

# THE SABBATH RECORDER.

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## The Golden Rod.

BY CHARLES DODD CRANE.

Dear common flower,  
Again thou liftest heavenward thy golden plumes,  
And all the dry and dusty roadside blooms  
As if an Eden bower.

Thou tellest me  
To look in places common and apart  
For precious things; and of each human heart  
To think more sacredly.

How generous  
Thou art; thy gift of glittering gold for each  
Thou hast. Dear prodigal of nature, teach  
Me to be ever thus.

Ah, soon shall creep  
O'er field and flower the autumn's dreary chill,  
And in the grave of winter, cold and still,  
The earth shall sleep.

And soon to all  
Of Adam born the autumn time shall come,  
And withered hopes lie buried in the tomb;  
Tears like rain, must fall.

Peace, troubled soul!  
Bright summer in the heart of winter lives;  
The hand that taketh is the hand that gives;  
Thy Father hath control.

Dust to dust,  
Was spoken of the flesh; when the frail breath  
Shall cease, thy life begins. There is no death  
For those who trust.

Eternal years  
Await the righteous in the summer land.  
Where flowers unfading bloom, and God's own hand  
Shall wipe away all tears.

—The Standard.

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PLAINFIELD N J

## The Sabbath Recorder.

A. H. LEWIS, D. D., LL. D., - - - - - Editor.  
J. P. MOSHER, - - - - - Business Manager.

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EACH of the saintly men in the Old Testament history represents some specific and prominent virtue. These men appear as actual figures in history, and their experiences have all the naturalness and consistency which attend lives dominated by the virtue each represents. Abraham is the father of the faithful. He stands for all men whose hopes are deferred, if not destroyed, who are lonely and homeless, and yet keep on believing in the divine promises. Driven here and there by misfortunes, they are still seeking the promised land, both for the life on earth and the life to come. It is truly said in the Book of Hebrews that the long list of the faithful, headed by Abraham, died without seeing the fulfillment of their hopes, or of the promises by which their lives were upheld. So clearly is this virtue of faith set forth in the life of Abraham, that it gives tone and color, not only to all that he did, but to all his subordinate characteristics. The study of such individual examples of great virtues is of untold value to us whose lives are surrounded by such floods of worldly influence that we scarcely have time or inclination to give thought, much less careful consideration, to what this higher virtue of faith and faithfulness means. The reader will do well to become more and more familiar with the characteristics, experiences, aspirations and loyalty of Abraham, the father of the faithful.

Not less prominent in his way and work is Moses, the representative of meekness and service for others. He was a man having a great work to do, and it was usually done without any lifting up of his soul in pride, or any exaltation of himself. He represents those who love to serve unweariedly others who are unappreciative and distrustful. Moses also represents, in a special sense, those who do not live to see the fulfillment of their work, and who die in sight of the promised land. There is not only pathos, but almost a tinge of injustice, in the manner of Moses's death, or rather, in the fact that after having led a distrustful and murmuring people, governing, guiding and teaching them as no one else could, he came, travel-stained and weary, to the border of the land of promise, but was permitted only to look over into it. The sacred river which shut it off from where he stood opened for the passage of other feet, that those whom he led might go joyously into the loved possession. He could only look, and with the last look his eyes closed in what seems to us a heart-breaking sorrow. One thing only relieves the picture, angels were his pallbearers, and the place of his sepulchre, on Mount Nebo, God only knoweth; but since God knoweth, and since no other mortal had such angel attendants at the last, it is well.

THERE are few books in the Bible more valuable than the Book of Job. Because of this surpassing value, too great to be readily appreciated, it is not so highly prized as it ought to be. It is worse than useless to discuss the question as to whether it is a real history, or a poem in which the mission of evil and suffering are discussed with great clear-

ness, and the highest possible solution of the problem is reached. We believe the solution is reached with greater force and fulness than it could be by any metaphysical discussion, or any abstract reasoning, however logical and erudite that might be. The solution of the problem is in the character of Job himself, but the final victory, which is reached through his patience and fidelity to God seems to be God's victory, more than Job's. Nevertheless, Job stands as an illustration of the impotence of evil to harm those who are really good, and of the weakness of Satan whenever he attempts to frustrate God's purposes. The results of the discipline of suffering which purifies, and works out perfected character in the obedient, finds ample illustration in all that Job suffers and in all he becomes under the chastening hand of the Divine power, which is not less the Divine love. The 10th verse of the 2d chapter sums up the problem in these words: "What! Shall we receive good at the hand of God, and shall we not receive evil?"

THE attention of all our churches is called to the announcement made in this issue by the Treasurer of the Conference. Notice is given thus early that we each may know of our obligation, and, too, that the Treasurer may be able to meet the obligations resting upon him.

### GOD, THE INFINITE, BUT WATCHFUL ONE.

The contrasts which appear in the Bible between God's immensity as to power and greatness, and his infinite love and tenderness over that which is least and weakest, are beautiful pictures calculated to keep our faith firm and our hopes clear. He is represented as Creator, King and Everlasting Father. By him the universe is made. He holdeth the stars in his hand. He measureth the waters of the ocean in his palm, and the isles of the sea are as but playthings. Mightiness marks his habitation, whirlwinds and fire go before him, and nothing is able to withstand his strength and his just indignation. Turning to the other side of the picture, especially as seen in the words of Christ, he is a Father, full of tenderness, long-suffering and patient beyond our power to understand, and moved to deepest sympathy by all things which touch the lives of his children. It is the mighty Creator of the universe who numbers the hairs of the heads of his children, who permitteth no sparrow to fall unnoticed, and whose ever-watchful providences surround the steps of all. Even nearer than this, his heart comes with an infinite tenderness into the life of every suffering child, and the hand which sways the universe, waits to bathe the brows of those who are weary, and to wipe away the tears of those who are broken-hearted. One needs both of these views of God, and the still larger view of him as it appears in the life of Christ, in order to grasp what the Creator, and the Heavenly Father are. How they can be united in one, it is not possible for us fully to conceive. That they are thus united, no one who is familiar with the Blessed Word, and especially no one whose spiritual communion and obedience have brought him into touch with the Father, can doubt. It is, indeed, a truth, blessed beyond the power of expression, that the All-Powerful One is the All-Loving One, too.

### NATURE AS A GUIDE TO RIGHT LIVING.

BY PROF. FRED SHERMAN PLACE.

Delivered before the Education Society at its Annual Session, 1901.

This is not a theological paper, but an attempt to apply some of nature's teachings to the guidance of life. It is assumed that the natural way to live is the right way. The Author of nature originally gave man as infallible guides to a natural life as he has given to any of his creatures; the artificialities of life with consequent miseries are man's own device. See how, in the world of nature, the natural life is the life of health, of strength, of beauty, of freedom, of joy. The restless pacing of a captive lion, the drooping of a caged wild bird, are marked results of artificial life. Where long captivity makes confinement second nature, the captives have greatly fallen from the high estate which is their heritage from God. The canary loves its cage and is man's willing captive, but does not glorify its Creator like the lark soaring skyward, singing as it soars. Compare the glorious freedom of Ernest Seton-Thompson's famous pacing wild mustang, of Arizona, with the galled jade of the city dray. Man who has wandered farthest from the course of nature has more ills of body and mind, more cares and troubles, more temptations and sins, more remorse and sorrows than all else together of the whole creation.

First and worst, man has built great cities which have been hot-beds of iniquity and sinks of corruption, from the days of Sodom and Gomorrah until now. Great cities are of course not unmitigated evils. They make possible great industrial operations, they contain great possibilities for good, but greater probabilities for evil. The social instinct of man is his excuse for building cities, but nowhere is man really so unsocial as there. Nowhere else is there such magnificent display of man's charities, but the city itself is largely the cause of the poverty and crime which the noble philanthropists are dying to alleviate and repress. An apple on a tree, if smitten with decay, falls to the ground and harmlessly passes back into the great plenum of matter and force, but if placed in a bin with others would become the center of indefinite contagion. So an evil man may live and die in the country with comparatively little harm, but in the city to which such men naturally gravitate he helps to make up the plague spot of modern civilization, the city slums. There are no slums in the country, there cannot be although there are everywhere men of evil passions; as a rule, there are in rural districts no millionaires, no political bosses, no stock brokers, no professional gamblers, no thugs, no saloons, no brothels. There, if anywhere, the peace of God reigns. The sweet summer breeze bears no odors of man's debauch nor is rent by the curse of the drunkard, the dying groan of the murderer's victim, the despairing shrieks or brazen laughter of fallen women. There is no clang of car gongs, but distant tinklings lull the drowsy fold; no blackening clouds of smoke offered as incense to Mammon, but cooling mists rise from their night encampments on the green hills, as the sun rises; no roar of ceaseless traffic and shouts of men maddened by the thirst for gold, but the solemn sound of the wind wrestling with the trees—the leaves whispering together after the rain—the happy brook babbling

over its shining pebbles and yellow sands; no shriek of prima donna and sound of gilded organ, but the sweet song of the sparrow cheering its sitting mate and the music of the spheres as the glittering stars in the midnight sky vibrate under the mighty hand of God.

I stood one morning on the shore of Lake Michigan with the city of Chicago behind me. The pleasure-seeker had sunk to rest exhausted and unsatisfied. Hundred-handed labor had begun to knock again upon the grimy gates of morning. In the east the coppery sun sprung up from the glassy swell of the lake and paused above the water, a flattened orb. Sea gulls cut the slumbrous atmosphere with wings as white as those that fan the golden airs of Paradise. What a contrast between the city which man had built and the new morn, fresh from the hand of the God of nature. I tried as a Christian should to love my fellow-men in the city, to sympathize with them, to suffer for their sins, but my heart went out in song with that of Harriet Beecher Stowe, who sang:

Still, still with Thee—when purple morning breaketh,  
When the bird waketh, and the shadows flee;  
Fairer than morning, lovelier than the daylight,  
Dawns the sweet consciousness, I am with Thee!

Alone with Thee—amid the mystic shadows,  
The solemn hush of nature, newly born;  
Alone with Thee, in breathless adoration,  
In the calm dew and freshness of the morn.

As in the dawning, o'er the waveless ocean,  
The image of the morning star doth rest.  
So in this stillness, Thou beholdest only  
Thine image in the waters of my breast.

Still, still with Thee! as to each new-born morning  
A fresh and solemn splendor still is given,  
So doth this blessed consciousness awaking,  
Breathe, each day, nearness unto Thee and heaven.

When sinks the soul, subdued by toil to slumber,  
Its closing eye looks up to Thee in prayer;  
Sweet the repose, beneath Thy wings o'ershading,  
But sweeter still, to wake and find Thee there.

So shall it be at last in that bright morning  
When the soul waketh, and life shadows flee;  
Oh! in that hour, fairer than daylight dawning,  
Shall rise the glorious thought—I am with Thee.

But to return to the subject. From hand to mouth, as the phrase is, is the natural way to live. So lived pre-historic man and so live many unwillingly and a few willingly—children, grown people with the intellect or trustfulness of children—scarred veterans from life's battle to whom the strife has brought no plunder but who have treasures laid up above. No plea for laziness is hereby intended. Sluggishness of body, mind or spirit is not Christian resignation. Nature, however, and man and divine revelation favor simplicity of living. What is simplicity of life? Perhaps with most of us it is a relative term; our own lives being quite simple and natural while those above us in the social scale (artificial scale) whom we envy in secret, are more artificial and complex in their living. "Consider the ravens; for they neither sow nor reap; which neither have storehouses nor barn; and God feedeth them." Luke 12: 24.

A pair of bluebirds usually nest near my milking place, where I can see them from day to day. They come early from the South to watch the delightful awakening of mother earth from her winter sleep. After a proper course of lovemaking and a honey half-moon they set to work in dead earnest to rear their brood, or two broods, as it usually is. They work hard, early and late till that anxious period is past, when the young are learning to fly. Then they take a genuine summer vacation and may be found in all sorts of out-of-the-way places—fat, contented and shabby withal. They have kept their blue suits clean,

but they have worn the same clothes all summer wherever they have been. They have had a good natural time and haven't laid up a cent. When the weather turns cold they all come back to the nesting place, young and old together, to say good-bye to the dear old home, then fly singing away to the sunny land where winter never comes. I should like to live like that.

A shining list of poets, philosophers, religionists, unite to tell us that riches are deceitful, that the pomp of this world is vain. It is related that Alexander the Great, having heard of Diogenes the Cynic, called upon him one sunny morning. He found Diogenes sunning himself outside the big earthen grain cask in which he lived. Alexander unwittingly stopped in such a position as to intercept the sunshine in which Diogenes was basking. "I am Alexander the Great, said the world's conqueror, "what favor can I do you?"

"Stand out of my sunlight," answered Diogenes, who, dog though he was in disposition, prized more highly the sun's warm rays with which God invigorates the earth than any gift which a proud king might bestow. Emerson said, "Give me health and a day and I will make the pomp of emperors ridiculous."

In Tennyson's Lotos-eaters, we read,

"All things have rest: why should we toil alone,  
We only toil who are the first of things,  
\* \* \* \* \*

Nor steep our brows in slumber's holy balm;  
Nor hearken what the inner spirit sings.  
\* \* \* \* \*

Lo, in the middle of the wood,  
The folded leaf is wood from out the bud  
With winds upon the branch, and there  
Grows green and broad and takes no care,  
Sun-steeped at noon, and in the moon  
Nightly dew fed; and turning yellow  
Falls, and floats adown the air.  
Lo! sweetened with the summer light  
The full-juiced apple, waxing over-mellow,  
Drops in a silent autumn night.  
All its allotted length of days  
The flower ripens in its place,  
Ripens and fades and falls, and hath no toil  
Fast-rooted in the fruitful soil  
ah, why  
Should life all labor be.

When Whittier had learned his lesson of life he wrote,

"I plow no more a desert land  
To harvest weed and tare,  
The manna dropping from God's hand  
Rebukes my anxious care."

