

# THE SABBATH RECORDER.

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

VOLUME 57. No. 43.

OCTOBER 28, 1901.

WHOLE No. 2957.

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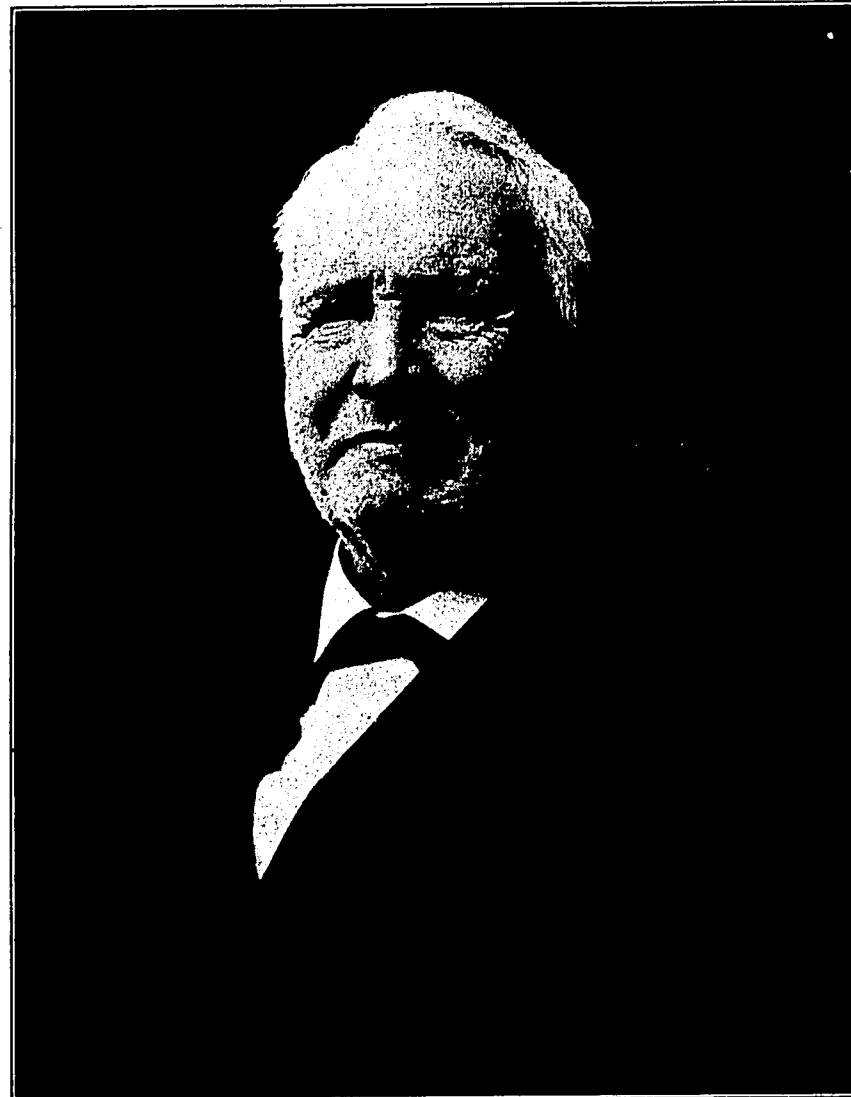
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\$2.00 A YEAR

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.

ALL who are interested in the Central African mission—and who is not?—will be glad to read the item on another page of this issue, from D. E. Titsworth, President of the Sabbath Evangelizing and Industrial Association. Please note what he says about the pleasant Christian work and duty of writing to Bro. Bakker, and then go about it at once. It is cheering to hear so favorably from him. Let us do our part toward cheering him in his noble work.

GOOD men are never seriously hurt by honest criticism, nor even by dishonest censure. Deserved criticism or undeserved censure are often corrective in their nature, showing a man his weak points, and often suggesting a better way. One who is wanting in manly character may take offense at any suggestion of possible improvement. But the wisest and best will welcome friendly advice. Even the strictures of an enemy are often among the most helpful remedies for inconsiderate speech, manners and motives.

THE great event, in educational circles, the past week, was the Bi-centennial Celebration of Yale University. Large numbers of Yale's alumni, presidents of Colleges and Universities, in this country and other countries, were present and took part in the services and in the parades. The addresses given were of great and permanent value, comprehending the history of Yale and of education in general for two hundred years. Among the Universities represented we are glad to notice our own Alfred University, by President Davis, who is an alumnus of the Yale Divinity School.

THE Christian's privilege and right is the development of the spiritual life; the full rounding out of the God-life—out of death into spiritual life. The indwelling of the spiritual, the Divine, the communion of God the Father. This is the fulfilling of the promise of Jesus, to send the Comforter; the Abiding of the Father, Son and Holy Spirit. Self-surrender, as a condition, is imperative. The Spirit comes not so much as a visitor, but as an indwelling worker. It is ours to know the height and breadth and depth of the anointing of the Holy Spirit. This the foundation doctrine of the Christian life: Union with Christ Jesus. M.

It takes but little to set the "Sunny South" ablaze with righteous indignation, when any prominent person violates their prejudices touching the social relations of the colored people. President Roosevelt probably can never be forgiven for inviting the distinguished colored educator, Booker T. Washington, to dine with him in the White House. Before that act, the President was regarded by the South with peculiar favor. But instantly the Gordian knot was cut and the offender became a social leper. The curtain drops, and when it again rises we behold President Roosevelt, Booker T. Washington, and other men of note, standing side by side on the platform of Yale University, on the occasion of the Bi-centennial Celebration, and receiving the same honors, in the degrees of LL. D., conferred by this great University.

