

THE SABBATH RECORDER.

A SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, PLAINFIELD, N. J.

VOLUME 57. No. 42.

OCTOBER 21, 1901.

WHOLE No. 2956.

CONTENTS.

EDITORIALS.	
Paragraphs	658
News of the Week.....	658
History of the Seventh-day Baptist Church, Hornellsville, N. Y.....	659
Meeting of the Sabbath School Board.....	659
Brotherhood Hour—The Outlook for Sabbath Reform	660
The Sabbath Blessed and a Blessing.....	660
Tract Society—Executive Board Meeting.....	661
The Moral Outlook.....	661
What are Homes and Churches For?.....	661
Unseen Door-keepers.....	661
MISSIONS.	
From D. C. Lippincott.....	662
From S. R. Wheeler.....	662
Conclusion of the Annual Report of the Missionary Society for 1901.....	662
Tract Society—Quarterly Report.....	662
The Christian Manliness of Roosevelt.....	663
Treasure in Heaven—Poetry.....	663
Do We Want Infallibility?.....	663
WOMAN'S WORK.	
Like Heaven—Poetry.....	664
Paragraphs	664
"Via Christi;" An Introduction to the Study of Missions.....	664
The Millennium.....	664
Needle Work of Zulu Women.....	664
Missionary Board Meeting	665
Wisconsin Letter.....	665
For a Baptist Building.....	665
YOUNG PEOPLE'S WORK.	
Two or Three.....	666
The Doctor's Hobby.....	666
Capture the Guns Again.....	666
The Attitude of the Public Mind Toward Law.....	666
The President as a Statesman.....	667
An Open Letter to Endeavorers.....	667
CHILDREN'S PAGE.	
Why Ralph and Bob Fell Out—Poetry.....	668
Splicing the Ladder.....	668
Toby's Example.....	668
The Little Ones of India.....	668
Some Danish Proverbs.....	668
POPULAR SCIENCE.	
Wind	669
OUR READING ROOM.	
Paragraph.....	669
SABBATH-SCHOOL.	
Lesson for Sabbath-day, Nov. 2, 1901—Death of Joseph.....	670
MARRIAGES.....	670
DEATHS.....	670
SPECIAL NOTICES.....	671



THE SEVENTH-DAY BAPTIST CHURCH, HORNELLSVILLE, N. Y.
(See page 659.)

\$2.00 A YEAR

PLAINFIELD N J

ALFRED UNIVERSITY.

One Hundred Thousand Dollar Centennial Fund.

Alfred University will celebrate its Centennial in 1936. The Trustees expect that its Endowment and Property will reach a Million Dollars by that time.

Every friend of Higher Education and of Alfred University should have his name appear as a contributor to this fund.

Table with 2 columns: Description of fund items and Amount. Includes Proposed Centennial Fund, Amount needed, June 1, 1900, etc.

Salem College.

Situated in the thriving town of SALEM, 14 miles west of Clarksburg, on the B. & O. Ry. This school takes FRONT RANK among West Virginia schools.

FALL TERM OPENS SEPT. 10, 1901.

Send for Illustrated Catalogue to

Theo. L. Gardiner, President, SALEM, WEST VIRGINIA.

Fall Term Milton College.

This Term opens WEDNESDAY, SEPT. 4, 1901, and continues fifteen weeks, closing Tuesday, Dec. 17, 1901.

Instruction to both young men and young ladies in the Preparatory studies, as well as in the Collegiate, of the principal courses, as follows: The Ancient Classical, The Modern Classical, and the Scientific.

In the School of Music four courses are taught: Elementary and Chorus Singing, Pianoforte, Voice Culture and Harmony.

Thorough work is done in Bible Study in English, in Oil and China Painting, in a brief Commercial Course, in Elocution, and in Athletics and Military Training.

Club boarding, \$1.40 per week; boarding in private families, \$3 per week, including room rent and use of furniture.

For further information, address

REV. W. C. WHITFORD, D. D., President, Milton, Rock County, Wis.

ACTIVITY ON THE GOLD COAST.

A reawakening is taking place in the mining industries of the Gold Coast of Africa, after a slumber of years. That there are ores of value in this district there can be no doubt.

The great Falls of Niagara are within half an hour's ride of the Pan-American Exposition grounds, and constitute one of the drawing cards of the Exposition.

HELPING HAND IN BIBLE SCHOOL WORK.

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by The Sabbath School Board.

DE BOODSCHAPPER. A 20 PAGE RELIGIOUS MONTHLY IN THE HOLLAND LANGUAGE.

Subscription price.....75 cents per year. PUBLISHED BY G. VELTHUYSEN, Haarlem, Holland.

OUR SABBATH VISITOR.

Published weekly under the auspices of the Sabbath-school Board at ALFRED, NEW YORK.

Table with 2 columns: Description of copies and Price. Includes Single copies per year, Ten copies or upwards, per copy.

Communications relating to business should be addressed to E. S. Bliss, Business Manager. Communications relating to literary matter should be addressed to Laura A. Randolph, Editor.

The Sabbath Recorder.

PUBLISHED WEEKLY BY THE AMERICAN SABBATH TRACT SOCIETY AT PLAINFIELD, NEW JERSEY.

TERMS OF SUBSCRIPTIONS. Per year, in advance.....\$2 00 Papers to foreign countries will be charged 50 cents additional, on account of postage.

ADVERTISING DEPARTMENT. Transient advertisements will be inserted for 75 cents an inch for the first insertion; subsequent insertions in succession, 30 cents per inch.

Legal advertisements inserted at legal rates. Yearly advertisers may have their advertisements changed quarterly without extra charge.

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

Seventh-day Baptist Bureau of Employment and Correspondence.

T. M. DAVIS, President. E. P. SAUNDERS, Vice-President. Under control of General Conference, Denominational in scope and purpose.

Business Directory.

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD. J. F. HUBBARD, Pres., F. J. HUBBARD, Treas.

Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 P. M.

THE SEVENTH-DAY BAPTIST MEMORIAL FUND. J. F. HUBBARD, President, Plainfield, N. J.

THE SABBATH EVANGELIZING AND INDUSTRIAL ASSOCIATION. D. E. TITSWORTH, President.

Regular Quarterly Meetings of the Board, at Plainfield, N. J., the first Monday of January, April, July, and October, at 8 P. M.

W. M. STILLMAN, COUNSELOR AT LAW. Supreme Court Commissioner, etc.

New York City.

SABBATH SCHOOL BOARD. GEORGE B. SHAW, President, New York, N. Y.

HERBERT G. WHIPPLE, COUNSELOR AT LAW. St. Paul Building, 220 Broadway.

C. C. CHIPMAN, ARCHITECT. St. Paul Building, 220 Broadway.

Prohibition Park, Staten Island, N. Y.

PIANOS AND ORGANS. Special Inducements. J. G. BURDICK, Prohibition Park, Staten Island.

Utica, N. Y.

D. R. S. C. MAXSON, Eye and Ear only. Office 225 Genesee Street

Alfred, N. Y.

ALFRED UNIVERSITY. 66th Year Opens Sept. 17, 1901.

For catalogue and information, address Boothe Colwell Davis, Ph. D., Pres.

ALFRED ACADEMY. PREPARATION FOR COLLEGE. TEACHERS' TRAINING CLASS.

Earl P. Saunders, A. M., Prin.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY. E. M. TOMLINSON, President, Alfred, N. Y.

ALFRED ACADEMY. PREPARATION FOR COLLEGE. TEACHERS' TRAINING CLASS.

Earl P. Saunders, A. M., Prin.

THE ALFRED SUN. Published at Alfred, Allegany County, N. Y.

W. W. COON, D. D. S., DENTIST. Office Hours.—9 A. M. to 12 M.; 1 to 4 P. M.

Westerly, R. I.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

WM. L. CLARKE, PRESIDENT, WESTERLY, R. I. A. S. BABCOCK, Recording Secretary, Rockville, R. I.

BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT.

IRA B. CRANDALL, President, Westerly, R. I. O. U. WHITFORD, Corresponding Secretary, Westerly, R. I.

The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.

The Board will not obtrude information, help or advice upon any church or persons, but give when asked. The first three persons named in the Board will be its working force.

Ashaway, R. I.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

Next session to be held at Ashaway, R. I., August 20-25, 1902.

PROF. H. M. MAXSON, Plainfield, N. J., President. REV. L. A. PLATTS, D. D., Milton, Wis., Cor. Sec'y.

Milton, Wis.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

President, MRS. S. J. CLARKE, Milton, Wis. Vice-Pres., MRS. J. B. MORTON, Milton, Wis.

Chicago, Ill.

BENJAMIN F. LANGWORTHY, ATTORNEY AND COUNSELOR AT LAW.

Room 512 Continental Nat'l Bank Bldg., 218 LaSalle St. Tel., Main 3257. Chicago, Ill.

YOUNG PEOPLE'S PERMANENT COMMITTEE.

M. B. KELLY, President, Chicago, Ill. MISS MIZPAH SHERBURNE, Secretary, Chicago, Ill.

50 YEARS' EXPERIENCE PATENTS

TRADE MARKS DESIGNS COPYRIGHTS & C. Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable.

Scientific American. A handsomely illustrated weekly. Largest circulation of any scientific journal.

MUNN & Co. 361 Broadway, New York. Branch Office, 625 F St., Washington, D. C.

THE SABBATH RECORDER.

A SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, PLAINFIELD, N. J.

VOLUME 57. No. 42.

OCTOBER 21, 1901.

WHOLE No. 2956.

CONTENTS.

EDITORIALS.	
Paragaphs	658
News of the Week	658
History of the Seventh-day Baptist Church, Hornellsville, N. Y.	659
Meeting of the Sabbath School Board	659
Brotherhood Hour—The Outlook for Sabbath Reform	660
The Sabbath Blessed and a Blessing	660
Tract Society—Executive Board Meeting	661
The Moral Outlook	661
What are Homes and Churches For?	661
Unseen Door-keepers	661
MISSIONS.	
From D. C. Lippincott	662
From S. R. Wheeler	662
Conclusion of the Annual Report of the Missionary Society for 1901	662
Tract Society—Quarterly Report	662
The Christian Manliness of Roosevelt	663
Treasure in Heaven—Poetry	663
Do We Want Infallibility?	663
WOMAN'S WORK.	
Like Heaven—Poetry	664
Paragaphs	664
"Via Christi," An Introduction to the Study of Missions	664
The Millennium	664
Needle Work of Zulu Women	664
Missionary Board Meeting	665
Wisconsin Letter	665
For a Baptist Building	665
YOUNG PEOPLE'S WORK.	
Two or Three	666
The Doctor's Hobby	666
Capture the Guns Again	666
The Attitude of the Public Mind Toward Law	666
The President as a Statesman	667
An Open Letter to Endeavorers	667
CHILDREN'S PAGE.	
Why Ralph and Bob Fell Out—Poetry	668
Splicing the Ladder	668
Toby's Example	668
The Little Ones of India	668
Some Danish Proverbs	668
POPULAR SCIENCE.	
Wind	669
OUR READING ROOM.	
Paragaph	669
SABBATH-SCHOOL.	
Lesson for Sabbath-day, Nov. 2, 1901—Death of Joseph	670
MARRIAGES	670
DEATHS	670
SPECIAL NOTICES	671



THE SEVENTH-DAY BAPTIST CHURCH, HORNELLSVILLE, N. Y.
(See page 659.)

\$2.00 A YEAR

PLAINFIELD N J

The Sabbath Recorder.

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

Entered as Second-Class mail matter at the Plainfield, (N. J.) Post-Office, March 12, 1895.

THE attention of the churches of the Western Association is called to the program, in our Special Notice column, of the Semi-Annual Meeting. The place of meeting was originally fixed at Independence; but, since that fact was published, a change has been made. The meeting will be held with the church at Hartsville.

THE Annual Meeting of the Trustees of the Seventh-day Baptist Memorial Fund was held in the parlor of the Seventh-day Baptist church, Plainfield, N. J., on Monday, Oct. 7, 1901, at which time the following officers were re-elected for the ensuing year: President, J. Frank Hubbard; Vice-President, Joseph M. Titsworth; Secretary, David E. Titsworth; Treasurer, Joseph A. Hubbard.

THERE is no more need that we understand all the particulars governing or entering into God's providences that concern us than that we should know all there is to be known about the compounding of a medicine in order that it benefit us; or that we should be capable of analyzing and understanding all the chemical elements that enter into the food we eat, the water we drink, or the air we breathe, before we can be benefited by them.

WHILE no daily bulletins are issued by the medical authorities in charge of Dr. Lewis, we are certain that a weekly or at least a frequent, semi-official report of his condition will be greatly appreciated by the readers of the RECORDER. It is gratifying to state that there is gradual improvement. He is able to ride out, and since dropping all work and care his gain is more rapid than hitherto. It is confidently hoped that in a few weeks he will be able to resume his work as editor, as well as in the general field of Sabbath Reform.

WE call attention to a brief letter on another page from Rev. Dr. J. Wilbur Chapman, of the Fourth Presbyterian church in New York, relative to evangelistic work. He speaks of an increasing interest in this line of Christian labor throughout the church, as one of the outgrowths of the death of our lamented President. It is a fact of history, often repeated, that great waves of revival influence have followed sweeping sorrows. God thus overrules seeming losses, and overwhelming griefs, so that greater spiritual blessings may result. The world cannot have too many able, devout, consecrated evangelists in the field.

HAPPINESS is not a commodity that can be purchased with money. As a rule, the happiest people are those who are the busiest; those who have some constant and useful employment. And, to be happy in their work, three things are needful. They must be fitted for the labor they undertake; they must not crowd that labor too hard so as to tax their powers beyond reasonable endurance; and they must feel conscious of being reasonably successful in its performance. If these three conditions prevail, there is no reason for not being happy in their work. Laboring men and women, with a well-grounded hope in Jesus as their Saviour, should be the happiest of all mortals.

TRAVELERS in Scotland mention a mountain called Cairngorm, which means "blue mountain." On this mountain are found beautiful rock crystals. These crystals are called Cairngorms, and are sought for by the Highlanders. After a violent shower, and as soon as the bright sunshine again lights up the mountain, they hasten to look for these flashes of light reflected from the gems. How much this incident resembles God's way of revealing the precious gems of his loving favor to his children. The storms of affliction wash away the earthly accumulations so that the bright sunlight of his love may be more clearly reflected and seen by those who eagerly seek for these spiritual crystals.

THE death of Dr. H. L. Hastings, of Boston, removes from the earthly conflict one of the most indefatigable laborers in Christian literature. He was editor of *The Christian*. His writings were always high-toned and pointed against every form of evil. He published many books and booklets aimed against infidelity. He published "Hudson's Greek and English Concordance," "Murdoc's Syriac New Testament," "Higher Criticism Criticized." His lecture, "A Square Talk to Young Men on the inspiration of the Bible," has had a wide circulation. Over seventy tons of paper have been used in printing this lecture in eighteen different languages. If Dr. Hastings was not as eminent in scholarship as some of those whose works he criticised, it certainly can be said in his favor that his works are instructive and helpful, and may safely be placed in the hands of old or young for perusal and guidance.

ONE of the many pleasant features of the late General Conference at Alfred was the attention given especially to lone Sabbath-keepers. An interesting meeting was held in Memorial Hall, during one of the intermissions, in which many participated. But, by some failure in giving the notice, quite a number were not aware of the appointment and so failed to attend. At the suggestion of L. C. Randolph, pastor of the First Alfred church, the last sunrise prayer-meeting was made memorable by the celebration of the Lord's supper. This service was held especially in behalf of lone Sabbath-keepers, many of whom were present and seemed very appreciative of this thoughtful, and, to our mind, appropriate departure from our usual practice on such occasions. Many who are not deprived of this ordinance, as are the isolated ones, also partook of the sacred emblems with real Christian fellowship and delight. But the main reason that made this service so beautiful and satisfactory was found in the joy it brought to so many who seldom have the privilege of partaking of the emblems with those of like precious faith.