Jesus tells us plainly to have no anxiety for the future. Though he practiced his own precepts respecting home and the common necessities of life, it is difficult to see how some of his teachings could be literally followed if they are as plain as they seem to be. He shows us how God in nature cares for his own clothing, the lily feeding the ravens, and tells us to trust the same loving Father who notes even an English sparrow's fall. It is easy enough to trust God for daily bread when we have a good bank account, but, strange as it may seem, those who have no bank account, whose prayer for daily bread is only answered from day to day, often are nearer the kingdom of heaven, if we may believe our Lord, than the well-to-do. Strange doctrine, isn't it? A doctrine not of this world—apprehended not by intellectual assent but by the God-given faculty of faith.

A few years ago a small colony of crows wintered about Alfred, congregating each night on Pine Hill. Through all those wintry weeks they set out early every morning, through snow and sleet and intense cold, to forage. The ground was covered with snow, and it seemed as though not a particle of food was in sight, yet how truly our heavenly

Father fed them. They proved the Bible true, and their early cries as they flew away to seek their meat from God was a daily rebuke to man's anxious care.

It is said that Tolstoi tries to literally follow the teachings of Christ. His life is certainly peculiar and he is an unique figure in the Christian world; misunderstood, loved, hated; admired, despised, excommunicated from the Greek church; working in the fields like a peasant; writing those tremendous dramas of human passion which lay bare the hearts of men and make sin to appear exceeding sinful; illustrating in his life the virtues of the higher life.

Young man, the choice of an occupation is very important, let nature guide you. Many vocations are unnatural, growing out of the highly complex, artificial organization of modern society. Specialization of labor has made possible the marvelous mechanical and material progress of the century, but at what a cost. This very division of labor in the great factories narrows the range of a man's work till it makes a man-machine of him. Ruskin inveighs in his bitterest vein against this enslavement of man. Do labor-saving inventions save labor? We work from daylight till dark as did our forefathers. Yea, more; our modern illuminants turn night into day, and by shifts we work both night and day. We fly from New York to Chicago a mile a minute; but why such haste? To corner corn; to organize a trust; to pull political wires. With all our inventions we lack what we most need, time to think. In many vocations men live by their smartness, their power over their fellows, to influence them, to get the better of them, to rule them, getting the substance of the weak, the foolish, the vicious, giving no equivalent in return. Not so is agriculture, man's natural work, time-honored, blessed of God from the first sweet morning in Eden when Adam kept the garden where God walked in the cool of the day, to the present hour. He who tills the soil works with nature and lives by faith. Though he may sow in tears, he relies upon the promise that seedtime and harvest shall not fail; waiting in hope, trusting in God, who gives the increase. He lives not so much by his wits as by the goodness of God. Nevertheless, farming does not seem to attract our young people. The work is hard and dirty, and the pay is ridiculously small comparatively; but worst of all, the farmer is regarded with pity or contempt by a large class of people, dudes, cockneys and sharpers, who are supported by his labors. The granger, the old hayseed, the buckwheat, is the butt of ridicule spoken, written and pictured, from Maine to Texas. When Edwin Markham published his poem, "The Man with the Hoe," portraying the extreme oppression of the lower classes, many agriculturists resented the imputation that the farmers of America were such degenerates, but the very vigor of their protest showed that the imputation was too near the truth to be pleasant. Fine clothes are a pleasant sight and nice to wear; but suppose that, upon your clothes, some woman in a sweat-shop, in poverty and hunger and dirt, has stitched her weary life away. The coal which glows so cheerfully upon your hearth in the cool evenings of autumn was dug by a blackened specimen of humanity whose life is spent burrowing in the earth.

An ordinary Allegany county farm produces

in a year fifty thousand pounds of milk, two thousand pounds of meat, five hundred bushels of potatoes, besides many other products. If you follow up this produce you will find that quite a per cent goes to support persons whose labor is in part or in whole non-productive, or even worse. Surely the times must be slightly out of joint when the most fundamental of all occupations is so carefully avoided and held in such light esteem.

"Back to the country" let our watchword be. To the freedom and delights, and poverty if need be, of rural life, to its green fields and flower-scented breezes; to the glorious skies which blush with the advent of each new day, or glow with a celestial, becoming radiance as each day dies; to its soothing labors where God communes with us even, as of old he talked with the lonely shepherd of Jethro's flocks; to such wooded hills as our Master climbed to spend the night in prayer.

"I seem to touch thy garment's hem,  
In all these wondrous works of thine,  
And straightway from thy heart through them  
Flows healing virtue into mine."

ALFRED, N. Y., Aug. 27, 1901.

#### TURNING THE TABLES.

He sat at the table  
With a discontented frown;  
The potatoes and steak were underdone  
And the bread was baked too brown;  
The pie was too sour, the pudding too sweet,  
And the roast was much too fat;  
The soup too greasy, too, and salt;  
'Twas hardly fit for the cat.

"I wish you could eat the bread and pie  
I've seen my mother make;  
They are something like, and 'twould do you good  
Just to look at a loaf of her cake."  
Said the smiling wife: "I'll improve with age,  
Just now I'm but a beginner;  
But your mother has come to visit us,  
And to-day she cooked the dinner.

—Selected.

#### OUR LATE PRESIDENT.

The official bulletins issued by the physicians in attendance upon President McKinley have been the only safe guides by which the public have been made acquainted with his condition. Drawing our conclusions entirely from these official reports, we have had every good reason to hope for and expect his recovery. He had passed the immediate dangers incident to wounds in the abdomen—death from shock or from internal hemorrhage. Prompt surgical attention was given him, which was no small help toward the gaining accredited.

The President received the wounds on Friday afternoon, September 6, and up to Thursday night, September 12, reports as to his condition and ultimate recovery were all on the side of life. Hopes, prompted by the strongest of desires, and substantiated by the frequent bulletins from officials, were deep-rooted that our country would not be thrown into a state of mourning by the death of our President. These hopes were sadly shaken, when on Thursday night, September 12, word was flashed over the country that there was a slight change for the worse. Solid food had been given him, and as a result unfavorable symptoms developed. It was the expressed opinion of the physicians that this trouble might be overcome, and that he would soon again resume the gaining that had been almost marvelous from the beginning.

An overruling Providence had ordered it

otherwise. At an early hour on Sabbath-morning, Sept. 14, word was flashed over the country that President McKinley had died at 2.15 o'clock. This mournful news fell heavily on the hearts of a sorrowing nation. Hopes, so high but the day before, and apparently justified by the confidence of attending physicians, are hopelessly crushed. The nation mourns for one it loved, not as a leader of any single party, but as a leader and protector of the American people. Party lines are obliterated, and the tear-dimmed eyes fail to see aught but the brotherhood of man, and the one heart-ache of the entire people cries, and re-echoes the cry, *the loss is ours*. At such an hour we can think only of the home-loving and gentle-hearted man whose name has been added to those of Lincoln and Garfield on the roll of martyr-Presidents.

#### BETTER PROTECTION FOR PRESIDENTS.

We reprint the following from the Philadelphia *Ledger*. While we regret the events which call forth the utterance of such sentiments, they are expressions of common sense and justice, and we sincerely hope the time is not far distant when such laws bearing upon these particular interests will be enacted and enforced to the welfare of all.

"Now that the public, as well as government officials, are aroused by the attempt upon the Chief Magistrate's life, various suggestions are made with a view to prevent the recurrence of similar crimes. The officers of the association composed of Chiefs of Police in this country and Canada have already taken steps to secure police co-operation in dealing more effectively with Anarchists and other dangerous criminals. Attention has also been called to the need for closer surveillance and more rigid restriction against foreign criminals at ports of entry, and the passage of a general law empowering the authorities to act against Anarchists has been suggested. All these measures would no doubt aid in lessening the criminal population, but after the most effective measures have been adopted the peril from the unexpected blow by the unknown assassin will still remain. In spite of the unceasing vigilance that is exercised in Europe, rulers and prominent men have been repeatedly laid low. The feeling of security which prompted President McKinley to move about freely, unaccompanied by sufficient protection was inspired, naturally enough, by the belief that there was no reason for an attack upon him, and that, therefore, no danger existed. There should be no peril for the President of the United States under our institutions, but it is time to recognize the fact that there is grave danger. Of the nine Presidents of the United States since and including Lincoln, three have fallen by the hands of the assassin, and all were shot. When so high a proportion as one-third of the Presidents during a given period are attacked by assassins, common sense suggests that much greater care and watchfulness should be exercised in protecting the head of the government.

"The news from Washington indicates that the Federal Secret Service will undertake to do this work in the future with more thoroughness than in the past."

#### SEEN FROM THE SHELF.

Careful readers of the RECORDER, during the past few years, will doubtless recall some pungent remarks from the pen of the Western Editor about the advantages of being "on the fence." Reference to these remarks is here made, not for the purpose of speculating whether or not the above-mentioned gentleman still retains his preference for that lofty position, but to dodge a possible charge of plagiarism.

It is certainly true that many of the same "advantages" are possessed by those Christian workers who, from necessity, not from choice, are laid upon the shelf.

In the first place the position enables them to realize how very little they are missed, to take a broader view of the work, and to see how the other workers do it. It is true that this may tend to cultivate a critical spirit, but the honest Christian will not spare himself. The mistakes of others will help him to see more clearly the glaring ones he has made, and thus to improve in the future.

Then, too, the man on the shelf is generally out of the way. He has time to note, with keenest sorrow, the many zealous, conscientious toilers in the Master's vineyard that are constantly getting in the road and staying the progress of the kingdom. Worst of all, they somehow appear to be pitifully *in their own way*. In other words, some unfortunate trait or error in judgment completely neutralizes the effect of their most earnest efforts.

A certain Bible-school Superintendent remarked, after the close of a poorly-attended, mid-summer session, "Oh! this thing sets me all on edge! Why don't the teachers come and fill their places? The pupils are all out fishing and running wild. What can a body do?" The listener felt sorry and perplexed. Facts all unsought had shown the main cause of the defection to be the Superintendent himself. He had literally set the whole school "on edge," and by utter lack of sympathy and tact had repelled those whom he was exerting himself to win. He was always at his post but some boys appeared to regard it as a sort of clerical whipping-post, and, boy-like, dodged at every opportunity.

It is so easy for human nature to get impatient when the most earnest efforts seem unappreciated. It is not always easy to see the painful results of such impatience. After all, the best stumbling-block remover is the love "that suffers long and is kind," and that cares more for the salvation of the individual than the success of any organization.

MARY M. CHURCH.

#### WISCONSIN QUARTERLY MEETING.

The next session of the Ministerial Conference and Quarterly Meeting of the Southern Wisconsin and Chicago churches will be held with the church at Milton, beginning on Sixth-day, 27th September, and continuing through Sabbath and First-day following. Some time since, it was voted to devote an entire session of this body to the consideration of a single general topic relating to our denominational life and work. Our last session was given to our missionary work. The coming session is to be an educational one, the sermons, papers and discussions treating various subjects relating to this branch of our work as a people. The nearness of this session to the General Conference, and several who are to take part in it having not yet returned, make it impracticable to announce the program in detail; but an interesting and profitable session may be expected.

L. A. PLATTS.

## Missions.

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

### EFFECT OF RECENT DISTURBANCE IN CHINA.

Paper by Dr. Rosa W. Palmberg, given at General Conference, on Missionary Day, Aug. 29, 1901.

As "the recent political disturbance in China" is not yet over, and as it would be doubly difficult to forecast its direct influence until it is settled, I would like to include the subject given me in a more general one—namely, "The Future Outlook for the Development of Christianity in China."

Protestant mission work in China dates back to the year 1807, to the arrival of Morrison, the first missionary to that country. Previous to that time the Roman Catholics had made several attempts to introduce their religion, which met with remarkable success in some instances, but they have never tried to give the Bible to the people in their own native language, and the character of their converts is, for the most part, of a very superficial type, and the image worship and worship of saints of the Catholics is engrafted upon the idolatrous and ancestral worship of the natives. Indeed, Catholicism and Buddhism are so similar, even in their idea of purgatory and the power of priests to deliver the dead from it, that they easily gain converts, and all the children of Catholic families are counted members of the church, bringing their membership up into the millions.

The work of Protestant missions has been marked by three distinct stages. The first was a period of thirty-five years, from 1807 to 1842, at which time five free ports were opened to foreigners by the peace of Nanking after the opium war. During this period work was carried on in the neighboring islands and the peninsula of Malacca; about a hundred converts were baptized, and the Bible was entirely translated into Chinese.

The second period covered the time from 1842 to the close of the Taiping rebellion in 1861. During this time missionary work became firmly established in the five provinces already opened, and the number of converts increased twenty-fold. The treaty of Tientsin closed a war of several years and secured for the future a promise of toleration and protection for the teachers of Christianity in all parts of the Empire. This treaty was followed by a great extension of mission work into almost all the provinces and even some of the dependencies of China.

The third period closed with the end of the century and the Boxer uprising.

What of the future? The wars of 1840 and of 1860 during their continuance stopped missionary work and drove out many of the missionaries; but each was succeeded by greater opportunities and greater growth of the work. It is surely reasonable that we look for still greater advance when this trouble shall be finally settled, and the fourth period, beginning with this new century, may be expected to show greater progress than has ever been made before.

A great many regret that the Allied Powers have withdrawn their forces and have put any faith in the promises of the Empress Dowager. I think most of those most deeply concerned, both foreign and Chinese, feel that it would have been better if they had waited until the restoration of the Emperor to power and helped him to form a stable government. There are grave fears that the

trouble is not yet ended; that the ignorant mass of the Chinese will be made to believe that China has whipped the world, thus leaving things in much the same condition as before. If this is the case, there will very likely be more trouble, and the *advance* of mission work may be postponed a short time, but it *will come* before long. There are in my mind six things that will result from the recent disturbance in China which will work toward the advancement of Christianity.

