the Supreme Court.

A notice in re Martha Wardner is at hand, and the Treasurer has no further information in the matter. Would recommend that B. F. Langworthy represent it at the hearing, and that a copy of the will in question be obtained for our information.

Respectfully submitted,

F. J. HUBBARD, Treasurer.

Report received and recommendations adopted. Correspondence was received from Rev. J. T. Davis, reporting for the month of October, and showing the distribution of 3,600 pages of tracts for the month.

Correspondence was also received from Rev. G. Velthuysen, and Rev. I. L. Cottrell. Minutes read and approved. Board adjourned.

ARTHUR L. TITSWORTH, Rec. Sec.

Children's Page.

THIS IS WHAT THE MOTHERS DO.

Playing with the little people
Sweet old games forever new;
Coaxing, cuddling, cooing, kissing,
Baby's every grief dismissing,
Laughing, sighing, soothing, singing,
While the happy days are winging—
That is what the mothers do.

Planning for the little people,
That they may grow brave and true;
Active brain and busy fingers,
While the precious seedtime lingers,
Guiding, guarding, hoping, fearing,
Waiting for the harvest nearing—
That is what the mothers do.

Praying for the little people
(Closed are eyes of brown and blue),
By the quiet bedside kneeling
With a trustful, sure appealing;
All the Spirit's guiding needing,
Seeking it with earnest pleading—
That is what the mothers do.

Parting from the little people,
(Heart of mine, how fast they grow!)
Fashioning the wedding dresses,
Treasuring the last caresses;
Waiting, then, as years fly faster,
For the summons of the Master—
That is what the mothers do.

—Mary L. C. Robinson, in Sunday-School Times.

LADY SALMON IN RIVER POOL.

The clear, cool water sparkled like myriads of jewels as it rippled over the gravelly shallow which led to the deep, still pool beyond, round which the great juicy grasses were sending forth their young green shoots.

"I think I ought to find her ladyship somewhere in this neighborhood," murmured Mr. Perch, reporter to the *River Despatch*, "for even with her love of getting to the head of affairs she would hardly find water enough to cover her pounds weight higher up now. I do hope she has not already dropped further down."

Spattering over the shallow with a noise that scared a wagtail taking a morning bath, the little fish plunged into the deeper water beyond, to be rewarded by the sight of Lady Salmon lying quite still at the bottom of the river. He made a little dive to the great fish, and murmured a hope that she was in good health.

"Not particularly," sighed the lady. "Trouble has come so fast this season that I feel as if I had hardly energy left to go down to the sea to recuperate my strength, as our custom is in the summer months."

"I am deeply grieved to hear it," said the little fish. "Mr. Carp, the editor, did tell me that a family affliction had postponed the interview you had so kindly consented to give his representative, but he did not mention the nature of your troubles."

"Ah, they have been innumerable, and ended by leaving me a widow twice over."

"Let me offer you my sincere sympathy. I had no idea that such serious affliction had fallen upon you."

"If you think an account of my troubles would be of interest to your readers, I will relate them, and perhaps it will put others on their guard against the dangers that lurk in these shallow waters."

"I should be very much obliged if you would."

"Well, to begin with, we who have been spawned in this river, all left the sea last autumn, as we do annually."

"I understand it is your custom to travel together?"

THE SABBATH RECORDER.

"Yes; we form two sides of a triangle, as a rule, headed by one of the largest ladies—indeed, we usually monopolize the front places, as our husbands are generally of somewhat slighter physique. All went well until we arrived at the first falls, and here disappointment awaited us."

"But it seems a miracle to me how you ever surmounted such an obstacle. Why, they say they are thirty feet high."

"So they are; but, as a rule, there is twenty feet of water below them, which leaves only ten feet of a leap out of the water. Last year, however, on account of a dry summer, we would have had to jump about twenty feet to reach the upper level, and that was more than the strongest of us could manage. So we had just to wait until the rain came and filled up the river."

"How extremely tiresome. Yet, even a ten-foot leap seems to me a marvelous feat."

"You see, we chiefly accomplish it by the help of our tails, and a good big jump is really a most exhilarating exercise. We sometimes don't spring far enough in the first attempt, but we try over and over again, until we finally succeed."

"Marvelous!" ejaculated Mr. Perch. "And at what time does this very interesting performance take place?"

"Chiefly in the morning and evening. Well, to go back to my tale, as soon as enough water came we leaped the first falls and swam merrily enough to the second, and here I may say the only piece of luck in the season awaited us. Usually the ascent of this fall was attended with serious difficulties; for not only did the rocks lean out over the river, so that you were in danger of hitting your head against them if you jumped too close in, but even if you were cautious enough to escape this danger and cleared the rocks, there was a chance of your falling into a hole above, which carried you back again into the waters below."

"It is a wonder to me why you did not try some easier river."

"We are very conservative in that respect. But this year when we came to the second fall what was our surprise to find that the over-hanging rocks had been blasted away, the dangerous hole filled up with cement, and in one part a salmon ladder cut to enable us to get up more easily."

"How very considerate! And who went to all this trouble for your convenience?"

"Oh, who but one of our greatest enemies—man."

"But surely this was very kind?"

"So we thought at the time, but we knew better afterwards when some of us narrowly escaped the nets cunningly arranged on the same gentleman's estate higher up. However, my husband and I benefited by his work on the falls, and not having to wait for any more rain, we pushed as far up the river as possible."

"I think you are credited with preferring the heads of streams?"

"Yes; the water is usually purer than in the lower reaches. In some of the great rivers we travel several hundred miles before we reach the place best suited for depositing our spawn."

"Then you are particular as to the choice of a locality?"

"Very. We like clear water, and a gravelly river bed."

"Thank you. I fear I interrupted your narrative."

"When my husband and I had chosen the spot for our nursery, I set to work to deposit my eggs."

"Does this take long?"

"Usually about ten days when not interrupted, but one November a terrible thing happened."

"I always lie on my side and dig out a groove in the gravel with my tail, into which I drop my eggs, each about a quarter of an inch in size, and cover them over safely. We lay about nine hundred eggs to each pound of our weight. In the meantime our husbands guard us so that no one shall disturb the important operation. I had thus been engaged for about five days, and my lord with his beautiful orange hues to indicate breeding time, waged fierce war on a passer-by so that I should not be disturbed, when suddenly just above his head there dropped what he thought was a huge fly of all colors of the rainbow. Well, of course, he snapped to see what the thing was like, and alas! it only covered a hook, and they drew him out of the water, for, being exhausted by our nursery operations, he was too weak to make any effectual resistance."

"But surely it was close season and against the law to catch the lordly salmon so?"

"Yes, certainly, but there are some people who will poach at all times. I only hope he made them very ill," said her ladyship, viciously, "for as we are in such bad condition as this time, we are quite unwholesome as food."

"It was not only sad, but a very trying position for you to be placed in."

"Yes; I had to go and look for another husband, so as to complete my egg-laying. I found one without very much difficulty."

"Of that I am quite sure," the Perch said gallantly.

"He was a poor creature compared with my first lord," sighed her ladyship; "and after all the spawn had been deposited, he was so exhausted that he quietly passed away, not having strength enough to reach the sea."

"If it was merely death from exhaustion, would not some good food have restored him?"

"And where was he to get it? We never feed in the rivers, once we are fully grown, you know."

"And what on earth (or rather in water) do you live on?"

"On the fat which we store during the feeding time in the sea. We would eat every fish in the rivers if we fed on them, so you ought to be thankful we don't."

Mr. Perch shuddered.

"Oh, no doubt the provision is a wise one," he said hastily; "but I thought you said just now your first husband snapped at a fly."

"Well, not a fly that resembled anything living. We have a very foolish habit of snapping at bright things, I regret to say, and it has caused many deaths, as men take advantage of it to catch us."

"And may I ask what your chief sea diet is?"

"We are very fond of sea urchins, sand eels, shrimps, and four or five herrings make a nice breakfast."

"I quite understand how you would find it difficult to procure a river dinner," murmured Mr. Perch, thankfully; "but I wonder you ever come up them, seeing men try to snare you when you do."

"In the sea we are chased by porpoises and dogfish, so really we are not safe from enemies either in sea or river."

"And your children, how do they fare after you have dropped down again to the sea?"

"The eggs hatch according to the temperature in from ninety to a hundred and thirty days.

The young are very weak, and unable to feed themselves at first, so part of the egg remains attached to them to supply nourishment until they have strength enough to catch their own prey. At this stage they are quite transparent; but as soon as they begin to feed, dark patches appear on their sides; though it is not until they are ready to go to the sea that the bright silvery scales appear. They are then called smelts."