THE reorganization of the Seventh-day Baptist Theological Seminary in connection with Alfred University is one of the most important and hopeful movements inaugurated by our people for many years. It is not only carrying out the spirit and the letter of the wishes of our fathers in their earlier educational efforts, but it is an earnest response to one of the most evident demands of our times. If there has been a divided sentiment hitherto in regard to the importance of establishing such a department upon a permanent financial basis, with a most thoroughly

equipped theological faculty, that difference of sentiment seems no longer to exist. Dr. A. E. Main, as the Dean of the Theological Seminary and Professor of Doctrinal Theology, brings to our young men eminent qualifications for this important field of work. Prof. Gamble in Church History and Homiletics, and Prof. Whitford in the Hebrew Language and Literature, are also brethren of scholarly attainments. Ample provisions have been made for New Testament, Greek and exegesis, and other lines of instruction, the details of which have not yet come to our knowledge; but we are looking for the publication soon of the Seminary curriculum giving details of the course of study. We congratulate our candidates for the gospel ministry on the brightening prospects for thorough preparation for their chosen work.

ALL good and loyal citizens, who are at all familiar with the history of the arrest and trial of John Most, one of New York's fiercest anarchists, editor of *Die Freiheit*, will rejoice over his conviction and sentence to one year in the penitentiary. The offense on which Most was tried was the publication of an article on the very day of the assassination of our late President, entitled "Murder vs. Murder." In this article he strongly advocates taking the life of any ruler whom the anarchists denounce as "hostile or a hindrance" to their lawless theories. Most was convicted in a court of special sessions before three judges, Hinsdale, Holbrook and Wyatt. The opinion of the court which was unanimous, was delivered by Judge Hinsdale, and is an able paper, dealing heavy blows against all utterances of a nature which clearly come under the restrictive enactment of the common laws of the state of New York. Section 675 reads as follows: "A person who wilfully or wrongfully commits any act which seriously injures the person or property of another, or which seriously disturbs or endangers the public peace or health, or which openly outrages public decency, for which no other punishment is expressly prescribed by this code, is guilty of a misdemeanor." In the article published there were the most villainous utterances designed to stir the evil passions of all who are opposed to good government, and openly advocating their murder by "steel, poison or dynamite." The punishment of anarchist Most, though the sentence is extremely light considering the enormity of the crimes he advocates and incites, will doubtless have a wholesome influence on others of his class. At all events, it will serve as a warning, and go far toward convincing that class of outlaws that patience with such foul teachings is no longer considered a virtue. Our whole country is aroused to this great danger; and legislators are preparing to deal heavy blows by judicious legislative enactments against such red-handed treason; and the good sense of their constituents will give hearty support to the makers and executors of these specific laws.

NEWS OF THE WEEK.

The war cloud that has been hovering over the South American republics for some time past now seems to be lifting. The disturbance was between Columbia, Venezuela and Ecuador, and reports indicate that war will be averted.

The war in South Africa drags slowly on, and the end does not yet appear. Already

over two years have been spent in this carnage. Martial law has been proclaimed in Cape Colony by the British government as a war measure to check the smuggling of arms and help for the Boers.

The decision of the Court of Appeals in the Molineux case reverses the decision of the previous court, and grants a new trial. Much of the evidence upon which he was convicted two years ago was considered erroneous.

Secretary Long estimates the amount needed for the Navy for the ensuing year as \$99,000,000.

The Triennial Convention of the Protestant Episcopal church was held, commencing Oct. 2, in San Francisco. Eighty Bishops and over four hundred deputies were present. Propositions were discussed looking to a change of name, changes in their ritual of service, their rules respecting marriage and divorce, but all these points passed by without adoption, or final action.

The island of Samar is a little larger than the state of Connecticut. It is separated from Luzon and Leyte by narrow straits, and has a population of 200,000. The inhabitants are called Visayans. Reinforcements have been sent there, where so many of our soldiers were recently killed.

Three years ago the French Government paid a ransom of \$70,000 to rescue M. Chevalier who had been abducted in Macedonia, near where Miss Stone was recently captured. The money was subsequently refunded by the Turkish treasury.

HISTORY OF THE SEVENTH-DAY BAPTIST CHURCH, HORNELLVILLE, N. Y.

[This, with a few additions, is a condensation of the history of the church, prepared by one of the constituent members, and read at the dedication by Rev. J. T. Davis.]

In the autumn of 1876 Deacon O. G. Stillman and wife, who had recently moved to Hornellsville from the Richburg church, having learned that there were several Sabbath-keepers living in the city, who for the most part were unknown to each other, and none of whom they had ever met, felt prompted, we trust, by the Holy Spirit, to seek them out. Acting accordingly, they visited these Sabbath-keepers and obtained a promise from each to meet for worship on the Sabbath, provided the services of a minister could be procured, which was soon accomplished.

Dr. T. R. Williams cheerfully consented to come and preach for them. The first meetings were held at the home of Deacon Stillman; but, the congregation increasing somewhat, the use of the lecture-room of the First Baptist church was obtained, where the services have since been held most of the time.

In the spring of 1877, it was deemed best to organize a church. A council was called for that purpose the 11th of April, which was attended by Reverends N. V. Hull, A. H. Lewis, Jared Kenyon, L. R. Swinney, H. P. Burdick, T. R. Williams, U. M. Babcock, and others. The church was organized with fifteen members, three more being added the same day by baptism, making the membership eighteen. Dr. Williams was chosen pastor, O. G. Stillman and A. B. Woodward, Deacons, and Nelson O. Stillman, Clerk. In 1878 the church was admitted into the Western Association, and the same year the Missionary Board granted an appropriation of \$100 to help sustain preaching service.

Dr. Williams served the church until 1880,

when he was called from his work at Alfred and Hornellsville to another field, but years later preached for the church again for some time. The following different persons have also served the church as preachers or pastors for a longer or shorter period: Rev. D. K. Davis, B. E. Fisk, Dr. D. E. Maxson, Miss Perie F. Randolph (who was, during her service, here ordained to the ministry, now Mrs. Rev. Perie R. Burdick), Rev. L. A. Platts, Rev. J. T. Davis, Rev. W. C. Whitford, Rev. Geo. B. Shaw, Rev. M. B. Kelly, and the present pastor, Rev. I. L. Cottrell.

In the year 1882, a Mite Society was organized, with the understanding that the mites received therefrom be saved to form a nucleus for a church building. Over \$100 was raised in this way. Since then the Christian Endeavor Society, organized during the pastorate of Bro. Shaw, has added materially to this fund, having received at one time over \$350 from birthday letters. In 1896 a committee was appointed, who selected the lot where the church now stands. It was bought for \$1,200, and since about \$300 have been expended in improvements. Last year the church decided to arise and build. Their desires were well expressed by plans and specifications furnished by architect C. C. Chipman, of New York. A liberal promise was made by the Memorial Board from funds in their hands for building new churches, generous contributions have been made from other friends of the undertaking in the denomination, and people in Hornellsville, which, together with the efforts of the church, have given us a small, convenient and beautiful church home, which we are enjoying much, and for which we feel very thankful to all those who have so kindly assisted us, and to our Heavenly Father, who has prospered the work, and after a score of years of planning and effort has brought so near completion, although it has been encumbered with difficulties, and some of those who commenced the work have fallen from the ranks, called to their home not made with hands.

The church now numbers forty-four members. The auditorium of their new house, and also the lecture-room and study, are carpeted. A furnace, with gas connections, is in the basement, which extends under the whole house. There is a baptistery, electric lights, a pulpit and seventy-five chairs designed for the lecture-room. A cement walk has been laid in front of the church, ninety feet along West Genesee street. But we have not yet furnished the auditorium room with pews, as we had hoped to do, nor have we purchased a musical instrument, because we have not the funds to do so.

The amount for erecting the church, and the furnishings already made, has nearly all been provided for by the money received and the pledges made. There was still \$500 due on the lot when we commenced building, which is unpaid, and were we to furnish the auditorium with pews and a musical instrument of our own, about \$500 more would be required—making \$1,000 needed.

We do not wish to be satisfied with a material building alone, but hope and pray it may be filled with the glory of the Divine presence.

DEDICATION.

It was decided to dedicate the church the next day after the close of Conference, Tuesday, September 3, at 2.30 in the afternoon,

with services in the evening. This time was chosen that more of our friends and former pastors of the church could be present and take part.

It was arranged that Dr. A. H. Lewis should preach the dedicatory sermon, and that Dr. O. U. Whitford, representing the Missionary Society, Dr. A. E. Main, Rev. L. C. Randolph, and the following ex-pastors of the church, Rev. J. T. Davis, Dr. L. A. Platts, Mrs. Rev. Perie R. Burdick, Rev. G. B. Shaw and Rev. M. B. Kelly, should give short addresses, or, in some other way, take part in the services during the afternoon and evening. Following the sermon by Dr. Lewis, dedication service was participated in by ministers and people.

The music consisted of a piano and violin voluntary by Miss Winnifred Santee and Mr. Harold Santee; solos by Mrs. J. B. Cottrell and Mrs. Geo. Musson; songs by the Milton, Wis., Quartet, and congregational singing.

Owing to the train being late which brought several of those on the program, and other friends from Alfred, the intended order of exercises was necessarily varied, and we regret that two were prevented from taking part as expected, in the afternoon, and were unable to remain in the evening.

Over \$500 were given or pledged to the church in response to the happy appeal of Bro. L. C. Randolph.

Every one seemed to rejoice with us in our new church home, for all of which we are glad, and praise the Lord for his kindness toward us, "For his mercy endureth forever."

I. L. C.

MEETING OF THE SABBATH SCHOOL BOARD.

According to previous notice, the Sabbath School Board of the Seventh-day Baptist General Conference met in special session at the Seventh-day Baptist church, in Plainfield, N. J., Oct. 13, 1901, at 1 o'clock P. M., with the President, Rev. George B. Shaw, in the Chair. The following members were present: Rev. George B. Shaw, Mrs. Henry M. Maxson and Corliss F. Randolph. Prayer was offered by Corliss F. Randolph.

The Committee appointed to conduct the negotiations with Mr. E. S. Bliss, of Alfred, N. Y., in the purchase of the *Sabbath Visitor*, reported that Mr. Bliss had accepted the offer of the Board as voted at its meeting on Sept. 15, 1901, and that \$100 had been paid Mr. Bliss on October 1, according to agreement.

The Secretary presented a bill for stationery and printing, amounting to \$5.25, which was approved and ordered paid.

The President was appointed a Committee to arrange for the editorial work on the *Sabbath Visitor* when it shall pass into the hands of the Board. He was also given power to represent the Board in business details in arranging with the Executive Board of the American Sabbath Tract Society for the publication of the *Sabbath Visitor*.

CORLISS F. RANDOLPH, *Rec. Sec.*

Beware of Ointments for Catarrh that contain Mercury, as mercury will destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physician, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and is made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by Druggists, price 75c. per bottle.

BROTHERHOOD HOUR.

Synopsis of a paper delivered at the Brotherhood Hour at the late Conference.

The Outlook for Sabbath Reform.

The correct view of this subject demands an intelligent comprehension of the nature of the Sabbath Reform movement, and a careful estimate of the conditions which favor or oppose it.

I. It is the purpose of the movement to restore to its proper place in the divine calendar of the week the Sabbath day, the seventh day of the week. No other day kept for other reasons than those contained in the Fourth Commandment can be the Sabbath of the Lord. The Sabbath is God's gift to men for their highest spiritual as well as physical good, and he has made its observance a test of loving obedience to him (Exod. 16: 27, 28; Isa. 56: 1-7; 58: 13, 14); and the violation of the Sabbath law has been specially pointed out as the cause of God's displeasure with his people. Neh. 13: 15-18; Jer. 17: 21-27. To bring the Sabbath to its rightful place in the thoughts and hearts and lives of men, is to bring men into right relations with God, where his word is supreme and his will is the joy of believers. True Sabbath Reform is, therefore, a movement of vital importance, not only to Seventh-day Baptists, but to the entire Christian church.

II. The conditions surrounding such a movement are many and complicated.

1. To a very large class of men the Sabbath means nothing but a day of idleness, recreation, or bodily rest, to be observed or not at the will or convenience or caprice of men themselves. To all such the whole subject is a matter of indifference. They are a dead weight in the path of reform.

2. There is another large class of people who have eliminated both the name and idea of the Sabbath from their sacred day which they have put in place of the Sabbath for reasons quite different from those which God gave for the appointment of the Sabbath. They boldly teach the no-Sabbath doctrine, and fling the challenge at the feet of the Sunday sabbathist to find any authority for Sunday-keeping. These are both a help and hindrance to the work of true Sabbath Reform.

3. Another large class of men deny the Sabbath, but plead for a civil rest day, which they vainly strive to invest with a sacred character. Their appeal is to low-ground religious motives, and to the civil rather than to the divine law. Conscience is debauched, and God's Word is placed at a discount. The no-lawism of this class begets the ills which they helplessly bewail. From first to last, this class is opposed to true Sabbath Reform.

4. They who love the law of God and seek the restoration of the Sabbath because it is God's Sabbath, are as a handful compared with the multitudes who, for various causes, oppose it. But

5. God has promised that his Word shall not return to him void, and has assured his children that victories are won, not by numbers, but by the might of his Holy Spirit.

III. To do our part well we need:

1. A deeper consecration to God and his service, a truer spiritual life. God gave the Sabbath, not primarily for physical rest, but for spiritual profiting. Spirituality is, therefore, the key-note of Sabbath Reform.

2. We need to press the importance of this movement more consistently and earnestly upon the attention of others.

3. To save the weak among us from apostasy and add to our strength in the propagation of the truth, we ought to stand by each other in all the necessary business relations. In all the interplay of supply and demand we ought, first of all, to help one another and thus strengthen our common cause.

4. We need more system and worldly enterprise in this work that some assurance of fairly remunerative employment can be given to those who come to the Sabbath. How shall I get a living for myself and family is a most serious question to very many people who would really like to keep the Sabbath. Industrial missions in some form, co-operative enterprises of one sort or another, in which employment can be given to Sabbath-keepers, and to those who would become so, are fast becoming a necessity among us.

Such are some of the conditions which surround the problem of Sabbath Reform today, and such some of the demands which it makes upon us as Sabbath Reformers. Will the cause ever win? From the human point of view, never! But God watches over his truth, and in the end it must prevail. Will the victory come soon, or will it tarry long? So long as God uses human agencies for the advancement of his kingdom, that depends upon how well or how ill we do our part of the work.

L. A. PLATTS.

THE SABBATH BLESSED AND A BLESSING.

Sixty cities and towns visited this autumn; nine orphans now on hand for whom homes are yet to be found; twenty-five more towns yet to visit where boys and girls have previously been placed. It is hurry, hurry, by rail, livery, street car, and a new bed every night. How anxiously we look forward to the Sabbath, and every week, thus far, the Lord has directed us to some lone Sabbath-keeper, or company, except once. Last Sabbath we reached Ames, but could not reach Grand Junction to meet the church there. We found however a quiet nook among the friends from Sixth-day until Sunday noon, when away we flew on the "Overland Limited" to Council Bluffs. At this point we visited the Christian Home Orphanage where, as one of the helpers, we found our cousin, Miss Cora Tarbell, whom we had not seen in thirty years. She is a lone Sabbath-keeper, and work is not required of her on the Sabbath. Her mother was the organist for the First Brookfield church for many years. In her room at the Home may be found the SABBATH RECORDER. How true do we find the words "In quietness shall be your strength."

Dear brethren, do you fully realize the blessedness of the Sabbath? But, says my Sunday friend, "we have been blessed in keeping Sunday all these years." Yes, men see and acknowledge the goodness of God anytime and everywhere. Every day we are blessed. Sinful, disobedient men are blessed. Pagans are blessed. Man may be blessed physically in Sunday rest, and if he is wholly ignorant of the true Sabbath, he may find a peculiar blessing in keeping what he supposes to be a day set apart for rest and worship. But supposed blessings on Sunday prove nothing as to its sacredness. The Mohammedan may claim the same thing for Friday.