The first is conditional. If the Emperor and the friends of progress and reform come into power again, the country will soon be thrown open, and missionaries and their teachings welcomed by the people at large and by many, or most, of the officials. Let us notice for a moment some of the reforms put into operation by the Emperor and his advisers before he was so suddenly deposed. Long lines of railroads were to be built, connecting the extremes of the country, thus opening it up to both foreigners and natives as never before, and enlarging their knowledge of and acquaintance with each other. Schools for mining, commerce and agriculture were to be established, whereby the people would gradually come to understand better both their own country and the rest of the world, and to realize something of the condition of other lands.

The great trouble with China is that her ideal is in the past, and she is continually clinging to that. Let her once turn her thoughts to the future and the new things possible for her, and her progress will be rapid.

A new university was to be established at Peking for the sons of the nobility. All of these schools were to be taught by foreigners, and in many cases by foreign missionaries, and all would be centers of influence in favor of reform and progress and of Christianity. The old civil service examinations were to be revolutionized, and the test of fitness for office, instead of being elegance of penmanship and writing of essays, was changed to rigorous examinations in the sciences and practical arts. I heard of questions being asked in some of them which required a knowledge even of Old Testament history. Of course, this aroused a great demand among the scholars for foreign books, and even increased the sale of religious books and the Bible. Many of the idol temples were to be converted into schools for the children of the common people.

Newspapers were encouraged, with the result that in the eight years between 1890 and 1898, Chinese newspapers increased in numbers from seven to seventy! When the Empress resumed power she tried to abolish them, but many put their papers under control of foreigners, and some of the editors moved to Japan and published their papers there and sent them back to China. These will continue their work of enlightenment in spite of the Empress and her party.

The Emperor also granted the privilege of sending memorials relating to the welfare of the country directly to him, instead of through the bureau of censors.

All of these things would have a favorable influence on the spread of Christianity, and they would be immediately brought about if the Emperor were restored to power.

You may ask: "With such a large *if* in the way, how can they concern the question

under consideration?" I answer that they will come anyway, sooner or later, because the intelligent people, aroused and awakened, as they have been, will *demand* them before long.

The second result which we look forward to also concerns politics, but it is a *sure* one, namely, that the foreign ministers and consuls will be more helpful to mission work. As soon as we heard that the people had passed through the siege of Peking in safety, we felt that it would, in the providence of God, work for good to his cause. It has been the habit of many of the foreign officials to consider missionaries as a feeble-minded folk, at best, because they were so foolish as to throw away their lives for the sake of Christianizing the people, when the Chinese had pretty good religions of their own. They learned that the religions of the Chinese did not prevent them from showing unreasoning hatred toward their best friends, and doing the most insane thing that has ever been heard of—attacking the whole world at once.

After being shut up for two months with so many missionaries and native Christians, and realizing and acknowledging that they owed their lives to them, I think the ministers and the governments they represent will do all in their power to help onward the work of missions, and will be willing to take advice from the missionaries, who are with the people and who know and understand them so much better than any others can, and whose advice, if taken before might, possibly, have prevented the whole thing.

The third result, I think, will be a reaction of the people themselves. Many of the Chinese are just, and are pleased with justice in others, and they are shocked at the cruelty of their own people to those whom they, in their secret souls, know to be innocent of anything deserving such treatment.

Fourth. The Chinese are surprised at the bravery of the missionaries and native Christians, and their willingness to suffer for their faith, and even to die, rather than abandon it. They have seen results of Christianity such as they never dreamed of, and they will be anxious to investigate the cause of it—the religion which is able to lead them to such sacrifice. Indeed, many of them began to look into it at that very time.

Fifth. The church has been *tried*. Those who were Christians in name only have withdrawn through fear, and those who are left will be firmer Christians and better witnesses for Christ, with the memory of their friends and companions who have gained the martyr's crown always in their minds, to stimulate them to greater consecration and sacrifice.

Sixth. The enforced vacation of so many missionaries at home will broaden the knowledge of and interest in the Chinese at home, and give greater impetus to mission work from this side.

Judging from the experiences of the past, may we not have great hopes for the future, that God will overrule this disturbance for the furtherance of the gospel. Great persecution has always been followed by greater spread of the gospel. The most successful era of mission work in India followed the mutiny of 1857. This has always been true in China. After the massacre of Kucheng, in Foochow Province, in the summer of 1895

when eleven missionaries and children were killed, there was in the two or three years following a wonderful increase in the number of converts and inquirers.

There are many things for our comfort, too, which we are apt to overlook while considering the dark side of this trial—which is dark enough, to be sure. We must not forget that, though the government at Peking seemingly sanctioned the doings of the Boxers, and officials in some of the provinces countenanced and took part in the infliction of the most cruel sufferings on the missionaries and native Christians, in the majority of the provinces the viceroys and governors maintained order, and no anti-foreign risings occurred; and in many cases the officials and people protected the missionaries and helped them to escape, sometimes suffering for it themselves. Many missionaries are returning to their posts, and are welcomed by the people. Some missionaries have been asked by the high officials to help in the distribution of funds raised for the relief of the famine sufferers. The poor people in the North, suffering one year from overflow of the Yellow River, the next from depredations of the Boxers, and this year from drought, have been reduced to starvation, and Chinese and foreigners alike have contributed largely to their help. The American people alone have contributed many thousands of dollars for this purpose, and this also must have its effect in impressing on the minds of the people the fact that the Christian religion is really one of love.

A glance at the condition of the work at the present time may encourage us for the future. Dr. Goddard, of Ningpo, a veteran missionary and a close friend of our mission, says:

"While awaiting reinforcements, which I hope will arrive within the next two or three months, I am opening the Street Chapel for daily preaching and seeing of patients.

"The people are most cordial and glad to see the foreigner back and mission work once more being done among them.

"I doubt not but that we are now on the verge of a great awakening, in which there will not be missionaries enough to feed the hungry multitude with the Bread of Life."

The most encouraging thing I have seen is a letter which recently came in the *North China Daily News*, written by Dr. Griffith John, about Hunan Province. This province was the first to open its doors to China. When I went there, less than seven years ago, no entrance had been made by foreign missionaries. Its officials and people declared that any foreigner entering the province should not escape with his life; and, until the last two or three years, no foreigner could safely show himself there—and most of the anti-foreign literature has emanated from this place.

The Hunanese, although many of them have been distinguished in letters and otherwise, have a reputation for rudeness and violence, and especially to foreigners, although they have been devoted friends to those few foreigners who have gained their esteem; and those who have studied the Chinese character have felt that when the Hunanese generally began to know and understand foreigners, they would prove thoroughly friendly and to be relied upon. They are proud and brave. Hunan men make the best

of soldiers, and never shrink from anything they undertake to do, no matter what the danger may be. When the Chinese government first set about running the telegraph line through Hunan, the people drove out those laying this line across the frontier, threw the poles into the river and cut up the wire. They wanted no Devil's invention (a polite way of speaking of anything foreign) in their beloved province.

But a change has been gradually going on of late. The edicts of the Emperor requiring examinations in Western science, history and politics created a demand for a new literature. This demand has been supplied through a Christian agency—the Society for the Diffusion of Christian and General Knowledge, and their books have been extensively read, especially a monthly magazine, *The Review of the Times*. Not only here, but in all parts of China, has this society done much good. In 1895 they sold only \$800 worth of books; in 1898, three years later, their sales amounted to \$18,000 worth. This has done much to enlighten the educated classes.

Bible colporteurs and native evangelists have broken through the exclusiveness of the towns and set people thinking. The preaching of the Viceroy, Chang-chil-tung, in favor of a well-controlled reform and the wise adoption of Western knowledge, has had its effect, and at last Dr. Griffith John, a missionary for more than fifty years, who has been untiring in his efforts for Hunan, is able to write, "Hunan is open."

His letter was written on the 18th of May, this year. He had returned from a trip to Hunan of 920 miles, occupying 18 days, as he had the use of the Governor's steam launch, otherwise it would have taken six weeks. I would like to read you a few extracts from his letter. He says, "I expected good times on this journey, and I have not been disappointed. We have had good times, times far exceeding my most sanguine expectations. At every place we were received most cordially by all the officials, both higher and lower. At Changsha, the capitol, we called on the Governor, and he received us with every demonstration of respect. Tsai, the official of foreign affairs in Hunan, treated us with marked friendship. The old opposition is dead and the city is open. We walked up and down its streets with a sense of freedom and safety. We met with nothing but civility everywhere. We would have preached at the chapel, but the congregation was too large, so we moved on and came to an empty space in front of the principal temple in that part of the city. Here we stood on benches, provided for us by some of the neighbors, and preached to a large congregation. The people listened well and behaved themselves admirably. There is no difficulty now in purchasing property for missionary purposes in the city. The people would be glad to sell, and the officials are not at present in a mood to object. Our difficulties have never been with the people, but with the governing classes. As far as the people are concerned there is no reason why Changsha should not be made an open port at once. There are thousands upon thousands in Changsha who would hail the event with unfeigned delight."

And so everywhere they were welcomed and feasted and presented with gifts. They found sixty-two candidates awaiting baptism. In Hang-chow there are five colleges; the

students have always been most unfriendly. Four years ago Dr. Wolf, the famous German traveler, almost lost his life in making an attempt to visit one of these colleges. At this visit of Dr. John's, many of the students called on them and expressed a desire that they would establish a college there for the teaching of Western languages and science.

After telling many things connected with their own work, he says, "The above is only a very brief outline of our experiences on this visit. To tell you all would require a volume. The one fact that stands out prominently is this: *Hunan is open*. I have longed for many years to be able to pen that short sentence of three words, but could not do so till now. Once and again have I said during the past two or three years that Hunan was opening, but never till now have I been able to say that it was *open*. I can say so now, and my heart is full of joy as I do say it."

My heart rejoices in sympathy with this faithful old missionary, who has worked so many years, and now in the declining years of life sees the results he has longed for. Our greatest opposition in the past has been from this province, and we have always felt that when these people were won over, our greatest help would come from them, and it is not possible that when such a stirring up has taken place, things can ever go back to their old conditions, no matter what the government may do. It is from the Hunanese that the threat was sent to the Empress Dowager that if anything caused the death of the Emperor, 140,000 of them would rise up to avenge him. It was the company of soldiers from this province, who being sent up to the help of the Empress with the man sent to fetch them, after they had proceeded a short distance and were provided with Boxer uniforms, mutinied and returned to their own province and refused to go unless their own leader went with them, which they knew he would not do. They are not the kind of people to yield easily when they have made up their minds what they want to do.

We may be sure that God has a purpose in it all, and that in the future we shall look back and see that this upheaval was the quickest way to accomplish that purpose; that it was necessary that some should suffer and gain the martyr's crown, and that others should be saved to continue the work. Think of the siege of Peking, where it was so evident many times that they were saved by divine interposition. Let me quote a few lines from one of the besieged:

"Witness the coming of the marines *just* before the tearing up of the railroad. Coming later would have probably been impossible. Witness the coming of half a million pounds of wheat from the south into the Legation district only three or four days before the siege began. Witness the grant to bring the little army of native Christians with us into the Legation. What did it mean to have a total of nearly four thousand men, women, and children within the bounds of the Legation? For food alone it meant that from somewhere more than two tons of provisions must be furnished daily! I do not wonder that our Minister hesitated long over all the difficulties that confronted us with the coming of the native Christians. It was God who put it into the heart of Dr. Morrison to speak the right word. It was God who put it into the heart Mr. Conger to allow them

to come. We bless them both, and we bless God most of all. It was one of his blessed providences working at once for their salvation and for ours.

"What was it, tell me, that brought about the marvelous shifting of the wind when we were all plainly doomed to destruction by the firing of the Hanlin Academy? What gave us such perfect safety in the midst of a rattling fire of bullet, and ball, and shell, continued by day and night through so many weeks? What accounts for our health under circumstances which daily imperiled it? Why did our enemies always stop firing just when they had gotten the right aim? What held them back from pouring in upon us on every side, and at any moment, and overwhelming us?—O, I need not add to this catalogue. In the olden times we read, 'I have surely seen the affliction of my people, and I am come down to deliver them.' God came down to deliver us, and we knew it."

China is certainly to be saved, and Christianity is what will save it. There is a great future in store for her, and the church of God has a great work to do there. We, as a part of that church, have a share in that work. Let us not fall behind in the least particular, but let us work for it as if we meant business. What can we do? Young people—intelligent, bright, Christian young men and women—prepare yourselves for your future with mission work as a possible life work, if God shall call you, so that when workers are needed there shall be many volunteers to choose from, and it shall not be necessary for the Board to urge this one and that one, and almost impossible to find any one to go. Keep it ever in mind as possibly *your* work.

Let us learn to give of our means—to give not grudgingly, but with joy. Remember what has been given for us. *Earn* money in order to give; *save* money in order to have it to give, our hearts going with the money, that we may receive the blessing, and God's love, which is given to the *cheerful* giver.

Remember to pray—*everyone* can do that; there is no limit to the privilege and the power of prayer, as there may be a limit to giving. But the greatest thing we can give—the beginning and the end of *all* our gifts—is *love*. I wonder how many of us love the Chinese! A few of us perhaps do. Many of us pity them, the majority of us turn from them with disgust as not worth doing much for. Christ might have done the same, when he looked down upon this wicked world, but he did not. Suppose pity *alone* prompted him to come, and even *die* for us, would that have drawn us toward him as his love has? It is his *love* that attracts, it is his *love* that we cannot resist, and it is *love*, God's love *in* us and through us that shall draw China to him.

Let us, like magnets, be magnetized by the great current which flows from the source of all power, and *that current of love* flowing through us, shall *attract* to itself and *hold* all who come in reach of it, until they also shall be filled with it, and in turn attract others, even those in the land of China.

WORDS.

Words are things of little cost,  
Quickly spoken, quickly lost;  
We forget them, but they stand  
Witnesses at God's right hand,  
And their testimony bear  
For us or against us there.

MISSIONARY BOARD MEETING.

