Our faith in the overruling guidance of God is often sorely tested, when those upon whom great trusts have been placed pass on to their rest. For the moment it seems that the work they were doing must fall into ruin. In one sense no man's place can be wholly filled by another, but God's overruling providence, while he permits the worker one after another to be buried, still makes it certain that his work shall go on. Sometimes many hands must take which the hands of one have been carrying. Sometimes the burden and anxiety which have been borne by one heart alone must be shared with several, but the history of God's kingdom shows, that though the workers fall, the work abides. . . Do your work faithfully and well, wait the summons that calls you to rest, and believe that somehow he who guideth the workers will make it sure that your work shall not fail when you pass from it.

Dr. A. H. Lewis
Plainfield, February 1900.
Alfred University
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Spring recess, April 8-13.
Seventy-third anniversary, June 5-9.
Commencement exercises, June 9.

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ACADEMY
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Published monthly by the Seventh-Day Baptist Missionary Society.
Rev. W. C. Daland, D. D., President or Prof. A. E. Whifford, M. A., Registrar, Milton, Rock County, Wis.

EDITORIAL
What About the Associations?
The editor has been ransacking the Recorder files for data regarding the time and place of meeting for each of the associations; and after a long search, he has been compelled to give it up as hopeless. He had forgotten that none of the associations published minutes in the Recorder last year, and when he sat down with his file of papers he expected to be able to publish all needed data in this issue. Then followed a search for the bound copies of last year's minutes, in the hope that such copies had been sent to this office, but with little better result.
The Southwestern Association sent their pamphlet, but the place of holding the next session was left with the Executive Committee with power to act. The Eastern Association convenes with the Shiloh Church, but the time when it should meet was also left with the Executive Committee.
The delegates appointed last year by the Eastern to the Southeastern are: Rev. Erno Sutton of Rockville, R. I., with Rev. Horace Stillman of Ashaway, R. I., as alternate. The delegate from the Eastern to the Central, Western and Northwestern associations for this year is Rev. R. B. Tolbert, with Rev. W. L. Burdick alternate.

The committee of the various associations will furnish the Recorder with all needed data as to time and place of meeting and as to delegates, we shall be glad to publish them at the earliest convenience.
his Father blessed and hallowed? He did keep it all his life, and neither did he nor his disciples give the least hint about any change. Therefore we believe he would still keep the seventh day instead of the first, if he were here to lead those who would follow him. 

Look at this "calendar" muddle and see how little of that. Supposing there had been forty different calendars since Christ's time, they would not have made a particle of change in the order of the days of the week. Take, for example, the Gregorian calendar in which eleven days were dropped the monthly reckoning to correct a discrepancy between the solar calendar and the one that had been in use. It was ordered by Gregory that the fifth of October should be called the fifteenth of October, and it was done. Pray, what difference could that make in the order of the days of the week? Supposing that the fifth of October had fallen on Monday; the next day would have been Tuesday just the same, even though called the fifteenth of the month. No change in any of the calendars altered the regular routine of the days in the week.

Again, do not all four calendars mentioned in that letter still agree as to which is the first and which is the seventh day? Do not the Jews still use their own calendar, even if the Romans did stop using it about the year 500? And does not the Jewish Sabbath still fall on the seventh day of the week according to Gregory's calendar? In fact, do not all four calendars still agree as to the days of the week? The days of the week were the same, but the days of the week have always remained the same. Does it seem reasonable that all the world could lose a day, so that now we can not tell what day we are keeping? The week is God's own division of time—the only division he gave man. That is but the First-day and but one Seventh-day in the week God gave to man, and there would be as much sense in calling night, day, as there is in calling any time but the last day of the week the Seventh-day. 

I wonder if he would refuse to obey his "Father's commandments," and argue in such inconsistent ways to justify himself in putting a day of ancient sun-worship, authorized by a Roman pope, in the place of God's holy day.

**CONDENSED NEWS**

The Ex-President Off for Africa.

When this paper reaches its readers, Theodore Roosevelt will be off on his long talked of African trip. He sails for Naples on the steamship Lucania, Thursday, March 25, and from that point he will embark for Mombasa, Africa. It is well understood that the Ex-President, in making this trip, combines recreation and scientific research. The former is much needed by him. After his two years as governor of New York State, and seven years as President of the United States. The latter he undertakes in the interest of the Smithsonian Institute at Washington. His expedition is thoroughly equipped for the work of securing specimens in natural history for the museum.

Mr. Roosevelt expects to be absent from his native land two years. The first year will be spent in Africa, after which it is expected that Mrs. Roosevelt will join him for a trip to the principal capitals of Europe and Asia. On the last Sunday at Oyster Bay, he and his wife walked three miles to church and returned the same way. The Town Board at Oyster Bay passed some strong resolutions of appreciation of Mr. Roosevelt, from which I clip the following:

**Resolved, That in Theodore Roosevelt this board and the citizens of Oyster Bay recognize all those qualities that make for sterling and efficient citizenship; that his loyalty to his country and faith to party in times of peace and war are worthy of emulation by the growing youth of our land, and the merits, conscientiousness of purpose and fearlessness in the discharge of his duty are deserving of the highest praise; that his patrons of freedom, steady adherence to principle, love of home and devotion to family contribute to his greatness as a man; that his patriotism, love of God and country, and the good he has done for a people who have come from far and near to fill the large church each week. They stirred up quite a commotion, and Doctor Lewis soon became popular beyond the borders of his own pastorate. As he grew stronger he began again to send out, through the Recorder, stirring articles upon the Sabbath question, and people rejoiced to see them, more the searching words of truth from his pen.

During the second winter in Shiloh, he began to reap the fruits of his labors in a gracious revival of religion which added a number to the church, many of whom were young adults and heads of families. In 1874 he went to all the associations as delegate from the Eastern Association, and once more cheered the people by his inspiring and helpful presence among them. Again, as president of Conference, in 1875, he was greeted by a host of friends. During the winter of 1875-76, he held special meetings for several weeks, and the church was blessed with the greatest revival it had known for fifty years. The meetings were quiet, but the feeling was deep and the Spirit's work was powerful. There were fifty-four additions to the membership, many of whom had reached middle life. In the spring of 1876, after three years of service at Shiloh, he closed his labors there to accept a position as teacher of church history and homiletics in the theological department of Alfred University. It was a sad day for the people of Shiloh when he had to leave them. His labors there had been blessed; seventy-five had joined the church by baptism and several more by letter or confession, a good reading room had been established, a comfortable parsonage purchased and fitted up for the minister, the church had greatly strengthened and brought to a higher plane of Christian living, and enlarged conceptions of life and broader views had come to prevail. It was a great cross for Doctor Lewis to leave a people who loved him so well. Indeed, if he could have foreseen the struggles and dark days that awaited him at Alfred, it is probable that he would have remained longer at Shiloh.

In April, 1876, while still in Shiloh, Doctor Lewis was over the defeat of the Sunday Bill in the Pennsylvania Legislature. Two years before, he had made a brave fight in Harrisburg for a bill to relieve Sabbath-keepers from oppression and had become greatly discouraged over the indifference toward his earnest plea. Now, under the leadership of Senator H. Gates Jones, the work had been carried forward until the Sunday Bill had been defeated. Upon receiving this news, Doctor Lewis revealed the heart-burden he was still carrying for the work of Sabbath reform. After describing in the Recorder a helpful prayer meeting in Shiloh, where the subject had been "Delays in Answer to Prayer," Doctor Lewis wrote as follows:

Before the influences of that prayer meeting had gone from my heart, I received a bringing news from Brother L. C. Rogers regarding the cause at Harrisburg and the conclusion of the legislature. To this he sent me the following:

"The Ex-President Off for Africa."
which he toiled so many years and which seemed to be despised by men. The unusual activity of Jones and Wardner in Europe and of Bailey, Rogers and Kelly in America, steeled his old desire to return to his cherished life work. These movements were regarded by Doctor Lewis as "unmistakable providences of God," and he made earnest appeals to the people for "united consecration and effort.

It was evident that his heart could never be satisfied until the way should open again for him to enter upon the work he had been compelled to give up. There were already signs of coming movements which, in a few years, were to bring him once more into that long cherished work, and make him secretary and field agent of the American Sab- 

bath Tract Society for the remainder of his life.

We find no data regarding his last few weeks at Shiloh and his first summer at Alfred. The next time he appears in public is in November, at a silver wedding of an esteemed friend in Alfred. He was always at home in such a place and a most welcome guest.