But in true Sabbath-keeping there is a special blessing above other common blessings. He who has it not, because he does not thus sacredly regard the Lord's own day, cannot distinguish between them, for he is ignorant of it. He may be learned in science and art. He may be religious, but he has not had the Sabbath blessing. God blessed the day, and with its true, spiritual observance goes a blessing which only is connected with it. It is found there and nowhere else. The Sunday-keeper does not find it in his error, though he may be devout. He is blessed, but it is not the blessing that comes from obedience to truth. The Sabbath blessing is never found outside of the true Sabbath, and is never found even on the Sabbath except by those who keep it holy, unto the Lord.

God has not blessed men on Sunday or on any other day just because they are good men. He blesses us so that we may, in gratitude to him, become good. God sent his Son "to bless you, in turning every one of you from his iniquities." Acts 3:26. God gave us his Sabbath that we might be drawn closer to him, and the nearer we get to him in spirit, the sweeter and greater the blessing. God sanctified the Sabbath, and sanctification comes to us in its true observance. "I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Ezek. 20:12. "Sanctify them through thy truth." Sabbath blessings are those also of sanctification. In obeying the truth, God sets us apart for his holy purpose. To keep God's Sabbath is to more than have physical rest; it is the enjoyment of spiritual rest; and without this rest and repose in God, there is no true Sabbath-observance. They who turn away their feet from the Sabbath, do not trample upon it, who do not their own ways on his holy day, but delight in the Sabbath, they "delight themselves in the Lord." Isa. 58: 13, 14. That is delight in the Lord Jesus Christ, hence Sabbath-keeping as commanded is found in Christ, while obeying his truth. His law is the truth. "O, but how can I get a living in this world of competition and keep the true Sabbath upon which the world tramples its feet?" says the ambitious young man or woman. Ah, you do not yet know the true object of the Sabbath. Perfect trust in God and his keeping power while you obey. That is in the Sabbath. You will never ask such unbelieving questions when you love and obey God. There is true prosperity, true rest, true blessing, true satisfaction in true Sabbath-keeping. Have you yet enjoyed that blessing?

H. D. CLARKE.

COUNCIL BLUFF, IA., Oct. 7.

THE FIRST TWENTY YEARS.

Live as long as you may, the first twenty years form the larger part of your life. They appear so when they are passing; they seem so when we look back on them; and they take up more room in our memory than all the years that come after them.

Take good care of the first twenty years of your life. On the use which you make of them your happiness and usefulness in after years will very largely depend. See that they are spent in learning right habits and cultivating good tastes.

FOLLOW UP ADVANTAGES.—Napoleon.

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, Oct. 13, 1901, at 2.15 P. M., President J. Frank Hubbard in the chair.

Members present: J. F. Hubbard, Stephen Babcock, D. E. Titsworth, A. E. Main, L. E. Livermore, A. H. Lewis, F. J. Hubbard, W. M. Stillman, C. C. Chipman, W. H. Crandall, O. S. Rogers, H. V. Dunham, J. D. Spicer, J. A. Hubbard, G. B. Shaw, H. M. Maxson, Corliss F. Randolph, W. C. Hubbard, F. S. Wells, A. L. Titsworth, and Business Manager J. P. Mosher.

Visitors: Rev. E. A. Witter, D. D. Rogers, L. T. Rogers.

Prayer was offered by Rev. A. E. Main, D. D. Minutes of last meeting were read.

The former Treasurer, J. D. Spicer, presented the report for the quarter ending Oct. 1, 1901. On motion, the report was adopted.

Treasurer F. J. Hubbard presented statement of receipts and disbursements since Oct. 1.

Correspondence was received from A. P. Ashurst, showing a distribution of 25,200 pages during the month of September.

Correspondence was received from J. T. Davis and O. U. Whitford in relation to the former representing the Missionary and Tract Societies jointly on the Pacific coast.

On motion, the matter was laid on the table till the next meeting.

Voted that the question of employing a Sabbath Reform revivalist, to arouse the people to more active Sabbath Reform work, be referred to the Advisory Committee.

Correspondence from Enoch Colton in regard to employment in distributing literature in Washington at a small salary was received, and it was voted that he be informed that at present the Board is not in funds for such work.

Correspondence from C. H. Green was received in regard to publishing a revision with addenda, in German and Danish, of the Seventh-day Baptist Hand Book. On motion, the same was referred to the Editor of the RECORDER and L. E. Livermore, to be reported on at the next meeting. The Committee on Amending the Constitution of the Society so that industrial work may be engaged in, if so desired, reported progress.

The following preamble and resolution were presented and unanimously adopted:

WHEREAS, the calling of the Rev. Arthur E. Main to the deanship of the Theological Seminary of Alfred University, which will prevent his meeting with this Board regularly as he has done for five years past, therefore,

Resolved, That we express to Bro. Main our regret that we shall not have his valued counsel in our deliberations, and that we assure him that we follow him to his new field of labor with our fraternal interest and with our best wishes for his success and happiness in his work, and that we urge upon him the importance of impressing upon those who shall come under his instruction the duty of a more attentive study of the Sabbath question.

The minutes of the Annual Session were read, and on motion adopted and ordered printed with the Conference Minutes.

In view of the recent death of Eld. J. M. Todd, one of the members of this Board, A. H. Lewis and L. E. Livermore were appointed a committee to prepare a suitable tribute to his memory, to be presented at the next meeting of the Board.

Minutes read and approved.

Board adjourned.

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

THE MORAL OUTLOOK.

One of the questions, that constantly recurs to Christian minds relates to the present status of the distinctively Christian forces in the world.

A certain class of people are entirely optimistic. They believe that the world is constantly growing better in every way. But it must be observed that for the most part these optimists are themselves in happy conditions. And they are tempted to look at the world through the rose-colored glasses of their own prosperity.

We are confronted with certain facts that can hardly be explained away. Crime shows no tendency to decrease. Our states every year are building huger structures for insane asylums and reformatories. The wage-earner is hardly more contented than he was a century ago—we do not say that he is not better off. The misrule and corruption under the Republicans in Philadelphia and under the Democrats in New York surpasses anything of the kind we have ever known in this country before. The actual influence of the churches, as shown by the attendance at their services is certainly not increasing. And every once in a while the molten lava breaks through the surface of our conventions in such an event as recently startled the civilized world in the attempt of Leon Czolgosz upon the life of President McKinley. And there is no country in the world in which moral forces work to better advantage than in the United States.

The optimists are wont to take the position that the mere recital of such facts as these shows a perverse disposition. "Look," they say, "upon the bright side," forgetting that the wise advice is not to look on the bright side or the dark side, but on all sides. And just that is what we believe Christian men today are peculiarly called upon to do. Faith in the Gospel does not mean that we believe that everything that is right; nor does it mean that we believe that present tendencies are wholly, or even largely, in the right direction. It means that we have confidence in the ultimate triumph of moral forces, because we believe that God is going to have his way, and not Satan.

And yet, the Scriptures teach, as plainly as they teach anything, that if God has his way it will be through the co-operation of men. The history of Israel affords no more impressive lesson than in reference to the power of man to thwart and delay the fulfillment of God's purposes. That fact seems to us to indicate the true attitude of Christian men. It is not to blind their eyes to discouraging features of the world's moral outlook; it is not to say that the whole matter is coming right somehow, and all we have to do is to remain cheerful and believe in God. The true attitude of Christian men is to study the situation in the little segment that comes under their observation, and then patiently, persistently and wisely set to work to make the field of their influence a better and a sweeter place.

There are few duties that press more weightily upon our Christian churches than that of doing the most to make the life of the community in which they are placed more wholesome—interpenetrating it and transforming it with spiritual impulses. And when we set about it we shall find that a knowledge of the actual facts of the life about

us, discouraging as it will prove to be, affords a fresh impulse for more devoted service. The magnitude of the task will elicit our own best powers, and bring us into the attitude of dependence upon God, which is the condition of all the most effective service. To-day, as in the days of Isaiah the most insidious enemies of a better state of things are the prophets of smooth things who cry, "Peace! peace!" when there is no peace," and who themselves overlook, and lead others to overlook, the gravity and difficulty of genuine moral progress.—*The Watchman.*

WHAT ARE HOMES AND CHURCHES FOR?

We are told that public morality is in decadence; that infidelity of one sort and another is on the rampage; that crimes are more numerous than ever before; that the marriage tie is more lightly regarded; that the general conscience is less sensitive to evils which affect the welfare of society.

We are told that our children ought to be more carefully taught; that their religious education is neglected, and that many wasted lives are the consequence. No one will be likely to deny this. But where will the child get his moral education unless in the home and in the church? What are homes and churches for? The public school system is a purely state affair, a secular institution. It can never be anything else. Its sole business is to give the rudiments of education, that the boy may have a brain as well as a pair of hands for the struggles of the future. If the church and the home supplement that training by the infusion of religious doctrine or moral ideas, why, then, you have a boy well equipped for citizenship. It is not the duty of the state to make Episcopalians or Catholics or Methodists. The state must keep out of the church, and the church must keep out of the state. That idea lies at the foundation of things in this country, and it can never be changed until our institutions are destroyed.—*New York Herald.*

UNSEEN DOOR-KEEPERS.

Sometimes we see the angel who opens to us the door of opportunity, but more often we do not see him. Sometimes God makes very plain to us the leading of his providence, but far more often things simply seem to happen "of their own accord."

Yet nothing happens of its own accord. No gate opens without the gate-opener. If any blessing has come into your life, you may be sure some one put it there. If you hear any call, there is a mouth behind the voice. Not at haphazard has any opening of your life come to you; some hand has taken down the bars, some arm has pushed back the doors.

The cloud of witnesses are more than witnesses; they are preparers, they are assistants. Your dead father is still helping you, if you will let him; your dead mother is still lifting your burdens. The angels are God's ministers sent on his errands, and what errand more pressing than to aid God's children?

When next you approach some closed door, whether it be closed by sickness or poverty, or former failure, or what not, do not see the door, do not think of it, but think only of the unseen angel waiting beside it. And remember it is only by following the angels you see that you can obtain the good offices of the angels you do not see.—*Amos R. Wells.*

Missions.

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

FROM D. C. LIPPINCOTT.

The past three months have been quite an experience to me. I started the quarter helping to raise the money to buy a parsonage lot and build a house. I was surprised how the people responded. They paid and pledged five hundred and sixty-seven dollars to pay for seven and one-half acres of ground at Middle Island.

We have the house up and roofed. The material for plastering is on the ground, and the best of all, the material for the house so far is paid for; but we will not have enough money to finish it. The house has eight rooms and will be a good one when finished.

The work with the churches has been very pleasant. As is usually the case with many pastors, I think the attendance might be better. The last meeting of the quarter was held with the Greenbriar church, that being their Quarterly Meeting. A funeral was held in the morning, and in the afternoon, at two o'clock, the Covenant and Articles of Faith were read, followed by a prayer and conference meeting before the sacrament. This was a meeting long to be remembered, because of the Spirit's presence.

At the regular business meeting of the church there were two deacons elected, and their ordination takes place the first Sabbath in November. I wish you could be present; come, if you can. The spiritual feeling is kept up very well at all of my appointments.

Pray for me and the work here, that much more good may be done on this field.

SUGAR CAMP, W. Va., Oct. 7, 1901.

FROM S. R. WHEELER.

The Sabbath services of the past quarter have been maintained without any interruption. Good interest was manifested each Sabbath in the Bible-school and in the preaching service. Especial interest is taken in the early history of our race as told in the wonderful book of Genesis. Profitable lessons have been reinforced upon mind and heart, while new thoughts and new lessons have been brought out for both old and young. Thanks be to God for the Book without which the origin and destiny of the human family would be shrouded in deep darkness. Since the last report, death has come to one of our number. Bro. Oscar N. Hills, father of Rev. G. W. Hills, died Aug. 25, 1901, in the 73d year of his age. Funeral at the church the day following. Twice during the quarter I have preached in one of the city churches as supply in the absence of the pastor.

The six weeks' session of the Colorado Chautauqua has come and gone during the quarter calling upon the Boulder ministry for much more work than in the past. Also, the death of our much-lamented President, Wm. McKinley, made extra work for the ministry. This missionary pastor has been called upon for his full share of the public services. The Chautauqua, with other attractions, brought the full quota of cottage and tent dwellers, visitors and strangers. Among these was a due proportion of our own people, who encouraged us by their presence at church on Sabbath. Bro. Whitford, President of Milton College, was with us two weeks. The last

days of the Chautauqua the city was overflowing with non-residents who came to celebrate the quarto-centennial of Colorado's statehood. This celebration was placed at Boulder by legislative enactment. Our church building stands on the main thorough-fare and street-car line from the city to the Chautauqua ground. Our denominational name is prominently cut into the corner-stone. While this stands silently telling to all passers by that there is a people who adhere to the Sabbath of Jehovah, we try to be recognized as living witnesses to the whole Bible and the unbroken law of God. Nor is it a trifling matter to stand differing in so marked a degree from the multitude. Mr. and Mrs. David C. Ring have come to spend the year at the Colorado University. We are cheered with their presence, for they began at once to work with the church. Soon they will receive their letters and unite with us.

The Lord enable us all to heed the injunction in Eph 6:13. "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."

BOULDER, Col., Oct. 8, 1901.

CONCLUSION OF THE ANNUAL REPORT OF THE MISSIONARY SOCIETY FOR 1901.

(Concluded from last week.)

THE TWENTIETH CENTURY OUTLOOK.

The past century gave birth to Modern Missions. In it the most of Missionary Societies and Boards of to-day began. It saw the first plantings of missions on continents and islands. It beheld the few advocates of foreign missions become a mighty army; a few dollars for missions become millions. The passing years saw bitter opposition turned to hearty support; non-missionary churches arraying themselves as a mighty phalanx for the evangelization of the world. It saw the banner of Jesus Christ waving over almost every country and island of the world. In the past century were the heroic pioneers of foreign missions, like Cary, Mills, Robinson, Judson and others, whose names and deeds are imperishable. It was in 1847 that we as a people began our foreign missionary effort, and that Mr. and Mrs. Carpenter, and Mr. and Mrs. Wardner, gave their consecrated lives to the cause of foreign missions. What an inheritance of foreign missions does the nineteenth century bequeath to the twentieth century! 240 Missionary Societies; 13,607 missionaries; 73,615 native helpers; 5,233 missionary stations; 25,586 sub-stations; 10,993 organized churches; 1,289,298 communicants; additions during the last year, 83,895; 14,940 Bible-schools, with a membership of 764,684 scholars; total of native Christian people, including communicants and non-communicants of all ages, 4,327,283; income from home and foreign sources, \$17,161,092; native contributions, \$1,833,981. What an outlook for the twentieth century! What an array of Missionary Societies! What a host of Missionaries! What an army of native helpers! What an aggregation of equipment! What fields and stations already occupied! What open doors! What opportunities! What obligations! What responsibilities! What conquests for Christ to make! The twentieth century must not be recreant to her trust! The Christian church in all nations must be equal to the trust and the responsibility. With such an

aggregation of missionary power, means and equipment, the twentieth century should increase tenfold the missionary record of the nineteenth century.

WHAT WILL SEVENTH-DAY BAPTISTS DO?

Shall we rise up to our occasion? Will we enter the opening doors before us? Shall we improve our opportunities? All our mission fields call upon us for greater labor, greater wisdom, consecration and effort. It is a source of joy and hope to see evidences of a rising tide among us of denominational spirit and purpose. We are more deeply feeling and are rising up as a people to a deeper conviction that we have a mission to accomplish. We are realizing more fully that God has raised us up as a people and kept us these 230 years in this land against all opposing forces, for a work, under him, to do. In this there is faith and hope and life and growth for us. To do our part in the great stride which wide-world evangelization will make in this twentieth century, and in accomplishing our mission of Evangelism and Sabbath Reform, we must seek to possess at least these qualifications and requisites: 1. To be imbued with the spirit, purpose and enthusiasm of a mission. 2. Greater spirituality. 3. Righteousness of life. 4. Deeper sense of personal responsibility. 5. Consecration. 6. Abounding grace of liberality. Possessing these qualifications and requisites in our churches, in our homes, in our hearts, they will bring to us greater inspiration and effort, awaken all our dormant and latent energies; employ in intense action all our powers; give wiser and more successful methods; increase our faith and lead us to such heights of devotion to Christ and his truth, that God will make us a godly people, solid and strong, and own us as his own, and wonderfully bless us and give us finally a glorious victory.