In accordance with a vote passed at a meeting of members of the Board held in Alfred, N. Y., Sept. 1, 1901, a special meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in Westerly, Sept. 11, 1901, at 9.30 o'clock A. M. President Wm. L. Clarke in the Chair.

Members present: Wm. L. Clarke, A. S. Babcock, S. H. Davis, L. T. Clawson, J. H. Potter, B. P. Langworthy 2d, Ira B. Crandall, P. M. Barber, Geo. B. Carpenter, S. P. Stillman, L. F. Randolph, C. A. Burdick, N. M. Mills, Geo. H. Utter, A. L. Chester.

Prayer was offered by Ira B. Crandall.

The President announced that the meeting was called to hear the report of a Special Committee appointed to consider the Gold Coast Mission, Ayan Maim, West Africa.

The Committee reported as follows:

Your Committee appointed to recommend a missionary for the Ayan Maim church, West Africa, would respectfully report:

We have had a meeting with Peter Velthuysen, who volunteered to go, and would recommend that he be sent as early as possible; and that he go in capacity of a teacher, at a salary of \$40 per month, with the understanding that the money expended upon the said field during the next three years shall not exceed the amounts pledged for that purpose.

S. H. DAVIS,  
I. B. CRANDALL, } Com.  
WM. C. DALAND,

It was reported that already \$1,044 per year for three years have been pledged for this mission, and \$100 additional for one year with prospect of renewal.

The Committee presented a certificate of health from Dr. C. M. Post, who has examined Bro. Velthuysen.

After a full consideration and discussion, the report of the Committee was adopted.

Ira B. Crandall and A. S. Babcock were appointed a committee to draft a letter to be sent to the persons who have pledged sums for the support of the Ayan Maim Mission, requesting that the amounts for the first year be paid in as early as Oct. 1, 1901, and that the amounts for the next two years be paid in as early as July 1, 1902, and July 1, 1903.

It was voted that Geo. H. Utter, O. U. Whitford, Ira B. Crandall and S. H. Davis be a committee to make necessary arrangements for sending Bro. Velthuysen to Ayan Maim, West Africa, and that the Treasurer be authorized to pay the bills.

It was voted that the outside limit for expense of building a house for the mission shall not exceed \$800.

Adjourned.

WM. L. CLARKE, *President*.

A. S. BABCOCK, *Rec. Sec.*

ON GRUMBLERS.

BY P. S. HENSON.

In heaven there are no grumblers, and that makes heaven. In hell there is nothing else, and that makes hell. In this world things are greatly mixed, thorns and flowers, thanksgivings and complainings, with a large proportion of the latter. The Englishman is said to be the champion grumbler of the world, especially when he comes to America; then he writes his grumblings out and prints them in a book and sends them over to us, and we grumble back to him. I remember some time ago to have heard of an Englishman traveling in this country in company with an American friend. He could not find anything to his liking. "The water was beastly, don't you know;" the roads untrav-

elable, the food indigestible, the waiters uncivil, the landlords exorbitant, the manners of the people were crude and rude.

It was just at the time when we were having extraordinary sunsets, when long after the sun went down there lingered in the western sky a glow of almost preternatural beauty, so that some people feared it was the foretokening of the end of the world. The American pointed his English friend one evening to that sky. "Now look at that, old boy. You talk of the Orient, of sunset skies in classic lands, but where in the world did you ever see so fine a sky as that?" The Englishman looked at it a moment and said: "Well, don't you think it is just a little overdone?" The Lord himself could not please him when he came to paint a sunset.

But this is not peculiar to an Englishman. It is characteristic of universal humanity. The first man that ever appeared on earth began to grumble because there was just one tree in all the world that he could not eat of, and that grumbling cost him paradise, and every child of Adam is just like his father. The first thing a baby does when he opens his eyes on this new world is to strike out with both hands and feet and howl his protest against his environment. Nobody likes his business, I care not what it is. It may be he is a dry goods merchant. He tells you there was a time when a man could make a fortune selling dry goods, but now the competition is so close that nobody can make money out of it. But he keeps a good house and fine horses and goes to Chautauqua every summer. Yet he is losing money all the time. What a lot he must have had to start with.

If there is any place on earth where the voice of the grumbler ought not to be heard, it is in the sanctuary of the home, but that is where it is heard most loudly. When a man is at his place of business he has to be a gentleman, but when he goes to his own home he has not got to be anything in particular, and so he lets out the pent-up fury of the day. He comes in like a howling cyclone. "What's the reason dinner isn't ready? What's the matter with that beefsteak? It isn't fit for a dog. I'll go to a hash-house." Poor little woman. She has been waiting all day for him to come home. She has had her troubles, and has been wishing for sympathy. That is the kind she gets. The tears are swelling in her eyes, she has a great lump in her throat that she can't swallow, and she wishes she were dead and you too, especially you.

Somebody says we need wide-awake men. There is more need for fast asleep men. This world is going mad for the want of sleep. Every now and then I get too cross for anybody to live with, and I know what is the matter. What I need is sleep, and then I wake up and I am as beautiful as a May morning. Cultivate a good conscience—a conscience void of offence toward God and man. And cultivate the habit of being thankful for small favors, think how many things you have to be thankful for, and think how many things you would not like to have.

In itself that was not a bad prayer of the Pharisee, "I thank thee that I am not as other men are," if he had not been so stuck on himself. When I see a man who is crippled or blind, I extend to him my brotherly sympathy, and thank God that I can walk and see.

Then get in the habit of looking for sweet-

ness and light. They get what they look for. Here is a bee in the neighborhood of Chicago. There are a great many things to smell of in Chicago; stockyards, our unspeakable rivers (though St. Louis is doing most of the smelling now), a lot of decayed aldermen, though there are not so many of them as there were.

A bee has no nose for things like these, but a mile away is a rose with honey in its heart, and he makes a beeline for the rose, covers himself with honey and returns to his hive. He got what he went for. Here is a buzzard. There are thousands of flower gardens in and about Chicago, but a buzzard has no nose for flowers; but a mile away is a dead rat, and so he goes for that. Now, if you want to smell a rose, you just want to find a rose; and if you want to smell a rat, you can commonly find that, but excuse me. Look for sweetness and light, and you will find it every day and everywhere. Paul and Silas found it in the dungeon at midnight.

Let me give you one more prescription. If you want to be cured of grumbling, go to work.—*The Standard.*

#### A PAPER.

BY PROF. ALLEN B. WEST.

Delivered before the Education Society at its Annual Session, 1901.

In the early history of God's dealing with man, as recorded in the Bible, we find that he speaks in some visible form directly to the people, blessing them, admonishing them and giving them encouragement. Near the close of this period of direct communication between God and man, God writes with his own finger on two tables of stone that law which has come down to us as the great schoolmaster of all ages, for all people, in every condition of life. Hereafter, for hundreds of years, the Spirit of the Lord speaks in visions and dreams, to the prophets who in turn rebuke the people for their waywardness, and entreat them to turn again unto the Lord.

During the latter period of the world's history God sent his only begotten Son, that "whosoever believeth on him should not perish, but have everlasting life." And when Jesus ascended to the Father, he sent the Holy Spirit to be a comforter, and to lead us into all truth.

Thus has Jehovah, as God, as the Lord, as the Lord thy God, as the Spirit of the Lord, as the Son of God, and as the Holy Spirit, but ever the eternal God, directly revealed his will to the people of each succeeding age. Necessarily this revelation was progressive, advancing as the world advanced.

These records of God's direct communication, together with the biography, history, poetry, precept and prophecy, which compose our Bible, are a revelation to us; showing us the unchangeableness of God, that God is the same yesterday, to-day and forever; showing us that he ever abhors the evil and loves the good, and pointing out the way in which we are to walk.

This Bible, though written by the hands of forty different men, in as many different half-centuries, with its narrative, its verbal utterance, its poetry, its prophecy, its songs, is a book of wonderful unity. Many a thread runs through the entire book, binding it into one complete whole, showing a mighty and omnipotent master hand back of the human. One of the silken threads is Jesus. He enters into Genesis, is the burden of prophecy, and

his kingdom is the predominant theme of Revelation. He is typified in the Old Testament and is a fulfillment in the New: "There is none other name under heaven, . . . whereby man must be saved."

God has not only revealed himself in his Word, but also in the book of nature. "The heavens declare the glory of God, the firmament showeth his handiwork." Like the Bible, the Book of God written in the rocks, in the heavens, in the birds and flowers, speaks directly to the people of every age. Nature everywhere points to an intelligent Creator. How came these worlds, the sun and its planets? When we consider the phenomena of nature we do not wonder that men have worshiped the sun, the moon and the stars, not recognizing the Creator back of the created thing.

The Book of Nature, like the Bible, has numerous pages, one upon another, each telling of its own age, but together forming a complete book, beginning with Genesis and ending with Revelation.

Between these two books, the Bible and Science, there can be no conflict, for both came direct from the hands of God. The aim of the Christian student is to read both of these records carefully and prayerfully, that the truth may appear, that the mists that hang over them may melt away like the dew.

It is quite possible that neither the Bible nor nature has been correctly read in every respect. Every day we are getting nearer to the truth in science, in history, and may we not hope in the Bible also. The Christian student is always receptive of truth, however it may come to him. His preconceived notions do not retard his progress toward the truth. Should it appear that a given hypothesis of science is not demonstrable, he drops it and seeks another, and another, until the truth appears. If he finds he has a misconception of a Bible statement, he does not hesitate to accept the truth as God and the Holy Spirit shall reveal it unto him.

The Jews, reading, "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of the roots, and similar passages, watched for the coming of the Messiah. So the Christian student, ever mindful that there are yet unfulfilled prophecies, is watching, for he knows "neither the day nor the hour wherein the Son of Man cometh." He is "looking for that blessed hope, and the glorious appearing of the great God and our Saviour, Jesus Christ." "He that testifieth these things saith: Surely I come quickly! Amen. Even so, come Lord Jesus."

#### A HISTORY OF PRAYER.

We do not mean an account of prayer as it has been practiced among men, but a history in the individual, originating and centering in prayer. We know pretty well what we mean by the history of a nation. We have not as distinct an idea of the application of the word to an individual, and yet this concerns us far more intimately. We commonly mean that there has been something noteworthy or remarkable in his life, that he has met with surprising vicissitudes of danger, of disappointment, of successes, has undergone those experiences that involve great decisions, severe struggles, courage, endurance. And always the most interesting and significant part of it is that which has taken place

within. In every soul there is a development of character, but few understand it. In every life there are the elements of a tragedy, yet not many realize it, perhaps least of all when it is being played out to its end. They know the external features of their lives; they are hardly aware of what has passed within. They were born in such a town; they went to such a school; they work for such a man; they learned such a trade, or they entered such a profession; they made their home in such a year in such a city, and so on. They can recall with more or less distinctness the uncertainties, the fears, the toils, which accompanied these several steps, without, however, noticing any continuity or casual connection between them, or their progress toward a moral end, so as to discern the fact of the history of the soul, which is more worthy of their attention, more decisive of their fate, than any loss or gain of fame or fortune. It is, after all, a poor and transient life, whatever its external fortunes, in which there is no well-defined interior history, in which there have been no inward conflicts moving the depths of the soul, no revolutions of thought, no regnancy of great ideals—even no downfall of ideals and the enthroning of others—no ardent discipleship, no experience of the sway of great men and the searching influence of great books.

The value of any life is in its spiritual history, and the deepest and most potent source of that history is prayer. Not prayers, not the habit of praying, but the prayer which involves ardent desires, great hopes, great ventures of faith, great solitudes and great burdens; prayer that has recognized answers and undeniable victories, and power going forth from the life, power greater than from any other source. How many of us have this? Some men have—many in the aggregate, though few in comparison with all humanity. Such men have not simply prayed day after day; they have "obtained promises," they have solved perplexities, they have won conquests, they have known depressions and exaltations, struggles and revolutions, losses and gains, which have marked the soul indelibly; they have received great forgiveness; have eradicated sins, have uprooted and established habits, have purified convictions, have ennobled knowledge, have sanctified affection, have glorified sacrifice. These experiences of prayer, in their continuity, and casual connection, and progress toward a definite consummation, constitute a history, the deepest and noblest history of the soul. It was the entrance into his life of such a history that transformed the patriarch Jacob. In this was the nobleness of Moses. We read this history in the life of Christ. And it is plain that Paul had such a history, as distinct as his journeys and conflicts and triumphs.

The greatest elements in personal history come through the consciousness of God, and that is the chief feature in this personal history of prayer. One may meet few great men, or none; may never have traveled, may hold no office, and carry no unusual responsibilities in the sight of men, and yet have a marked and noble inner history, because alive unto God.

No nation has a history that does not put forth power, nor has any man; and a history through prayer means the putting forth of the most far-reaching power the spirit can exercise. It was with the best reason that Coleridge declared that true prayer is the mightiest effort of which the mind of man is capable. The supremest history that the soul can achieve is a history of prayer.—*The Outlook.*



## Woman's Work.

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

### MOTHER'S PUNKIN PIE.

These days of cool September,  
An' hazy night an' morn,  
Set me thinkin' o' the punkins  
Among the rustlin' corn;  
An' I'm back again with mother,  
A-lookin' in her eyes,  
An' thinkin' they are sweet'nin',  
Her famous punkin pies.

Fer when from out the oven,  
A crispy golden brown,  
The crust in flaky scallops,  
Like lace upon a gown,  
She used tu take an' set 'em  
In rows tu feast my eyes,  
I jest thanked God for mother,  
An' mother's punkin pies.

Why, all I've larned of natur,  
An' human natur's wiles,  
An' the rugged path tu glory,  
I owe tu mother's smiles,  
As she helped us plant the punkin  
An' corn 'neath April skies,  
An' told me how the seasons  
Ripened her punkin pies.

I tell you there ain't nuthin'  
Upon this livin' earth  
A man kin larn tu treasure  
Of everlastin' worth  
Like things his mother taught him,  
When his big an' honest eyes  
Was watchin' her contrivin'  
Them golden punkin pies.