"How soon after they are hatched do they take this hazardous journey?"

"The time varies from fifteen months to two years, according to circumstances. When my children return from their first sea residence they are called grilse, and not until their second return do they attain to the full rank of the lordly salmon—indeed, the great Isaak Walton called the salmon the king of freshwater fish."

"I have heard you sometimes grow to a great size," humbly murmured the Perch.

"Certainly; often as much as seventy or eighty pounds weight. I fear I must bid you good-bye now, as this warm sunshine will soon make the river low, and 'ladies first' is always the salmon motto. I must not be late, or I will miss my companions."

"Well, bon voyage, your ladyship, and I hope to have the pleasure of seeing you again in residence in our river next season."—*The Watchman*.

MYSTERIES OF THE SEAS.

There are few things which are so full of mystery, or which make such a powerful appeal to the imagination, as the stories of ships that sail gallantly out to sea and of which nothing is ever heard or seen after the masts have dipped below the horizon. At present the papers are full of records of these marine tragedies.

What are the secrets of these mysterious vanishings of stately ships, with their crews and cargoes? In nineteen cases out of twenty, says *Tit-Bits*, the secrets lie with the ships many fathoms deep, and will perhaps never leap to light. To this day no one knows what became of the City of Glasgow, which set her sails so gallantly in the Mersey half a century and more ago, bound for Philadelphia, nor was she seen again after the hills of Wales were lost to view.

The Burvie Castle left London some years ago on a long voyage to Australia. She should have made a final call at Plymouth, but she never came within sight of the Hoe, nor has human eye ever seen her from the day she dropped down the Channel. It was on May 10, 1854, that the Lady Nugent spread her sails at Madras with 367 of the Twenty-fifth Madras Light Infantry and other passengers on board. Her destination was Rangoon, nor half a century has gone and neither Rangoon nor any other port has sighted her.

Nearly two years later the Collins liner Pacific dropped down the Mersey with 180 souls on board. She was accounted one of the stoutest and swiftest vessels of her time—and so no doubt she was; but she went the way the City of Glasgow had gone a couple of years earlier, and for forty-nine years has been lying at the bottom of the sea—but where none may know till all secrets are revealed. The training vessel Atalanta started a quarter of a century ago for a short cruise in Bermudan waters, and from that day to this no one knows what became of her and the 250 souls she carried.

On Jan. 28, 1870, the City of Boston sailed from Halifax for England with 191 souls on board. She was an Inman liner, a fine ship, splendidly equipped and handled; but she, too,

THE SABBATH RECORDER.

was destined to vanish from the face of the waters.

The victim of another still remembered ocean mystery was the President, a fine vessel, which was expected in Liverpool in March, 1841. March passed and Liverpool saw nothing of her. The long delay in her arrival caused great anxiety, and the wildest rumors began to be circulated. On April 13 news came that her engines and rudder had been disabled in heavy weather and that she had put into Madeira for repairs, and there naturally followed a reaction from gloomy forebodings to transports of joy. The vessel was expected at Liverpool on a certain day, and her arrival was awaited by hundreds of people who had friends aboard; but she never came, and it was found that the story of her arrival at Madeira was a heartless hoax. All the time the ill-fated vessel was at the bottom of the sea.

On Nov. 30, 1888, a large vessel was seen from the beach at Deal, sailing toward the Goodwin Sands. She was a fair picture to look on, as she moved over the waters with her stately spread of sails. But as the eyes of the watchers followed her she was seen to pause, and within a few seconds she vanished utterly from their view. What caused this tragically sudden disappearance of a stately ship? That is another of the countless secrets which the ocean has in its zealous keeping.—*New York Sun*.

MEMORIAL.

How faint are hearts where sorrows wake,
To see some dear name live!
And oft for our lost loved one's sake
We stretch our hands to give—
That they may unforgetten be
Through our remembered ministry!

A flower or tree ofttimes we plant,
Or sow a golden deed,
Ofttimes a gracious gift we grant
To soothe some human need.
But through it all, the thought awakes,
"What joy to do this for their sakes!"

And so it is, I think, God hears
Christ's name chime in our prayers,
Through all the ceaseless chant of spheres,
And heaven's high affairs—
And all his Fatherhood doth wake
When we who plead say: "For Christ's sake."

With winged appeals of life and death,
That name still soars above,
And potent makes the faintest breath
To touch the heart of Love—
Till every answered earthly call
Becomes his Son's memorial!

—*The Christian Work and Evangelist*.

GEN. LEW WALLACE'S STEPMOTHER.

The finest quality of a great soul is perhaps that of being unconscious of its altitude, and many who think of others so much that they have time to think of self but little would be surprised to hear their virtues set forth.

"Speaking of great men with great mothers," said a well-known orator, "I think General Lew Wallace was the most fortunate of all the famous men I know in stepmothers. His stepmother was a woman of great intellect and of superior talent. In regard to their affection for each other there is a good story. It was just after the publication of 'Ben-Hur.' 'And what do you think of my book?' Mrs. Zerelda Wallace.

"Oh, it is a grand book, my son," said Mrs. Wallace, "but where did you get that beautiful character of the mother of Ben-Hur?"

"Why, my dear mother, I thought of you every line while I wrote it," replied the General, as he put his arm around her.—*Farm and Fireside*.

HERE'S YOUR CHANCE

Will You Take It?

A GREAT MAGAZINE OFFER

What are you planning to read next year! What do you have in mind for the long winter evenings that will soon be coming? Won't you be improving your minds with the best magazines the country affords? Of course you will be, so let us help you to get them at reduced prices. Just note the following offers:

Offer No. 1—Combination Price \$4.25

Recorder, one year	Reg. Price \$2.00
Cosmopolitan, one year	1.00
Review of Reviews, one year	3.00
Woman's Home Companion, one year	1.00
	\$7.00

Offer No. 2—Combination Price \$3.50

Recorder, one year	Reg. Price \$2.00
Success, one year	1.00
Good Housekeeping, one year	1.00
	\$4.00

Offer No. 3—Combination Price \$3.25

Recorder, one year	Reg. Price \$2.00
Success, one year	1.00
Harper's Bazar, one year	1.00
	\$4.00

Offer No. 4—Combination Price \$4.25

Recorder, one year	Reg. Price \$2.00
Success, one year	1.00
Independent, one year	2.00
	\$5.00

Offer No. 5—Combination Price \$2.50

Recorder, one year	Reg. Price \$2.00
Cosmopolitan, one year	1.00
	\$3.00

We can offer other combinations that are as great bargains as the above.

WHY THROW AWAY MONEY?

All the magazines on our list are first-class in every respect, and you may have been buying them in the past and paying regular rates.

STOP IT NOW

Write the Business Manager of THE RECORDER for the price of any paper published. But, don't forget, a paid-in-advance subscription to THE RECORDER must enter into every combination offered. If you are in arrears for THE RECORDER, write and get our special offer to you.

DON'T DELAY

Take advantage of this offer NOW. Combinations may be changed or withdrawn at any time. Address

Sabbath Recorder,
PLAINFIELD, N. J.

Home News.

COUDERSPORT, PA.—Having been requested by the editor of THE RECORDER to write the Home News from the Hebron church, I will report that we hold services every Sabbath with an average attendance of about twenty-five. A few of the faithful ones are trying to hold up the banner of Christ in this place. Bro. Wilburt Davis of Alfred preaches to us once in two weeks. Bro. Davis spent his vacation with the two Hebron churches and has made many friends in this vicinity. Bro. Geo. Kenyon has gone to preach for the church at Shingle House, where he was pastor several years ago. We are glad to report that he is doing excellent work on that field in building up the church.

We are sorry to report that no Young People's meetings are held in our church, although there is a goodly number of young people here.

The enforcement of the compulsory vaccination in Pennsylvania has made quite a stir in our county. The death rate having increased from 4 per cent. to 17 per cent. since 1899. The Board of Health thought best to enforce the law and as a result most of the school children are carrying sore arms.

Nov. 13, 1905.

COLT, ARK.—The past year has been one of special affliction in our family, as my wife has been an invalid from consumption since last April; but it has also been a year of blessings and comforts. Two of our daughters have entered school at Fouke. I have disposed of my farm and hope to move to either Fouke, Ark., or Attala, Ala., next year. The little church at Crowley's Ridge has lost two strong members, "Uncle Billy" Shannon and "Uncle Bob" Ellis. They were both noble men, good citizens and faithful Christians. In my work for Sabbath reform during the year, I have frequently called attention to the fact that Christians generally claim that the Seventh-day is the Sabbath which God blessed and sanctified, but they do this only in words, while they refuse to obey the command which God has left on record concerning its observance. It is a great inconsistency to acknowledge the truth and then to disobey what God requires concerning it.