TRACT SOCIETY.

First Quarterly Report, July 1, 1901, to Oct. 1, 1901.

J. D. SPICER, Treasurer.

in account with

THE AMERICAN SABBATH TRACT SOCIETY.

DR.

Balance, cash on hand July 1, 1901.....	\$ 538 29
Contributions in July, as published.....	212 88
" " August.....	364 84
" " September.....	322 55
J. P. Mosher, Manager, Office receipts.....	807 70
S. D. B. Memorial Fund.....	15 15
" " G. H. Babcock, bequest.....	105 98
" " D. C. Burdick, bequest.....	120 99
Interest, Plainfield Gas & Electric Light, bonds.....	75 00
Dividend, City National Bank Stock.....	20 00
Loans, \$500, \$500.....	1,000 00
Total.....	\$3,583 38

CR.

A. H. Lewis, salary, \$166.67, \$166.67, \$166.66.....	\$ 500 00
G. Velthuysen, Sr., Holland, \$50.50, \$50.50, \$50.50.....	151 50
George Seeley, salary, \$12.50, \$12.50, \$12.50.....	37 50
" " postage, \$5 \$5, \$5.....	15 00
A. P. Ashurst, salary, \$40, \$40, \$40.....	120 00
" " postage, \$10, \$5, \$10.....	25 00
A. H. Lewis, stenographer, 2 months, to August 26.....	20 00
J. P. Mosher, Manager, RECORDER subscription from Woman's Board.....	2 00
Interest on note, City National Bank.....	10 00
Clerical assistance, April 1 to Aug. 21, \$25, \$16.67.....	41 67
J. P. Mosher, Manager office expenses, sundry bills and pay roll, \$369.35, \$597.57, \$426.61, \$617.16, \$269.95, \$313.60.....	2,594 24
Total.....	\$3,516 91
Balance, cash on hand.....	66 47
Total.....	\$3,583 38

INDEBTEDNESS.

Note, 3 months, July 30, 1901.....	\$500 00
Note, 4 months, Aug. 21, 1901.....	500 00—\$1,000 00
E. & O. E.	

J. D. SPICER, Treas.

PLAINFIELD, N. J., Oct. 1, 1901.

Examined, compared with vouchers, and found correct.

D. E. TITSWORTH,
WILLIAM C. HUBBARD, } Auditors.

"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.

THE CHRISTIAN MANLINESS OF ROOSEVELT.

BY JACOB A. RIIS.

Author of "The Making of an American," etc.

The *Sunday School Times* prints the following copyrighted article on [or incidents of] Theodore Roosevelt.

Five days since a straggling canoeist brought word, from the settlements, of the dreadful trouble in Buffalo, that stirred bitter, vengeful feelings in our hearts against those enemies of mankind whose madness is ever murder—and more murder. Just now the mail brought me a belated letter from Theodore Roosevelt, written at Buffalo, that ends with the hopeful words: "I now believe that the President will surely recover," and the news of how grievously that hope was disappointed. Theodore Roosevelt is to-day the President of the United States. Alas for our human hopes! If it was his honorable ambition to so serve his day and his country as to earn its highest trust, I know that there is no sadder heart to-day in all our land than his; for above all the traits that endear Theodore Roosevelt to his friends is that of loyalty—loyalty to chief and to friend. President McKinley was both.

In the newspapers that told of the President's death, I caught among the messages of faith and confidence in the new executive, once or twice, a note of timid inquiry, an echo, as it seemed, of the old days in Mulberry street: "Yes, we know he is courageous and strong; we know his high ideals, his fearless purpose, his spotless honor,—we own it all, and we are proud of it; but is he—quite—safe?" The answer was there, in the new President's public declaration that he would make no change, that things should remain as if the old chief had not died. There was no occasion for the inquiry. In fact, there never had been. The bitterest critics of his administration of the police in New York know now, if they were capable of learning, that his practical wisdom in dealing with that task was as great as his unhesitating courage. That task was to rescue the police from its partnership with corruption, and with unerring instinct he struck at the slough in which the corruption grew—the saloon. In no man's hands that lives and owns American citizenship to-day are the country's honor and welfare safer than in Theodore Roosevelt's. And the country knows it well.

Men who called him hasty in the old days have lived to heartily wish that they had spent their energies pushing on the load he dragged almost alone, instead of trying to persuade him from doing his duty in the interest of expediency, or denouncing him for not heeding them. Not that the one thing or the other made any difference to him. That the load was there to be dragged up the hill was enough for him. He stopped neither to consider the size of it, nor how steep was the hill. Above all, he did nothing hastily, but of deliberate purpose, most carefully weighed and thought out. In those days I was with him every day, almost every hour, and I knew not only what he did, but how he did it. One difference between him and his critics was that he had given his life to the patient study of the problems upon which they jumped with such headlong haste, anxious only to prevent "trouble," and hence that he was able to see clearly where their fears made them blind; another was that, foreseeing clearly, among other things, the consequences to himself, he was not afraid,

for beyond and behind them he saw ever the duty he had sworn to do faithfully.

So it came about that during those turbulent times Mr. Roosevelt's appeal was ever to the moral forces of the community, to the forces making for decency and order, and it was their support that was his backing. The direct way to a thing was always his. When there was trouble with labor he sent for its leaders, and put the question straight—what they wanted; and when, knowing the manner of man they had to do with, they tried blustering, he put them right in ten words, showing them clearly that they were their own worst enemies in fomenting trouble, and that, meeting him on that ground, they would lose the fight,—then turn back to the subject under advisement as if nothing had happened. And they applauded the man, and showed that they themselves were men in doing it. When he was Governor, and wanted to see how the laws regarding sweating were carried out, he sent first for the labor men, told them what he wanted, and asked them to help him. Afterward he went himself, and saw what was done and what was not done. It was so always. It was thus that he, as a very young man serving in the Legislature, went to the bottom of the tenement-house, cigar-makers' grievous troubles, and, having made out their side very clearly, took it without hesitation, to the amazement of the cynics, who, speechless, beheld a "silk stocking" take up the cause of the poor because it was the cause of right. And it was so that as Police Commissioner and Governor, he gave his nights as his days, to personal inspection of the wrongs he was asked to right. Having ascertained the facts, he went to the men who ought to help and told them so. During the deadlock in the Police Board his appeal was constantly to the churches and the clergy, that of his opponents as constantly to politics and politicians. The result we see in New York to-day: the police force, since his grip upon it was loosened, is deeper in the rut of politics and corruption than ever, but in the battle against the conspiracy, which is bound to win, the clergy and churches lead. They are fighting Roosevelt's fight to-day, with the Bishop of New York at the forefront of battle.

That is the alliance which he brings with him to the White House. If there be any yet who believe him "hasty," they will find themselves disappointed in that, as always before. Roosevelt has persistently disappointed his enemies from the very beginning. Seeing his rapid rise, they compared him to a rocket, and said that he would come down a stick presently. And so he would have done had he been, as they thought, a politician. But he was a statesman—a man of destiny because a man of duty.

Theodore Roosevelt loves children as William McKinley did. When he was Police Commissioner, we would sometimes go together to the Italian School of the Children's Aid Society, or some kindred place, and I loved of all things to hear him talk to the little ones. They did, too. I fancy he left behind him on every one of those trips a streak of little patriots to whom, as they grow up, the memory of their hour with "Teddy" will be a whole manual of good citizenship. I know one little girl out on Long Island who is to-day hugging the thought of the hand-shake he

gave her as the most precious of her memories. And so do I, for I saw him spy her—poor, pale little thing, in her thread-bare jacket,—way back in the crowd of school-children that swarmed about his train, and I saw him dash into the surging tide like a strong swimmer striking from the shore, make a way through the shouting mob of youngsters clear to where she was on the outskirts looking on hopelessly, catch and shake her hand as if his very heart was in his, and then catch the moving train on the run, while she looked after it, her face one big, happy smile. That was Roosevelt, and that kind of a man is he who has now, by the death of our beloved President, become the chief of our great nation. A just man and a fair; a man of duty and principle, never, by any chance, of expediency, political or personal; a reverent man of few public professions, but of practice, private and public, ever in accord with the highest ideals of Christian manliness. In fact, I know of no one who typifies better the Christian gentleman. In the hands of such a man, no one but a frightened newspaper editor, whose secret wish is father to his fears, need be afraid to leave the destinies of our country.

TREASURE IN HEAVEN.

BY ANNIE L. HOLBERTON.

If the heart is pressed with heaviness,
Because the purse is empty,
Though there's toil without its recompense,
There's yet one source of plenty.
When the soul is full of love to God
And care for those that perish,
Just send forth a word of hope and cheer
That some faint heart may cherish.

Then impart a portion of your trust
To another who may falter,
And consecrate your own life anew
To Christ's unchanging altar.
Believing still that the promises
Of God will never fail you,
Breathing your prayers in perfect faith
That the answer will avail you.

If your cross is borne with sad unrest,
Hasten to help a brother,
Who, in toiling up life's rugged hill,
Wearily bears another.
How quickly lightens our load of care
When others' sorrows sharing;
How sweet to uplift the soul in prayer,
Some plea for another bearing.

If our hearts and hopes are sometimes chilled
By lives at war with Jesus,
Let our daily walk make best reply
To scoffing words that grieve us.
Though trouble o'ercast the sky with gloom,
The sun will shine to-morrow,
And joys immortal may burst to bloom
Above the tomb of sorrow.

The worthy deeds of our humble sphere
May not swell fame's fair pages;
Not all those who live to bless may be
Enrolled with saints and sages;
And the peace that follows right intent
On earth cannot be measured;
But words fitly spoken, time well spent,
In heaven's roll are treasured.

DO WE WANT INFALLIBILITY?

BY THE LATE MALTBIE D. BABCOCK, D. D.

The man who mourns because infallibility cannot be had in a church, or a guide, or a set of standards, does not know when he is well off. How could God develop our minds, our power of moral judgment, if there were no "spirit to be tried," no necessity for discrimination, no discipline of search and challenge and choice? To give the right answer of the problem to a boy is to put him on the side of infallibility as far as that answer is concerned, but it is to do him an ineffable wrong touching his real education. The blessing of life's schooling is not in knowing the right answer in advance, but in developing power through struggle.—*S. S. Times.*

Woman's Work.

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

LIKE HEAVEN.

BY JOHN STERLING.

When you hear of good in people—tell it.
When you hear a tale of evil—quell it.
Let the goodness have the light,
Put the evil out of sight,
Make the world we live in bright,
Like to heaven above.

If you have a work to do—pursue it.
If a failure, try again—renew it.
Failure spurs us to success;
Failures come, but come to bless,
Fitting us for righteousness,
In the heaven above.

Do the woes of life surround you—face them.
Do temptations hover round you—chase them.
He who ruleth over all,
He will help you, though you fall,
Gladly hears you when you call,
From His heaven above.

Have you any wrong to right—right it.
Do you have a sin to fight—fight it.
God himself will help you win,
Let His spirit enter in,
Making right the heart within,
Fit for heaven above.

—*Christian Endeavor World.*

THE eyes of those interested in missions are just now turned to a mountain top on the Turko-Bulgarian frontier, where Miss Ellen Stone is supposed to be held in captivity. Miss Stone has for the last twenty-five years been laboring in Turkey in the interest of the American Congregational Board of Foreign Missions. No small part of her work has been done in Salonica, the Thessalonica of the days of Paul, among the seamen who visit that port.

Early in September last, a small company of missionaries, Miss Stone among them, went up into the mountains on the border line of Turkey and Bulgaria to hold a summer school for Bible work. These mountains are infested by brigands, and always dangerous, but the missionaries are accustomed to making these journeys, because they think that the Lord's work must needs be done, and without considering their personal safety. On September 3, in traveling from one station to another, the missionaries and their companions, sixteen in number, were surrounded by a party of masked men, who demanded their money. This was readily given up, but the brigands, not satisfied, made prisoners of the two ladies of the party, Miss Stone and Mrs. Tsilka, and drove them like cattle up the side of the mountain before them. The other members of the missionary party were after a time released, but were unable to go to the assistance of their companions. The fate of Mrs. Tsilka is unknown, but word has been received that Miss Stone is alive and about \$110,000 are demanded as a ransom for her life.

The Missionary Board having no money that they could devote to this purpose, a delegation from the Board was sent to confer with the President and Department of State in Washington, with a view to making some arrangement for the release of this unfortunate woman. To the credit of our officials, be it said, that the delegation received prompt attention, and that the matter has been zealously undertaken, and that both our President and those connected with the State Department are doing all in their power to secure Miss Stone's release.

It was by many thought to be an unwise precedent to pay the ransom, but it was believed by most that the only way to secure her release and save her life was to pay the

amount asked. As there was no money available from either the Missionary Board or the State Department for such work, it was deemed the best plan to open a subscription list for the purpose. Clergymen of Congregational churches everywhere were asked to present the matter to their people, with the result that money has been steadily coming into the hands of the banker's in Boston, who have charge of the fund. "If it were my daughter" or "my sister" touches many a heart and opens many a purse. On the day that the list was opened, \$20,000 were received before noon.

October 8 was the date first fixed upon by the brigands when the ransom must be paid or Miss Stone pay the forfeit with her life. Within a few days, word has been received that the time has been extended one month; \$57,000 has now been received and \$35,000 of that has been sent to the American Consul at Constantinople, to be applied toward Miss Stone's ransom. It is fully believed, and prayerfully hoped for, that before the time limit is reached, the full amount will have been raised.

"VIA CHRISTI; AN INTRODUCTION TO THE STUDY OF MISSIONS."

BY MRS. ALBERT WHITFORD.

This is the title of the new text-book edited by Louise Manning Hodgkins, which the World's Committee of the Ecumenical Conference has adopted for use in 1902. It is divided into six chapters, which form the basis of the six lessons for the year, and ranges from the Apostolic age down to the nineteenth century, showing that it was the one purpose through all centuries to fulfill the command of Christ and to make him known to the world. Each lesson is accompanied by a table of the great events, the names of the great men and the important works accomplished in that period. The book is as closely packed with needful good helps as a war-ship, which has every available space occupied. It will give one who studies it a good idea of the vastness of the work accomplished, and to the one who follows on in the line of suggested reference books it will widen out the broad, mighty ocean of information. It is a small book 4½x6½, of over 200 pages, printed in plain, clear type, published by the Macmillan Co., New York, and sells in paper covers at the low price of thirty cents. Romance cannot compare in interest with this study in the minds of those interested in missions.

It is hoped our Auxiliaries will give the study a year's trial; we greatly need to know how God has led his people on to make disciples among all nations, and those who know will be the ones who pray and work and give to help the cause.

"THE NILLENNIUM."

Dilly communicated the story confidentially to Freddie Burr.

"See here," she said, pushing the toes of a pair of stout new shoes through the fence. "Where did you get 'em?" asked Freddie. "And see," continued Dilly, bobbing up for an instant to show the pretty hood that covered her yellow hair and touching it significantly with her finger.

"Where did you get 'em," repeated Freddie. "My pa worked an' bought 'em an' brought 'em home: an' they didn't get into nobody's barrel, either," explained Dilly, with great pride and little regard for grammar, press-

ing her face close against the fence for a prolonged interview. "You see, Freddie Burr," began Dilly; "the Nillennium has come to our house."

"The what?" said Freddie, in bewilderment.

"The Nillennium. It's a pretty long word," explained Dilly complacently, "but it means good times. Anyhow, that's what ma called it, and I guess she knows. It was just this way, Freddie Burr. When you told me Mr. Barney had all of our good things down to his store in rum barrels, I just went down there right off and asked for 'em—me and Toddles."

"You didn't!" exclaimed horrified Freddie.