—Detroit Journal.

### THE DUTY OF TITHING.

BY HENRIETTA V. P. BABCOCK.

Read at the Woman's Hour at the General Conference.

Let us consider the subject of tithing as practiced by God's ancient people, and see if it might not be well for us as a people to adopt the practice. As we claim to take the Bible for our rule of action, it is eminently proper that we go to God's Word to learn his will concerning the use of money and talents which we call ours, but which we should remember come from him.

The first instance of man's recognition of the duty of giving a portion of his goods to the Lord is mentioned in the 14th chapter of Genesis. When Abram returned victoriously from battle he was met by Melchizedek, king of Salem, and priest of God Most High; and we are told that "he gave him a tenth of all." Again, we find that Jacob, after his wonderful dream, made a vow, saying, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on so that I come again to my father's house in peace, I will erect an altar unto God and of all that thou shalt give me I will surely give the tenth unto thee." In connection with the act of worship in erecting an altar to God was the consecration of a tenth of all that God should give him. In Leviticus we find, "And all the tithe of the land whether of the seed of the land or of the fruit of the tree is the Lord's, it is holy unto the Lord." "And all the tithe of the herd or of the flock the tenth shall be holy unto the Lord." These are the commandments which the Lord commanded Moses for the children of Israel in Mt. Sinai.

When Nehemiah returned to Jerusalem to rebuild the walls thereof and restore the worship of Jehovah, among the offerings which the children of Israel brought to the temple were tithes of corn and wine and oil." Again, in Malachi, we find this bountiful promise: "Bring ye the whole tithe into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not pour you out a blessing; that there shall not be room enough to receive it." After all the wanderings of the

children of Israel, one of their first acts on returning to the worship of God was to consecrate a tenth of their means unto the Lord.

It may be urged by some that tithing was commanded under the Mosaic dispensation but has been abolished under the Christian. While we may not find Christ giving a special command as to tithing any more than he gave a special command to remember the Sabbath-day to keep it holy, yet we believe tithing was practiced by the devout Jew in Christ's time, the same as we believe that Christ observed the Sabbath-day according to the commandment, yet gave no specific command for it.

In the seventh chapter of Hebrews Paul commends Abram for paying tithes unto Melchizedek, and recognizes the law of tithing in this, "And they indeed of the sons of Levi that receive the priest's office have commandment to take tithes of the people according to the law."

We must believe that the giving of our substance and the giving of ourselves as well is pleasing to the Master, for it partakes of the spirit of his life. If this be so, it behooves us, my sisters, to begin at once, if we have not already done so, to lay aside systematically a portion of our income for the Lord's work, and for the majority of people what better rule than that of tithing? Let us establish in our lives the rule which God commanded for his chosen people. Let us consider it the Lord's money and consecrate it by our prayers to his work.

We should never think of using it for any other purpose, and every one would then have something to give. Let us remember it is not the size of the gift, but the ability and willingness to give and the spirit which prompts the gift are the points of which the Master takes note. Mark how tenderly observant he was of the poor widow who cast her mites into the treasury. He saw the rich casting in their gifts and he said, "This poor widow cast in more than they all, for they gave of their abundance, but she of her want gave all that she had." The sisters who are blessed with an abundance of this world's goods should not be satisfied to give *only* the tenth, but should give "as God has prospered them," remembering "unto whom much is given of them much will be required." They should practice some of the self-denial which the less favored sister has had to exercise if they would experience to the full the blessedness of giving.

Let no woman in the denomination excuse herself from the duty of giving because she can do but little. Let her recognize her responsibility and do what she can, not only that the Lord's treasury may be full and with God's blessing much good accomplished, but also because of the happiness that will come to her own heart by consecrated giving.

When we have contributed of our means, time and strength to God's work how eagerly we read in the RECORDER the letters from our missionaries in China, Africa and elsewhere; with what interest we watch from month to month the reports of the Missionary and Tract Boards, and how gladly we learn of the success of our schools, since they have become more truly *our* missionaries, *our* Boards, and *our* schools.

We are not only to devote at least a tenth of our income to the Lord's work, but we should use a definite portion of our time, our

strength and such talents as may have been intrusted to us in the furtherance of his work. Every woman should feel it a duty and a privilege to be actively identified with the work of the church, and, as much as may be, with the social reforms of the world.

We are not all called to work along the same line or in the same way, but no woman can afford to be other than a part of the work which Christ has given the women of the world to do.

Let us, my sisters, recognize our individual responsibility and accept it. Let the children and young people be early taught the blessedness of giving and practicing self-denial that others may be helped and God honored.

That Christ's work be taken up with cheerfulness and become a joy, there must be personal consecration. We must give ourselves completely and unreservedly, then shall we be ready to consecrate not only the tenth of all that we may receive, be it much or little, but to do whatsoever the Master requireth of us.

### THE THRIFTY WOMAN.

The woman who will take thought, and, more especially, forethought, in details of household management may save herself much in money and in wear of nerve and muscle which is wasted by her less prudent sisters; but, plan she never so wisely, she is, after all, more or less at the mercy of those uncalculating ones.

The thrifty woman does not intend, when she has a letter to dispatch in haste, to be hindered by lack of writing materials or the final touch of postage stamp. But what is she to do if, on sitting down at her desk, she finds that her last guest has used her stamps and mislaid her note paper?

If the thrifty woman live in the country, far from the semidaily grocer and the possibility of "sending the children out" for the emergency spool of thread or bottle of paregoric, her well-stored shelves and closets invite the incursions of careless neighbors who "knew Mrs. C. never is out of anything."

If she be an economist of time and thus incur the reproach of having more leisure than usually pertains to women in her circumstances, she is the prey of the morning caller who doesn't "mind coming here at any hour, for, as I tell people, Mrs. C. is so systematic she never seems to have any work to do," or she is invited to contribute liberally to other people's church fairs because she "has plenty of time."

Such services may be given ungrudgingly in every case, but that does not alter the fact that in the long run they represent a drain on her pocketbook and her nervous force which would not have been demanded of her but for her actual superiorities in executive matters.

But when a thrifty woman came to a philosopher, making her moan in some such words as these I have written, the philosopher said, "Well, would you rather be the other kind of woman?" And, on reflection, the thrifty woman owned that, as of old, virtue is its own reward.

"But still," she persisted, "I do think there ought to be some social adjustment by which the economist might be saved from becoming a promoter of thriftlessness in others."—*Good Housekeeping*.

God's power is available power.—Taylor.

## Young People's Work.

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

### The Young People's Era.

Thoughtful observers have noted as one of the developments of our denominational life, the increasing part taken by the young people in our work. This was remarked by several in connection with the General Conference this year. Some one in the morning prayer-meeting, speaking of the harmonious, energetic and hopeful character of our gatherings, attributed our growth in that direction largely to the young people. Certain it is that we have a magnificent body of young men and young women coming forward, and with the new movements now gathering force, the future is bright with promise. Courage and faith shall be our watchword. With our Leader at our right hand, we shall undertake great things for God, expect great things from God.

### A Conference of Action.

I don't know how many times I have heard some one say, "The best Conference I ever attended." Well, there were three characteristics which went to produce that impression in my mind. For one thing it was a Conference of action. Now, it is easy enough for people to get together in these gathering, pass resolutions, shout hallelujah—then go home and "straightway forget what manner of men they were." But there was no froth about pledging \$1,100 in a few minutes toward sending a man to the Gold Coast. It meant serious business to subscribe \$10,500 toward the permanent fund of the Theological School. When you saw successful business men engaging in the canvass for this fund, in public or private, with more earnest and genuine interest than they would show in working for themselves; when you saw a Western farmer coming to you and asking how soon he could have the privilege of paying his \$100, his face shining with the glow of happiness, it made you feel that mighty movements are taking place in our denominational life. Thank God for them.

### Unity and Harmony.

Another very marked manifestation of the General Conference was its unity. There were questions on which there was radical difference of opinions; but not once did I hear a bitter tone. The method of entertaining the next Conference was settled with cordial unanimity. We did not all agree as to the form which the temperance resolution should take; but we were brothers and sister still. Even the dripping rain from the roofs of so-called tents could not mar the harmony and good humor. It was worth traveling a long distance, just to see a few hundred people standing up in huddles under umbrellas or wherever they could find a dry spot, and, while waiting for the rain to subside, singing, laughing, chatting. If one could only have a kinoscope miniature of the director of the dining tent, with his beaming face, leading the singing, it would brighten many a weary moment. To be sure, he can not sing much; but what he lacked in vocal music he made up in beating time. His gesticulations were superb. Thank the Lord for this spirit of brotherly love and good humor. Is it not true that we are being cemented together more, year by year, and does this not mean much to our work?

### The Holy Spirit's Presence.

Back of the harmony and action is the third characteristic from which both largely flowed. Our prayers on the first day, and for months in advance, were certainly answered, for the Holy Spirit's presence was manifested in clear and practical ways. The morning meetings, the three Friday night meetings, the farewell good-cheer meeting, and the other services of this character all felt the same mighty pulse. It is no trouble for the wheels of an engine to move when steam from the boiler is pressing in the cylinder. Testimonies and prayers seemed to come spontaneously under the impulse of some power back beyond our sight. Even the committee meetings felt the same influences. There have been few prayer-meetings more genuinely spiritual than the joint meeting between the Executive Committee and the Board of University Trustees and the Advisory Committee appointed by the Education Society. As we considered these questions relating to the reorganization of the Theological School, it seemed that we had been plainly led of God, and there was such an oneness of mind and brotherly confidence as brought the tears of joy to the eyes of at least one.

### The Student Evangelistic Meeting.

To your Young People's Editor the most blessed meeting of all the week, perhaps, was the section meeting on Wednesday afternoon for quartets and evangelists. It lasted till the call to supper broke it up. It was tender and blessed beyond description. One after another of the boys told their experiences, and their convictions of what we need to do to keep the work progressing. Then the older men in the service: Hills, J. G. Burdick and the men of the Original Quartet Company brought in their words of advice. It was a time when the plummet line was sent down deep into the soul. Those who were present will never forget it. The spirit of love and fellowship between the quartets at the Conference was something beautiful to see. There seemed to be an utter absence of rivalry or desire to make a display. Each quartet sang their messages, and prayers went up for them while they sang. Said one of the Salem boys: "I felt a little embarrassed when we got up to sing the first song, but I got all over it when I looked down and saw the tears in the eyes of the boys of Milton and Alfred."

### The New Features.

The new features of the Conference this year were helpful. The morning class for practical Bible study was suggestive and wide awake. It was largely attended, considering the unfavorable hour and the crowded days' schedule. It was voted to continue this class in the future. The covenant meeting and Lord's Supper at the last sunrise meeting was a precious meeting. The lone Sabbath-keepers especially found it manna to their souls. The three Friday night meetings were all crowded, and I am not sure but there might profitably have been another. We will have something more to say in the future about some of these things, but this week we wish to end by expressing our gratitude as pastor and editor for the blessings of this great gathering. "Praise God from whom all blessings flow."

ALWAYS be solicitous to shun applause, assiduous to deserve it.—*Earl of Chesterfield.*

## SOME OF A TEACHER'S OPPORTUNITIES FOR DOING CHRISTIAN WORK.

BY J. NELSON NORWOOD.

I like to think of this Layman's Hour as showing us that the time has passed when Christian work was left almost entirely in the hands of the pastors and more prominent church officers. We have come to realize that everyone has a part and lot in it; that every man, woman and child can do something for the Master, while engaged in their regular daily work. My part is to tell, as far as I have been able to comprehend them, some of the opportunities for doing such work that come to the teacher.

I believe there are few occupations that present so many and so varied opportunities as that of a teacher of the young. Of course these chances present themselves to him principally in his contact with his pupils. These children are under his influence more completely, and for a longer period of time, and that at an age when they are most easily influenced, than under that of any one else except their parents. Thus they learn to know the teacher and he learns to know them. He finds out their strong points and their weak points, their dispositions and tendencies, their likes and dislikes, their needs and natures, better than any other except their nearest friends. This knowledge gives him a great influence over them, and from this fact grows his chief opportunities for doing them lasting good, for sowing seed that shall bear fruit down through the ages, seed that shall bear fruit for time and for eternity.

And now comes the question, How can he best improve this great opportunity? How can he best conduct his school so as to utilize these chances to the full? There are various ways. He may do a little by direct teaching. The reading of Scriptures at morning exercises may cause some passages to become fixed in the young mind and be a benefit to it in after life. I believe I derived some advantage from such reading when I was a pupil myself. But direct teaching is not the best method, and time will not allow very much of it. Indirect teaching is better and can be used in connection with the regular school work. For instance, references to facts of history, like Arnold's treason, may come up in class, by which a teacher could show that a single bad act often obscures all the good of a previously upright and exemplary life, and therefore that it is necessary to acquire strength and stability of character. Thus we see that while it may not be essential to the regular school work to stop for such digressions, it is a means by which, when it is used with due regard to the age and understanding of the pupils, the teacher can develop in them higher aims and aspirations.

Another way of improving this opportunity is the giving of informal talks, or the reading of stories that present and impress the right in conduct. But I am of the opinion that the most potent weapon a teacher can use as an influence for good is the power of example. The deep, silent, continuous influence of an upright Christian life and character will have a mighty effect on pupils as well as on others, impressing them more forcibly and permanently, though unconsciously, than good talks will; the latter have their proper place. There are various ways in which this Christian character will manifest itself. The way the teacher treats a

light and thoughtless remark about death, the future life, or a reference to God; the way he deals with facts or incidents concerning Bible history as they crop up in class work; the attitude he assumes toward gossip or damaging information about others; the way he acts under severe provocation; and in general his conduct under all circumstances, when in the presence of his pupils, will show whether his influence is on the side of Christ or on the side of the world. His example in instances like these will be watched and imitated much more faithfully than many imagine. Many have been the times I have watched pupils at their games, especially when they happened to be playing school. How the juvenile "teacher" copies the real teacher. The way he walks across the room, the tone of voice, the gesture, are all so faithfully, yet unconsciously, mimicked as to convince me that "example before precept" is an excellent motto for a teacher to adopt.