When he accepted the urgent call to the theological professorship, he expected the position would be a permanent one. In this he was disappointed. It was soon evident that the funds available for the support of the teachers in the theological department were quite inadequate, and Doctor Lewis was soon driven to seek some other means by which to support his family. During the winter of 1876, he had to seek outside employment for every hour he could spare from his regular work in the seminary. So he worked at bookkeeping, delivered popular lectures, and applied himself to any odd jobs among the business houses of Alfred, which offered an opportunity to add something to his scanty income. Thus was his faith once more put to a severe test.

The friends at Alfred were delighted over his return to dwell among them; and, in order that they might appreciate his services and their liberality for the man, a great reception was arranged for the holiday week. The festivities lasted an afternoon and evening. In the afternoon the older people and those living out in the country were entertained at his home; while the evening was given to all classes, the guests assembling in the university chapel. This reception was indeed a great success. The Alfred people fairly indifferent themselves in the royal old Doctor Lewis, "the citizen, co-worker and friend." The evening was passed most pleasantly. A large company, headed by the Alfred Cornet Band, marched to the chapel, where, after an hour of social greetings, President Allen made an address of welcome. To this Doctor Lewis responded and Thomas R. Williams and others followed with words of good cheer. When the great company left the hall that night, they left Doctor Lewis richer by some two hundred dollars.

The church at Alfred, being a most toilsome, Doctor Lewis was requested to accept the "pastoral supply" for a time, which he did, beginning with July, 1877. Since he lived more than two miles away, this work added much to his labors and something to his expenses; but he enjoyed this service very much, and proved to be a god- 
dispenser. He held his first public service in the church was in a low state spiritually, and was widely scattered, many families living so far away over the hills that they could attend services only in the best weather.

Early in the autumn of that year, Doctor Lewis began to attend the camp-meetings which lasted all winter. The church was greatly blessed, and the pastor baptized more than seventy persons. Only two or three of these were under thirteen years of age; most of them were over twenty, more than thirty-five, and one man was sixty five years of age. His pen was not idle. He found time to write many stirring articles for the Recorder, among which was an extended series upon the history of Seventh-day Bap- 
tist publishing interests, from the first manuscript in 1852 to the present day. In 1877, he wrote an address for the opening of a generation. Twenty-three years later, in 1900, Doctor Lewis said: "Many pleasant memories are connected with that work, and the strong ties which were formed between myself and the people have remained unbroken, though most of those of my age who were co-workers there have passed on to the life beyond." This revival spread to the church at Hartsville, and to the East Valley, bringing great results in those places also.

About this time Doctor Lewis was constantly solicited to allow himself to be named as a candidate for the pastorate of the First Alfred Church; but he could not feel that circumstances justified him in taking such a step, and promptly declined. He was, however, made superintendent of the Sabbath school at that place, and the pastor, Rev. N. V. Hull, wrote in highest commendation of the excellent work of Doctor Lewis in all lines of reform, especially in the tobacco reform, in which his labors were pronounced a "decided success." The pledge included liquor, tobacco, and profanity. Many bore testimony to the excellent work of Doctor Lewis as Sabbath-school superintendent.

In May, 1878, he was called to Little Genesee to conduct revival meetings with that church, where he spent a month; and the church enjoyed one of the greatest re- 

vivals in its history. When the time came for Doctor Lewis to return to work, to the seminary, there had been thirty-two bap-

tisms and others were awaiting an oppor-

tunity to go forward in that ordinance.

The following winter he went to West-

erly, Rhode Island, to assist Doctor Platts in revival work in the Pawcatuck Church. Here he spent several weeks in most pleasant work, and to the second and to the first pastorate, many of whom he had been instru-

mental in bringing into the church more than ten years before. The church was greatly strengthened as the result of his labors, and its next report showed twenty-nine additions and many persons revived in that revival. During these busy years, Doctor Lewis' pen was not idle. He found time to write many stirring articles for the Recorder, among which was an extended series upon the history of Seventh-day Baptist publishing interests, from the first manuscript in 1852 to the present day. In 1877, he wrote an address for the opening of a generation. Twenty-three years later, in 1900, Doctor Lewis said: "Many pleasant memories are connected with that work, and the strong ties which were formed between myself and the people have remained unbroken, though most of those of my age who were co-workers there have passed on to the life beyond." This revival spread to the church at Hartsville, and to the East Valley, bringing great results in those places also.

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CONVOCATION PAPERS

Boulder, Colorado

The Adolescent.

BOTHEWOLLEDSAYVNS.

(Concluded)

II. Adolescent Difficulties.

I now direct attention to certain adolescent difficulties, and the pedagogical and psychological method of treating these difficulties.

Secretiveness or Reticence.

We often say of a boy, "That boy is a great interrogation point," and we feel that we can not fathom his thought or his inner experiences. Though less abrupt, the girl is often quite evasive and uncertain as to her intellectual or emotional experiences, as is her brother.

When fully understood, it is frequently discerned that secretiveness is a weapon of defense against inquiry and supposed unsympathetic concern. The adolescent feels a new experience. It is sacred to him; or, he feels a little transition from his old footing, and he is not sure of help; nor does he wish to be ridiculed. He is therefore reticent, if not deliberately secretive.

The key to unlock this difficulty is sympathetic and intelligent friendship and companionship. The adolescent opens his heart to one who can understand him and sympathize with him.

2. Doubt is one of the most common and difficult of the problems of adolescence. Investigation shows that at least twenty-five out of every one hundred men, and ten out of every one hundred women, confess to serious religious doubts during this critical period.

There are probably many more who experience doubts, but who do not make the fact known. The average age of doubt for males is eighteen. The average age of doubt for females is fifteen.

There are two courses of treatment which young people often experience while in the period of doubt. One class of friends, in great alarm, exhort them to banish all doubt at once as it is an evidence of dishonesty and of depravity; and is a certain road to disease, spiritual death and Divine condemnation.

At the other extreme there is some one sure to praise the doubter, and to compliment him upon this evidence of independent thought and strength of personality.

Though each treatment is common, and is diametrically opposed to the other, each is equally irrational and dangerous. Doubt is a symptom of physical and psychological conditions at the time. Intellectual fermentation is a natural correlate to the new birth of physical and mental functions. The world must be seen with new eyes. Reconstruction must come in one form or another. Whether this transition shall produce the clouding of religious feelings and the relaxing of religious activities, depends largely upon four things, viz: 1st, the health and physical condition of the individual; 2d, his natural mental temperament; 3d, his childhood teachings, and 4th, his present surroundings, instruction, friends, companions, etc.

Parent can guard too carefully against teaching children falsehood; untruths that must sooner or later be learned; sometimes at great risk of wrecking the child's confidence in all teaching, and in truth. Again young children should not be taught too elaborate systems of doctrine, dogmatically imposed upon them, before the intellect is sufficiently mature to assimilate them. Such treatment must produce either a misinterpretation, and hence a misunderstanding of what is meant, a result as dangerous as wrong teaching, or it will produce indifference and imperviousness, and result in arrested mental development.

The individual must correlate facts for himself, and form his own conclusions; or he must become a prey to doubt or indifference.

Obviously then, the only sane method of treating doubt in the adolescent, is by a sympathetic study into the physical and psychological conditions, which produce the doubt, and a intelligent effort to remove or counteract these conditions in such a way as to give assurance and stability to the content of belief.

Disturbance must be interpreted as the plea of the youth for room to adjust himself to his new environment. He must not be denied room to do his own thinking. He has an appetite for the Absolute. He feels serious about it. No temporaizing will do. External authority he feels to be out of place now that he is becoming a man, and must think for himself. This critical disposition is the very sap of the tree of knowledge. It is of the utmost value for any one who will make truth his own. Without it religious thought would petrify. The deep questions of religious life can be answered only through a developing experience.

Treatment of doubt must be sympathetic and patient. It must be by guidance rather than by sermon. All preconceptions must be clarified and corrected in such a way as to appeal to the reason. This process often requires time. Foolish questions and inquiry must be replaced by wise and thoughtful investigation. Reading must be guided by stimulating interest in things worth while.

Finally every parent and teacher and the adolescent himself should distinguish between knowing, understanding and accepting certain doctrines and being grounded in the Christian life. Many an honest and enquiring soul has been saved from shipwreck of faith by the consoling assurance that the particular vexing question need not be settled at once. It may well be left to the future light, while he may go on, faithfully doing his duty as at present seen, and be confident that he has not lost his Christian character, but rather is gaining it by such a course.