Nov. 15, 1905.

BROOKFIELD, N. Y.—When I pick up THE SABBATH RECORDER and read the "Home News" from places where I have lived, it seems like renewing old acquaintances and I enjoy it very much, and I think many others share with me these same feelings, so I thought I would contribute to this department by writing a few lines about the work here at Brookfield.

We have recently lost one of our church members by the death of Mrs. Janet Rogers, an elderly woman, eighty-four years of age, who, though she could not always attend church, gave many loving testimonies of her faith and trust in the Heavenly Father.

At the Covenant Meeting, Sabbath-day, Nov. 18, we expect to have a roll call service at which letters will be read from non-resident members, and those present will respond to their names at the roll call. Such a meeting can not fail to strengthen the tie that binds us together, as a church, and encourage us in the work for Christ and his church.

We have an active Junior Society here of about 14 members, who seem to be quite interested in Junior work. They hold their meetings

every Sabbath afternoon. The first half of the hour is given to the consideration of the topic, and the last half is given to Bible study. They are now planning to have an entertainment and social in the near future, to raise money for the Young People's Board and other purposes. The C. E. Society has been holding school-house prayer meetings, and cottage prayer meetings at the homes of those people who are unable to attend church. Although there are usually but a few present, we have good meetings, and the truth of that passage in the Bible has been proved many times, that "Where two or three are gathered together in my name, there am I in the midst of them." Such meetings are open doors to fruitful service, bringing blessings, not only to the homes, but to the ones who attend.

We all enjoyed having with us a few weeks ago Field Secretary Walter L. Greene and his wife. They arrived here Friday evening, Oct. 27. Bro. Greene led the prayer meeting that evening, preached Sabbath morning and held two meetings during the week on Monday and Wednesday evenings. As a result of his visit, a Cradle Roll will be started, and more interest in other lines of work has been aroused. But Bro. Greene's visit to Brookfield can be made of the greatest benefit to the Sabbath School only as the members put his suggestions into practice, and this is what we will try to do.

Nov. 14, 1905.

FOUKE, ARK.—We are glad to welcome Prof. L. S. Davis and his wife from Shiloh, N. J. They arrived October 19. On Sabbath morning, a welcome service was held, at which Mr. Davis, Mrs. Davis and several others spoke. School opened October 30. Prof. Davis is teacher of the grammar school, and Miss Nancy Davis of Salem, W. Va., is teacher of the primary department. The primary department occupies a new room which was completed in time for the school, because those having the matter in charge put in many busy days and nights.

ALFRED, N. Y.—It is a busy year at Alfred in regard to both school interests and denominational activity. The sessions of the University are being attended by the largest number of students in several years. All the departments have their full quota of students, and good work is being done along the various lines. The total attendance this Semester is about 275—more than has been registered for several years previous. In the Seminary, besides the regular theological students in attendance last year, Wilburt Davis and Jesse Hutchens are taking the usual theological course. Aside from the "regulars," Prof. W. C. Whitford is conducting a college class of fifteen members in the English Bible. A regular Seminary prayer meeting is held each Tuesday evening. A Seminary quartet has also been organized which furnishes music on various occasions. The two new theological students, Mr. Davis and Mr. Hutchens, have regular preaching appointments, the former conducting a service at Hebron, Pa., and the latter at the Hornellsville church.

The University young men meet each Sunday evening in the Y. M. C. A. and discuss questions of importance to student life. At present, Prof. C. B. Clarke is giving some helpful addresses on vital subjects. The ladies of the University hold a weekly Y. W. C. A. meeting on Sunday evenings, at their room in Ladies' Hall. These Associations are strictly non-sectarian, and persons of all beliefs are welcomed. Regular Sun-

day services for those who observe that day are held each Sunday morning and afternoon, in the Gothic Chapel.

About a month ago, Prof. E. S. Babcock, who occupies the Babcock Chair of Physics, resigned on account of ill health. Accompanied by his family, he has gone to Riverside, Cal., where he will spend several months. His many friends, both in the school, and residents of the village, regret his absence, but trust for a steady improvement in his health and a speedy return to Alfred. Good spiritual interest in church affairs is maintained, all the services being well attended. About forty young men usually attend the Baraca class, which is taught by Prof. Clarke, who is taking up the study of Old Testament characters. On Sabbath night, Pastor Randolph lectures on his trip abroad. These lectures, which are illustrated by a superb stereopticon, are well attended, and greatly enjoyed by those present. Special interest in the Friday evening prayer meeting has been aroused because those services have been addressed by the student evangelists who were in the field last summer. Addresses have already been given by Nelson Norwood, J. G. Stevens, H. E. Davis, and A. E. Webster. Further meetings will be addressed by other student workers who will relate their experiences while in the employ of the Young People's Board.

Nov. 13, 1905.

FARNAM, NEB.—In THE SABBATH RECORDER of October 23 is an article from Mrs. Townsend, concerning the Farnam church, society and country, in which she states that nearly all the families live on rented farms. We think that she has been misinformed. There are, at present, fourteen families living here, who keep the Sabbath, although not all, we regret, are trying to lead Christian lives. Eight of these families own their own homes, and three others lately came here. Some people have written asking for information concerning the country, the price of land, and the chances to rent; also about business opportunities in the town. We will endeavor to give some information about the country and the town, and the business transacted in it. As Mrs. Townsend has written about the church, I will say nothing concerning that. Let another praise thee and not thine own lips.

Good land is selling from fifteen to forty dollars an acre, according to improvements and distance from town. Brother Robert VanHorn has three hundred and twenty acres, four and one-half miles from town, which he is offering for the small sum of eighteen hundred dollars. This is a good stock farm; sixty acres under cultivation; is fenced; has a well and windmill with other improvements. This is the cheapest piece of land we know of, and is worth much more money; but he is anxious to sell in order to meet some debts incurred during recent sickness. Farms rent for grain, one-third, and it is difficult, even at this time of year, to rent a farm, as most of them are already taken for next year. Some of the land is only adapted to stock raising, while the greater part, we believe, is just as level as the land in the eastern part of the state, where land is selling for sixty to one hundred dollars an acre. Wells are from two hundred to four hundred feet deep. All have windmills or gasoline pumps. There is timber within fifteen miles. Quite a number of farms have groves; and some have orchards.

Farnam is a thriving little town situated on what is called the "high line" of the B. & M.

Make Your Grocer Give You Guaranteed Cream of Tartar Baking Powder

Alum Baking Powders interfere with digestion and are unhealthful.
Avoid the alum.

R. R. It has a population of about four or five hundred. It has a graded school, three church buildings, one large department store, two other dry goods and grocery stores, two hardware and implement stores, a harness shop, a butcher shop, a barber shop, two banks, two hotels, two livery stables, two restaurants, two grain elevators, two blacksmith shops, a lumber yard, a furniture store, a postoffice, and other less important places of business. We believe that there might be added to this a dentist, a jeweler, and we think a flour mill would pay. The climate is surely healthful. We have very good crops here this year, this being the fourth year of good crops since the two years of light ones. Of course this country has its disadvantages, but that is true of every locality. There were two persons here from Nortonville, Kansas, a few weeks ago to rent farms; one of them secured a place and expects to return in the spring. Crops are reported not so good there as here. Last year the writer visited Kansas, and knows that at that time the crops were not nearly as good there as here. All this proves that we are not far behind the times, as far as facilities and crops are concerned. In view of these facts we would say to those seeking change, as Philip said to Nathaniel, "Come and see."

Nov. 6, 1905.

FAYETTEVILLE, N. C.—The Cumberland church has regular preaching services on the second Sabbath in each month by the pastor, D. N. Newton. The membership is small and scattered; the two oldest women of the church are in a very helpless condition—one of them from a fall, some months ago, and the other from paralysis and heart trouble; and four of the dear boys of the church, (one-fifth of the membership) are at Alfred, N. Y. As a result, the attendance at the regular Quarterly Conference and Communion Services in October, was quite small. Only six partook of the Lord's Supper. Their thoughts went back to the time, when, nearly eighteen years ago, a little band of six converts to the Sabbath, from the Missionary Baptist church, was organized into the Cumberland Seventh-day Baptist church, by the Rev. A. E. Main, at the home of Deacon George Newton. Those members were Deacon Newton and wife, two of their sons and two daughters. Other members have been added from time to time, among them three dea-

cons from the First-day Baptists; but the membership has never been large. The pious old father and mother, and two older members have passed away. But though we are weak in numbers, when we think of the four noble, trustworthy young men at Alfred, who have been so willing to render unto God "The fruit of their lips," in religious meetings, at the family altar, and at the bedside of the sick and suffering, and who are now trying to prepare for greater usefulness in the world, we feel that really we are a strong church, and thank God, and take courage that we may have "A name to live."