Another field of opportunity for the teacher lies among the parents of his pupils. A more direct route to the parents' hearts than through their children cannot be found, and much good may be done in this line among that class of people who are indifferent to their own higher interests.

There is also a broad field of opportunity open to the teacher in the necessity he feels of improving himself. Nothing can be found like the responsibilities of teaching; nothing like having charge of interests fraught with such eternal possibilities; nothing like such absolute necessity of self control, to make one feel his own shortcomings, and to try by the help of God to overcome them, and become better able to set a good example. Surely every one doesn't have this chance to the same extent as the teacher, therefore it can be put down legitimately as another opportunity given to the teacher to do Christian work.

How often we young teachers make mistakes. How often we forget the great end and aim of teaching, viz., "the full and harmonious development of all the powers of the individual," spiritual, moral, mental and physical. We become so absorbed in planting in the young mind the facts of history and geography, the rules of grammar and arithmetic, in short in developing the intellect, that we are liable to forget the other two, spiritual and moral, which are obviously paramount. At times I have been almost overwhelmed with the thought of what our mistakes might involve, and what future good might be depending for its accomplishment on what we do now. I believe that teaching is more dependent on God than any other so-called secular profession is. I believe we can no more do our work satisfactorily without receiving God's blessing and sanction than a pastor or an evangelist can. I am compelled to believe that the work of a teacher is no less a direct Christian work than that of a pastor. Than this what more can be said of a teacher's opportunities. They are simply immeasurable.

Thus I have tried to lay before you in a very general outline some of our chances to do work for Christ; and the few scattering remarks that have been made may be summarized in a word or two. A teacher's contact with young minds in their most plastic state furnishes the most fruitful source of opportunities. Secondly, his indirect influ-

ence over parents; and thirdly, his chance to find out and remedy such defects as he has in common with all flesh, and thus make himself a better example of his Master to all with whom he may be brought in contact.

A PAPER.

BY REV. STEPHEN BURDICK.

The Seventh-day Baptist churches were organized into the Seventh-day Baptist General Conference in the year 1802. Its first report was in 1803. Divided into ten year periods.

Years.	Membership.	Increase in 10 years.	Av. Yearly Increase.	Percent of Increase.
1803.....	1,130.....	.....	.....	.....
1813.....	1,893.....	763.....	76.3.....	67.6.....
1823.....	2,862.....	969.....	96.9.....	51.4.....
1833.....	4,129.....	1,267.....	126.7.....	44.....
1843.....	6,077.....	1,948.....	194.8.....	47.8.....
*1853.....	6,500.....	423.....	42.3.....	6.5.....
1863.....	6,516.....	16.....	1.6.....	0.4.....
1873.....	8,049.....	1,533.....	153.3.....	33.34.....
1883.....	8,629.....	577.....	57.7.....	7.9.....
		Decrease.	Decrease.	Decrease.
1893.....	8,527.....	97.....	9.7.....	1.37.....
		Increase.	Increase.	Increase.
†1900.....	9,101.....	572.....	57.2.....	6.6.....

\*There was no session of the Conference in 1853, the numbers reported in 1852 are therefore taken as the basis of this reckoning.

†The membership of our foreign churches are not included in this schedule in any of the years before 1900, and are therefore omitted from that year since they are not the growth of the last seven years.

The early years of our denominational life, after, as well as before, the organization of our General Conference, were years of change, in the way of emigration, the establishment of new settlements and the organization of new Seventh-day Baptist churches, with the demand and abundant opportunities for successful missionary work. Under the influence of sound Bible doctrine, and the exercise of a generally consistent and wise church discipline, the growth of Seventh-day Baptist churches was not rapid, but steady and substantial in character. One of the hindrances in the way of larger activity and larger success in the work of Gospel evangelism was the general poverty of the people, with the struggles and hardships incident to pioneer life making it necessary even for the ministers of the work to labor with their own hands for the maintenance of themselves and their families, nevertheless they rendered valiant and efficient service in the publication of the gospel message.

The missionary spirit found a somewhat early development among our people, and very naturally led to the organization of the General Conference as a missionary body. In 1818 the Conference appointed an Executive Missionary Board to supervise and conduct its missionary work, as a denomination. Under this arrangement, which continued for a period of about twenty-five years, there was a good measure of missionary activity, prosperity and growth to the denomination, with a comparatively small outlay of funds.

The largest percent of increase, based upon the membership of the churches at the beginning of the period was between the years 1803 and 1813. The additions to the churches between the years 1813 and 1833 were 2,999, lacking one of 3,000, making an annual increase of about 150, and more than doubling the membership of the churches in 30 years.

The ten years between 1833 and '43 witnessed the largest increase in membership, for the same length of time, during the history of the denomination. It was 1,948, an average yearly increase of 194.8. The most prosperous year of the denomination was the last year of this period, 1843, in which the increase was 717. It was also the last year of our denominational missionary work under the direction and control of the General Conference. In this year, 1843, the Seventh-day Baptist Missionary Society was organized, and the Conference transferred its missionary

work to that Society and also severed, in part, its direct connection with the churches of the denomination, by changing from an annual to a triannual Conference, thus sundering the immediate connection of the Seventh-day Baptist churches with the general missionary work of the denomination, but leaving the way open for the development of a system of local and divided missionary work, by the churches of the several Associations within their own bounds; a system which has accomplished some good results, but has not proven itself largely efficient or generally satisfactory, and doubtless because it divided and localized that which should have been the work of our whole denomination, namely, the united prosecution of the home missionary work, having for its object the increase of moral influence and spiritual power, the enlargement of numbers and the multiplication of needful resources, in order for the enlargement of its missionary work, and its development and prosecution of missionary work in the regions beyond.

The change of methods of work in 1843 did not tend to the increase of denominational growth and prosperity, for in 1853 the end of the decade, we had made an increase of only 423—1,525 less than the previous decade under the auspices of the General Conference.

Within a few years after the organization of the Missionary Society, its Board of Managers and many of our people became interested in foreign missions, and as a result the energies and resources of the denomination became largely devoted to the prosecution of foreign missionary work, while our home missionary work seems to have been at times almost abandoned by the Missionary Society. So much so that in 1854, when we had four missionaries in China and four in Palestine, the Missionary Board made this statement in their report of that year. "There has been paid out by the Treasurer for Home Missions \$130, for the China Mission \$1,625.15, for outfit to the Palestine Mission \$2,426.91, and for salaries to missionaries to Palestine \$500. During the past year we have had but little intelligence from our missionaries in the West, and but little has been done in that direction." One of the unfortunate things about this trend of missionary work at this time was the fact that these years were among the most favorable in our history as a people for efficient missionary work and large denominational growth in the West. During the ten years beginning in 1853 and closing in 1863, we made an increase of only sixteen members. At the beginning of the decade commencing with the year 1863, and during this decade, the American Sabbath Tract Society was reorganized, enlarged and greatly increased in influence and efficiency. It purchased the SABBATH RECORDER and established for the prosecution of its work a publishing house at Alfred. It inaugurated a system of gospel reform, Sabbath evangelism, by the employment of gospel Sabbath reform missionaries, and awakened a widespread interest, throughout the denomination, in the Sabbath Reform work. The Missionary Society was active and efficient in the prosecution of its specific work, doing more home missionary work than in former years, and at the close of this decade, 1873, the denomination had made an increase in membership of 1,533, the largest gain in membership

in any decade since the organization of the Conference except that between 1833 and '43. For the eight years of the decade commencing in 1873, until the change of the personnel of the Board, and with it the methods of Sabbath Reform work, the Tract Society pursued with a good measure of success the Sabbath Reform work of the Society under the policy which has prevailed for a series of years past.

It was during these years that the Tract Society employed Eld. Nathan Wardner as Sabbath Reform missionary in Scotland, and among the results of his labors there we have to-day the Seventh-day Baptist church of Haarlem, Holland, the largest of our foreign churches, and in it a live center of spiritual influence and Sabbath Reform work. During the last three years of this period the Missionary Society had been enabled to reinforce and strengthen our China mission by sending three missionaries onto the field, and at the end of the period the denomination had gained 577 in its membership—956 less than the increase of the previous decade. During the years between 1883 and 1893 there was increased interest and activity in almost every department of our denominational work, and a large increase in contributions for the prosecution of the work in hand. The Tract Society had, in practical effect, eliminated from its methods direct personal work in the way of employment of Sabbath Reform missionary laborers, and had become a Sabbath Reform publication society, issuing, besides the *RECORDER* and *Helping Hand*, the *Sabbath Outlook*, *Light of Home*, *Seventh-day Baptist Quarterly*, and various other publications.

The operations of the Missionary Society had been enlarged and strengthened, especially the China Mission, which for a portion of this period had six missionaries on the field, and at its end there had been a loss to the denomination of 97 members. That the conversion of souls and the reconciliation of men to God and his truth does not depend upon the funds received and disbursed in our Lord's work, is shown by the fact that the amount expended by the Missionary Society during this period was something more than \$156,000 and that of the Tract Society more than \$95,000, making the aggregate sum disbursed by the two Societies more than \$250,000. The expenditure of this period was four-fold more than the previous decade between 1873 and '83, when the increase to the denomination was 577, and five-fold greater than the disbursements between 1863 and '73, when the increase to the denomination was 1,533.

In the seven years beginning with 1893 and ending with 1900 we have made a gain of 572 in membership of the churches, which doubtless may be due to the evangelistic work which we have been endeavoring to do within the past few years. While we may and do rejoice in the fact that some progress has been made of late, it is still an open and important question for us to consider as a people, whether our present system of organization and methods of work are gospel-wise; or, in other words, whether we are doing the Lord's work in the Lord's way by our present efforts to fulfill our Lord's commission, Go, disciple men, teaching them to observe all things whatsoever I have commanded you.

Our past history as a people may, and doubtless should, suggest some things for

our consideration and guidance in the future. To some of these we may call attention:

1. The founders of our denomination seem to have been gospel-wise in the organization of Seventh-day Baptist churches into a missionary body of Christian believers under the auspices of the General Conference, the only organized body competent to represent the denomination as a whole, since the church of Christ is the only association or institution to which is committed the world's evangelization and out of which all real Christian evangelism must come.

2. The surrender of the missionary work of the denomination by the Conference to an organization other than the church of Christ and amenable only to itself has not apparently served to promote the spiritual power, efficiency and growth of the Seventh-day Baptist denomination.

3. Our largest measure of spiritual power, efficiency and growth as a people has been attained when we have proclaimed the gospel of faith in Christ, and, with it, as a part of that gospel, the message of God's Sabbath truth.

4. We have gained nothing, but rather lost ground and weakened our position when we have commissioned one society or set of men to preach the gospel with the law left out, and another set of men to preach the law with the Sabbath included.

5. Our Missionary Society has, beyond a doubt, sincerely desired and sought the development of our denominational life and power and the triumph of Christ's kingdom among men; nevertheless, it seems to me true that our home missionary work has not been in the past and is not now thoroughly understood in its relation to our denominational life, and consequently is not well organized and has not always been the most efficiently managed. The gospel order has at times been apparently reversed by making our home missionary work a secondary consideration. Home-field activity based upon faith in Christ, developing spiritual life and power in the churches, bringing efficiency, prosperity and increase of numbers to the churches, and multiplying workers and resources for wider fields of labor in the onward progress toward a world-wide evangelization, must come first, and, after that, just as fast and far as workers and means may be ready, will come foreign missions. There are other causes, and perhaps not a few, which hinder the prosperity and growth of our people, but we do not propose to consider them, but simply ask your thoughtful attention and consideration to our present system of organization and method of denominational work as suggested by this paper.

#### 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, Sept. 8, 1901, at 2.15 P. M., President J. Frank Hubbard in the chair.

Members present: J. F. Hubbard, D. E. Titsworth, A. E. Main, J. D. Spicer, G. B. Shaw, J. M. Titsworth, W. C. Hubbard, H. M. Maxson, A. L. Titsworth, and Business Manager, J. P. Mosher.

Visitor: H. H. Baker.

Prayer was offered by Rev. Geo. B. Shaw.

Minutes of last meeting were read.

The Supervisory Committee reported matters as usual at the Publishing House, and current bills paid.

The Treasurer presented the usual financial statement.

Correspondence was received from A. P. Ashurst and on motion it was voted that he be requested to forward to the Committee on Distribution of Literature such revision of the tract entitled "An Appeal for the Restoration of the Bible Sabbath" as he deems necessary to adapt it to his field, and, on the approval of the same by the committee, that an edition of 25,000 be printed.

Voted that the carrying out of the recommendation passed at our July meeting in relation to the publication of *Our Sabbath Visitor* by the Board be referred to the Supervisory Committee of the Board.

On motion, the following standing committees were elected for the year:

Advisory—J. F. Hubbard, J. D. Spicer, J. A. Hubbard, F. S. Wells, C. C. Chipman.

Supervisory—J. F. Hubbard, J. D. Spicer, J. M. Titsworth, D. E. Titsworth, F. J. Hubbard.

Distribution of Literature—A. H. Lewis, C. C. Chipman, Corliss F. Randolph, A. W. Vars, W. C. Hubbard, O. S. Rogers.

Auditing—D. E. Titsworth, W. C. Hubbard.

On motion, the President and Treasurer were authorized to make such loans during the current Conference year as may possibly be needed to meet current expenses.