"Did too!" declared Dilly with emphatic nod. "Well he wouldn't give us one of 'em, and he was just as cross as anything. So then my pa got up from behind the stove and walked home with us. He didn't scold a bit, but he just sat down before the fire this way and thought. At last he put his hand in one pocket, but there wasn't nothing there; then he put it in his other pocket and found ten cents, and he went out and bought some meat for supper. When ma got home he talked to her, and they both cried. I don't know what for, 'less it was cause we didn't get the things out of the barrels. And ma hugged me most to death that night, and kissed me lots, she did. Well, my pa got some work next day, and brought some money; and now he has found a place where he works every day. He bought all these things, and he says his little boy and girl shall have things like other boys and girls. So now you know what the Nillennium means, Freddie Burr, when anybody asks you; and you can tell them that Dilly Keene 'splained it to you."—*Advance.*

NEEDLEWORK OF ZULU WOMEN.

Zulu women sew with sinews instead of thread. They prefer the sinews from the neck of the giraffe, soaking them in hot water until soft. They are then beaten between stones, which separates them into filaments of different strength and thickness. The needle is a bone skewer, with no eye. It is sharp at one end and blunt at the other. The sharp end is used to pierce holes for the thread, which then is pushed through with the blunt end. The holes are made in groups of two.

In ancient Egypt there was no marriage ceremony, so far as archaeologists have been able to discover, but there was a contract which secured to the wife certain rights, one of which was that of complete control over her husband, who promised to yield her implicit obedience. Women, both married and unmarried, according to *Biblia*, participated with the men in all the pleasures of social intercourse. They took part in the public festivals, shared in the banquets, drove out in their chariots, and made pleasure excursions on the Nile.

MRS. ISABELLA BIRD BISHOP, the traveler and author, has offered herself to the Bishop of Calcutta for mission work in India. When she began her extensive travels, Mrs. Bishop was a decided opponent of missions, but has been completely converted by her visits to mission lands, until now she proposes to become a missionary herself. She has visited more mission fields and stations in many lands and of all religious bodies than any other person. It is supposed she will be self-sustaining in her missionary work.

MISSIONARY BOARD MEETING.

The regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in Westerly, R. I., Oct. 16, 1901, at 9.30 o'clock A. M. President Wm. L. Clarke in the Chair.

Members present: Wm. L. Clarke, O. U. Whitford, L. T. Clawson, J. H. Potter, B. P. Langworthy 2d, L. F. Randolph, I. B. Crandall, Geo. B. Carpenter, O. D. Sherman, Gideon T. Collins, S. P. Stillman, N. M. Mills, S. H. Davis, A. S. Babcock.

Prayer was offered by L. T. Clawson.

Minutes of last meeting were read and approved.

The reports of Treasurer, Corresponding Secretary and the Evangelistic Committee were read and ordered recorded.

A letter was read from Bro. Peter Velthuisen, written on shipboard when leaving this country for the mission at Ayan Maim, West Africa.

Also correspondence from Geo. Seeley, Rosa M. Palmborg, L. C. Randolph, J. W. Crofoot, N. O'Neil and others.

It was voted that it is the sense of this Board that Dr. Palmborg return to her work in China early in January, 1902, and that she be authorized to establish the work at Lieouo according to the plans she reported to this Board, and approved by it, under date of April 21, 1897.

AFTERNOON SESSION.

Prayer was offered by N. M. Mills.

The following appropriations were made for the year 1902.

CHINA.	
D. H. Davis.....	\$1,000
Dr. Rosa W. Palmborg.....	600
Susie M. Burdick.....	660
J. W. Crofoot.....	900
Incidentals.....	200
HOLLAND.	
Rev. G. Velthuisen.....	400
CANADA.	
Rev. George Seeley.....	150
Traveling Expenses.....	25
UNITED STATES.	
O. U. Whitford, Cor. Sec.....	900
Evangelistic Committee.....	3,000
South-western field.....	600
First Westerly, R. I.....	200
Black Lick, W. Va.....	20
Preston, Otselic and Lincklaen field.....	200
Cuyler Hill church.....	25
Richburg, N. Y.....	100
Berlin and Marquette, Wis., field.....	100
Blystone, Pa., field.....	100
Welton, Iowa.....	100
Boulder, Colo.....	200
Delaware, Mo.....	25
Providence, Mo.....	25
Corinth, Mo.....	25
Little Prairie, Ark.....	50
Gentry, Ark.....	100
Hammond, La.....	125
Attalla, Ala.....	100
R. S. Wilson.....	200

Action upon applications from Syracuse, N. Y., Hebron Centre, Pa., Stokes and Holgate field, Ohio, and for colporteur work in London, Eng., and California was deferred until the January Board meeting.

The Corresponding Secretary reports during the quarter 13 sermons and addresses, 302 communications; has prepared and presented to the General Conference the Annual Report of the Board of Managers, and has visited several churches in New York and Pennsylvania in the interests of our work, and has attended to the usual work of Secretary.

The Evangelistic Committee reports three months' work of J. G. Burdick at Lost Creek, Quiet Dell, Salem, W. Va., Hickernell and Blystone, Pa., with good congregations, 14 baptisms, several other additions.

Bro. Eli-F. Loofboro assisted Bro. Burdick in the work at Blystone, laboring there 24 days.

L. R. Swinney has continued the work in Syracuse, N. Y.

Mrs. M. G. Townsend labored ten weeks at New Auburn, Minn., Cartwright and Milton, Wis. Sermons and addresses, 66; prayer-meetings 55, additions 5.

Alfred Quartet No. 2 were 55 days at Blystone and Hickernell, Pa. Salem College Quartet assisted Bro. Burdick during six weeks' work at Quiet Dell, Salem and Lost Creek, W. Va.

The churches were greatly revived and strengthened.

Three Quartets were also at work in the North-west under the direction of Rev. L. A. Platts.

He reports work at New Auburn and Cartwright, Coloma and Rock House Prairie, Wis., Stokes and Jackson Centre, Ohio, with 13 baptisms and other additions, with a general awakening on all fields.

Bro. L. R. Swinney has faithfully carried on the work at Sherman Park, Syracuse, N. Y., for seven and one-half years, and now feels that he cannot further continue it.

The entire work under the direction of the Evangelistic Committee is growing in interest at all points, and deserves, as it will have, our prayers and hearty co-operation.

Adjourned.

WM. L. CLARKE, *President.*

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

WISCONSIN LETTER.

Perhaps the records of history give no more barbarous punishment of criminals than that of stripping the culprit to the waist and compelling him to go through the streets of the city at the tail of the cart, while the officers of justice apply the lash to the bare back. But that was hundreds of years ago, in the times of a crude, coarse civilization. How long would such treatment of even the worst criminals be tolerated in these days of culture and refinement? Yet something strangely like this coarse barbarity has just been practiced, if we may credit the newspaper reports, upon an inoffensive young man in a little city in Southern Wisconsin. This young man, without an enemy in the city, was called into the street at an early hour, Sunday morning, October 6, 1901, overpowered and divested of every article of clothing, and was then compelled to walk ahead of a score of howling men, urged on by the application of switches in the hands of his tormentors. After treatment of this character for some time, his clothing was fastened to the top of a flag-pole, and he was allowed to return home as best he could.

This story would be inexplicable, if not incredible, if it were not for the fact that the inoffensive victim was a member of a preparatory department of a college, and the score of young men who perpetrated the outrage were members of an upper class in the same department. The journal from which the foregoing facts are taken adds: "Last night's outrage is the climax of a number of class fights this year, in which the worst punishment inflicted heretofore was compelling students to walk into town after having been driven far into the country. The Faculty will probably take no action on this morning's occurrences, owing to the fact

that the perpetrators of the deed are unknown, and the members of the young man's class have taken matters into their own hands." This leaves the administration of punishment to this band of cowardly rascals in the hands of young men whose only recourse must be to violence and whose only hope of success lies in superior numbers or greater physical prowess — which is practically turning over the disciplinary functions of a Christian college, at the beginning of this twentieth century, to the hands of an angry mob! How much better is the class rush of the Freshmen and Sophomores of Wisconsin State University, at Madison, which occurred only two days before, when over one hundred men, including an innocent passer-by, were ducked in Lake Mendota; or that at the State University of Michigan, at Ann Arbor, on the same day, when one man sustained what is likely to prove fatal injuries, and others, minor injuries? Class rivalries in colleges, or class demonstrations, which stimulate to more earnest endeavor and lead to better achievements, may not only be permitted, but encouraged; but this wicked lawlessness, which endangers life and limb for no higher purpose than to inflict pain and annoyance upon innocent persons, is a relic of barbarism which ought to be suppressed by proper authority and by due processes, at whatever cost. Our Seventh-day Baptist colleges are to be congratulated in that they have no such customs to be overcome; but that from the earliest stages of the preparatory work to the last day's work of the college graduating class, the spirit of good-will, of sympathy and mutual helpfulness prevails. The cultivation and constant exercise of this spirit is, in itself, a large factor in a course of training for work in the world, where all men are brothers, and where the promotion of the best interests of all classes is the surest road to individual good. Let our Seventh-day Baptist colleges remain at the front in this noble work.

L. A. PLATTS.

MILTON, Wis., Oct. 10, 1901.

FOR A BAPTIST BUILDING.

Plan for its Erection at the World's Fair, St. Louis, in 1903.

The preliminary steps have been taken by the St. Louis Baptist Association looking to the erection of a Baptist Building on the grounds of the World's Fair at St. Louis in 1903. The Rev. S. E. Ewing, Dr. W. H. Mayfield and Dr. J. C. Armstrong have been appointed to confer with the Baptist church organizations throughout the country on the recommendation of the St. Louis Association. The plans for the proposed building include an auditorium and facilities for a Baptist display at the great World's Fair.

At a meeting of the St. Louis Baptist Association last week the following resolutions were adopted:

Resolved, That the Association approves the suggestion made by Dr. J. T. M. Johnson for the erection of a World's Fair building within the World's Fair, to include auditorium and facilities for a Baptist display, such building to be a permanent structure: and, further, for a decided advance in city mission work,

Resolved, That the sermon of Dr. J. T. M. Johnson be published in tract form and distributed throughout the Louisiana Purchase.

Resolved, That the chairman of the Association appoint a committee of fifteen, with power to add to this number as they may see fit, to devise together concerning said suggestions, and, if they think well, to arrange details for the execution of said suggestions.

Young People's Work.

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

Two or Three.

A young woman came forward at the close of the morning sermon in Blankville, and said, "I was so glad to have you preach on that subject of personal work, witnessing for Christ. I spent several weeks at the Bible Institute in Chicago, to prepare for this kind of service; but everything is so dead here, there is so little interest in such things, and I am almost discouraged."

Well, of course, there is only one way, as I endeavored to show her. Surely there must be two or three. And, "where two or three are gathered together in my name, there am I in the midst of them."

It is always the few with whom spiritual power begins. If there is real fire in this little group of coals, it will spread. Form a little group of soul-winners in your own circle. Talk over your cares and your experiences together. Study humanity, and study the Bible in its application to humanity, and, above all, seek to be led of the Spirit in all you do. If there has truly been created within you "a clean heart," and "a right spirit" renewed within you, then you will teach the transgressor his way, "and sinners shall be converted unto thee."

The Doctor's Hobby.

I presume he has many (for one would be hardly sufficient for a practitioner with "a long ride"). But the particular hobby in which he seemed most absorbed was, "Boys, their habits, needs, and how to reach them." He takes a quiet interest in the various specimens that come his way, and, without seeming to put much thought in it, drops quiet suggestions and forms plans for turning their minds toward nobler issues. Some time ago, several young fellows who were just entering that peculiar stage of experience known as "the smart age," conceived the idea that it would be vastly funny to ring people's door-bells and then run. Careful observers have noticed that the people whose bells are rung are not so hopelessly overcome with hilarity as are the boys out hiding in the bushes. A tired physician especially would not be likely to relish the joke. He had his own way of satisfying himself as to who were the culprits. A few days later, he noticed the ring-leader leaning against the fence on the opposite side of the street. Dropping a few apples in his pockets, he sauntered across and began to talk on common matters. The boy was soon engaged in an animated conversation. The Doctor casually drew one apple out of his pocket for himself and slipped another into the boy's hand, and they both went on talking while they ate. The Doctor said nothing about door-bells, but from that time the nightly visits ceased. Passing down the street a few days later, he met the lad again. This time he accosted the Doctor and began a free conversation in the midst of which he slipped an apple into the Doctor's hand with the same easy hospitality of which he had seen a recent example. A word in due season is indeed "like apples of gold in pictures of silver," but common, ordinary Baldwins serve the purpose quite as directly sometimes.

Capture the Guns Again.

During the battle of Shiloh, a German officer rode furiously up to General Grant

and said, "General, I want to make a report, Schwarty's batter is took." "How did that happen?" asked the General. "Well, the secessionists flanked us, and the secessionists came up in de rear; and Schwarty's battery vas took." "Well," said Grant, "of course you spiked the guns." "Spiked dem guns? Spiked dem new guns? Vy, it vould spoil dem." "Well," said the General impatiently, "what *did* you do?" "Do? We vent out and took them back again."

That would be an admirable watch-word for the Christian soldiers. There are guns of habit and of influence which have been taken by the enemy of souls. The guns cannot be spiked; for who can destroy the power of influence? The one thing to do is to recapture the guns. What a mighty factor in life, for instance, is the law of habit! But with how many men it is used mainly to hold them in slavery to the devil. The law of habit can never be destroyed, but it can be taken and used to build up manhood instead of ruining it.

THE ATTITUDE OF THE PUBLIC MIND TOWARD LAW.

BY J. NELSON NORWOOD.

Speech before Students' Mass Meeting, Alfred University, McKinley Memorial Day. Requested by the Editor for publication.

If I were a Plato, and could soar into the intellectual heights that overlook the restless sea of human thought and activity, far above the misleading influences of tides and eddies, far above the reach of prejudice and bias, and with the clear, penetrating vision of a statesman or a prophet could discern the full meaning of its complicated flow, and then come here, and with the eloquence of a Cicero or a Demosthenes, present the result of my investigations, there might be some excuse for my standing before you this afternoon. As I cannot, you must perforce be content to hear from a very ordinary person, some ordinary observations obtained in a very ordinary way.

There seems to be two very distinct attitudes assumed by different sections of the public mind toward law. In the first place, there is the attitude of those who seem to have little or no regard for law. A sort of narrow, selfish individualism which has no respect for others or their rights. This is a tinge of barbaism surviving in civilization, of the animal cropping through the human, of the old showing through the new, and to find its origin we must go back to the time when men lived by families, and recognized no higher authority than their own sweet wills. The other is the attitude of those who believe in law and order, who believe in society, and who think its laws should be upheld and respected. This view finds its origin in man's social nature, and is the expression of the best that is in him and in his religion.

Several influences are at work in the world tending to uphold each of these opposing ideas of individualism and socialism. (I use socialism here as referring to the present organization of society.) First we will examine those supporting the former. An important one is the feeling of boastful individual independence and superiority. The feeling that says, "I'm just as good as the next fellow, and if anything a little better. I don't care what this man says or what that man does. I'm my own boss. I do as I please." This feeling is very prevalent, especially among our young people, and it can easily

be seen what attitude toward law a generation, breathing such a spirit of irreverence and disrespect, would assume. We see its results in all phases of life, in the home, where too often the fundamental error is made and the seeds of social trouble are sown; in the school, in the state and in the church. What means this semi-unconscious lawlessness? What means this thoughtless irreverence, this contempt for the restraints of the home, for school authority, for civil statutes, and the commands of Almighty God? It means that we have in our midst the disguised seeds of anarchy, the slinky serpent whose object is our organic destruction; or if you please, anarchy in its polywog state!

Another element tending to uphold this theory is modern yellow journalism. This curse has been frequently referred to, and properly denounced during the past few days, but too much cannot be said against it. Bitter partisonship and low sensationalism are its characteristics. Its cruel denunciation of public men; its base, wilful misrepresentation of their character and motives; and its criminal attempts by word and picture, to foster class hatred and bring our rulers and our laws into contempt, brand it as the friend of lawlessness and crime, and the enemy of social peace and tranquility.