It was with deep sorrow that we learned of the death of our dear friend and brother, Rev. O. U. Whitford, and our hearts go out in sympathy for the bereaved family. May God comfort the afflicted ones, for "He doth not willingly afflict nor grieve the children of men," and "Like as a father pitieth his children, so the Lord pitieth them that fear him." How wide seems the place that is left vacant in the denomination. But "God reigns and all is well." One of the boys at Alfred, writing to his mother, says: "I have very sad news to tell you. Rev. O. U. Whitford is dead. He died last night. Was at meeting at Andover yesterday evening and was found dead in bed this morning. I was so sorry to hear about it. He was up to see us boys Thursday night. Before he left he read the 103d Psalm and offered prayer. I thought he made such a sweet prayer. He seemed to think a great deal of us boys. While he will be missed, I feel sure he has gone to a better home prepared for those who love God. I often think what would life be if it were not for the hope of one to come. It is so sweet to go to God in prayer and ask him to take and keep us in his care from the evil ways of the world, and to bless and take care of the loved ones whom we can not see." We are so glad and thankful that Mr. Whitford went to see those boys. That visit and Psalm and prayer will ever be a precious memory to them and to their friends and loved ones. What a lesson to each of us to be up and doing and "ready for every good word and work." Surely it is blessed to lie down with full armor on, and awake in the glorious light of heaven with a song and the victor's palm.

On the Seaboard Air Line R. R., twelve miles from Cumberland church and seven miles from Fayetteville, is the healthful, pleasant little town of Hope Mills. In and near that place are five cotton mills owned by a Northern firm. The town is growing rapidly and real estate is advancing in price. If any Seventh-day Baptist would like to come to this part of the country and help build up a church at Hope Mills, there are favorable openings for a good dentist, a doctor, a druggist, a photographer, a jeweller, and other business enterprises. A good laundry is much needed. These opportunities are not likely to be open long. There is one Sabbath-keeping family four miles from that town—that of Rev. J. H. Biggs. Any one desiring to make inquiries should address Z. B. Newton, Esq., Hope Mills, N. C.

EMILY P. NEWTON.

Nov. 8, 1905.

DEATHS.

COON.—In the town, Albion, Wis., Oct. 23, 1905. Mrs. Martha Coon, widow of Jonathan Coon in the 100th year of her age.

She was the daughter of Amos and Lydia Saunders Colegrove, born in Charleston, R. I., Oct. 2, 1806. She

was a descendant of Francis Colegrove who came to Warwick, R. I., in 1683. While very young she moved to DeRuyter, N. Y. In 1836, she was married to Jonathan Coon, with whom she moved to Milton Wis., in 1844. The following year they came to Albion and settled on the farm where the rest of her life was spent. She became a Christian in early life, and was a faithful member of the Albion church at the time of her death, and took a deep interest in denominational matters. Only about two weeks before her death she listened eagerly to the pastor telling about the Shiloh Conference. Deprived of physical sight for many years, her spiritual vision was clear and strong. She had expressed the wish that she might complete her one-hundredth year, but when her son Henry was taken away last summer, she began to long to be free from the encumbrance of this life. A fall hastened her release, and several days previous to her death, she began repeating, "Come, welcome death, thou end of toil and pain, I'll gladly go with thee."

She leaves a daughter bereft of the precious burden that was to her the chief object of life. A consistent Christian, a faithful mother and a loyal friend has gone to her reward.

T. J. V. CRANDALL.—Mrs. Judith Potter Crandall was born in Brookfield, N. Y., Jan. 22, 1813, and departed this life at West Edmeston, N. Y., Nov. 3, 1905.

Mrs. Crandall was the oldest member of the West Edmeston Seventh-day Baptist Church. She leaves two sons, William and Elisha. Mrs. Crandall has been blind and deaf for about fifteen years, and has suffered much physical pain, but she has gone to a world where blind eyes see and deaf ears hear. She has gone from a cottage into a mansion. Funeral services were held at the Seventh-day Baptist Church Nov. 7th, conducted by our pastor.

A. C. D., JR. ELLIS.—Robert J. Ellis, a much loved and highly esteemed brother, was born on January 6, 1833, and died at his home near Hydrick, Ark., on Sabbath evening, October 28, 1905.

A very large audience attended the burial which was at the cemetery near Hydrick. The writer conducted the services. Brother Ellis proved his faith by his works, and his noble deeds, prompted by love, bear witness to the Christian graces that adorned his character, and rendered his life a peaceful, useful and happy one. May our Father in Heaven, in His infinite love, sustain, bless and comfort all the members of the bereaved family, to whom this affliction has come and may they be resigned to the Divine Will.

G. F. H. GREENMAN.—Captain William Greenman was born in the town of Hopkinton, R. I., October 24, 1822, and died in Westerly, Nov. 7, 1905.

Capt. Greenman came to Westerly when twelve years of age. At sixteen years of age he shipped on a whaling voyage, and from that time until his health failed, he followed the life of a seaman. In this many dangers were passed through. He was wrecked on the Government Transport Constitution, and with eight of the crew, was saved, while a younger brother, Charles, with about thirty men was lost. On one occasion, he had a leg broken, which he set with his own hands, but as a result of this accident, he was always slightly lame. On September 29, 1847, he was married to Francis Hall, who died at Savannah, Ga. Four children were born to them, all of whom are dead. In 1862, he married Mary L. Lambert of New York, who survives him, as does also one brother, George S. Greenman of Westerly, and two sisters, Mrs. Jane Wilcox of Westerly, and Mrs. William Williams of Norwich, Conn. Captain Greenman is spoken of with the most tender regard by a multitude of friends. He was a consistent Christian and a member of the Pawcatuck Seventh-day Baptist church. The funeral services were held at his late home on Margin St., Westerly.

C. A. B. ROGERS.—At Plainfield, N. J., Nov. 11, 1905. Olivia West Rogers.

She was born at Shiloh, N. J., July 9th, 1846. Her father was the late Coumbs West, and her mother, Maria Titsworth West. On Feb. 23, 1869, she was married to Lewis T. Rogers. The remainder of life's road seems very lonely to brother Rogers now; but his sorrow is mellowed by the memory of an unusually exemplary Christian life. Another earthly home is broken. Another unselfish, faithful member has fallen from the ranks at Plainfield. A large circle of relatives and friends extend to brother Rogers their loving sympathy. As such women and such men are taken from us, we pray that the spirit of God may rest in great measure on the young people who must take their places.

G. B. 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
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
Dec. 2.	Nehemiah Rebuilds the Walls of Jerusalem
Dec. 9.	Reading and Obeying the Law...Neh. 8: 7-20
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 X.—NEHEMIAH REBUILDS THE WALLS OF JERUSALEM.

For Sabbath-day, Dec. 2, 1905.

LESSON TEXT.—Neh. 4: 7-20.

Golden Text.—"Watch and pray."—Matt. 26: 41.

INTRODUCTION.

After waiting about four months Nehemiah found a favorable opportunity for presenting his request to King Artaxerxes. The king was moved by his appeal and readily granted him a leaf of absence and made him governor of the province in which Jerusalem was situated, and granted him letters to the governors of the neighboring provinces so that he could procure anything that he might require for the work that he had in mind. Thus far every thing went smoothly. But as soon as he reached Jerusalem he found that there were some standing ready to oppose every plan that looked toward the prosperity of the Jewish people. These men of whom the chief were Sanballat, Geshem and Tobiah, were evidently of the Samaritan party and had some Jewish blood in their veins. They were resolved that Jerusalem should not return to prosperity. Their animosity doubtless arose from the fact that those who could not prove their true Israelitish ancestry were excluded from the religious life of the nation. Compare Lesson IV.

Nehemiah has also other difficulties to surmount; the work is indeed a great one for so feeble a people, and the Jews are themselves indifferent. But he has enthusiasm enough for a thousand men, and has also the gift of management. He found out just what was to be done and laid his plans before he consulted even the officials of the city. Then he got the people thoroughly interested by assigning each separate piece of work to a family or clan.

The enemies at first satisfied themselves with talking about this work, at one time ridiculing the puny efforts of the Jews, and again making charges of treason against them. But at the time of our lesson the work upon the wall was half done, and they realized that they must do something more forcible than talk if they would prevent Jerusalem from becoming a fortified city.