In view of the dastardly attempt upon the life of the President of our country, Wm. McKinley, by the treacherous hand of a would-be assassin, on the grounds of the Pan-American Exposition in Buffalo, N. Y., on Friday, Sept. 6, and the critical condition in which the President is lying at the time of our session, we desire to evidence in our records the horror we feel at this despicable murderous attempt and our great sorrow over the possibilities of a fatal termination, yet trusting that our fervent prayers and hopes for his speedy and complete recovery may be fully realized.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec'y.*

#### THE JOURNEY'S END.

A small boy sat quietly in the seat of the day coach on a train running between two of the western cities in the United States. It was a hot, dusty day, very uncomfortable for traveling, and that particular ride is perhaps the most uninteresting ride in the whole land. But the little fellow sat patiently watching the fields and fences hurrying by, until an old lady, leaning forward, asked sympathetically:

"Aren't you tired of the long ride, dear, and the dust and the heat?"

The lad looked up brightly and replied, with a smile: "Yes, ma'am, a little. But I don't mind it much, because my father is going to meet me when I get to the end of it."

What a beautiful thought it is, that when life seems wearisome and monotonous, as it sometimes does, we can look forward hopefully and trustingly, and, like the lonely little lad, "not mind it much," because our Father, too, will be willing to meet us at our journey's end.—*Sunday-School Chronicle, London.*

DEATH and exile, and all things that appear dreadful, let these be every day before thine eyes. But death most of all; for so thou wilt neither despise, nor too greatly desire, any condition of life.—*Epictetus.*

## Children's Page.

### PEDDLE SUNSHINE IF YOU CAN.

Though you deal in liquid blacking,  
Dismal blacking and such things,  
When you have a sale to manage,  
Do it as the robin sings.  
Put some cheer-up in your business—  
Be a chipper sort of man,  
And with other lines of notions,  
Peddle sunshine if you can.

There's an awful deal of meanness  
In this busy world of ours;  
But, mixed in with weeds the rankest,  
Ofttimes grow the finest flowers.  
Wear a posy on your lapel,—  
It won't hurt the trade you plan,  
And along with other samples,  
Peddle sunshine if you can.

—Chicago Record.

### A SQUARE YARD OF WOODS.

BY VINCENT VAN MARTE BEEDE.

The city boy and the town boy, like the city rat and the country rat, were good friends. When Egbert was in the city, Harry took him to museums; when Harry visited Egbert, they played golf and tennis. One day Egbert said to his little guest:

"Have we ever walked in North Woods?"

"No," answered the city boy; "but I do not like the woods—nothing but bushes and brambles and roots to stumble over. I like to sit under a tree sometimes, when the sun is hot. Central Park is a pretty place, especially the ball field, but"—

"Don't you like to find things?" inquired Egbert,— "plants and bugs?"

Harry laughed.

"No, thank you. I would rather collect stamps any day."

"I'll tell you what we will do," proposed Egbert. "Let us each measure a square yard of woods, and see who can find the most things in his 'yard.' Whatever we find we must learn about."

Harry thought he would rather go to the links.

"Oh, no!" said Egbert. "You do what I want you to do this morning, and I will be your slave this afternoon. Will you? All right! Get on your wheel."

"Humph!" said Harry, kneeling before his yard, "there is nothing here but tough weeds, rotten wood, a yellow beetle and some stones."

Egbert was jotting down something on a piece of paper, yet his yard was no richer, apparently, than Harry's. The words he wrote were: "White oak, moss, wood anemone, common blue violet, dirty gray pebbles, a brown stone printed with a scollop shell, a black thousand-legged worm, a nest of big ants, a big black beetle, a piece of paper, a horn button and some red-topped toadstools." He packed into a little basket as many samples as possible. The live things he left in peace, except the beetle, which he caged in a pill box.

Harry looked at his friend's list of findings, and did not say a word. His thoughts were: "Wish I had looked more carefully, and that I knew more about the woods."

"Papa must be told what we have been doing," said Egbert. And papa listened to every word that the little boy had to say.

"Why," said papa, "you came upon a menagerie, and a forest, and a flower garden, and a quarry, all in that one spot—didn't you, old fellows? The little white oak—it was but two feet high, was it?—grew from a sweet acorn no larger than the end of my thumb. When you are an old man, that

smooth, green trunk, which you can snap off with your finger, may be sixty feet high, and as thick as Harry is long. Then its bark will be rough and grayish-white. The white oak is a contented fellow, loving alike valley, plain, and mountain. Just think, your little oak friend is cousin to the famous oak of Abraham, away over in Palestine! The head of that old, old giant is ninety feet, and his trunk twenty-three feet, around. Yet once he was an acorn baby that you could eat in one bite.

"The shy, white-starred anemone is the 'wind-flower' of the Greeks, who believed that it often grew in windy places. Do you know the pretty Greek story of the violet? Juno was not friendly to a princess named Io, so Jupiter changed Io into a cow, and the earth showed its love for the beautiful girl by giving her violets for food. The green velvet we call moss is lovely enough as it is. If you were to place a single tuft of it beneath the microscope, you would open your eyes very wide, Harry, for beneath the leaves are tiny boxes with lids, and in these boxes are seeds. When the time comes, the lids fly off and the seeds scatter.

"Split open the pebbles, and within them you will see, perhaps, some clean, shining quartz crystals, instead of rough stone. The red stone marked by the shell is a fossil. Thousands of years ago the stone was soft mud on the bottom of a great ocean. A scollop shell pressed against the mud, and the marks tell the story, even though the ocean moved from the North Woods long, long ago.

"You would enjoy a visit to the ant village, but you are too big to enter Insect Lilliputia. If you could go in, you would be led through galleries and winding passages into the nursery, where nurse-ants fondle white larva babies. Ants build houses, make roads, keep slaves, milk cows and go to war. I wish you would start an ant diary. Find an ant colony, and watch it from day to day. Wise men have spent years in the study of these wise, swift insects.

"What Egbert calls 'toadstools' are mushrooms, that are good to eat if well cooked. Please do not eat any mushrooms (all toadstools are mushrooms by the way) without first showing them to me, for certain kinds are poisonous. Some day I may tell you how to distinguish them. Tennis? Very well, Harry. I will play against you both, and win."

In this papa was right, because Harry played poorly. Harry was thinking: "All those curious things in a square yard of woods! I'm going to find out more about the ant and the beetle; and the rest of the things are worth looking up, too—even the beetle and the piece of paper. Dear me! how many wonderful, common things we do not see, or stop to think about!"—*S. S. Times.*

### THE POLITE PUPPY DOG.

Master Puppy Dog was trotting down the street. He felt and looked very important, for this was the first time he had been out for a really long walk by himself; he was going as far as the end of the road.

"Perhaps I shall have some adventures," he thought to himself. "Won't mother be glad to see I'm able to take care of myself quite well now?"

So he trotted on, when suddenly round the

corner came a little kitten, running as fast as she could, with her fur standing straight up, she was so frightened.

Master Puppy Dog was just going to ask her what was the matter, when up rushed Mr. Bow-wow, the big dog from the next street.

"Oh! save me, save me!" mewed Miss Pussy Cat. "What shall I do? I can't get up anywhere."

Master Puppy Dog's teeth gleamed as he sprang in front of her, his four little legs planted firmly.

"How dare you, Mr. Bow-wow?" he cried.

Mr. Bow-wow growled.

"Get out of my way, you impertinent little dog!" he said angrily.

"Sha'n't!" said Master Puppy Dog. It was very rude of him, but the big dog quite deserved it. "I'll bite you if you don't go away at once," went on Puppy Dog; and he looked so fierce that Mr. Bow-wow, who knew he was in the wrong, thought it wiser to tuck his tail between his legs and trot off down the street to his home.

"Oh, thank you, thank you! What should I have done if you had not been here?" cried Miss Pussy Cat.

"I am glad to have been able to help you," answered Master Puppy Dog, politely.

So up the street they trotted, side by side, until they reached Miss Pussy Cat's home.

"Good-by, madam. I expect I shall see you to-morrow; and if any one is rude to you, mind you send for me," said Master Puppy Dog; and then, wagging his tail, he ran in at his own gate.—*Little Folks.*

### THE BIBLE HIS INSPIRATION.

Frank T. Bullen, whose stories of the sea have won him fame, never had proper education, says the *Chicago Times-Herald*. He was a poor boy, and his youth was spent in toil.

When he was asked to what source he owed his power of writing, he answered: "The source of my 'style,' as you are pleased to term it, is the Bible. I began reading that earlier than I can remember; I have lived forty-three years, fifteen of which I spent at sea, climbing up from cabin boy to chief mate, and I have read the Bible through, from cover to cover, twenty-five times. You cannot quote the first half of any verse of which I cannot give you the second half.

"Nothing has taken hold of my heart and my soul like the Bible. I used to preach in the open air, and sometimes when I felt I had no words of my own, I would recite a whole chapter, by memory, from Isaiah, or Job, or one of the Gospels. The Bible and John Bunyan have really formed my style. But then, there's the inspiration of the sea! What colors in sky and water! Dip your pen in those, and you can't fail to be picturesque and interesting."

### HOW TO REPAY A GOOD DEED.

Mr. Moody once told the story of how after the big Chicago fire he came to New York for money, and heard there was a rich man at Fall River who was very liberal. So he went to him. He gave him a check for a large amount, and then got into his carriage and drove him to the houses of other rich men in the city, and they all gave him checks. When he left him at the train Mr. Moody grasped his hand and said:

"If you ever come to Chicago, call on me, and I will return your favor."

He said: "Mr. Moody, don't wait for me; do it to the first man that comes along."

Mr. Moody added: "I never forgot that remark; it had the ring of the true good Samaritan."—*Ex.*

TO OUR CHURCHES.

At the recent General Conference the following apportionments were made to meet the expenses chargeable to the Conference:

EASTERN ASSOCIATION.		SOUTH-EASTERN ASSOCIATION.		
Utica.....	88	Salem.....	16 17	
Piscataway.....\$10 12	Berlin..... 2 20	Lost Creek.....	13 75	
First Hopkinton... 24 53	Southampton..... 7 59	Middle Island.....	8 14	
Shiloh..... 28 82	Welton..... 6 27	Ritchie.....	8 69	
Berlin..... 11 77	Rock River..... 3 85	Greenbrier.....	7 15	
Waterford..... 4 18	Carlton..... 5 28	Roanoke.....	3 19	
Marlboro..... 8 69	Dodge Centre..... 16 72	Salemville.....	2 53	
Second Hopkinton... 8 91	Trenton..... 1 43	Black Lick.....	3 96	
Rockville..... 13 64	Nortonville..... 26 73	SOUTH-WESTERN ASSOCIATION.		
First Westerly..... 4 62	Long Branch..... 1 21	Delaware.....	77	
Plainfield..... 22 22	New Auburn..... 4 95	Fouke.....	1 54	
Pawcatuck..... 33 00	Farina..... 16 17	Eagle Lake.....	44	
Woodville..... 77	Stone Port..... 3 63	Hammond.....	5 39	
New York..... 4 07	North Loup..... 23 98	Attalla.....	3 08	
Greenmanville..... 1 76	Milton Junction... 17 49	Providence.....	55	
Second Westerly... 1 98	Chicago..... 6 27	Corinth.....	66	
Cumberland..... 1 43	Grantsburg..... 44	Crowley's Ridge... 1 21	66	
CENTRAL ASSOCIATION.		Pleasant Grove.... 2 86	Winthrop.....	66
Coloma.....	2 75	Wynne.....	44	
First Brookfield... 19 25	Grand Junction.... 2 97	Texarkana.....	55	
DeRuyter..... 11 11	Bethel..... 1 32			
Scott..... 5 72	Big Springs..... 1 43			
First Verona..... 7 70	Big Sioux..... 2 09			
Adams..... 25 96	Marquette..... 1 21			
Second Brookfield. 17 93	Boulder..... 4 18			
West Edmeston..... 6 71	Villa Ridge..... 1 21			
Otselic..... 99	Talent..... 77			
Lincklaen..... 2 64	Colony Heights.... 1 65			
Second Verona..... 1 43	Farnum..... 3 08			
Watson..... 1 87	Cartwright..... 2 53			
Norwich..... 33	Rock House Prairie 2 53			
Preston..... 1 21				
WESTERN ASSOCIATION.				
First Alfred..... 44 99				
Friendship..... 15 29				
Richburg..... 5 50				
First Genesee..... 17 82				
Second Alfred..... 26 40				
First Hebron..... 5 17				
Independence..... 8 58				
Scio..... 2 31				
Hartsville..... 6 05				
West Genesee..... 1 32				
Portville..... 6 05				
Hebron Centre..... 2 42				
Andover..... 8 03				
Hornellsville..... 4 62				
Shingle House..... 2 97				
Wellsville..... 1 32				
NORTH-WESTERN ASSOCIATION.				
Milton..... 26 84				
Albion..... 18 37				
Jackson Centre.... 9 35				
Walworth..... 10 78				

The Treasurer would be very much pleased with a prompt remittance, as over five hundred dollars of the bills are already due.

WILLIAM C. WHITFORD.

ALFRED, N. Y.

DON'T BE AFRAID TO WORK.

One thing that keeps young men down is their fear of work. They aim to find genteel occupations, so they can dress well and not soil their clothes, and handle things with the tips of their fingers. They do not like to get their shoulders under the wheel, and they prefer to give orders to others, or figure as masters, and let someone else do the drudgery. There is no doubt that indolence and laziness are the chief obstacles to success.

When we see a boy, who has just secured a position, take hold of everything with both hands, and "jump right into his work," as if he meant to succeed, we have confidence that he will prosper. But, if he stands around, and asks questions, when told to do anything; if he tells you that this or that belongs to some other boy to do, for it is not his work; if he does not try to carry out his orders in the correct way; if he wants a thousand explanations, when asked to run an errand, and makes his employer think that he could have done the whole thing himself,—one feels like discharging such a boy on the spot, for he is convinced that he was not cut out for success. That boy will be cursed with mediocrity, or will be a failure. There is no place in this century for the lazy man. He will be pushed to the wall.—*Success.*

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

INTERNATIONAL LESSONS, 1901.

THIRD QUARTER.