The most fundamental thing is that he shall keep active in Christian service, doing the obvious duties. It is the life that comes first, and explanations come later on. "He that willeth to do his will, shall know of the doctrine."
is worse, persisting in overbearing treatment of younger brothers and sisters and playmates. They leave the doors open, storm through the house, strike the dog and kick the cat; and hastily, and make themselves the despair of parents and teachers.

This boisterousness is the "raw steam" of rapidly developing physical powers, and it only needs to be directed into justifiable channels of activity until right habits are formed and reason has been enthroned over the physical. Supervised athlets, out-of-doors occupations with companionable people, who are older, and whose characters are mature, will sooner develop the gentler and more thoughtful traits, whereas repression and violence seem only to increase the lawless element in the boisterous boy.

5. Hyperconsciousness is another phenomenon that sometimes appears during adolescence. It is a finical rather than robust moral perception. It more often appears with morbid tendencies. A cure for this condition is wholesome activity in the sunlight of life. Things to do that are practical, useful and enjoyable, and which occupy the mind with duties to others, rather than with introspection.

"Look up and not down, Look out and not in, Look forward and not back, And lend a hand."

is a good motto for a corrective of this difficulty. Habits of sturdy, right decision, and of constant well-directed activity will soon distinguish it.

6. Bad temper is a difficulty not confined to the adolescent period, but one which often originates here and owes its consequences in later life to misunderstanding and bad treatment in adolescence.

Self-preservation, protection, or defense is a natural instinct of the normal mind. At adolescence this instinct appears in the transition of the child from a condition of dependence upon others, to a condition of self-dependence. Anger is the natural expression of one's rights which is considered injurious. Bad temper is therefore the misappropriation of a useful and necessary function of the mind. It is often induced at this critical period by bad treatment, nagging and irritation. Tendencies to bad temper should always be met by fair, reasonable and soothing means, and a careful watch should be kept upon the physical conditions which produce nerve fatigue, and which make the best-tempered people irritable, jealous and discontented.

The laws of hygiene are of the greatest importance in the fundamental treatment of this common disorder, as are any laws of an ethical code.

7. An adolescent difficulty which demands the most consummate skill, knowledge, and delicacy of treatment is the temptation to vices of sex. It is estimated that this difficulty appears in one form or another with thirty-three per cent of males and fifteen per cent of females. This difficulty has an influence on mental development, and a very marked and important influence on religious experience. The difference between males and females in this respect has much to do with the difference between girls and boys in religious fervor and loyalty. A much greater number of boys than of girls refuse to become Christians, or drift away from their religious experiences.

May it not be that the ceremony of circumcision, practiced religiously by the early Jewish race, had its basis of Divine sanction or command, not so much in a religious rite as in sanitary protection against conditions prone to lead to sexual temptation? After much study, observation and experience, I am firmly convinced that such is the case; and I believe it to be the duty of parents to provide circumcision for their little sons, in order to safeguard them against physical disturbances and moral disorders. Believing as I do, and having put my belief into practice, I would feel remiss in my duty if I did not call the attention of parents to this safeguard, the wisdom of which is abundantly attested by medical experts.

Moral weakness in this respect, as in many another, is more an effect than a cause.

A puny body has greater danger of abnormal feeling than a robust healthy body. It also has less of the genuine rational wish for health and wise self-control. Robustness is the natural condition which may be cultivated through scrupulous cleanliness, nourishing food, wholesome bodily and mental activity, and a frank open companionship of parents and friends. Pure but matter-of-course information regarding nature's laws, before clandestine information is secretly absorbed and with it the presupposition of guilt, will also greatly protect this period of dawning maturity.

8. The final adolescent difficulty which I will mention is nerve fatigue. This topic can not be treated here that its importance deserves, for it is of physical character but it is inseparably connected with the mental and the moral. It stands related to the mental and the moral, much as cause is related to effect. Most of the adolescent difficulties which have been enumerated are accentuated if not directly caused by nerve fatigue.

This physical condition is induced by improper nourishment, loss of sleep, irregularity, excitement, worry, indoor life, hard study, labor, the use of tobacco, or by sexual vices, which most aggravate the condition. The initial signs of nerve fatigue are irritability, sensitiveness of the young, morbid appearance, morbid mental and moral states, and susceptibility to temptation. The wise treatment for nerve fatigue requires the best possible medical skill. No more vital problem confronts the parent; and fortunate indeed is he if there is a wise, thoughtful, Christian family physician who can be frankly consulted, not so much for a prescription of medicine, as for sympathetic and intelligent advice.

But if the parent or the teacher is wise enough to note the physical causes of nerve fatigue, and will remove or counteract these, he may depend upon nature to do much to restore the young student, and produce normal, healthy, physical and moral life.

This lecture has now indicated the importance of the transition period known as adolescence, and has pointed out the tre mendous and far-reaching changes that are permanently affecting the physical, mental and moral life. It has enumerated the chief stages by which adolescence is marked, and finally has briefly described the most conspicuous and vexing difficulties incident to adolescence, and the pedagogical methods of treatment.

At best it is but little that a lecture can do with so vital and delicate a theme. It can point to the finger boards along the highway of life. It can interpret some of the signals lights that flash out to guide the benighted mariner.

But the lecture can not be substituted for the comradship, counsel and love of parent, teacher and friend. The adolescent is bursting the prison house of his infantile life and struggling into the arena of manhood and womanhood.

The period of his problems of anxiety and care, fraught with its perils and pitfalls, holds within its embrace the profoundest mysteries of body and soul, and when unlocked by the keys of knowledge and of love, reveals at once the sweetness and pathos of womanhood, the strength and virtue of manhood, and divinity implanted in humanity.

Allowed to Open Stores on Sunday.

Jews who observe their own Sabbath will alter this be permitted to do business and perform work on Sunday. This is the outcome of a conference between Commissioner Bingham and several Jewish citizens of New York. The conference was held on Wednesday, when a committee, consisting of Jacob H. Schiff, Cyrus L. Sulzberger, Louis Marshall and Dr. J. S. Magnes, called on the commissioner at his invitation. Many complaints have been made on account of Jews warehoused for working on Sunday. It was pointed out by the committee that the strict enforcement by the police of the Sunday law against the Jews who observe their Sabbath day, has wrought great hardships on thousands of poor people who can not afford to suspend work or business for two days in the week.

It was also shown that formerly the law was so interpreted as to permit Jews to do business on Sunday.

The commissioner agreed that the claim of the observing Jews is a strong one, and he consented to issue an order permitting Jews who close on Saturdays to keep open Sundays.

This agreement between Commissioner Bingham and the Jewish Committee is considered a triumph for the new Jewish organization known as the "Jewish Community of New York," of which Mr. Schiff and others are members.

The Yiddish press has notified Jewish storekeepers that if they meet with any interference from the police next Sunday they should communicate with Dr. J. L. Magnes.—Jewish Exponent.
I never in all my life was more thankful that I was a Sabbath and command-keeper. Never did I want so much to stand on my feet and tell a body of men that the Ten Commandments were no joke to me, not even the fourth. When this order of the exercises had closed, a messenger called out, “Is there a Seventh-day Adventist in the room, a Rev. Mr. Saunders of Ashaway, R.I.? I have a message at the phone.” I arose and said, “My name is Saunders; I am a Seventh-day Baptist, not a Seventh-day Adventist.” I retired to the phone with something of a flurry among the members of the conference. Some laughed but the joke was not regarded as being as good as the first one. Neither was it as good as the following one on me. I only wish the ministers could have enjoyed it too. While in the office of the secretary, I had exchanged hats with some one. The clerk, knowing that I was to attend the ministers’ conference, called for me on the phone in order to recover the hat. Some one has said that we are a well-advertised people. I began to think of some us were. I had been so well advertised that the moment I returned to the audience room the man for whom I was looking came to me and made himself known.

At this conference there were two good missionary addresses, one of them by a lady missionary, returned from India. She told of a school which in the last few years has grown from 2 to 2,000 pupils; a church of 1,500 native members. A pupil can live upon five cents a day and buy a suit of clothes for twenty-five cents. The industrial farm, the school and the church are maintained at an expense of $3.50 per week. A gentleman gave an address on “Missionaries among the Italians of our Great Cities,” New York City has from 500,000 to 600,000 Italians, or more than the city of Rome. There is one locality in New York City most densely populated by this people, from which more than thirty thousand retired for more quiet and congenial quarters, instead of remaining in this locality where they are most needed in saving men. He said that the Baptist people were the best prepared to give them an open Bible and teach that sprinkling babies is not baptism.

Missions

A Peculiar People.