TIME.—Probably in the year 444 B. C. in August and September.

PLACE.—Jerusalem.

PERSONS.—Nehemiah and his companions in the work of restoring the wall; Sanballat, Tobiah, and other enemies of the Jews.

OUTLINE:

1. The Schemes of the Enemies. v. 7, 8, 11.
2. Other Discouragements. v. 10, 12.
3. Nehemiah's Activity. v. 9, 13-20.

NOTES.

7. *Sanballat* is called in Neh. 2: 19 the Horonite (doubtless from Bethoron which may have been his native place). He was the leader of the enemies of the Jews and was very likely the governor of Samaria. *Tobiah* is called the Ammonite. It is very likely that in the moving about of the different peoples after the overthrow of the power of Israel some of the Ammonites who dwelt to the eastward of the Jordan had

transferred themselves to the vicinity of Jerusalem or Samaria. *The Arabians* had probably been colonized in the land by the Assyrians. In Neh. 2: 10 Geshem is mentioned as the leader of the Arabians. *The Ashdodites*. Ashdod was one of the principal Philistine cities. Its inhabitants were naturally joined with the Samaritans in resenting any revival of the importance of Jerusalem. *They were very wroth*. Compare v. 1. They were angry when they heard that the work was begun, and now still more enraged when they understood that the walls of Jerusalem were being rapidly restored.

8. *And they conspired all of them together*. In addition to their taunts and their endeavors to create the impression that the Jews meditated treason against King Artaxerxes they now proposed to resort to open violence to prevent the rebuilding of the wall. *And to cause confusion therein*. An armed force without actual attack might readily cause confusion within the city; for the faint-hearted would be easily frightened from the work, and even brave men might think that it was best to leave the wall and go to defend their families.

9. *But we made our prayer unto our God*. Here as often in this book we are taught the lesson of prayer. It seems that Nehemiah now had some one to pray with him. *And set a watch against them day and night*. Nehemiah was not such an enthusiast as to pray to God and then to sit waiting to see deliverance wrought without his effort.

10. *And Judah said, The strength of the bearers of burdens is decayed*. Or, has failed. Many of the Jews were discouraged. The laborers were exhausted by the arduous task. *And there is much rubbish*. There seemed to be no end to the pile of small stone and other debris that must be removed before the wall could be built in a substantial manner.

11. *And our adversaries said, etc.* Very likely this was an open threat, although it is not impossible that this was a secret plan of which Nehemiah obtained information. *They shall not know, etc.* It would be very easy for the enemies of the Jews to select some weak point, and then concentrate their forces for a swift attack upon that place.

12. *And it came to pass that when the Jews that dwell by them came, etc.* There has been much discussion as to the precise meaning of this verse. It is very possible that there is a corruption of the text, and that some words have dropped out. The translation of King James' Version lacks clearness. The meaning may be that the families who dwell in the outlying towns were frequently petitioning their relatives in the city to desist from the work upon the wall and return home for the protection of their wives and little ones. This would be of course another difficulty for Nehemiah to meet. If the adversaries could in any way get the laborers to stop work upon the wall the plans of Nehemiah must necessarily be defeated.

13. *Therefore*. Better "and," for the reference is not confined to the difficulty just mentioned, but to the whole situation. Nehemiah solved the problem by withdrawing a part of the men from the work upon the wall and stationing them in suitable places to be ready to repel any attacks. *After their families*. Nehemiah had shown great tact in assigning the work of building the wall to families and clans, and now continues that policy in the arrangement of the defence. If there should be an attack it would be repelled by some party stationed to fight not only for Jerusalem but also for their own immediate friends and relatives.

14. *Unto the nobles and to the rulers and to the rest of the people*. Nehemiah shows his wisdom in exhorting and encouraging all classes. The "rulers" here mentioned are evidently petty officials or magistrates.

15. *That is was known unto us*. That is, that their plans were known and the Jews were on the lookout for an attack. *We returned all of us to the wall*. Practically all of the laborers were able to resume work, for their adversaries seemed to have lost heart.

16. *Half of my servants wrought in the work, etc.* Besides the Jews whom Nehemiah encouraged to work upon the wall by their families he had the valuable assistance of a body of young men who were his personal adherents. They were probably the armed band who came with him and were no doubt trained soldiers. Half of these now went to work as laborers upon the wall. *The coats of mail* were very likely of leather covering the body down to the knees, and leaving the arms bare.

17. *With one of his hands wrought in the work*. The meaning is that beside the heavy armed company of half of Nehemiah's servants every man who worked had a weapon with him, and so was ready to fight on short notice.

18. *And he that sounded the trumpet was by me*. Nehemiah expected to be at the point of danger himself. He kept the trumpeter at hand to call for the assistance needed.

19. *The work is great and large*. The length of the walls must have been at least four or five miles. Some portions of it had not been torn down. The great extent of the wall would of a necessity require that the Jews should not keep together.

20. *Resort ye thither unto us*. In case of attack Nehemiah very wisely plans for unity of action. *Our God will fight for us*. Nehemiah feels sure of the Divine aid, and so can give strong encouragement to his fellow workers.

TOO FAR APART.

The late John R. Proctor, the President of the Civil Service Commission, was a student of the University of Pennsylvania in 1863 and 1864, and an old-Pennsylvania man said of him the other day:

"Proctor was a great walker in his college days. He liked nothing better than to set out early on a frosty morning, and to walk twenty-five or thirty miles through the country. He would start alone, as a rule, but if he fell in with a teamster a laborer, a tramp—any one—he was well pleased. He would bring home many an odd bit of talk that he had gathered on his way.

"I remember how he once met an Irishman on the road to Norristown. He and the Irishman plodded along together a matter of six or seven miles. They stopped and read each milestone, as walkers always do, and Proctor said:

"I think that milestones cheer a road up wonderfully, don't you?"

"Faith, an' I do that," said the Irishman. 'I find them a great comfort. It would be an improvement, though, if they were nearer one another, wouldn't it?'"

We can not change yesterday—that is clear, Or begin on to-morrow until it is here: So all that is left for you and for me Is to make to-day as sweet as can be.

—Exchange.

A life that stands as all true lives have stood, Firm rooted in the faith that God is good.


Our greatest glory is not in never falling, but in rising every time we fall.

The only preparation for the morrow is the right use of to-day.

Seek your life's nourishment in your life's work.

Life is a constant want, therefore it should be a constant prayer.

Christianity is the science of right living—the art of character building. It teaches man to make the most of himself.



**PERRY
PEN
LEASURE**

Of course you need a good Fountain Pen. We are so anxious to have you try the Perry that we will send one on approval. If it does not suit, return it.

Prices, \$1 to \$8

**RUYTER
TYPEWRITER
RIBBONS**

and Carbon Papers will please you. Write for samples and prices.

**The Perry Pen
Company,**
Manufacturing Stationers

Fountain Pens and Office Supplies

Milton, Wisconsin.

HERE AND THERE.

H. D. CLARK.

Our distribution of orphans at Hamilton, Mo., was a success. One good doctor and his wife took a brother and sister; they loved the little waifs so much that they wanted the other sister who had been left in New York. We took her to them the other day. Was not that a happy reunion for the three little Finlanders? Their father and mother are dead. Edith said, on her way there, "When I die, I am going to heaven to see my papa and mama." She is nine years old.

What a crowd greeted us at Strawberry Point, Ia., and four-times as many applicants as there were children. We shall have to take some more there. Going to Welton, Ia., with a little five-year-old girl, I attended the Iowa Yearly Meeting. There was a goodly number from Garwin and Marion. Pastor Geo. W. Burdick said it was one of the best yearly meetings he had attended. The essays were very interesting, and Brethren Lippincott of Garwin, Burdick of New

Auburn, Minn., delegate from Minnesota Semi-Annual Meeting, and Pastor Burdick of Welton, gave excellent sermons, and the people gave excellent attention. I have often written of the good boys and girls placed in homes, but all that glitters is not gold. I had to go to the Minnesota State Training School after a boy, past sixteen years, who had been there five months for theft. We secured his release and sent him back to New York. Such a case prejudices many against taking a child, but we can find many who go wrong in homes of respectability, and who have parents. What, then, of the homeless boy, without the loving care of relatives, who goes astray? When at St. Paul, I visited the new capitol building which is one of the finest State Houses in the United States. It is "simply magnificent." No description I could give would do justice to it.