July 6.	God the Creator of all Things.....	Gen. 1: 1-20; 2: 1-3
July 13.	Beginning of Sin and Redemption.....	Gen. 3: 1-15
July 20.	Noah Saved in the Ark.....	Gen. 8: 1-22
July 27.	God Calls Abram.....	Gen. 12: 1-9
Aug. 3.	Abram and Lot.....	Gen. 13: 1-18
Aug. 10.	God's Promise to Abraham.....	Gen. 15: 1-18
Aug. 17.	Abraham's Intercession.....	Gen. 18: 16-33
Aug. 24.	Abraham and Isaac.....	Gen. 22: 1-14
Aug. 31.	Isaac the Peace Maker.....	Gen. 26: 12-25
Sept. 7.	Jacob at Bethel.....	Gen. 28: 10-22
Sept. 14.	Jacob a Prince with God.....	Gen. 32: 1-32
Sept. 21.	Temperance Lesson.....	Prov. 23: 29-35
Sept. 28.	Review.....	

LESSON XIII.—REVIEW.

For Sabbath-day, Sept. 28, 1901.

GOLDEN TEXT.—The mercy of the Lord is from everlasting to everlasting upon them that fear him.—Psa. 103: 17.

NOTES.

Besides the temperance lesson, we have had this quarter eleven lessons, all of which have been taken from the Book of Genesis. Three of these eleven are from the introductory portion of the book; the remaining eight give us glimpses of the Patriarchs.

The first lesson has to do with the sublime theme of the creation. The second tells us of the beginnings of sin, and also of redemption. Man is tested and found wanting; but he is still in the image of God, and there is hope of his recovery. The third lesson presents the terrible consequences of the almost complete consumption of the human race. Noah and his family are saved through the gracious favor of God.

Of the eight lessons in regard to the Patriarchs, five are about Abraham, one about Isaac and two about Jacob. This is an appropriate proportion.

We gain some insight into the character of Abraham by noticing his conduct, when he received the call of God, when it became necessary for him to part with Lot, when he received the promise of a son, when he heard of the impending destruction of Sodom, and when there came to him that most trying experience, the command to sacrifice his son. In all these situations he showed himself a true man, and the worthy progenitor of the One who was really the greatest blessing to all the families of the earth.

Isaac follows in the footsteps of his father, and there is little to be said of him.

Jacob presents both good and bad traits of character. The other Patriarchs are not perfect; but the evil in Jacob appears more prominently than in the others. We are glad to notice in the two lessons about Jacob that the good in him was triumphing over the evil.

These lessons should be for us not simply interesting studies in ancient history, but the records of God's dealings with mankind in the past, whereby at length the way was prepared for the coming of our Lord and Saviour Jesus Christ.

Some of the following topics may be used in general exercises:

- The Biblical Teaching in Regard to Creation.
- The Significance of the Fall to Us.
- The Beginning of Redemption.
- For What Was Abraham Called?
- The Sacrifice of Isaac.
- The Conversion of Jacob.
- The Importance of Such Men as Isaac.

REFERENCE LIBRARIES.

The following list of books is recommended to Pastors and people who have a desire for a thorough and systematic study of the Sabbath question. These books are offered on a cost price basis.

Paganism Surviving in Christianity.....	\$ 1 75
A Critical History of Sunday Legislation.....	1 25
A Critical History of the Sabbath and the Sunday in the Christian Church.....	1 25
Biblical Teachings Concerning the Sabbath and the Sunday.....	60
Sabbath Commentary.....	60
Swift Decadence of Sunday; What Next?.....	1 00
The Seventh-day Baptist Hand Book.....	25
Thoughts on Gillfillan.....	60
Proceedings of the Chicago Council.....	60
The Catholicization of Protestantism on the Sabbath Question.....	25
Studies in Sabbath Reform.....	25
Life and Sermons of Jonathan Allen.....	3 00
Total list price.....	\$11 40
Proposed price, f. o. b., Plainfield, N. J.....	8 00

Address: American Sabbath Tract Society, PLAINFIELD, N. J.

Popular Science.

BY H. H. BAKER.

A Big Cave.

Perhaps the most beautiful cave yet discovered has recently been found about eight miles west of Red Bud, in Illinois.

Some two weeks ago an exploring party attempted to find the end of the cavern, but, after proceeding a distance of about ten miles, was obliged to abandon the effort and turn back.

The explorers reported that they found a large body of water, inhabited by fish having no eyes, such as have been found in other subterranean waters.

On their journey they found many large rooms, containing beautiful deposits of the carbonate of lime, in the form of cones, icicles and other fantastic forms, some of which were from twenty to thirty feet in height.

In some rooms these beautiful stalactites hung from the roof in large clusters, formed by deposition from water containing carbonic acid in solution, which it had gained in filtering through the overlying soil, and trickled downward through cracks or openings in the rocks from above.

In some of these rooms were great rocks or stalagmites covering portions of the room, and were of great beauty, having apparently exquisite carvings executed by the hand of nature. Between the rooms were narrow passages, in some of which were waterfalls, adding great beauty to the scenery.

Caves are principally met with in mountainous regions containing limestone or gypsum, sometimes in connection with sandstone and volcanic rocks, and present a grand and picturesque appearance; such as Fingal's Cave in Staffa, on the west coast of Scotland.

The Mammoth Cave of Kentucky, which takes in an extent of about forty miles of connected subterranean cavity, so far as yet known, is the largest cave in the world, while for beautiful formation the caves near Matanzas, in Cuba, or the one near Adelsberg, in Carolina, Luray, in Virginia, are the most celebrated.

North Pole Expedition.

The Baldwin expedition has been heard from. They had safely arrived at Alger Island in 80° 24' north latitude. All the members of the expedition were in excellent health, and the ponies and dogs were in good condition. On August 23, when the accompanying steamship left them on her return, Mr. Baldwin expected to start in two days, proceeding north by way of Austria Sound. The conditions of weather were favorable for an advance, and it is thought that this expedition will stand a good chance to reach a higher latitude than Peary, who establishes stations, making provision not only for advances, but also for return.

We have by far a greater interest that the record may be broken, however slow, in nearing the pole, than that the fastest horse on earth should break the record by the thirtieth part of a minute.

"ALFRED STUDENT."

For a complete set of the "Alfred Student," in good condition, bound or unbound, will be paid

\$5.00.

SABBATH RECORDER, Plainfield, N. J.

# Hot Rolls,

hot muffins, hot cakes,  
made with Royal Baking  
Powder may be freely  
eaten without fear of  
indigestion.

## MARRIAGES.

**PRENTICE—TOOP.**—At the First Seventh-day Baptist church, Alfred, N. Y., Sept. 4, 1901, by Rev. A. B. Prentice, assisted by Rev. L. C. Randolph, Harry W. Prentice, D. D. S., of New York City, and Miss Alice I. L. Toop, of Alfred, N. Y.

**BEE—GRIBBLE.**—At Berea, W. Va., June 13, 1901, by Rev. R. G. Davis, Mr. Monty Bee and Miss Grace Gribble, both of Berea.

**LAW—JETT.**—At the home of the bride, near Berea, W. Va., Aug. 20, 1901, by Rev. R. G. Davis, Mr. Okey S. Law, of Nicholas county, W. Va., and Miss Addie L. Jett, of Berea.

## DEATHS.

Not upon us or ours the solemn angels  
Have evil wrought.  
The funeral anthem is a glad evangel,  
The good die not.

God calls our loved ones, but we lose not wholly  
What He has given.  
They live on earth in thought and deed as truly  
As in His heaven. —Whittier.

**BATSON.**—At Berea, W. Va., Aug. 11, 1901, Diana Fetty Batson, aged 59 years.

Sister Batson was born in Marion county, W. Va., where she remained until twenty-eight years of age. Thirty-one years ago she was married to W. H. Batson. She then came to Berea, and after becoming acquainted with our people, she embraced the Sabbath and united with the Seventh-day Baptist church, where she lived a devoted Christian until her death. During her illness, which lasted but a few days, the aged husband and children were especially attentive in administering to her comfort. As a sister and neighbor, she will be greatly missed.

R. G. D.

**BURDICK.**—In Milton, Wis., Aug. 22, 1901, after a lingering illness, Mrs. Mary Green Burdick, in the 69th year of her age.

Sister Burdick was the daughter of the late Henry and Martha Coon Green, the sister of the Hon. P. M. Green, of Milton, and the wife of the late M. S. Burdick. She was born in the town of Alfred, in the Lanphear Valley, and came with the family to Milton when the present state of Wisconsin was known as the North-western Territory. In girlhood she was baptized by Elder Stillman Coon, and united with the Seventh-day Baptist church of Milton. When the church of Rock River was formed, she united with that church. On moving to the village of Milton, she again united with the Milton church, of which she was a faithful member to the end of the earthly pilgrimage. Her husband, one daughter and one son—her only children,—have all passed on before her.

L. A. P.

**HILLS.**—Oscar N. Hills was born in Onondaga county, N. Y., Feb. 25, 1829, and died near Boulder, Colo., Aug. 25, 1901.

Bro. Hills was twice married. Seven of his children are now living, among them being Rev. G. W. Hills, of Nortonville, Kas. He served the government in the 38th Wisconsin Regiment from Aug. 22, 1864, to the 2d of June, 1865, when he was honorably discharged. He professed religion in early life. He served the church in Taney, Idaho, as deacon, but was never ordained. His last sickness continued about a week. At this time he gave evidence that he was trusting in Christ.

S. R. W.

**WELLS.**—In Milton, Wis., Aug. 23, 1901, suddenly, of heart failure, Mr. Caleb V. Wells, in the 80th year of his age.

Mr. Wells was born in Sidney, Delaware county, N. Y., and came to Wisconsin in the early fifties. In youth Mr. Wells made a profession of religion and united with the Methodist church. Later he became a Sabbath-keeper, but never united with any other church. His wife, who was Miss Martha Williams, died six or seven years ago, leaving one daughter, Mrs. O. P. Freeborn, and one son, Mr. B. H. Wells, of Milton.

L. A. P.

## ANCIENT BOAT FROM THE NILE.

A boat, beside which Columbus's Santa Maria or the Northmen's ship are modern and up to date, arrived at New York a short time ago. It was dug up out of the Nile, and crossed the ocean on the deck of the Hohenfels on its way to the Carnegie Institute at Pittsburg. The model of the boat follows the lines of the modern scow, though higher at the bow and the stern; along the sides are a number of holes, undoubtedly for sweeps. The boat is said to be 4,000 years old, and is apparently modeled on much the same plan as the earliest representations of Egyptian ships in the temple carvings. These earliest drawings go back to a period about 3,000 B. C., and show ships capable of carrying a number of men and a cargo of cattle at the same time. Their chief peculiarity was in their rig of one mast with a square sail, the mast being made of two poles, stepped apart but joined at the top, like an inverted V. These ships were high at the bow and the stern, and carried from twenty to twenty-six oars. Whether this boat was a cattle ship, a war vessel, or a yacht, perhaps on the lines of Cleopatra's barge, the archaeologists have not yet had a chance to decide. Several other boats of the same kind have been dug up recently in the Nile and presented to museums in Europe, where a large crop of theories as to their use, their age and their meaning has consequently arisen.—*Christian Advocate.*

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MILL YARD Seventh-day Baptist Church, London. Address of Church Secretary, 46 Valmar Road, Denmark Hill, London, S. E.

THE Sabbath-keepers in Syracuse and others who may be in the city over the Sabbath are cordially invited to attend the Bible Class, held every Sabbath afternoon at 4 o'clock, with some one of the resident Sabbath-keepers.

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. Pastor's address, Rev. M. B. Kelly, 223 Jackson Park Terrace.

SABBATH-KEEPERS in Utica, N. Y., meet the third Sabbath in each month at 2 P. M., at the home of Dr. S. C. Maxson, 22 Grant St. Other Sabbaths, the Bible-class alternates with the various Sabbath-keepers in the city. All are cordially invited.

THE next session of the Ministerial Conference and Quarterly Meeting of the Southern Wisconsin and Chicago churches will be held with the church at Milton, Wis., beginning Sixth-day, Sept. 27, and continuing through Sabbath and Sunday following. A full attendance is desired. Everybody welcome.

L. A. PLATTS, Pastor.

THE Semi-Annual Meeting of the Seventh-day Baptist churches of Minnesota will convene with the church at Dodge Centre, on Friday, the 27th day of September, 1901, at 2 o'clock P. M. Elder E. H. Soewell, of New Auburn, Minn., will preach the Introductory Sermon; Elder W. H. Ernst, of Dodge Centre, alternate. The Essayists will please remember the date.

D. T. ROUNSVILLE, Cor. Sec.

SEVENTH-DAY BAPTIST SERVICES are held, regularly, in Rochester, N. Y., every Sabbath, at 3 P. M., at the residence of Mr. Irving Saunders, 516 Monroe Avenue, conducted by Rev. S. S. Powell, whose address is 11 Sycamore Street. All Sabbath-keepers, and others, visiting in the city, are cordially invited to these services.

THE Seventh-day Baptist church of New York City holds services at the Memorial Baptist Church, Washington Square South and Thompson Street. The Sabbath-school meets at 10.45 A. M. The preaching service is at 11.30 A. M. Visiting Sabbath-keepers in the city are cordially invited to attend these services.

GEO. B. SHAW, Pastor,  
1293 Union Avenue.

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath.

I. L. COTTRELL, Pastor,  
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## WANTED!

### MILTON COLLEGE JOURNAL.

Vol. II., No. 6 (September, 1879).  
Vol. VI., No. 1 (March, 1883).  
Vol. VI., No. 2 (April, 1883).

### MILTON COLLEGE REVIEW.

Vol. I., No. 3 (November, 1899).  
Vol. I., No. 4 (December, 1899), 2 copies.

### MINUTES PUBLISHING SOCIETY.

1853, 3 copies.  
1856, 5 copies.  
1857, 2 copies.

### THE ALFRED UNIVERSITY.

Vol. I., No. 1 (August, 1888), 4 copies.

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