The third factor in promoting this feeling of lawlessness, is the spirit of weak sentimentalism, seen in many quarters, counseling mercy where stern justice should be allowed to take its course. The origin of this element is different from that of the two mentioned above, in that instead of being a relic of barbarism it is due to a mistaken idea of the meaning and teaching of Christianity, an idea that no one should interfere with another, but that each should be the final judge of his own acts. The Bible is misinterpreted to uphold this view, and the passage, "Let every man be fully persuaded in his own heart," is wrenched from its connection and made to mean, let every man do as he pleases. This way of thinking has often prevented men from enforcing established law, because of a false notion of law and rights. To this sentiment, I believe, is due, in part, the present lynching evil. Men frequently saw how signally social justice failed, how lawbreakers escaped by some legal technicality, or by a too generous exercise of the pardoning power, as a result of this false conception of mercy, and finally becoming disgusted took the execution of the law into their own hands. Of course lynching has got beyond that now. Very often the lynchers are the real lawbreakers, but I believe it began as a protest against society's tardy and uncertain methods.

Now for a few moments we will take up the consideration of the forces upholding law and opposing lawlessness. The fact that they are of God certifies to their rightfulness and perpetuity. He is the embodiment of all law, while order is the foundation principle of his universe. In making and enforcing good laws, man is but following the example of his Creator. A second argument for this attitude toward law is the fact that it answers to the best elements of man's nature. It restrains disorder and helps to bring out his good qualities as a social being. Lastly, it is necessary from force of circumstances. Man cannot live alone. He was created a social being, therefore society is a necessity, and as no society can endure without law, without

something to regulate social actions, law is an essential feature of that mode of living.

Now we have before us the two theories, or two attitudes of the public mind toward law and the forces encouraging each. On the one hand is that which for want of a better name we call Individualism, on the other Socialism, or the attitude of our organized society as such. The one descending through the various stages of barbarism, voluntary co-operative socialism to anarchy; the other upholding the state and endeavoring to preserve a just balance between the rights of the state and those of the individual by means of law. It might be said right here that as far as their attitude toward modern law is concerned, there is little difference between socialism, in the party sense, and anarchy. Socialism opposes the present organization of society. Anarchy opposes all organized society. Both are deadly enemies of the institutions we cherish, and in their extremity take the same means to accomplish their destruction. There isn't a student in this University who doesn't believe in the latter of these two great theories. We know what is right; let us boldly face the great questions that are soon to fall on us for solution, and begin our preparation now. The tragedy over the result of which we mourn to-day urges us to defend with all our strength the fair names of liberty and law, and declare eternal enmity to anarchy, violence and crime.

THE PRESIDENT AS A STATESMAN.

BY JUDSON G. ROSEBUSH.

Extract from a speech made at Students' Mass Meeting, Alfred, on McKinley Memorial Day, Sept. 19, 1901.

This nation is now extolling the character of our lamented President. His devotion to his wife has been applauded; the purity of his private life has been praised; his loyalty to friends approved; and his thoughtfulness and kindly heart held up for our esteem and closest imitation. No man ever questioned his political integrity, impeached his political motives, or at heart denied that this nation's welfare was his steady and dominating desire. All these characteristics were necessary to make him the well-rounded statesman. The basis of all public work is mutual confidence between publicist and people. The President's power, as a statesman, was due, in no small degree, to his conduct as husband, friend and upright politician. Every statesman must be possessed of certain fundamental qualities—tact, foresight, constructive ability, leadership. All these the President eminently possessed; but his character as a man—irreproachable and faithful—enabled him to carry out his aims to an extent for which these ordinary qualities of statesmanship would never have been sufficient. Never before in American history had Congress shown more confidence in a President than when it unanimously placed fifty million dollars at his disposal.

Though it is yet too early to assign him his place in history, certain phases of his practical statesmanship may well be cited, as showing his superb grasp of affairs; and, likewise, as indicating to us lines along which our thought as citizens must be directed.

To the President, not the freeing of Cuba, or the acquisition of insular possessions, but the re-uniting of North and South was the greatest result of the Spanish War. He did not fail to see that our lack of geographical unity was a permanent disintegrating factor,

which no war could erase; and he, therefore, strove to bind us closest together, and so ward off those evil tendencies to class and sectional feeling, which diverse and opposing industries must ever foster in this country.

Civil Service Reform met the President's warm approval. To him, government did not exist to satisfy political office-seekers, but rather was a great business concern, needing trained, trusty and experienced men to guide its affairs. Realizing that so long as we have parties in the United States incentives exist favorable to the spoil system, he, therefore, sought by wise rulings to strengthen the present position and extend the scope of the Civil Service Examinations.

A third phase of the President's policy, which needs especial commendation, was his life-long interest in, and labor for, the toilers. The present capitalistic organization of society had created the modern working-class, as the permanent and dominant factor in our national life. To him, therefore, political, social and religious advancement was contingent upon the payment of a fair wage to the toilers. Whether we agree or not with his protectionist doctrines, the thought which lies back of them is a glory to any man, and worthy of all emulation.

But the culmination of the President's statesmanship was reached in his foreign policy. To this, all the other features of his statesmanship contributed. Compact and antagonistic nations in dealing with us were not dealing with party or clique, with North or South, but with the United States. We could counteract the shrewd business action of trained foreign publicists, only through officials equally trained, skilled and experienced. Only as our toilers surpassed those of our national competitors in education, skill and economy of production, could we dispose of a continually increasing surplus, the disposal of which was almost essential to national prosperity. But the President, in guiding us into the arena of international strife, had far more in mind for us than the economic supremacy of America in the markets of the world. Grandly did he believe that this nation had been conceived for far higher purposes. Our ships should not only transport our goods, but should carry throughout the world the stamp of fair dealing, and proclaim the blessings of peaceful trade and Christian fraternity.

AN OPEN LETTER TO ENDEAVORERS.

At the recent Conference the wish was expressed by several of our young people that we might have more fellowship one with another in Endeavor work. This wish took tangible form in the appointment of a Committee by Pres. Kelly, consisting of a representative from each Association; this Committee to devise some plan of communication between our Endeavor societies.

A plan has been inaugurated which the Committee trusts will prove practicable; its success depends, however, upon the co-operation and promptness of each individual, representing a Society, of whom requests may be made.

Every Society in the denomination, so far as the Committee can ascertain, will be invited to send a message of good-cheer or a plan of work to the member of the Committee in their respective Association. These thoughts are to be embodied in letters and sent to all Societies throughout the denomination. We

hope to reach every Society, and if any are omitted it will be because we had no knowledge of their existence, and will consider it a favor if such Societies will report to the Committee.

We feel sure that this mutual exchange of thought between our Endeavorers will be helpful and inspiring; all Societies have not the same need, but the letters will be so varied that there will be some message to fit each need. Perhaps some of our Societies in the larger towns are associated with Endeavor Societies of other denominations, and are crowded with work and privileges, and so may not feel as great need of encouragement as the less favored ones; and yet, even in such Societies, these letters coming from members of our own family of faith will be prized. The idea is not in any way to narrow ourselves down to the sentiments or plans of just our own kind of people, but to get just a little closer together that we may gain strength and encouragement for the trials and perplexities that are necessarily peculiar to us as Seventh-day Baptist Endeavorers.

Will those to whom letters are sent please give prompt attention to the requests and instructions therein given, and thus aid in the work? We ask only a small favor, but the neglect of the little things of life often retard the accomplishment of greater things.

We hope to publish these Associational letters in this department of the RECORDER for the sake of the lone Endeavorers, whom we can reach in no other way. Those of our young people who are not identified with any Society because of isolation, and would like to join us in this effort, may send their messages to the undersigned and we will gladly incorporate the messages in the letters and pass them on.

We trust that this effort will result in much fruitage, made manifest in more thoughtful consideration for those struggling with grave questions or burdens; in increased activity in all our duties and deeper consecration in work for Christ and the church.

The Committee undertakes this work "trusting in the Lord Jesus Christ for strength" and believing that every Christian Endeavorer in the denomination will give hearty approval and support to this attempt to strengthen the cords of love and bonds of sympathy which already exist, and whose power our young people already know.

In behalf of the Committee,

ERNESTINE C. SMITH, *Chairman.*

PLAINFIELD, N. J.

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.

Children's Page.

WHY RALPH AND BOB FELL OUT.

Ralph and Bob were the best of friends,
And yet the two fell out,
And 'twas the most surprising thing
The way it came about.
For early in the morning they
Went riding in a cart,
As full of fun the livelong day
As they were at the start;
When up a hill quite suddenly
They drove with laugh and shout,
The wheel fell down—and now you see
Why Ralph and Bob fell out!

—J. Zitella Cocke.

SPLICING THE LADDER.

One night the large and splendid Sailors' Home in Liverpool was on fire, and a vast multitude of people gathered to witness the conflagration. The fury of the flames could not be checked. It was supposed that all the inmates had left the burning building. Presently, however, two poor fellows were seen stretching their arms from an upper window, and were shouting for help. What could be done to save them?

A stout marine from a man-of-war lying in the river said, "Give me a long ladder and I will try it."

He mounted the ladder. It was too short to reach the window. "Pass me up a small ladder," he shouted.

It was done. Even that did not reach to the arms stretched frantically out of the window. The brave marine was not to be balked. He lifted the short ladder up on his own shoulders, and holding on by a casement, he brought the upper rounds within reach of the two men, who were already scorched by the flames.

Out of the window they clambered, and creeping down over the short ladder and then over the sturdy marine, they reached the pavement amid the loud hurrahs of the multitude.

It was a noble deed and teaches a noble lesson. It teaches us that when we want to do good service to others we must *add our own length* to the length of the ladder.

Harry Norton saw that his fellow-clerk, Warren Proctor, was becoming a hard smoker and a hard drinker, although he was only sixteen years old. When he urged him to stop smoking and drinking, Warren replied:—

"Why, you sometimes take a cigar and glass of wine yourself."

"If you will sign a pledge never to smoke a cigar or touch a drop of liquor, I will do the same," was the reply.

The bargain was made, and Harry saved his friend by adding the length of his own example to the length of the ladder.

A widow lady near me was suffering from sickness and poverty. Her daughter, a delicate, refined girl, said to herself, "My mother must be taken care of; I'll advertise for a place as a servant girl."

She did so. A rich man saw the advertisement, and determining that the brave girl should not undertake that, he procured her a situation as secretary in an institution where she gets six hundred a year. An unselfish daughter thus brought relief to a suffering mother. She spliced the ladder with her own self-denying exertions.

It is a noble thing to be unselfish, and to give up gratifications for the sake of other people.

When the great Christian sage of old said, "It is right not to drink wine by which my

weak brothers stumble, he added the length of his own influence to the ladder for saving others from drunkenness.

I could tell of two Christian lads, well educated and refined, who go every Sabbath to a mission school in a dirty, degraded street, that they may encourage some poor ragged boys to go there too. Those two boys have the spirit of Jesus Christ. They are not selfish, and they mean that the poor ignorant lads shall climb up in the world over them.

That is the way to imitate the divine Master, who gave himself that men might climb out of the folly and degradation of sin into heaven itself.—*Dr. T. L. Cuyler.*

TOBY'S EXAMPLE.

BY SALLY CAMPBELL.

"Here comes Toby," said Ella from her place by the window. "My, but his face is black!"

"Now there'll be trouble," said Charley. "Toby hates to wash his face; he always gets out of it when he can."

A minute later Toby walked in, with his yellow curls bobbing up from his forehead and his round cheeks rosy from walking in the wind. It must be owned that there were dark streaks in the roses.

He took off his cap and sat down at the table.

"No! No!" said his mother. "We can't have such a dirty-faced boy at dinner with us. Run, wash your face, son."

Toby's bright eyes clouded. His forehead wrinkled under his curls and his mouth opened for a whine. Then suddenly he shut it tight and trotted off without a word.

"Hump!" said Charley. "What does that mean? Getting to like to wash your face, Toby?" he asked, when dinner had begun.

"No," said Toby cheerfully. "I'm just forsaking my ways."

Everybody laughed.

Toby did not mind. Everybody had laughed at what he said as far back as he could remember.

"It's in the Bible," he said, with a nod. "And that's what it means. If you don't like to mind but you do, then you forsake them."

"Where did you learn all that?" asked Toby's Cousin Nash, who was taking dinner with them.

"At Sabbath-school. Didn't you ever go to Sabbath-school?" said Toby, asking one question in return for the two which had been asked him.

Cousin Nash laughed again, but nobody else did.

"Oh, yes, I used to go," he said. "But I did not learn my verses as well as you; I have forgotten a good many of them."

After dinner Toby went back to his carpentering in the shed, and Cousin Nash went down town to his office. Toby thought no more of what had been said at the table, but, strangely enough, Cousin Nash could not get Toby's question out of his mind. It followed him everywhere all the week.

On Sabbath morning when Toby went down stairs dressed ready for church he found Cousin Nash there waiting.

"Toby, will you take me to church with you to-day?"

Toby stared at him very hard to see whether he was making fun of him. He did not look as if he was.

"You see," said Cousin Nash, "I have forgotten so many of my verses that I think I'd better go and learn them over again."

As Toby walked beside Cousin Nash he was very straight and quiet; he didn't frisk along on top of the curb once, and he didn't chatter much. He felt important, taking such a very grown-up person to church.

And it really was a very important thing to do.—*Advocate and Guardian.*

THE LITTLE ONES OF INDIA.

BY LOUISA A'HMUTY NASH.

Children who are so happy as to have a little baby sister in their homes know how to make much of the little treasure, and love it very much.

In many countries it is quite different (such as China and India). Baby girls are not wanted. Indeed they are very often put out to die.

If a tiny baby is delicate with us, its parents take all the better care of it, watching it day and night. In India it used to be otherwise. If a baby did not seem to thrive at first after its birth, in a few days the poor little thing was put in a basket and then hung up in a tree until it died. It had need to be a strong child to thrive under the curious treatment it is given. They rub it all over with mustard oil, and then place it in the sun for several hours every day. The Indian sun is more scorching than anything we have felt.

The babies in India are very patient little things. They lie quiet for hours when awake, and never need to be noticed, rocked or amused.

There is a curious custom for the father, when he sees his child for the first time, to put a gold coin in its hand and give it its blessing. Not, however, if it is a girl, as girls are not wanted.

When the baby is six months old it is given rice to eat for the first time; a feast is made, friends are invited and it is given a name. It is named for one or other of the Hindoo gods, of which they have a great number. For instance, *Siva Dass* may be chosen, which means the servant of Siva. The parents think that as they will have to repeat the name of Siva very often in talking to their boy, the god will be pleased and do them good.

The mothers pet their little girls as well as the boys, because they know that their childhood is the only happy time they can ever have. They both love their mothers very much, and the mothers teach them to think a great deal of their fathers. They teach them, too, to fear their gods, for fear is the root of their religion. When the missionaries teach the Hindus that God loves them and wants them to love him in return, they find it a hard matter to understand.—*Advocate and Guardian.*

SOME DANISH PROVERBS.

A bold attempt is half success.
It is easy to poke another man's fire.
It is bad to lean against a falling wall.
There is no need to fasten a bell to a fool.
To a friend's house the road is never long.
After one that earns comes one that wastes.
Advice after mischief is like medicine after death.
Time is not tied to a post like a horse to a manger.
Who refuses cheap advice must buy dear repentance.

Popular Science.

BY H. H. BAKER.

Wind.

Air, naturally in motion at the earth's surface with any degree of velocity, and coming from any particular direction, is called wind. It may be well, here, to state that atmosphere or air as it is called, although invisible, possesses weight. It has been shown by experiments that 100 cubic inches of dry air weighs 31,031 grains; it therefore follows that air is 813 times lighter than water.

Air, as an elastic fluid, exerts pressure upon any substance upon which it rests, hence in these latitudes and at, or nearly at, sea-level, has a pressure equal to about 14 pounds on each square inch of surface, and it has been calculated that a man of ordinary size sustains a pressure of about fourteen tons to hold himself together; but as the pressure is exerted equally in all directions and through the body, no inconvenience arises from it.

Winds are caused by differences existing in atmospheric pressure, the wind blowing from a region of higher toward a region of lower pressure, or from where there is a surplus to where there is a deficiency. We say the wind blows, as though the acting force was in the rear, while in fact the air in motion is rushing on to supply a partial vacuum existing between a surface having a high pressure and one of lower pressure.