DEAR FRIENDS,—Who is peculiar? The one who is working. We should rejoice if we are right and ought not to care if we are thought peculiar. Not long ago I called at the office of a missionary secretary in one of our great cities. He was not in, but came to the phone and very kindly invited me to meet him at a ministers’ conference which was just then to convene in the city. I went to the place of meeting and as I entered the room gave my card to the usher who seemed pleased to know that I was from Rhode Island and said that he was a graduate of Brown University. As I was an entire stranger to all, he promised to point out to me the man whom I wished to meet, when he should enter the room.

Very soon the conference opened and among the first items of business presented was a Sunday rest bill. The speaker said that there was a great effort being made to repeal and make changes in several laws for the protection of the Lord’s day. He said there were a great number of such bills—one to lengthen the hours for opening the saloon on Sunday; that four of the bills were very important. That there was soon to be a hearing before the committee—he did not know just when, but that a great number of remonstrances should be signed and sent to the committee; and he added, “At the last session the doors opened and in came two hundred Hebrews and four Seventh-day Baptist ministers, Rev. A. H. Lewis leading them.” Upon this, the chairman of the meeting urged, that they give this matter commiseration. And said, “No doubt Dr. A. H. Lewis has found out his mistake before this, as he is deceased.”

Many, out of the more than a hundred ministers, took this as a fine joke and laughed heartily. The young man who had met me at the entrance as I came in knew who I was and evidently enjoyed with me the joke, not on the poor Hebrews and Seventh-day Baptist ministers, but on the ministers of the great metropolis, who did not know that one of the diminutive sect was present.

As I had returned the hat, no call and opportunity came to tell them that our Bible contained both immersion and a Sabbath. There is nothing peculiar about it either.

Your brother in Christ,
E. B. SAUNDERS,
Cor. Sec.

Resolutions.

WHEREAS, It is a principle of our faith to honor God and our fellow man, and we desire to stand loyal to what we know to be right, therefore, be it

RESOLVED, That we, the members of the Salemville Seventh-day Baptist Church, here assembled, March 6, 1895, having in honor of the memory of our beloved brother, John D. Wolfe, appointed the undersigned committee to prepare, with the assistance of his son, A. D. Wolfe, a sketch of his life work, sincerely submit the following to be published in the Sabbath Recorder; and that a copy of this issue be sent to each of the undersigned committee.

Biography of John D. Wolfe.

John D. Wolfe was born in Waynesboro, Franklin Co., Pa., August 18, 1841, and died with paralyzed with the home of his daughter, Mrs. William F. Kagarine, of Salemville, Bradford Co., Pa.

Brother John Wolfe spent his hoyhood days in farm life in Franklin County, Pa., until the Civil War when, October 11, 1861, at the age of twenty years, he entered the United States service. He served in Company A, 77th Regiment, P. V. G., under Fred Stumwash Skinner.

He engaged in the following battles: During the Civil War, in those of Pittsburg Landing, April 6, 7, Corinth, May 28, Perryville, October 8, Lawrenceville, October 9, and Murfreesboro, December 30; during 1863, Stone River, June 2, Shelbyville, June 3, 1864, Chickamauga, September 19, Chattanooga, November 23-25; in 1864, Tunnel Hill, May 7, Rocky Face Ridge, May 8-13, New Hope Church, May 24 and June 4, Kennesaw Mountain, June 10, 23, 24, Peachtree Creek, July 20, 21, Atlanta, July 22 and 28, Gainesville, August 30, and Jonesboro, August 31.

He also served some time in Andersonville Prison. He was discharged from the service on October 26, 1864. His story was, that he and two of his brothers—Daniel and William Wolfe—were imprisoned in the prison at the same time. He said to his brothers that he believed God would bring him out of the prison and permit him to see home and friends once more. His two brothers said they did not care whether they got out alive or not. They were all died in the prison.

Mr. Wolfe carried with him a copy of the New Testament, which he read daily while in prison and, believing in prayer, promised God that if he would spare his life to return, he would give that life to the service of his Master.

He came back to his parents, Amos and Catharine Wolfe, at Waynesboro, with a happy face, and told the story of the God who had released him from battles and prison to enjoy home again. His parents belonged to the Reformed Church. Wishing to be true to his God and his promise, he was sprinkled according to the form of baptism of that church and united with it.

Five months after his discharge from the United States service, on January 12, 1865, he was married to Miss Susan Burger at Snow Hill, Franklin Co., Pa. His wife, with her parents, being of the German Seventh-day Baptists of Snow Hill, he also accepted the Sabbath of Jehovah. Following the form of the immersion, he was baptized by Rev. John Reddington, thus fulfilling the Lord’s command, “Remember the sabbath day,” and “Recept and be baptized”—and joined the Seventh-day Baptist Church.

In 1870 he moved his family, consisting of his wife and two sons, to the beautiful Morrison’s Cove and united with the German Seventh-day Baptists of that place. In 1882 he became dissatisfied with the trine baptism. He did not believe that Jesus was buried kneeling, nor upon his face, or that he rose backward, etc. He often repeated Romans vi, 3, 4. Hence he was baptized backward by the Rev. Mr. Underwood, and united with the Seventh-day Adventists, who built a church house at Salemville in 1884.

On May 7, 1884, his wife preceded him in death, leaving him with three sons and two daughters to care for. In the year of 1886 the English Seventh-day Baptists,
with whom some of his children had already united, built a church house. In January, 1887, Rev. S. D. Davis of Lost Creek conducted a revival meeting, in which the remainder of his children found peace and were baptized. At the same time that they were received, January 11, 1887, the father also united with the church. Here he resided until his death, serving as a deacon during his whole time of membership until his eyes failed three or four years ago, when his son Charles was ordained, by Rev. T. L. Gardiner, to take his place.

He was a devoted father, had family prayers twice each day, and taught his children to be loyal to Christ and to the Church, and to keep holy the Sabbath day. While his form lies silent in death, still the songs he sang and the teaching he gave are lovingly remembered. We can with a cherished hope say, Good-by till we meet again. He was always ready to testify for his Master as well as to give financial support to his church. His last offering was to Brother Henry.

He leaves to mourn his loss three sons, John Henry of Alfred, and Amos Daniel and Charles Christian of Salemville; one daughter, Miss William F. Karagaris of Salemville; five brothers, Jacob of Michigan, and Henry, John, and Fred of Tiffin, Ohio; five sisters, Alice, Amanda and Lovina of Tiffin, Ohio, and Mrs. John Funk and Mrs. William Kindle of Franklin Co., Pa.

Funeral services were conducted by Rev. John Pentz of Quincy, Pa., whose home he enjoyed visiting, and in which church he spent many happy hours. 2 Tim. iv. 6-8 was selected by the family for the occasion. "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them that love his appearing." Burial was made in the cemetery near Salemville.

Farewell, dear children, my life is past. My love you gave while life did last; And now for me no sorrow take, But love each other for my sake.

A sleep in Jesus, I am blest. From suffering and sin I rest. How sweet my peaceful slumbers are, Free from sorrow and care.

MRS. A. W. WALTER, MRS. ANNA M. BROUGH, MISS CLARA KARAGARIS, Committee.

Tract Society—Directors’ Meeting.


Minutes of last meeting were read.

The Supervisory Committee reported matters as usual at the Publishing House, and also presented a comparative statement of receipts on Recorder subscriptions from July, 1906, to March, 1909. The statement showed a falling off in receipts, and naturally had a depressing effect on the feelings of the Board.

The Committee on Distribution of Literature presented the following report:

The Committee on Distribution of Literature would report that the balance of the special number of the Sabbath Recorder for February 1, 1909, has been sent, 109 copies to the Rev. F. L. Lovelook, Moncton, New Brunswick, Canada, and about 50 copies to names and addresses taken from the published list of delegates to a missionary convention of the Presbyterian Church held in Philadelphia, Pa., last year.

Eighty copies of "Seventh-day Baptists," one cent postage, have been sent to addresses taken from the same list, and 100 copies of "Seventh-day Baptists," with the word "mass." The committee has also sent 25 copies of the "Weekly of the Log Cabin," to the pastor and the Rev. J. F. Bakker is under consideration, but owing to the time required for letters to pass back and forth nothing definite can now be said.

On behalf of the Committee.

EDWIN SHAW, Ch.

Report adopted.

Secretary Saunders made a statement relating to the work of Mr. Savereze among the Italian people of New York City, and on motion it was voted to send a welcome to Mr. Savereze, and the work he represents, and to cherish the opportunity to assist as a Board in the promulgation and extension of the work.