Again I am in Missouri. This time at St. Louis, a little city of about three thousand, where I have arranged to bring a company of orphans Oct. 26. This is the denominational headquarters of our Sabbath-keeping brethren of the "Church of God." I occupied the pulpit once, having to remain over the Sabbath. The congregation is small and their struggle is great. Pastor Long has been here twenty-one years, and for many years has been editor of the *Bible Advocate*, their denominational paper. He is also editor and publisher of one of the leading local papers. The membership of this church seem to have the confidence and esteem of the people in the town, though their faith and practice are unpopular. It must be that these people have faith in revival efforts as carried on at present. This is the way they advertise. The town is posted with bills announcing: "Big revival commences Oct. 1, at the Christian Church and continues through the month of October. Live themes for discussion. Good comfortable seats. Large chorus. Come and worship with us, and think awhile of the Hereafter." I hope a true revival will indeed commence and continue long past October. It will be needed until the next Missouri election. Indeed, it would be a wonderful blessing to all the country to have a revival of civic righteousness. But how it would upset the political ambitions of many.

One Missouri pastor has just preached on "The Tramp and His Relative." So-called Christian Science is springing up everywhere I go. We are even placing orphans in such homes. That seems preferable to the homes of squalor, or no home, from whence some children come. If any RECORDER readers are looking upon Christian Science with favor, permit me to say, before you leap, remember that it denies the atonement of Christ. Is that Christian?

THE AUTUMN WOODS.

What beauty in the Autumn woods!
Where, in the calm, deep solitudes,
The amber sunshine finds its way,
And checkered light and shadows play.
Such beauty everywhere we turn!
The moss-grown rock and drooping fern,
The woodland flowers and trailing vines,
The singing brooks and sighing pines,
The murmur of the gentle breeze
That stirs the yellow chestnut leaves,
Till softly in the grasses brown
The round and prickly burs drop down.
The maples are in bright array
Of mottled gold and crimson gay;
The oaks in deepest scarlet dressed;
In cloth of gold are all the rest,
Except that now and then between
There stands a tall dark evergreen
That sheds its spicy fragrance round,
And drops its cones upon the ground.
With asters white and purple tinged,
And golden-rod, the woods are fringed,
With scarlet berries peeping through
Where wild grapes hang, of purple hue,
And fiery-fingered ivy clings,
While milk-weed floats on downy wings.
The crickets chirp and insects hum,
For glorious Autumn now has come.

—Morning Star.

FOR RENT.

A photograph gallery and living rooms, steam heat, good location. Also Doctor's office.
Address BOX 35.

Walworth, Wis.

Special Notices.

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

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

THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed.
W. D. WILCOX, Pastor,
5606 Ellis Ave.

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

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

Now in press

A History of

Seventh Day Baptists in West Virginia.....

A. D. 1789 to A. D. 1902

By Corliss F. Randolph

This volume is now passing through the press and will be published in the near future. The edition will be small and about half of it has already been subscribed for.

Advance subscriptions will be accepted for a limited period at \$3.50 net, postage extra.

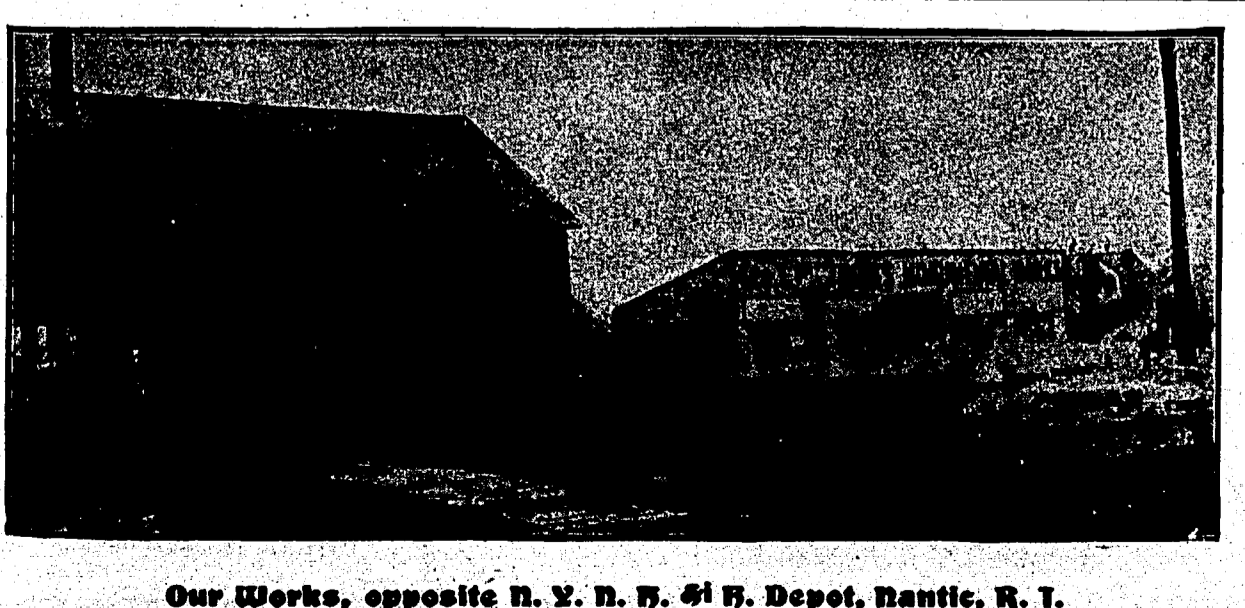
The price will be advanced, upon publication to \$5.00.

Address all subscriptions to

CORLISS F. RANDOLPH,

185 North Ninth Street,

NEWARK, N. J.



**The
Hutchings-Crandall
Granite Co.**

WE have just opened a new quarry of fine Pink Westerly Granite and put in a 40-horse power engine and other new machinery at our works, so we are better prepared than ever to furnish, not only fine Monuments and Statuary, but Curbing, Finished Posts and Building Stone.

Send for free booklet, mentioning THE RECORDER.

Our Works, opposite N. Y. R. 51 St. Depot, Bantle, R. T.

THE SABBATH RECORDER.

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

VOLUME 61. No. 48.

PLAINFIELD, N. J., NOV. 27, 1905.

WHOLE No. 3,170.

ALTHOUGH the recurrence of Thanksgiving Day has become so commonplace that the majority of people care nothing for it, only as a holiday, the spiritual philosophy and the historic setting of Thanksgiving times are worthy of attention. Judaism was replete with the spirit of Thanksgiving and with its expression in sacred festivals. On the religious side, Christianity inherited this from Judaism, as it did many of its best elements. Among the earlier, if not the earliest official thanksgiving proclamations in America, was that issued by the Governing "Council" of Charlestown, Mass., November 29, 1676, a century before the Declaration of Independence. This was described as "a day of solemn thanksgiving and praise to Almighty God for his goodness and favor;—and that the Lord may behold us as a people offering praise and thereby glorifying Him, the Council doth command it to the respective ministers, elders and the people of its jurisdiction, solemnly and seriously to keep the same."

THE first national Thanksgiving proclamation was made by the Continental Congress in 1777, whose president, Henry Laurens, just after the news of the brilliant victory of Gates at Saratoga and the surrender of the British army under Burgoyne, appointed a committee to prepare a proclamation of thanksgiving. The devoutly religious tone of that proclamation showed how genuine was the feeling and how deep the desire to draw people toward God, through this day of thanksgiving. This religious element is in such strong contrast with the prevailing holidayism of the present time, that we reproduce that proclamation for its religious value. Our nation is not beset by the evils of war as the colonies were, but it is beset and threatened by evils so virulent and so great, that consecration, prayer for Divine help, and drawing closer to God are demanded quite as much as they were in those colonial days. The proclamation of 1777 ran as follows: "Forasmuch as it is the indispensable duty of all men to adore the superintending providence of Almighty God, to acknowledge with gratitude their obligation to Him for benefits received, and to implore such further blessings as they stand in need of; and it having pleased Him in His abundant mercy not only to continue to us the innumerable bounties of His common providence, but also to smile upon us in the prosecution of a just and necessary war for the defence and establishment of our unalienable rights and liberties; particularly in that He hath been pleased in so great

a measure to prosper the means used for the support of our troops, and to crown our arms with most signal success. It is therefore recommended to the legislative or executive powers of these United States, to set apart Thursday, the eighteenth of December next (1777) for solemn thanksgiving and praise, that at one time and with one voice the good people may express the grateful feelings of their hearts, and consecrate themselves to the service of their divine benefactor; and that together with their sincere acknowledgments they may join the penitent confession of their manifold sins whereby they had forfeited every favor; and their humble and earnest supplication that it may please God, through the merits of Jesus Christ, mercifully to forgive and blot them out of remembrance; that it may please Him graciously to shower His blessing on the governments of these States respectively, and prosper the public council of the whole; to inspire our commanders, both by land and sea, and all under them, with that wisdom and fortitude which may render them fit instruments under the providence of Almighty God to secure for these United States the greatest of all human blessings—Independence and peace; that it may please Him to prosper the trade and manufactures of the people, and the labor of the husbandman, that our land may yield its increase; to take schools and seminaries of education, so necessary for cultivating the principles of true liberty, virtue, and piety, under His nurturing hand, and to prosper the means of religion for the promotion and enlargement of that kingdom which consisteth in righteousness, peace, and joy in the Holy Ghost. And it is further recommended that servile labor and such recreation as, though at other times innocent, may be unbecoming the purpose of this appointment, be omitted on so solemn an occasion."