The wind is set in motion, either vertically or horizontally and in any direction by atmospheric expansion, caused by heat from the sun, or by contraction in its absence, which causes high or low pressure. Aqueous vapor being more or less present always, materially assists in producing rapid changes.

When the air has only a slight motion, it is called a breeze; when the motion is somewhat increased, a fresh breeze; when it attains a greater velocity, a storm; increasing, a gale; then, a hurricane.

When a wind blows continuously in one direction, it is called a trade wind. This wind prevails over the oceans in equatorial regions, from about 30° north latitude to 30° south latitude, blowing in each hemisphere toward the thermal equator, but being deflected into north-easterly and south-easterly winds by the rotation of the earth. These winds are thus continued by the permanent difference in temperature between the equatorial and polar regions.

The great heat in the Torrid Zone causes the atmosphere, which is filled more or less with vapor, to ascend to great heights, when naturally it slides off toward the poles where it deposits vapor in form of snow and ice, while the air on the earth's surface is drawn toward the thermal regions. Our winter snows are the congealed vapor from the Torrid Zone on its way northward, being drawn down by the low-pressure current moving southward to restore the thermal equilibrium.

On the coasts the wind changes daily (unless interrupted), forming what is known as land and sea breezes, which arise from a seasonal and daily difference between the temperature of the land and the sea.

Squalls and whirlwinds arise when the air is in an unstable condition and the equilibrium is greatly disturbed, showing there are sections in close proximity where high temperature and high humidity prevail, a condition that develops the greatest possible gradients

of density and the most terrific manifestations of wind in restoring a proper equilibrium. Winds are named from the points of compass from which they proceed, as a north wind, an east wind, a south wind, etc.

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.	
Piscataway.....	\$10 12	Utica.....	88
First Hopkinton...	24 53	Berlin.....	2 20
Shiloh.....	28 82	Southampton.....	7 59
Berlin.....	11 77	Welton.....	6 27
Waterford.....	4 18	Rock River.....	3 85
Marlboro.....	8 69	Carlton.....	5 28
Second Hopkinton.	8 91	Dodge Centre.....	16 72
Rockville.....	13 64	Trenton.....	1 43
First Westerly.....	4 62	Nortonville.....	26 73
Plainfield.....	22 22	Long Branch.....	1 21
Pawcatuck.....	33 00	New Auburn.....	4 95
Woodville.....	77	Farina.....	16 17
New York.....	4 07	Stone Fort.....	3 63
Greenmanville.....	1 76	North Loup.....	23 98
Second Westerly....	1 98	Milton Junction...	17 49
Cumberland.....	1 43	Chicago.....	6 27
		Grantsburg.....	44
		Pleasant Grove....	2 86
		Coloma.....	2 75
		Grand Junction....	2 97
		Bethel.....	1 32
		Big Springs.....	1 43
		Big Sioux.....	2 09
		Marquette.....	1 21
		Boulder.....	4 18
		Villa Ridge.....	1 21
		Talent.....	77
		Colony Heights....	1 65
		Farnum.....	3 08
		Cartwright.....	2 53
		Rock House Prairie	2 53
CENTRAL ASSOCIATION.		SOUTH-WESTERN ASSOCIATION.	
First Brookfield....	19 25	Delaware.....	77
DeRuyter.....	11 11	Fouke.....	1 54
Scott.....	5 72	Eagle Lake.....	44
First Verona.....	7 70	Hammond.....	5 39
Adams.....	25 96	Attalla.....	3 08
Second Brookfield.	17 93	Providence.....	55
West Edmeston....	6 71	Corinth.....	66
Otselic.....	99	Crowley's Ridge...	1 21
Lincklaen.....	2 64	Winthrop.....	66
Second Verona.....	1 43	Wynne.....	44
Watson.....	1 87	Texarkana.....	55
Norwich.....	33		
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.

Our Reading Room.

"Hence then as we have opportunity, let us be working what is good, towards all, but especially towards the family of the faith."—Gal. 6: 10. "But to do good and to communicate, forget not."—Heb. 13: 16.

SHILOH, N. J.—Pastor Saunders, with wise forethought held a Bible-study one evening the week before Conference, knowing several of the young people were going to attend. This was a preparation for the hour given to Bible-study before the regular morning session. Now a Tuesday evening Bible-study is one of our weekly appointments. At first not very many attended, but Mr. Saunders said he had rather have a few and have them interested, as these few surely were. However the number is increasing. For the first three nights we studied the Sabbath question; now we are at work on the harmony of the Gospels. The more we dwell on the subject the more we become interested in it, and find it hard to give it up for a new one.

Last week the Flower Committee of the C. E. Society held an October Flower Social. The chapel was prettily decorated and made to look very home-like. A most profitable social season was spent, Dr. C. O. Swinney giving an account of his trip abroad the past season. We are indebted to the faithfulness of this Committee for flowers nearly every Sabbath since last February.

During the summer our church has had a new elevated floor, seats and carpet. While in process of repairs, we met beneath the trees in the church-yard, and were more fully prepared to appreciate Prof. Place's Conference paper, "Nature as a guide to right living."

Some of us will feel more closely connected with missions, and the Gold Coast field from seeing Peter Velthuysen, at Alfred. I believe he will be "faithful to the last," for we were much impressed at the sunrise prayer-meetings of Conference by the quiet, unobtrusive manner in which he devoted himself to the service of others in every way.

An epidemic of whooping-cough is interfering with our schools, both public and Sabbath-school. A noticeable feature in the country this month is a second crop of blossoms on apple, pear, cherry and plum trees.

C. J. S.

OCTOBER 16, 1901.

ANNUAL MEETING.

The adjourned Annual Meeting of the Stockholders of the Sabbath Evangelizing and Industrial Association will be held in the Seventh-day Baptist church, Plainfield, N. J., Thursday, Oct. 24, 1901, at 7.30 P. M.

At this meeting ten Directors will be elected for three years, and such business transacted as properly comes before the meeting.

Each Stockholder is entitled to one vote for each share of stock held.

The term of the following Directors expires this year: Frank Hill, Orra S. Rogers, Mrs. J. E. B. Santee, Mrs. Walton H. Ingham, Charles C. Chipman, Alex. W. Vars, Martin Sindall, Mrs. Lewis A. Platts, Dr. Albert S. Maxson.

Mail votes to

WILLIAM C. HUBBARD, Sec.

PLAINFIELD, N. J., Oct. 7, 1901.

FRIENDSHIP which flows from the heart cannot be frozen by adversity, as the water that flows from the spring does not congeal in winter.—J. Fenimore Cooper.

We Sell the

Holman

Family, Pulpit, Devotional, Teachers', Reference, Text, Pocket, Hand and

New Pictorial Teachers' Bibles

Testaments, Bible Dictionary, Linear Teachers' Bible.

Write for our Catalogue.

The Sabbath Recorder,

PLAINFIELD, N. J.

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.

FOURTH QUARTER.

Oct. 5.	Joseph Sold into Egypt.....	Gen. 37: 12-36
Oct. 12.	Joseph in Prison.....	Gen. 39: 20-23; 40: 1-15
Oct. 19.	Joseph Exalted.....	Gen. 41: 38-49
Oct. 26.	Joseph and His Brethren.....	Gen. 45: 1-15
Nov. 2.	Death of Joseph.....	Gen. 50: 15-26
Nov. 9.	Israel Oppressed in Egypt.....	Exod. 1: 1-14
Nov. 16.	The Childhood of Moses.....	Exod. 2: 1-10
Nov. 23.	World's Temperance Lesson.....	Isa. 5: 8-30
Nov. 30.	The Call of Moses.....	Exod. 3: 1-12
Dec. 7.	Moses and Pharaoh.....	Exod. 11: 1-10
Dec. 14.	The Passover.....	Exod. 12: 1-17
Dec. 21.	The Passage of the Red Sea.....	Exod. 14: 13-27
Dec. 28.	Review.....	

LESSON V.—DEATH OF JOSEPH.

For Sabbath-day, Nov. 2, 1901.

LESSON TEXT.—Gen. 50: 15-26.

GOLDEN TEXT.—So teach us to number our days that we may apply our hearts unto wisdom.—Psa. 90: 12.

INTRODUCTION.

The king of Egypt was pleased to second Joseph's invitation to all the household of his father to come down to Egypt. In the land of Goshen Joseph made provision for their flocks and herds, and supported them during the five remaining years of the famine. When the famine was at length passed, they still remained in the fertile region near the mouths of the Nile. When Jacob died his body was embalmed and carried back to the land of Canaan, and with great pomp and solemnity buried in the ancestral burying place, the cave of Machpelah.

No favors seemed too great for the Egyptians to bestow on the family of Joseph. They were ready to render distinguished honor to their national benefactor.

Some have wondered that Joseph's body was not also carried to Canaan for burial. It seems probable, however, that Joseph commanded that his body should remain uncovered until the children of Israel went up out of Egypt, expressly for the purpose that they might realize that their location in that land was not permanent.

In the providence of God the descendants of Abraham were called out of Canaan that they might develop into a nation, but it was necessary for them to return to the Promised Land in order that they might fulfill their place and mission in the world.

TIME.—The death of Jacob was seventeen years after the time of last week's lesson; the death of Joseph, fifty-four years later.

PLACE.—In Egypt.

PERSONS.—Joseph and his brethren, and their immediate descendants.

OUTLINE:

1. Joseph's Brethren fear Him. v. 15-18.
2. Joseph reassures Them. v. 19-21.
3. Joseph's Descendants. v. 22, 23.
4. Joseph's Last Command. v. 24-26.

NOTES.

15. *Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.* Our version states the case a little too vigorously, for the second clause is really subject to the same conditions as the first. Literally, "If now Joseph should persecute us and requite us for all the evil we have done him." The conclusion is understood—what a pitiable condition would be ours! or something to correspond. They could not comprehend Joseph's generous, forgiving spirit. They thought that all his kindness to them might possibly be only on their father's account.

16. *And they sent a message unto Joseph.* Some modern commentators make a slight change in the Hebrew text on the authority of the Septuagint, supported by the context, and read, "And they came unto Joseph." *Thy father did command before he died.* We have no means of knowing whether Jacob actually did give such a command or not. It is probable, however, that he did not; for he knew Joseph well enough to understand that such a command was altogether needless.

17. *Forgive, I pray thee now, etc.* The command is very emphatic in form—"For we pray and beseech thee, forgive," etc. *The trespass of the servants of the God of thy father.* They allude to the fact that they are worshipers of the same God whom Jacob worshiped, and present this statement as an argument for clem-

ency. *And Joseph wept when they spake unto him.* He was grieved that they should thus misunderstand him.

18. *And his brethren went also and fell down before his face.* [Some have conjectured that we should read "wept" instead of "went."] His brethren realize the great power of Joseph, and are willing to make any submission necessary to secure his favor. *Behold we be thy servants.* In modern English we should read "are" instead of "be." Joseph's dream in regard to the sheaves is fulfilled. Compare ch. 37: 7.

19. *Fear not, for am I in the place of God?* It is not my right to bring retribution upon you for your sins as God might.

20. *But as for you, you thought evil against me.* The verb in this clause is the same as in the next. It is better to translate it "meant" in both places. As in ch. 45 in last week's lesson Joseph looks rather at the providence of God than at the evil intent of his brethren. In view of the past and present great blessing arising from his coming to Egypt, it is impossible for him to regard the great injustice intended by those who were, humanly speaking, the instruments of this great blessing.

21. *I will nourish you and your little ones.* Joseph promises his continued care of them as in the life-time of their father. Some have thought that this expression, and "as it is this day" in the previous verse imply that the famine still continues; but that supposition is unnecessary.

22. *And Joseph dwelt in Egypt, he and his father's house.* It might have been expected that the Israelites would have left Egypt as soon as the famine was over. Joseph continued in office also even after the special emergency when he was called into power. *And Joseph lived an hundred and ten years.* A hundred and ten years were regarded by the Egyptians as the appropriate period of a well-rounded and happy life.

23. *And Joseph saw Ephraim's children of the third generation.* That is, great grandsons. Ephraim, the younger son, is mentioned before Manasseh in accordance with the blessing of Jacob. Compare ch. 48: 14. *The children of Machir, the son of Manasseh.* Machir is mentioned by name perhaps because he was of greater historical importance than any of the sons of Ephraim. Compare Num. 32: 39 and elsewhere. *Were brought up on Joseph's knees.* Literally, "were born." Joseph took them into his lap and had an affectionate care for them.

24. *And God will surely visit you, etc.* Joseph had great faith in God, and wished to inspire a similar faith in the hearts of his brethren. *Which he sware to Abraham, to Isaac, and to Jacob.* To Joseph there can be no doubt that the children of Israel will one day possess the land of Canaan.

25. *And Joseph took an oath of the children of Israel.* Joseph's brethren would be dead before the departure from the land of Canaan. Joseph takes an oath of representatives of the family so that through all the long years of waiting there may be a continual sense of expectancy and of obligation to take Joseph's body to the promised land.

26. *And they embalmed him and put him in a coffin in Egypt.* Thus does the first section of the history of Israel end with the words "in Egypt." They were far from the promised land; but the unburied body of Joseph was ever a token that their residence in Egypt was not permanent.

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.

HELPING HANDS.

Vol.	No. 1.	No. 2.	No. 3.	No. 4.
I.	1	1	1	1
II.		5		
VIII.		5		
IX.		2		
X.	4	1		
XIII.	1	3		1
XIV.				3

Send to SABBATH RECORDER,
Plainfield, N. J.

MARRIAGES.

MAXON—SUMMERBELL.—At the home of the bride's parents, Mr. and Mrs. Frank Summerbell, in the town of Harmony, Wis., Oct. 9, 1901, by Rev. L. A. Platts, D. D., Mr. Asa L. Maxon, of Walworth, and Miss Mary E. Summerbell.

COON—HULL.—At the residence of the bride's parents, Mr. and Mrs. Richard D. Hull, in North Lima, Wis., Oct. 14, 1901, by Rev. Geo. W. Burdick, uncle of the groom, Mr. Fayette B. Coon, of Milton Junction, Wis., and Miss Glenbertie Hull.

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.

HEWITT.—At Farina, Ill., Feb. 18, 1901, Myron D. Hewitt, son of Otis B. and Nellie G. Hewitt, aged 2 years and 11 days.

Another hand is beckoning us.

L. D. S.

WHITFORD.—At Farina, Ill., Aug. 12, 1901, Hazel, daughter of A. L. and N. M. Whitford, aged 2 years, 3 months and 4 days.

"He reaps the bearded grain at a breath,
And the flowers that grow between."

L. D. S.

WADE.—At Farina, Ill., Oct. 3, 1901, Edith Lillian Wade, wife of A. L. Wade, and daughter of Jas. and Carrie Marsh, aged 30 years, 6 months and 28 days.

To husband and children, parents and friends she leaves the precious memory of a "meek and quiet spirit," which is in the sight of God of great price.

L. D. S.

SAUNDERS.—Sarah Ann Saunders was born March 17, 1807, and died June 27, 1901, at Potter Hill, R. I.

She was the daughter of Capt. Clark Saunders and granddaughter of Eld. Thos. Clark. She had lived under the administration of every President of the United States except Washington and the elder Adams. For many years she was a teacher in the public schools. She was of a very helpful nature, always doing for some one and making a home for those of near kin, rejoicing with those who rejoiced, and weeping with those who wept. She was baptized Oct. 15, 1831, and joined the First Hopkinton Seventh-day Baptist church, of which, for seventy years, she was a faithful and devoted member. She suffered much in the last months of her life and was ready and anxious to go. There is a host of people who hold her in tender remembrance for the sympathy and kindness she had shown.

C. A. B.

WITTER.—Susan Witter was born in Amity, N. Y., June 9, 1824, and died at Petrolia, N. Y., Oct. 11, 1901.