The special committee appointed to confer with the Missionary Board committee, be reported that they had been unable to hold a joint meeting as yet, but were planning to do so at an early date.

The Treasurer reported the amount of funds on hand, and stated that Charles Stillman of Alfred, N. Y., had been appointed administrator of the estate of Relief A. Clark.

Pursuant to a communication from L. A. Platts, Agent, relating to the will of Dr. Henry W. Stillman, it was voted to accept the alternative of leaving the money that may accrue, to be applied to the payment by the Memorial Board, of the share of the inheritance tax for which we may be liable.

Correspondence was received from Pres. Boothe C. Davis, accompanied by a complete list of literature deposited in the vault of the Memorial Hall at Alfred, which on motion were referred to the Committee on Denominational Files.


Voted, That the Society purchase from G. P. Putnam’s Sons, the remaining volumes of Lewis’ "Path of Pain Surviving in Christianity," at 60c. per volume.

Voted, That we request Dr. T. L. Gardiner to prepare a memorial to Rev. A. H. Lewis, to be presented at the memorial hour, to be arranged for the coming General Conference, and that he conduct said hour; half of the proceeds to be given to the clergy of the smaller cities of New Jersey.

The matter of publishing tracts in the Danish language for the Rev. F. Bakker is under consideration, but owing to the time required for letters to pass back and forth nothing definite can now be said.

On behalf of the Committee.

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system, the person realizes but little in
inconvenience, but if he is without tobacco for an unusual length of time, those nerves and mucous surfaces to life, and having been bruised and lacerated by that "active agent," their enemy, they hurt and cry out for relief; and that relief may be had in different ways, but the short cut is the method mostly used—introducing more of the "active agent," nicotine. The
relief, of course, is only temporary, and the damage to the nerves and mucous surfaces grows more intense all the time, and therefore their hurt is greater, and their call for relief increases, causing a correspondingly greater hangery for the40. sin.
Now what we want to know is: Is this longing, this desire, this hangering for tobacco APPETITE or is it LUST? If it is appetite, then it is a natural tendency, but if you tell me that you are talking about a man is desire for tobacco, it is "up to you" to face and conquer it. Perhaps you are more to be pitied for your lust than the fellow who has endured sickness and dizziness and nervousness and heart failure in order to develop the habit; but your SIN, so far as YIELDING to the lust is concerned, is of exactly the same color. So don't you try to console yourself that you are not to blame for that lust. That is not the question at issue. It is permitting that lust to conceive—it is yielding to that lust that concerns your case, "for yielding is sin."
And don't you tell me that you are compelled to use it for a medicine to counteract some poison in your system; for in that case the necessary amount of nicotine would not cause such nervous and other poison, and the effect upon your nervous and mucous surfaces would be O (zero). It would just put your system perfectly normal, and you would always take it the same as you take any other nasty medicine—with repugnance and loathing. But just as soon as you have that longing for it, and feel badly when deprived of it, that is proof positive that the nerves and mucous surfaces have been badly hurt by the poison and are crying out for relief, and right then you are lustig for tobacco. Finally, you yield to that lust, you are a deliberate sinner.
The only way to repent of that kind of sin is to quit the use of tobacco, and quit it cold.
Whosoever he be of you that forsaketh not all that he hath, he can not be my disciple."—Jesus. Luke xiv, 33.

Without labor there is no arriving at rest nor without fighting can the victory be reached.—Thomas A. Kempis.

The world will freely agree to be Christian tomorrow, if Christ will permit them to be worldly today.—Amen.

Now Mrs. Merritt's conscience, being rather a lively one, suddenly checked her selfishly complacent thanksgiving and started an intense longing for the great mass of shivering, starving, hopeless humanity that is as dear to the heavenly Father as her own family.

Conscience, with another sharp tweak, reminded her of repeated failures to minister even if the few within her reach.

"How cold it looks going the following day unless he should be obliged to make a long journey to a neighboring town.

The next morning Mrs. Merritt went about her household duties serenely. So easy it is to satisfy conscience with the prospect of a good deed done by proxy! She was careful, however, to remain vigilant, if possible, until she could deliver the service.

When the third morning passed with no sign of Mr. Trump, she contemplated calling him up once more to remind him of his promise. It was well that she did not make the attempt for he was already beyond the reach of earthly telephones.

The sad news soon spread that the good man had been found dead in his solitary home. A weak heart had evidently given way before the strain of the day. Mrs. Merritt had been just passing by when Mrs. Merritt had hastened to provide some warm garments for the comfort of her little family. She had hoped to finish this particular one before dark, and yielded reluctantly to the necessity of folding it away, gratefully assuring herself that none of her dear ones would suffer without it a few days longer.

The early December twilight darkened the little sewing room and brought a sigh from the busy worker at the machine. Winter had come, and early and Mrs. Merritt was hastening to provide some warm garments for the comfort of her little family. She had hoped to finish this particular one before dark, and yielded reluctantly to the necessity of folding it away, gratefully assuring herself that none of her dear ones would suffer without it a few days longer.

"The Poor Ye Have Always With You."—M. M. C.

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"The Poor Ye Have Always With You."
of past delay and present ignorance concerning its proper disposal.

As she did so, the Master's reproof to the critical Judas came suddenly to her mind:

"For ye have the poor with you always, and whenever ye will ye may do them good: but me ye have not always." She thought that this faithful old disciple might, without any irreverence, be the words as a fitting farewell message to her fellow towns­

men. The full force of their gentle sarcasm touched her as never before. "Yes, we have the poor with us—multitudes of them, but few how few we who are Christlike enough to know how to care to do them actual good!"

The same words rang in her ears again as she attended the memorial services. The speaker made no attempt at eloquence but with rare skill accomplished such an effect as the little speaker made. No one even suggested that this faithful old disciple might, without a single thing by which we can never tell what is going to make the greatest impression on the child's mind.

"Willie, aged five, was taken by his father to his first football game. The feature that caught his chief approval, however, did not become evident till he said his prayers that night. To the honor of his parents, Willie prayed, with true football spirit, "God bless papa, God bless mama, God bless the little boys and girls, and all the people too!"

There are many problems given in the different mother's magazines, and I often try to profit by the suggestions given. But it seems to me that each mother has to solve those problems for herself, for the conditions attending pick out the dif­ference in the world, and how we are to tell whether or not the solution is correct? When our children have grown older and away from our guardianship, I suppose it will be natural for us to look back and say: "At such and such a time, we did this, and "Then we made a mistake." It is always easier to see it afterwards. But even then, can we tell? What has seemed to us right—how do we know how much better we might have done? And the mistakes—how do we know that God may not use them also? The problems of motherhood are very like the problems of all life and all our lives. "And now we see through a glass darkly; but some day we will be face to face" with the correct solution of all life's problems; for

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Threads of joy for a life begun,
Threads of sorrow when life is done.
While in and out, around and above,
God's angels are weaving in infinite love.
The woof that they do choose, with vision true,
Are the threads from the days of the highest blue.
The days when the warp of the years is observed
The knowledge of God and a heaven assured.
Hopefully, patient, with promises rise,
We are weaving each day on the web of life.
The marvelous pattern is hidden from sight;
We must work on the wrong side and wait for the right.
Until finished at last—before his great throne—
The Master of Weavers shall our workmanship own.

Ignis Fatuso, No. 7.
Dr. W. D. Tickner.

We don't know which day is the seventh day; hence there is no need to be particular as to which day we observe as the Sabbath. If the statement given above were true, there would seem to be some excuse for not being particular; but even if true, and at the same time sufficient evidence could by painstaking effort be secured to show which day is and always has been called the seventh day, the excuse offered becomes a pitiable defense behind which it is impossible to hide.

Were the order of the days lost before the Exodus, God made known his holy Sabbath day, and emphasized the divine order of days by a miracle for forty years. Every sixth day the people were required to gather a double portion of manna. On the seventh day, no manna fell. That which was left from the supply gathered on the day previous did not breed worms, as on other days.

Thus for forty years were the Israelites instructed in God's order of the days of the week. That the order of days as given was preserved during the times of apostasy and captivity is seen in the fact that the Sabbath kept by Christ was the same as that observed by the Pharisees and Sadducees. From that day to the present time, Jews, Gentiles, Christian and atheist, all agree as to the order of the days. No matter how much they may differ in any other respects, no matter how widely they may be scattered over the earth, no matter whether they compute time in accordance with the Julian or the Gregorian calendar, all agree as to which is the seventh day.