THE Congress on Inter-Church Federation held in New York City, which closed on Tuesday, November 21, is an epoch-making movement. It was called into being by the ripening of thoughts which were inevitable, in view of a great need, the need of united religious sentiment, acting and co-operating against great evils. We say of united religious sentiment, instead of saying the united sentiment of Protestants, or of Christians. While it is natural and appropriate that Protestants should lead in this movement, it will not attain full proportions nor greatest power against prevalent evils, until it includes the best religious sentiment and co-operation of Jews and Roman Catholics. It ought also to call in the best moral and reforma-

tory influence of that large class of men and women who are not identified by personal membership with churches of any name. The evils of intemperance, social impurity, political dishonesty, civic corruption and untruthfulness in business, must be met by all their enemies before highest good can be attained. While it is best that Protestant Christianity should lead in this massing and directing the forces of good against evil, the immediate problems now clamoring for solution in the larger fields where the struggle for right and righteousness is going on, require that every force which makes for good should be called into action. The basis of the movement should be religious, at first and always, and the followers of Christ who was at once Reformer and Redeemer, ought to lead in this co-operation for the common good. But since Christianity goes to Judaism as the source of its ethics, and its impulses toward reform, Judaism ought to be reckoned as a helpful potent factor in the redemption of society, from the evils now abroad. That Unitarians should find a speedy welcome in this general work should go without saying. A basis of action less broad is too nearly akin to the Protestant divisions against which the movement is now directed. Whoever refuses to co-operate with those who are errorists, in some respects, along lines of action for the common good has something yet to learn.

LET it be kept well in mind that the Inter-Federation Congress does not propose to interfere in any way with the integrity, autonomy or independence of those denominations which attempt thus to co-operate. Wise and effective co-operation for the larger and general good is the avowed aim of the movement. The methods, purposes and work of each denomination will be retained and pursued. So far as the Federation is concerned, it will not seek to make men less denominational, nor denominations less active in their own plans. United action against the common and closely united foes of religion and Christianity, is the end sought. This result will be forwarded by the development of true and vigorous denominationalism, for such denominationalism will seek for larger knowledge and closer alliance with truth, in proportion as the horizon of duty and action enlarges. Largeness of view is not looseness of view, nor indifference concerning truth, even if superficial minds do sometimes confound liberty with lawlessness. Whoever is right comes gladly into the white light of criticism and investigation. A "damascus blade" has no fear when the clash of conflict comes, and genuine gold welcomes the refining fire. To shrink

TABLE OF CONTENTS.

EDITORIALS—The Value of Little Things; Cisterns and Springs; Purifying Springs; Consecrated Colonization; Value of a Single Family; How to Promote Colonization; A Triumph of the People 737, 738, 739
 Summary of News 739
 The Sabbath and the City 740
 Education Society 741
 WOMAN'S WORK—True Gladness, Poetry; Report of Woman's Board; Enlarging Recorder Subscription List; The River of Dreams, Poetry; My Duty and John's; The Road to Heaven; Timely Warnings 742, 743
 YOUNG PEOPLE'S WORK.—President's Letter; One Thing Thou Lackest; The Reading and Study Course in Bible History 743, 744
 Always Open 744
 MISSIONS.—In Memory of Secretary Whitford; A Pastor's Friend; A Broken Circle; Treasurer's Report 744, 745
 Tract Society Executive Board Meeting . 745
 CHILDREN'S PAGE.—That is What the Mothers Do, Poetry; Lady Salmon in River Pool 746
 Mysteries of the Seas 747
 Gen. Lew Wallace's Stepmother 747
 HOME NEWS 748
 DEATHS 749
 SABBATH SCHOOL 750
 Too Far Apart 750
 Here and There 751
 The Autumn Woods 751

The Sabbath Recorder.

A. H. LEWIS, D. D., LL. D., Editor.
 JOHN HISCOX, Business Manager.

TERMS OF SUBSCRIPTION.—
 Per year \$2.00
 Papers to foreign countries will be charged 50 cents additional, on account of postage.
 No paper discontinued until arrearages are paid, except at the option of the publisher.

ADDRESS.
 All communications, whether on business or for publication, should be addressed to THE SABBATH RECORDER, Plainfield, N. J.

THE SABBATH VISITOR.

Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at
 PLAINFIELD, NEW JERSEY.

TERMS.
 Single copies per year \$ 50
 Ten copies or upwards, per copy 60
 Communications should be addressed to The Sabbath Visitor, Plainfield, N. J.

HELPING HAND IN BIBLE SCHOOL WORK.

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by The Sabbath School Board. Price 5 cents a copy per year; seven cents a quarter.

THE SEVENTH-DAY BAPTIST PULPIT.

Published monthly by the SEVENTH-DAY BAPTIST MISSIONARY SOCIETY. This publication will contain a sermon for each Sabbath in the year by ministers living and departed.

It is designed especially for pastorless churches and isolated Sabbath-keepers, but will be of value to all. Price fifty cents per year.

Subscriptions should be sent to Rev. O. U. Whitford, Westerly, R. I., sermons and editorial matter to Rev. O. D. Sherman, Richburg, N. Y.

Gentry, Ark.

DANIEL C. MAIN, M. D.
 Physician and Surgeon.

50 YEARS' EXPERIENCE

PATENTS

TRADE MARKS, DESIGNS, COPIRIGHTS &c.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through MUNN & Co. receive special notice, without charge, in the Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 per year, four months, \$1. Sold by all newsdealers.

MUNN & Co. 361 Broadway, New York

ALFRED UNIVERSITY.

One Hundred Thousand Dollar Centennial Fund.

Alfred University was founded in 1836, and from the beginning its constant and earnest aim has been to place within the reach of the deserving, educational advantages of the highest type, and in every part of the country there may be found many whom it has materially assisted to go out into the world to broader lives of useful and honored citizenship. That it may be of still greater service in opening a way to those seeking a college education, it is provided that for every one thousand dollars subscribed and paid into the Centennial Fund, from any town in Allegany or Steuben counties, N. Y., or any county in any state or territory, free tuition be granted to one student each year for the Freshman year of the College course. Your attention is directed to the fact that any money which you may subscribe, will in conjunction with that subscribed by others in your town or county, become a part of a fund which will forever be available in the way of assisting some one in your own vicinity. Every friend of Higher Education and of Alfred University is urged to send a contribution to the Treasurer, whether it be large or small.

Proposed Centennial Fund . . . \$100,000 00
 Amount Needed June 1, 1905 . . . 95,585 00

Mrs. Eliza Stillman, Boston, Mass.
 Amount needed to complete fund \$5,395 50

Milton College.

YEAR 1905-6
 First Semester begins Sept. 13

A college of liberal training for young men and women. Degrees in arts, science, and music.

Entrance requirements and required college studies identical with those of the University of Wisconsin. Many elective courses. Special advantages for the study of Anglo-Saxon and early English. Thorough courses in Biology and Geology.

The Academy of Milton College is an excellent preparatory school for the College or for the University.

The school of music has courses in Pianoforte, violin, viola, violoncello, vocal music, voice culture, harmony, musical kindergarten, etc.

Classes in elocution and physical culture.

Club boarding, \$1.50 per week; boarding in private families, \$3 per week, including room rent and use of furniture.

For further information address the

REV. W. C. DALAND, D. D., President
 or Prof. A. E. WHITFORD, M. A., Registrar,
 Milton, Rock County, Wis.

Salem College

Salem, West Virginia

SEVENTEENTH YEAR

Classical, Scientific and Music Courses

- Good equipment.
- Experienced teachers.
- Progressive methods.
- Development of character through personal contact with teachers the highest aim.
- A loyal and helpful school spirit.
- Work done accepted in full value at the State University.
- Normal Course with State Certificate.
- Club boarding, expenses low.
- Plans are maturing for the erection of a large stone and brick school building on the campus.
- Fall term opens Sept. 5, 1905.
- For illustrated catalogue address

Cheo. L. Gardiner, D. D.,
 President.