She was the daughter of Mr. and Mrs. Lyman Stillman. She was married to Ira S. Witter Aug. 15, 1844. To them were born nine children, of whom only four survive: Eugene and Clarence, of Petrolia; Albert, of Belmont; Charles, of Mungen, Ohio. Since Mr. Witter's death, many years ago, Mrs. Witter's home has been with her son Eugene. She was converted in early womanhood and joined the Scio church, of which she remained a life-long member. She is held in loving remembrance by the church and by many who knew her exemplary Christian life. Failing health and distance have prevented frequent attendance at church in late years; but, whenever possible, her voice has been heard at the communion season. Services were conducted at the house by Pastor Randolph, of Alfred, Oct. 15. Text, Rom. 8: 28. Interment at Scio.

L. C. R.

QUILLIN.—In Pottawatama County, O. T., March 15, 1901, of pneumonia, John O. Quillin, aged 47 years.

The Rev. John O. Quillin was the son of John and Josephine Quillin, and was born in Dallas County, Ark. When about 25 years old he was converted and joined the Methodist church in his native county. In 1886 he was brought to accept the Sabbath through the labors of a Bro. Holman who afterward became identified with the S. D. Adventist church. Brother Quillin united with the Bethel Seventh-day Baptist church at Elk, I. T., and remained a member of the same as long as it continued to exist. In 1892 his church called him to ordination to the Gospel ministry and to its pastorate. In the capacity of pastor he served the church for several years and proved himself an able preacher and a true man of God. He was married in 1884 to Miss Emma E. Wilson. To them were born ten children, eight of whom are still living. These dear orphaned ones range in age from 15 years to 14 months. May the dear Lord deal kindly and graciously with sister Quillin in her feeble health and sad bereavement, and with her precious charge in their almost helpless and defenseless condition in this world.

G. H. F. R.



Makes
Hot
Breads
Whole-
some

Makes delicious hot biscuit,
griddle cakes, rolls,
and muffins.

ROYAL BAKING POWDER CO., 100 WILLIAM ST. NEW YORK.

GREEN.—In Brookfield, N. Y., Sept. 7, 1901, Mrs. Esther Clark Green, in the 81st year of her age.

For a number of years she was unable to take her accustomed place in the house of God, where she loved to worship, but was able to perform her household duties most of the time. In the latter part of August she suffered a severe fracture of the hip, which occasioned great suffering, endured with beautiful patience and faith until that quiet Sabbath afternoon when she went to her final rest. She was born Nov. 8, 1820, the sixth child of David and Lydia Frink Clark. The other members of the family were Mrs. Phebe Green, Mrs. Polly Fitch, Mrs. Lucy Carpenter, Mrs. Chloe Hill, Dexter Clark, Willett Clark, Mrs. Lavantia Chase. In her 19th year she publicly accepted Christ as her Saviour. An old diary of hers records the event thus under date of March 17, 1838: "This day I publicly put on Christ, and may my life, my whole life, be in accordance with my profession. Guide me, O my Saviour, in the way of all truth, and may each day be spent in thy service, and may I never again be entangled in the yoke of bondage." A fitting eulogy of her life is in the testimony of those who knew her that this prayer was abundantly answered. Hers was a life of trial and suffering, but her beautiful faith was indicated by an illuminated text hanging on her wall during the later years of her life: "My God shall supply all your need according to his riches in glory by Christ Jesus." She was married Oct. 19, 1848, to Hezekiah S. Green. Their only child was a daughter, who grew into lovely womanhood and died soon after her marriage. There were many loving hands to minister to her in her last sickness, who had known of and received her ministrations of love in time of trouble. One brother, Willett Clark, and one sister, Lavantia Chase, are all that remain of the large family. The aged husband is now left in loneliness to complete life's pilgrimage alone. A large circle of relatives and sympathizing friends attended the funeral, conducted by the pastor, assisted by Eld. Todd. T. J. V.

Special Notices.

North-Western Tract Depository.

A full supply of the publications of the American Sabbath Tract Society can be found at the office of Wm. B West & Son, at Milton Junction, Wis.

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.

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 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.

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 SOUTH-WESTERN ASSOCIATION.

Program of session to be held with the Little Prairie Church at Booty, Ark., Oct. 24-27, 1901.

FIFTH-DAY-MORNING SESSION.

10.30 Devotional Exercises, J. L. Hull.
11.00 Dedication of new church house.
(a) Sermon, G. H. F. Randolph.
(b) Dedicatory prayer, A. H. Lewis.

AFTERNOON SESSION.

2.30 Praise Service, Miss E. A. Fisher.
3.00 Annual Address, W. H. Godsey.
3.45 Report of churches, appointment of committees.

NIGHT SESSION.

7.30 Devotionals, G. W. Geiser.
8.00 Sermon, J. F. Shaw.

SIXTH-DAY-MORNING SESSION.

10.30 Devotionals, T. H. Monroe.
11.00 Reports from Corresponding Bodies.
11.30 Sermon, Chas. Sayre,

AFTERNOON SESSION.

2.30 Praise Service, J. F. Skaggs.
3.00 Report of Committees and other business.
3.30 Missionary Hour, The Board's Representative.

NIGHT SESSION.

7.30 Sermon and Testimony Meeting, J. H. Hurley.

SABBATH-MORNING SESSION.

10.30 Sermon, A. H. Lewis.
Collection for Denominational Societies.

AFTERNOON SESSION.

2.30 Sabbath-school. Arranged for by W. H. Godsey.
3.30 Y. P. S. C. E. and J. C. E. conducted by Miss Fisher.

NIGHT SESSION.
7.30 Devotionals, C. G. Beard.
8.00 Sermon, A. P. Ashurst.
FIRST-DAY-MORNING SESSION.
10.30 Praise Service.
11.00 Sermon, L. D. Seager.
Collection for Boards.

AFTERNOON SESSION.

2.30 Woman's Hour.
3.30 Tract Hour, The Board's Representative.
4.30 Business.

NIGHT SESSION.

7.30 Devotionals, G. H. Fitz Randolph.
8.00 Sermon, A. H. Lewis.

NOTICES.

1. We hope arrangements can be made to have the Gentry Quartet present.
2. If possible, there will be "Sunrise meetings."
3. Delegates from East, North, or West will reach their R. R. destination, which is De Witt, Ark., by the St. Louis and South-western (or "Cotton Belt") line. This line can be connected with, by delegates from various directions, at Memphis, Tenn.; Wynne Junction, Altheimer, and Texarkana, Ark.; and various points in Texas.
4. The officers of Association hope to secure reduced rates on the "Cotton Belt" line, but cannot yet announce anything definite about the matter.
5. Delegates will be provided with private conveyance from DeWitt to Booty. All should, if possible, reach DeWitt on Fourth-day afternoon. At that time teams will be on hand for all.

G. H. FITZ RANDOLPH, *President*.

W. H. GODSEY, *Vice President*.

T. H. MONROE, *Secretary*.

THE Semi-Annual Convention of the Seventh-day Baptist Western Association will hold its next session with the Hartsville church, Nov. 1-3, 1901, for which meeting the following program has been arranged:

SIXTH-DAY-AFTERNOON.

2.00 Paper—A Study in the Psalms, D. B. Coon.
Discussion.
Paper—Seventh-day Baptists as Reformers, H. P. Burdick.
Discussion.
Paper—The Construction of the Sermon, Stephen Burdick.
Discussion.
Paper—Sabbath-Observance, J. G. Mahoney.
Discussion.

SIXTH-DAY-EVENING.

7.30 Prayer-meeting, led by G. P. Kenyon and Henry Jordan.

SABBATH-MORNING.

10.30 Sermon, A. E. Main.

AFTERNOON.

2.30 Sabbath-school, conducted by Superintendent of the Hartsville School.
3.30 Y. P. S. C. E. Prayer-meeting led by L. C. Livermore.
3.30 Junior Prayer-meeting, led by Francis McKee.

EVENING.

7.30 Young People's Work.
Music, Quartet.
Paper, Vernie Bassett.
Paper, Bertha Titsworth.
Music—Solo.
Address, F. E. Peterson.
Address, E. F. Loofboro.
Music.
Paper—Special Work for Juniors, Mrs. Addie L. Green.
Paper—Special Studies for C. E. Workers, A. L. Davis.

FIRST-DAY-MORNING.

10.00 Address, B. C. Davis.
Address, J. L. Gamble.
Address, A. E. Main.

AFTERNOON.

2.30 Paper—The Privileges and the Responsibilities of the Father in the Training of the Child, Mrs. Geo. Fries.
Paper—The Privileges and the Responsibilities of the Mother in the Training of the Child, Chas. Stillman (Alfred).
Paper—The Duty of Preparing the Sabbath-school Lesson at Home, I. L. Cottrell.

EVENING.

7.30 Short Sermon, followed by Closing Conference Meeting, L. C. Randolph.

ALFRED UNIVERSITY.

One Hundred Thousand Dollar Centennial Fund.

Alfred University will celebrate its Centennial in 1936. The Trustees expect that its Endowment and Property will reach a Million Dollars by that time. To aid in securing this result, a One Hundred Thousand Dollar Centennial Fund is already started.

Every friend of Higher Education and of Alfred University should have his name appear as a contributor to this fund.

Table with 2 columns: Fund Name, Amount. Includes Proposed Centennial Fund (\$100,000), Amount needed June 1, 1900 (\$98,698), and Amount needed June 1, 1901 (\$97,822).

Salem College...

Situated in the thriving town of SALEM, 14 miles west of Clarksburg, on the B. & O. Ry. This school takes FRONT RANK among West Virginia schools, and its graduates stand among the foremost teachers of the state.

FALL TERM OPENS SEPT. 10, 1901.

Send for Illustrated Catalogue to Theo. L. Gardiner, President, SALEM, WEST VIRGINIA.

Fall Term Milton College...

This Term opens WEDNESDAY, SEPT. 4, 1901, and continues fifteen weeks, closing Tuesday, Dec. 17, 1901.

Instruction to both young men and young ladies in the Preparatory studies, as well as in the Collegiate, of the principal courses, as follows: The Ancient Classical, The Modern Classical, and the Scientific.

In the School of Music four courses are taught: Elementary and Chorus Singing, Pianoforte, Voice Culture and Harmony.

Thorough work is done in Bible Study in English, in Oil and China Painting, in a brief Commercial Course, in Elocution, and in Athletics and Military Training.

Club boarding, \$1.40 per week; boarding in private families, \$3 per week, including room rent and use of furniture.

For further information, address REV. W. C. WHITFORD, D. D., President, Milton, Rock County, Wis.

PIGEON SHOOTING.

THE "sport" of pigeon shooting should be looked after, if possible, by physicians, so long as the S. P. C. A. people feel that they must fritter away their energies in sham agonies over scientific uncruelties.

HE that is afraid of solemn things has probably solemn reasons to be afraid of them.—C. H. Spurgeon.

RIDICULE is the test of truth.—Lord Shaftesbury.

HELPING HAND IN BIBLE SCHOOL WORK.

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by The Sabbath School Board. Price 25 cents a copy per year; 7 cents a quarter.

DE BOODSCHAPPER. A 20 PAGE RELIGIOUS MONTHLY IN THE HOLLAND LANGUAGE.

Subscription price.....75 cents per year. PUBLISHED BY G. VELTHUYSEN, Haarlem, Holland.

OUR SABBATH VISITOR. Published weekly under the auspices of the Sabbath-school Board at ALFRED, NEW YORK.

TERMS. Single copies per year.....\$ 60 Ten copies or upwards, per copy..... 50 CORRESPONDENCE.

Communications relating to business should be addressed to E. S. Bliss, Business Manager.

Communications relating to literary matter should be addressed to Laura A. Randolph, Editor.

The Sabbath Recorder.

PUBLISHED WEEKLY BY THE AMERICAN SABBATH TRACT SOCIETY AT PLAINFIELD, NEW JERSEY.

TERMS OF SUBSCRIPTIONS.

Per year, in advance.....\$2 00 Papers to foreign countries will be charged 50 cents additional, on account of postage.

ADVERTISING DEPARTMENT.

Transient advertisements will be inserted for 75 cents an inch for the first insertion; subsequent insertions in succession, 30 cents per inch.

Legal advertisements inserted at legal rates. Yearly advertisers may have their advertisements changed quarterly without extra charge.

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

Seventh-day Baptist Bureau of Employment and Correspondence.

T. M. DAVIS, President. E. P. SAUNDERS, Vice-President. Under control of General Conference, Denominational in scope and purpose. FEES. Application for employment..... 25 cents.

Business Directory.

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD.

J. F. HUBBARD, Pres., | F. J. HUBBARD, Treas. A. L. TITSWORTH, Sec., | REV. A. H. LEWIS, Cor. Sec., Plainfield, N. J.

THE SEVENTH-DAY BAPTIST MEMORIAL FUND.

J. F. HUBBARD, President, Plainfield, N. J. J. M. TITSWORTH, Vice-President, Plainfield, N. J. JOSEPH A. HUBBARD, Treas., Plainfield, N. J.

THE SABBATH EVANGELIZING AND INDUSTRIAL ASSOCIATION.

D. E. TITSWORTH, President. WM. C. HUBBARD, Secretary. O. S. ROGERS, Treasurer.

W. M. STILLMAN, COUNSELOR AT LAW.

Supreme Court Commissioner, etc. New York City.

SABBATH SCHOOL BOARD.

GEORGE B. SHAW, President, 1293 Union Avenue, New York, N. Y. FRANK L. GREENE, Treasurer, 490 Vanderbilt Ave., Brooklyn, N. Y.

HERBERT G. WHIPPLE, COUNSELOR AT LAW.

St. Paul Building, 220 Broadway.

C. C. CHIPMAN, ARCHITECT.

St. Paul Building, 220 Broadway.

Prohibition Park, Staten Island, N. Y.

PIANOS AND ORGANS. Special Inducements.

J. G. BURDICK, Prohibition Park, Staten Island.

Utica, N. Y.

DR. S. C. MAXSON, Eye and Ear only.

Office 225 Genesee Street Alfred, N. Y.

ALFRED UNIVERSITY. 66th Year Opens Sept. 17, 1901.

For catalogue and information, address Boothe Colwell Davis, Ph. D., Pres.

ALFRED ACADEMY. PREPARATION FOR COLLEGE. TEACHERS' TRAINING CLASS.

Earl P. Saunders, A. M., Prin.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

E. M. TOMLINSON, President, Alfred, N. Y. W. L. BURDICK, Corresponding Secretary, Independence, N. Y.

THE ALFRED SUN.

Published at Alfred, Allegany County, N. Y. Devoted to University and local news. Terms, \$1 00 per year.

W. W. COON, D. D. S., DENTIST.

Office Hours.—9 A. M. to 12 M.; 1 to 4 P. M.

Westerly, R. I.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

WM. L. CLARKE, PRESIDENT, WESTERLY, R. I. A. S. BABCOCK, Recording Secretary, Rockville, R. I.

BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT.

IRA B. CRANDALL, President, Westerly, R. I. O. U. WHITFORD, Corresponding Secretary, Westerly, R. I.

The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.

The Board will not obtrude information, help or advice upon any church or persons, but give it when asked.

The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can.

All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries, will be strictly confidential.

Ashaway, R. I.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

Next session to be held at Ashaway, R. I., August 20-25, 1902. PROF. H. M. MAXSON, Plainfield, N. J., President.

Milton, Wis.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

President, Mrs. S. J. CLARKE, Milton, Wis. Vice-Pres., Mrs. J. B. MORTON, Milton, Wis. Mrs. G. J. CRANDALL, Milton Junction, Wis.

Chicago, Ill.

BENJAMIN F. LANGWORTHY, ATTORNEY AND COUNSELOR AT LAW.

Room 512 Continental Nat'l Bank Bldg., 218 LaSalle St. Tel., Main 3257. Chicago, Ill.

YOUNG PEOPLE'S PERMANENT COMMITTEE.

M. B. KELLY, President, Chicago, Ill. MISS MIZPAH SHERRBURNE, Secretary, Chicago, Ill. L. C. RANDOLPH, Editor of Young People's Page, Alfred, N. Y.

50 YEARS' EXPERIENCE PATENTS

TRADE MARKS DESIGNS COPYRIGHTS &c. Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable.

Scientific American. A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$5 a year; four months, \$1. Sold by all newsdealers.

MUNN & Co. 361 Broadway, New York. Branch Office, 605 F St., Washington, D. C.