To assume that we do not know which is the seventh day, is to acknowledge inexorable ignorance, and to say in effect that at some time all people of all nations and tribes lost the correct reckoning of time, and then all started anew (no one knew whether right or wrong) and, in some mysterious manner, all happened to inaugurate the same order. A one (unless blindly credulous, will advocate any such doctrine. All nations regard the same order of the days of the week as the day of the Jews, even though many have bitter hatred of the Jews. That the same order of the days of the week is universally recognized by all nations, tribes and people, by friend and foe alike, can have but one explanation, namely, that the original order instituted in Eden, enjoined upon Israel in the wilderness, and acknowledged by Christ, is still preserved.

A Duty of Christians.

It is the duty of every Christian citizen of this United States to come forward and use his powers against the saloons and their wicked business. If we have citizens who are too weak to resist the temptation that Satan has artfully placed in their path, then it is the duty of our stronger citizens to help the weaker ones by removing the cursed stumbling-block. To do this, we must have a united effort from every servant of God, and by this help the saloon can be wiped off the face of the globe. Let every Christian come forward and help to cast down this evil traffic, which is dragging our fellow men down to eternal destruction. Ought we not to destroy an evil which is so great that it completely engulfs the whole life of an individual, deadens his soul, his sense of honor, his conscience, and makes a slave of him.—W. D. MacEwen.

The desires of the body are often made to injure the health of the soul. I know not what is in the future. God knows I am his child and can trust him.

Working out tomorrow's problems is wasting today's power. Imaginary evils have more than imaginary effects.—W. T. Richardson.
for six weeks or two months, to go down in answer to this Macedonian condition, as Jackson Center has already done with her pastor to help Gentry? Some of our churches can't use their pastors during two or three summers. Why not pay their expenses or help to pay them and send them for the time into such needy fields as these? Great blessings would result not only to the visited fields but to the pastor and to his own home flock. It is high time we were not only praying the Lord to send forth laborers into his harvest, but that we help a little in the answering of our prayers by sending.

A Post-Conference Young People's Rally.

The Young People's Board is becoming more and more impressed that it would be wise for our young people from all parts of the denomination to come together in a meeting or series of meetings, with more time at their disposal than can possibly be narrow our interests in which it is working, but interests peculiar to the advancement of be necessary each year.

It seems to us that the best time to hold a general rally to meet and to hold together the things that remain. If you hope to attain high grounds in spiritual things, avoid always that about which there is any question and seek not so much things in which you can see no harm, as the things in which are positive good.

"We have a great drift to no-Sabbathism and must hold our grounds against it. There can be no spiritual life with no Sabbath. You say the question of the Sabbath does not affect simply the young of our denomination, but all our people. It is true, but who are less able to withstand the temptations and attractions of the world and inexperienced, or those who are older and well-grounded in the faith? Why do we lack young men in the ministry? Why do our mission fields call unwearily to us for workers? In sadness of heart I think I must reply to these questions: 'Our spiritual life, our heart consecration to the work of Christ in the world is not such as will send forth the needed workers into the Master's vineyard.' So I say that what every Christian society in our denomination should do is to see that spiritual power is sent forth, of which our work will be but nothing. Seek it not only for yourselves, but seek to make the atmosphere of the church and Christian Endeavor Society so spiritual that the children as they grow up will remain loyal to the church and to the truth of God. Not only avoid that which is harmful but engage in that which is helpful. The two great things to be emphasized as the best means, and the only means, for true spiritual growth are daily Bible study and prayer. Wise were the framers of the Christian Endeavor pledge when these two things were incorporated in it. Some time, even though but a few minutes, should be set apart by all for meditation and prayer with the open Bible and private thought.

"Don't let us forget the Sabbath school; and when I speak thus, I do not mean, be sure to have a Sabbath-school committee upon your list, a committee which too often does nothing; but, since I speak to you especially as individuals, I urge each to make your attendance at the Sabbath school as a means of Bible study. Not only will you find it a great benefit to you to do so, but it is one of the appointments of the church which you are pledged to support. If you have a Sabbath-school committee, there is work for it to do. Its members may act as emergency teachers, they may try to interest in the school those who do not attend; they may take up the Home Depart-
the world to show the fountain of that life had not been touched and that it could be communicated through him to those dead souls. He sent him also as a revelation of his heart to man. My friend sent the plant as a sign of her heart to me and because she knew it to her friend and that it would touch a responsive chord of love in my heart; but God sent Jesus Christ into the world as a revelation of his heart to his enemies, to those who were in rebellion against him, knowing that by this means the broken chords in their hearts could be made to "vibrate once more" in response to his touch of love.

There was one very important thought that did not come into my mind that gloomy winter morning. While it is true that the tree stood there as mute witnesses of past glory, it is also true that they stood there as an assurance of future splendor, when they should again be touched with the summer's dew and the warm rays of the sun. So the other day they had left the withering blight of sin, were not only monuments of past glory, but they were assurance of what they would again be when watered with the dews of grace and assurance of what they should again be touched by the sum­

The New Market, N. J.—The Christian Endeavor society recently, held its monthly meeting in the church on Thursday, March 17, to aid in needed improvements. The Sunday School gave a supper and entertainment in the hall, February 22. George Washington and his family were the attractions of the evening.

COSMOS.

It has been some time since you heard from us, but we are interested in the work and enjoy this department of our paper. The Sabbath school celebrated Christmas with an appropriate program. The church celebrated its anniversary with a different and special business meeting on January 3. On account of the absence of the clerk and minutes of the organization, the election of officers was postponed until the first Sunday in April. The Endeavor Society meets every Sabbath afternoon. The young people are zealous and faithful. Brother Ira Goff and others are doing outside work. The field for work is large and we hope much good will be done. Preaching has been held in five schoolhouses, one church and a private dwelling. Other calls have been made that we have not been able to answer. Pray for us.

Alice Annette Larkin.

When, a few weeks ago, I received a card from the editor of the Young People's page of the Recorder, asking me to write an article for the Christian Endeavor Socials," I thought that he had given me a difficult problem to solve; and, in writing this article, I have not changed my opinion in the least.

I don't know how it is in all Christian Endeavor societies; but, from the little experience that I have had in gatherings of this kind, I have found that it is no easy task to plan games in which every one will feel free to act. Of course there are games of which all do not approve and these are best left out.

In an article in the Ladies' Home Journal, it was suggested that, as soon as the young people had all arrived, they be asked to form a spiral line, the pastor or president of the society to stand at the center. At a signal, he should shake hands with the one beside him, and then with each one in the line. The one standing next to the pastor or president should then follow his example and go down the line, until every one in the room had shaken hands with every one else.

But I must not linger over this part of my subject. I would like to suggest a few games in which all can join; and, if each one of us has a favorite game, if a dance is planned, I think no one can fail to have a good time. First and most interesting would be

A TRIP THROUGH OUR DENOMINATION.

This will require some extra work on the part of the local committees, but it will be well repaid for the time spent, if the young people are led to a greater interest in our denomination.

Pictures of the pastors, missionaries, evangelists and others prominent in our work, are cut from old Recorder's or other papers and pasted on cards similar to those used in a game of Authors. The picture and first name should be placed on one card and the surname and office held on another. On the back of the last-named card write ten subjects for conversation; for example, "Who is my favorite pastor?" "Why I like the SABBATH RECORDER," or "When I attended Conference."

The chairs in the room should be arranged two by two, to resemble as nearly as possible the seats in a car. The cards bearing the picture and first name are given to the young ladies and those bearing the surname to the young men. The young men are then asked to find their partners by matching the cards and, when found, to secure seats in the car. After all are seated, "All aboard!" is heard and each couple takes up the first subject for conversation given on the young men's cards. From three to five minutes may be allowed for this. At the end of this time, the conductor calls the name of a station—North Loup, New York, Shiloh, or any place where our denomination is represented, and the young men move forward one seat, thus changing places each time. Many different subjects may be used and as much time given to each as thought desirable. As a fitting close to this game, a short paper on some subject pertaining to the denomination might be read.

SNIP.

This game requires quick thinking. The players seat themselves, that is, all but one of them who is conducting the game. Pointing his finger at any one he desires, the conductor forces that player to think instantly and rapidly repeat, in proper order, four words which his initials shall form the word "Snip." For instance, "snoopy" is pronounced against him and he has to take the place of conductor until he can release himself by trapping some one else.

A YACHT RACE.

A blue cheese-cloth "sea" is hung on the wall. A race-course and landing-place is made with white crayon. The young people, blindfolded, try to pin small white bean bags to the yacht, or "landing-place," as they may call it. Any attempt will be very laughable and, when the game is finished, the boats make an effective display.