Chicago, Ill.

BENJAMIN F. LANGWORTHY,
 ATTORNEY AND COUNSELLOR AT LAW.
 Suite 510 and 512 Tacoma Bldg.,
 131 LaSalle St. Tel. Main 3141. Chicago, Ill.

Seventh-day Baptist Bureau

of Employment and Correspondence.
 President—C. U. Parker, Chicago, Ill.
 Vice-President—W. H. Greenman, Milton Junction, Wis.
 Secretaries—W. M. Davis, 602 West 63d St., Chicago, Ill.; Murray Maxson, 516 West Monroe St., Chicago, Ill.
 Associational Secretaries—Wardner Davis, Salem, W. Va.; C. Laton Ford, Plainfield, N. J.; Dr. S. C. Maxson, 22 Grant St., Utica, N. Y.; Rev. E. P. Saunders, Alfred, N. Y.; W. K. Davis, Milton, Wis.; F. R. Saunders, Hammond, La.
 Under control of General Conference. De-minatorial in scope and purposes.
 INCLOSE STAMP FOR REPLY.

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY.
 EXECUTIVE BOARD.
 STEPHEN BABCOCK, President, New York.
 A. L. TITSWORTH, Secretary, Plainfield, N. J.
 F. J. HUBBARD, Treasurer, Plainfield, N. J.
 Rev. A. H. LEWIS, Corresponding Secretary, Plainfield, N. J.
 Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2.15 P. M.

THE SEVENTH-DAY BAPTIST MEMORIAL FUND.

H. M. MAXSON, President, Plainfield, N. J.
 JOSEPH A. HUBBARD, Treasurer, Plainfield, N. J.
 D. E. TITSWORTH, Vice-President and Secretary, Plainfield, N. J.
 Gifts for all Denominational Interests solicited.
 Prompt payment of all obligations requested.

W. M. STILLMAN,

COUNSELLOR AT LAW.
 Supreme Court Commissioner, etc.

Milton, Wis.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.
 President—Mrs. S. J. Clarke, Milton, Wis.
 Vice-Presidents—Mrs. J. B. Morton, Milton, Wis.; Mrs. A. R. Crandall, Milton, Wis.
 Secretary—Mrs. T. J. Van Horn, Albion, Wis.
 Recording Secretary—Mrs. J. H. Babcock, Milton, Wis.
 Treasurer—Mrs. L. A. Platts, Milton, Wis.
 Editor of Woman's Page—Mrs. Henry M. Meador, 107th St., Plainfield, N. J.
 Secretary, Eastern Association—Mrs. Anna Randolph, Plainfield, N. J.
 Secretary, South-Eastern Association—Mrs. G. H. Trainer, Salem, W. Va.
 Secretary, Central Association—Miss Ethel Haven, Locustville, N. Y.
 Secretary, Western Association—Miss Agnes L. Rogers, Alfred, N. Y.
 Secretary, South-Western Association—Mrs. G. F. Rankin, Fouke, Ark.
 Secretary, North-Western Association—Mrs. A. S. Maxson, Milton Junction, Wis.
 Secretary, Pacific Coast Association—Miss Ethelyn M. Davis, Riverside, Cal.

New York City.

SABBATH SCHOOL BOARD.
 President—George B. Shaw, 511 Central Ave., Plainfield, N. J.
 Vice Presidents—Eastern Association, Albert Whitford, Westerly, R. I.; Central Association, Ira Lee Cottrell, Leonardsville, N. Y.; Western Association, Arthur E. Main, Alfred, N. Y.; South-Eastern Association, Herbert C. VanHorn, Lost Creek, W. Va.; North-Western Association, Herman D. Clarke, Dodge Center, Minn.; South-Western Association, Gideon H. F. Randolph, Fouke, Ark.
 Recording Secretary—Corliss F. Randolph, 185 North Ninth Street, Newark, N. J.
 Corresponding Secretary—John B. Cottrell, Plainfield, N. J.
 Treasurer—Frank L. Greene, 490 Vanderbilt Avenue, Brooklyn, N. Y.
 Members—Edwin F. Randolph, Great Kills P. O., N. Y.; Charles C. Chipman, Yonkers, N. Y.; Eli F. Looftoro, N. Y. City; Stephen Brooklyn, N. Y. City; Edward E. Whitford, Brooklyn, N. Y.
 Regular meetings the third Sundays in September, December and March, and the first Sunday in June.

HERBERT G. WHIPPLE,

COUNSELLOR AT LAW,
 St. Paul Building, 220 Broadway.

C. C. CHIPMAN,

ARCHITECT,
 St. Paul Building, 220 Broadway.

HARRY W. PRENTICE, D. D. S.

"The Northport," 76 West 103d Street.

ALFRED CARLYLE PRENTICE, M. D.

155 W. 46th Street. Hours: 8-10 A. M. 1-2: 6-8 P. M.

RRA S. ROGERS, Special Agent.

MUTUAL BENEFIT LIFE INS. CO.
 137 Broadway. Tel. 6548 Cort.

ALFRED UNIVERSITY,

Alfred, N. Y.
 College opens September 19, 1905.
 BOOTH COLWELL DAVIS, Ph. D., D.D., Pres.
 ALFRED ACADEMY.
 Opens September 12, 1905.
 WILLIAM S. MAXSON, Ph. B., Prin.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

E. M. TOMLINSON, President, Alfred, N. Y.
 Rev. ARTHUR E. MAIN, Corresponding Secretary, Alfred, N. Y.
 V. A. BAGGS, Recording Secretary, Alfred, N. Y.

ALFRED THEOLOGICAL SEMINARY.

Rev. ARTHUR E. MAIN, Dean.
 The next year opens Tuesday, Oct. 3, 1905.

West Edmeston, N. Y.

YOUNG PEOPLE'S EXECUTIVE BOARD.
 President—A. C. Davis, Jr., West Edmeston, N. Y.
 Secretary—A. L. Davis, Verona, N. Y.
 Treasurer—Eda Coon, Leonardsville, N. Y.
 Junior Superintendent—Mrs. H. M. Maxson, Plainfield, N. J.
 Editor Young People's Page—Rev. L. C. Randolph, Alfred, N. Y.

Associational Secretaries—Eastern, L. Gertrude Stillman, Ashaway, R. I.; Central, A. L. Davis, Verona, N. Y.; Western, R. E. Webster, Alfred, N. Y.; North-Western, B. F. Johanson, Milton, Wis.; South-Western, C. C. VanHorn, Gentry, Ark.; South-Eastern, Amos Brissey, Salem, W. Va.

D. R. A. C. DAVIS, JR.,

General Practitioner.
 Specialty: Eye and Ear.

Westerly, R. I.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

WM. L. CLARKE, President, Westerly, R. I.
 A. S. BABCOCK, Recording Secretary, Rockville, R. I.
 GEORGE H. UTTER, Treasurer, Westerly, R. I.
 Rev. O. U. WHITFORD, Corresponding Secretary, Westerly, R. I.
 The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July, and October.

BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT.

IRA B. CRANDALL, President, Westerly, R. I.
 O. U. WHITFORD, Corresponding Secretary, Westerly, R. I.
 FRANK HILL, Recording Secretary, Ashaway, R. I.
 Associational Secretaries—Stephen Babcock, Eastern, 103 W. 34th Street, New York City; Dr. C. Davis, Central, West Edmeston, N. Y.; W. C. Whitford, Western, Alfred, N. Y.; U. S. Griffin, North-Western, Nortonville, Kans.; F. J. Ehret, South-Eastern, Salem, W. Va.; W. R. Potter, South-Western, Hammond, La.
 The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.
 The Board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other.
 The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can.
 All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries, will be strictly confidential.

Leonardsville, N. Y.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

Next session to be held at Leonardsville, N. Y., August 22-27, 1906.
 STEPHEN BABCOCK, New York City, President.
 Rev. E. P. SAUNDERS, Alfred, N. Y., Recording Secretary.
 FRANK L. GREENE, 490 Vanderbilt Avenue, Brooklyn, Corresponding Secretary.
 W. C. WHITFORD, Alfred, N. Y., Treasurer.
 Executive Committee—Rev. W. L. Burdick, Ashaway, R. I.; David E. Titworth, Plainfield, N. J.; Ira B. Crandall, Westerly, R. I.; H. D. Babcock, Leonardsville, N. Y.; E. E. Randolph, Great Kills, N. Y.; Rev. W. D. Burdick, Farina, Ill.

Utica, N. Y.

D. R. S. C. MAXSON,
 Office 225 Genesee Street.