TELEGRAMS.

Pencils and paper are provided for each one present and a word of ten letters is assigned, from which telegrams are to be written, using the letters acrostically.

For instance, the word W-A-S-H-I-N-G-T-O-N is given and the following would be a sample message:

"Where are slippers? Horace insists Nancy got them of Ned."

Other interesting games might be men-
The Application of My Two Years' Training as a Student in the Illinois College of Agriculture has been in cooperation with my father on three farms. My first efforts were along the lines of purebred farm crop seeds. For example, I leased a field of fifty acres, averaged eighty-six bushels per acre by weight. Our best field of thirty-eight acres, averaged ninety-two bushels per acre. Our neighbors were interested in results of this kind, and came to us to buy seed-corn. We have a call for all the high-grade seed-corn we can select from our fields, and this line of our work on the farm, which is directly a result of my scientific training, is a most decided and important source of profit. I know for a certainty that it has been of great financial benefit to me and will be to the end of my career as a farmer, which I intend shall be to the end of my life.—W. B. Mobley.

When I left the Minnesota School of Agriculture I was without funds. I decided to rent a small tract and put it under a high state of cultivation. After three years' experience I rented a larger tract and branched out. This land had been bringing the previous renter about twenty dollars an acre on an outlay of nearly that amount. Seventeen acres of this land I prepared for muskmelons. This crop of melons brought me three thousand dollars. Other crops of the same season brought me equally good results, and for the same reasons, but melons will serve as a specific example. From the proceeds of my melon crop ($3,000) I bought two thirty-acre farm which was considered very valuable, from the fact that it was hilly and over-run with quick-grass and wild oats. The tenant who had worked this farm before I bought it could scarcely get a poor living from it. My average profit for the three years I have worked this farm has been three thousand dollars net. While this has required much hard work, it has been very satisfactory. I do not hesitate to say that the same results would have been impossible without my education in the agricultural school.—John Vincent Bailey.

Since I left the agricultural school I have succeeded in paying the debt on the old homestead, besides making some valuable improvements, the most valuable of which is the tilling of the land. When the work now in progress is completed, the whole farm of two hundred and forty-five acres will be devoted without difficulty in the wettest seasons. 4. Peterson.

After leaving school I settled down on the farm in 1901 and have farmed ever since. The education which I received at the agricultural school has been everything to me. Now I have one hundred and sixty acres of land free from every encumbrance, and fifty shares in the local bank.—Melvin B. Lund.

Before entering the Nebraska School of Agriculture I worked on the farm with my father. Our yields were fully up to the average in our community, but I was not satisfied with this. We had on one part of our farm a field containing thirty-three acres, quite rolling and the soil mixed with clay. The neighbors considered it one of the poorest fields in our locality. It yielded me sixty-one bushels of corn per acre. The field of a neighbor, much better in soil, yielded him forty bushels per acre. Our crops did equally well. I figure that during the first year out of school the net profit to me as a result of my agricultural education was $500 to say nothing of the improvements in live stock, garden, orchard, land and the like. All this relative increase can be credited to nothing else than the practical application of scientific agricultural methods.—P. A. Nichols.

I was raised a city boy, my father being a physician. I left high school before I had finished, entered upon the scientific course of agriculture immediately after leaving college I was given a good position which placed me in entire charge of a herd of pure-bred shorthorns in Custer County, Nebraska, where I remained for nearly two years. I found, for one thing, that the veterinary surgery and medicine which I gained in this school was almost invaluable, as it enabled me to save the lives of several expensive animals, and also to save the disfigurement of others.—J. W. Dauser.

Just as a matter of illustration: two years ago there was a large peach crop in my section, and I marketed enough from approximately three acres to receive $300. That same season another fruit-grower let hundreds of bushels of peaches rot, simply because he not know how to handle and sell them. The next year I cared for my orchard in accordance with the principles taught me in college and my trees yielded me a hundred bushels which brought me a splendid price, while the crop in all that region was a failure.—L. L. Anderson.

The Teacher.

Professor Albert Whittford.

I am persuaded by the editor of the Young People's columns of the Sabbath Recorder to write a few lines for his department of the paper. He reminds me that I am now the oldest teacher now serving in our denominational schools. It has been indeed my good fortune for threescore years to have been connected either as a pupil or as a teacher with schools founded by our churches for secondary education. And I have marked with great pleasure during these years, particularly of late, the large scale and better facilities afforded our young people in these schools, especially in the lines of the study of physical sciences.

The progress made in such lines in nearly all of the schools of this country for the last half century, particularly of late, the large scale and better facilities afforded our young people in these schools, especially in the lines of the study of physical sciences.

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given to those ambitious to excel as teachers is to strive to be yourselves all your lives what you would have your pupils be in moral character living an ideal life, and in professional labors an every-day student. In doing you will better perfect your own life, while becoming most masterful in your influence over others.

Hammond, La.

HOME NEWS

ADAMS CENTER, N. Y.—The Adams Center Church has extended an invitation to each of the churches of the Central Association to send two delegates to a conference on Systematic Finance, to be held the afternoon and evening of March 24.—A pleasing innovation was made at the annual church business meeting on March 7, by the introduction of a sumptuous dinner served at noon by the gentlemen of the church and congregation. Several after-dinner speeches were made, which were thoroughly enjoyed. The occasion was a pronounced success and it was unanimously voted to make the dinner an annual affair. So well did the gentlemen do their work, that it was voted that the same committee should be retained for next year.

The business meeting convened at 11 o'clock with Pastor Witter in the chair. Adjournment was made at noon until 2 o'clock. The attendance at the business meeting was the largest in many years. The following officers were elected: clerk, De deed Burnam; treasurer, Chauncey Stoddle; chorister, Roy Greene; organist, Mrs. Hannah Horton Greene; assistant organist, Mrs. Margaret Stoddle; trustee, G. W. Davis; delegates to the conference on Systematic Finance, O. D. Greene and A. G. Glass.

Deacon George Gardiner is spending several months with his daughter in Westerly, R. I.—We have been having a very interesting lecture course this winter under the auspices of the Baptist and Seventh-day Baptist Christian Endeavor societies.—On February 18, Pastor Witter gave a lecture on “A Trip Through Palestine.” On March 18, Rev. R. W. Timson gives a lecture on “The Wonders of the World.”—Mrs. L. R. Greene and Frank Hull are seriously ill.—On Sabbath morning, March 13, Mrs. Lucy Miller Parker, a returned missionary from India, gave an address on missionary work. Mrs. Parker is the widow of Arthur Parker, a young man who went to manhood among us and went to the foreign field a few years ago. We were very glad to hear of their work and we believe that our interest in all missionary work was strengthened thereby—especially, we hope, in that of our own missionaries.—The ladies of the Mission Study Club recently held a very pleasant afternoon session with Mrs. Eva Hodge.—About forty of the friends of Mr. and Mrs. J. E. Hull spent the evening of March 11 with them to celebrate their twenty-fifth wedding anniversary. The young people and boys and girls enjoyed a very pleasant evening with Pastor and Mrs. Witter at their home, March 14.

Walworth.—We had been waiting to see where our next General Conference would go before saying much about Convocation. In a special meeting, on the evening of March 17, we gave a good strong vote to invite the delegates to Walworth and they expect it to come at its regular, or appointed time next August. And let me say for the interest and encouragement of some who may not know, that Walworth is a good and proper place for it. This is one of the educational centers of the best part of the old Badger State. You can be as policial as you like and nobody will be disturbed or scared. We have good level ground on which to brace up your nerve in the open sunshine. Then there is lovely Lake Geneva, so deep as to suggest hot water in its lowest regions.

M. G. S.

Sabbath Truth.

THEOPHILUS GILL.


We now oppose some errors, though Supreme Court rule and plan, which will be vindicated by the final Judge of man.

Just hold on to the Truth, as long as you can, remember a prophecy, found in the Book of Dan.

DEATHS


Mr. Stillman was born in central New York, August 27, 1835, and was married to Miss Rosella Burdick in DeKuyter, N. Y., November 11, 1859, moving to Albion, Wis., the following year. He with his family finally settled in the town of Starke, Wis., 1872, where he was a consistent and helpful member of the Seventh-day Baptist Church until his death. He was married to his wife, in 1909, he was a great sufferer for nearly nine years from diabetes.

The two survive him a. A. B. Stillman, a daughter, Mrs. Charles Wheeler, a brother, Anson P. Stillman, a half-sister, Mrs. D. C. Coon, all of Nortonville; sister, Mrs. Julia Barber of Ceres, N. Y. On account of scarlet fever in the family at the time of his death, memorial services were held at Nortonville Seventh-day Baptist Church, Sabbath day, March 13, 1909, conducted by one of his former pastors, G. M. Cottrell, assisted by Rev. Isaac Mariis.

Wells—Mrs. Emma L. Wells, wife of George C. Wells, died at their home near Farina in the early morning of March 5, 1909, after a brief illness.

Mrs. Wells was the youngest of the seven children born to Robert and Ann Brown, of which two are living. She was born in the town of Royalton, N. Y., April 15, 1843. She was married on February 16, 1868, to G. C. Wells and came directly to Farina, which place remained her home till death. To them were born four children, three of whom are living. She was converted and joined the Baptist Church near her home in New York. On moving to Farina, she brought a letter and joined the Farina Seventh-day Baptist Church, about two years after its organization. During these years she has been a faithful and loved member of the church, and was keenly interested in its work. Mrs. Wells was a woman who feared the Lord, and in her service she did well in her home and the church and the community where she lived. In our hearts we give her the honor which is due, and we are comforted by the memory of her life.

Memorial services were held at the home on Sabbath morning, conducted by her pastor, assisted by Elder Charles A. Burdick.

A Revivalist’s Pathetic Story.

“My greatest victory was won through father-love,” he continued. “I was scheduled to speak in Northampton, England, and an audience of fifteen thousand gathered to hear me, attracted more by curiosity than by religious interest. Northampton is the most difficult ground from an evangelistic view. The atmosphere is infidel; it is a hotbed of atheism. My reception was anything but inspiring, but I had a mission there and I was in to win. It took me forty minutes to cover ground ordinarily gotten over in five. When I mentioned the work to be done, they talked of the doomed to be saved as mad men. The committee of clergymen managing the revival urged me to give it up. But no; here were men who needed the word of the Master, so I started to sing a hymn and my choir followed. After forty minutes there was a slight hush, and I stopped my song and shouted, ‘God loves you in spite of yourselves!’ and that was my text. I singled out an old man in the front row, and said, ‘Are you a father, sir? ’ He said he was a father of many children he had. ‘A daughter and two sons,’ he answered. ‘I have, also,’ said I. And here was a bond of sympathy already—we were both fathers. ‘And are your sons good?’ I asked; and he hung his head and was silent. ‘Are they good!’ I repeated; and he raised his head and said faintly, ‘No; one is a drunkard and a thief, and has broken my heart.’ ‘You do not love your son?’ I accused him. He looked straight into my face and said quietly, ‘Yes, in spite of it, I love him.’ And God loves you in spite of yourself!’ I answered. Through a parent’s love I snatched victory from defeat, and led a most enthusiastic revival in Northampton”—Gipsy Smith’s Reminiscences in Leslie’s Weekly.
It is probable that our Lesson finds its chronological place earlier than the incidents of the later part of ch. xi. It is very likely that the bringing of relief to the saints was in the year 45 or 46; and the incident of our Lesson may therefore have been in the last few years of Paul's imprisonment.

5. But prayer was made earnestly of the church. The prayers of the church are constant with the will of God. The prayer of the persecutors, and his hostile purpose. From a worldly point of view the prospect for Peter was to say, 'The church will not cease to call,' and the prayers of the saints are a mighty power.

6. The same night. That is, the very night before the escape. The escape was gained through the open door of the prison. He would thus be more secure than if he had been chained to the floor; for any considerable movement of the chains must awaken the guards. And the guards before the door. The other two of the quaternion keeping watch at the great observation outside, knew nothing of escape practically impossible.

7. An angel of the Lord stood by him. Compare Acts xxiii, 1, where the translation is identical. Smote Peter on the side. That is, to arouse him from sleep. He was sleeping peacefully in spite of his dangerous situation.

8. Gird thyself and bind on thy sandals. The former were provided by the guards. This order was urgent, in his escape, to the prison, and his hostile purpose. From a worldly point of view the prospect for Peter was to say, 'The church will not cease to call,' and the prayers of the saints are a mighty power.

9. And he knew that it was true. That is, he did not understand what happened, was objective reality. In his bewildment at his position, his joy, his doubt, that what he saw and did were no more than the features of a very pleasing dream.

10. And delivered him to four quaternions of soldiers. The guard of 84 men was the guard usual for Peter, and its purpose was not only to keep him confined, but to protect him, and this the soldiers were careful to do. The soldiers had a good opportunity to give prayer to Peter's deliverance. By quaternion is meant a squad of four soldiers. It is equivocal as to whether the prayer was public, or private, and the prayer of the saints is a mighty power.

11. And when Peter was come to himself. When he understood that this escape was real and supernatural. By the word of the Lord men who were on the side of the people of the Jews. Peter knew that the leaders of the Jews were extremely gratified by the demonstration, and the guards were coming forward with pleasure to his own execution.

12. When he had considered. He stopped to think against. It is very likely that the house of this Mary served as a regular meeting place for the believers in Jesus. Some have imagined that the place mentioned was one in the upper room of which Jesus had eaten the last supper with his disciples and in which Jesus had met again with them. He was risen from the dead. The John Mark here mentioned is the one so conspicuous in the work of the church. Peter and John were no doubt praying for Peter's deliverance; but like many modern Christians they were a great deal more interested in what would happen to themselves (Acts xxvii, 31) than in the delivery of Peter. They were not burning with desire for Peter's deliverance: but like many modern Christians they were a great deal more interested in what would happen to themselves (Acts xxvii, 31) than in the delivery of Peter. They were not burning with desire for Peter's deliverance.

WANTED.

A number of Sabbath-keeping young men over eighteen years of age for nurses' training school and call boys and elevator service. In writing please state your age, standing and the place where you are interested. BATTLE CREEK SANITARIUM, Battle Creek, Mich.
“Can you keep a secret?”
“Tm as silent as a tomb.”
“I need to borrow some money.”
Don’t worry. It is as though I never heard it.”—Silhouette.

“Now, Johnnie,” asked his teacher, “when you go to the country in summer what animals do you see roving about?”
“Boarders,” was the prompt reply.—Judge.

Editor—“My dear sir, we can’t publish stuff like this. Why, it’s not verse at all; it’s an escape of gas.”
Spring Poet—“Oh, I see, something wrong with the meter.”

“The minister who thinks only of the tastes of his people forgets his trust.”

WANTED—Somebody hunting a collecting proposition. Territory, Eastern or Central States. Write W. M. Davis, Mfr., 512 W. 51st Street, Chicago, III.

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THE SABBATH RECORDER.

Grant and Sherman.
General Oliver Otis Howard describes these two distinguished soldiers as he knew them: It was a privilege to see these two men, Grant and Sherman, together. Their unusual friendship—unusual in men who would naturally be rivals—was like that of David and Jonathan. It was always evident and did not grow from likeness, but from unlikeness. They appeared rather the complements of each other—where the one was especially strong, the other was less so, and vice versa. It was a marriage of characters, in sympathy, by the adjustment of differences.

Grant in command was, as everybody then said, habitually reticent. Sherman was never so. Grant meditated on the situation, withholding his opinion until his plan was well matured. Sherman quickly, brilliantly, gave you half a dozen. Grant, once speaking of Sherman in cadet phrase, said: He bones all the time while he is awake; as much on horseback as in camp or at his quarters. It was true. Sherman had remarkable topographical ability. A country that he once saw he could not forget. The cities, the villages, the streams, the mountains, hills, and divides—these were as easily seen by him as human faces, and the features were always on hand for use. It made him ever playing at draughts with his adversary. Let the enemy move and Sherman’s move was instant and well chosen.

“Grant appeared more inclined to systematize and simplify; bring up sufficient force to outnumber; do unexpected things; take promptly the offensive; follow up a victory. It was a simple, straightforward calculus, which avoided too much complication. It made Grant the man for campaign and battle. Sherman was always at his best in campaign—in general maneuvers—better than in actual battle. His great knowledge of history, his topographical scope, his intense suggestive faculties seemed often to be impaired by the actual conflict. And the reason is plain; such a mind and body as his, full of impulse, full of fire, are more likely to be perturbed by excitement than is the more iron-bound constitution of a Grant or a Thomas.”— Exchange.
"Heaven forbid that I should eat anything thereof," said the king, "for, if I permitted myself to gather but an orange from it, my officers and courtiers would not leave a single fruit in the entire garden." The highest in life a person is the more careful he should be, for all his faults are copied by those beneath him.—Chatterbox.

"The child is father of the man, but sometimes he is childless."

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