REV. DR. GEORGE F. PENTECOST, nearly sixty years of age, is about to undertake the superintendency of missions in the Philippines, under the direction of the Presbyterian Board. Many men would hesitate to enter such a difficult field of labor at the age of threescore years; but Dr. Pentecost is a man of great energy and physical endurance. He is spoken of as possessing a "steam-engine personality," which has rendered him great service in his work as a soldier in the War of the Rebellion, as pastor in Indiana and Kentucky, in Brooklyn, Boston, Yonkers and London. He has labored also as an evangelist in Great Britain and India; and now goes probably to the hardest task of his life. He has made some changes in his religious connections, having started out as a Baptist. Only one other change is necessary to place him in right relation Scripturewise, and then we can help him to transfer his tremendous working machinery to Central Africa or the Gold Coast.

SOME interesting facts may be gleaned from the religious census just completed in the twenty-second and twenty-fourth Assembly Districts in New York City. These two districts include about 150,000 people, and the reports show what churches, if any, they are connected with, and the percentage of their attendance. Among this number were found about 10,000 persons without any church affiliations. The Roman Catholics constitute 56 per cent of the 150,000, and nearly all are regular attendants on their local church services. There are three Baptist churches within these two districts, but it was found that these Baptist families attend no less than twenty-six other churches throughout the city, and about the same is true of other denominations. The Reformed Dutch families show the greatest loyalty to their own churches, as there are 95 per cent in regular attendance. The Catholics 90 per cent, the Episcopalians 86, the Methodists 81, the Presbyterians 76, Baptists 71, Lutherans 71, Hebrews 40 per cent. This census further shows only two families of Spiritualists, two of Christian Scientists, many German socialists and agnostics, but not one avowed anarchist could be found. Doubtless very different figures will be given from other localities when the canvass is completed. The two districts mentioned include the territory lying between Lexington Avenue and the East River, and extending from Thirty-seventh to Fifty-sixth Streets.

PASTORS, how comes on the canvass in your society for the extension of the list of subscribers for the SABBATH RECORDER? Those who were present at the discussion of the report of the Executive Board of the American Sabbath Tract Society, at our last Conference, will remember the statement that only about one-third of all the families of our denomination take the RECORDER. Many were surprised at that revelation; and it was urged that pastors should interest themselves in the work of changing this inexcusable indifference to our denominational paper. Every pastor could easily obtain from our Business Manager a list of subscribers in his own field. Then he would know when he visits a family, not on the list, that there is a needed work for him to do. If pastors will do their duty in this respect, the list might be doubled before another Confer-

ence. Since the discussion at Alfred the pastor of the New Market church has obtained a list in his own society, and is glad to say that fully five-sevenths of his families are now subscribers; but he hopes to induce the remaining two-sevenths to do this very desirable duty before next August. Some pastors do not enjoy this kind of work. But that is not the principle upon which to settle this question of duty. No matter whether we like to canvass for a paper or not. Will the reading of our paper help our people to become better men, women and children? Will it keep them better informed in reference to our distinctive work and our needs as a people? Will it tend to hold us together, and prevent our young people from abandoning their faith? Will it give us all a greater love for perishing souls, and inspire us with a stronger desire to do our share in the great work of maintaining the cause of Christ in general, and that part which is especially committed to our trust in particular? There can be but one answer to these questions. There is no doubt, whatever, of the valuable influence of this paper in our homes, where it is taken and faithfully read. Loyalty to denominational principles make this duty imperative upon pastor and people. Our churches are suffering to-day because of this neglect, and are being depleted because of a want of interest which would not exist if the RECORDER were properly maintained by those who are able to have it, and ought to be willing.

### THEOLOGICAL SEMINARIES.

It is often remarked that we are living in a very practical age. The tendency in all lines of education is toward the practical, as distinguished from the mere theoretical. Many pass lightly by the arguments that favor classical studies, because of their superior power in mental discipline, and make all courses of study subservient to the one thought of practicability. Without stopping now to discuss the merits or demerits of the questions involved in the college courses of study, we wish to give a hearty approval to the plan already adopted in some Theological Seminaries of a thorough and systematic study of the Bible itself during the entire course in theology. This plan might appropriately be called the New Theology. Not merely subjective studies, theories and doctrines, but the Bible itself is to be studied in a more practical way than has been customary in theological schools. Very much of this kind of study is now done in the Theological Department of the University of Chicago. The class is taught in the methods of teaching others. A special effort is being made to "transfer the stress of ministerial education from the science of theology to familiar knowledge of the Bible." Union Theological Seminary in New York is moving out on this line, and invites laymen to avail themselves of its aid in giving them a better preparation for Christian work. It also puts forth a scheme of studies designed especially for superintendents and teachers, officers of Christian Associations, and in short any and all of both sexes who will avail themselves of these advantages for thorough equipment as Christian workers. We are glad to know that in our own revived theological school there is a spirit and intention to keep fully abreast with the demands of our times in all these particulars of Christian education.

## NEWS OF THE WEEK.

Russia and Japan are said to have come to an agreement as to the control of Corea. There is no longer any fear that the Corean question will cause a rupture between these powers.

Sharp earthquake shocks were felt in the West Indies, Oct. 22. No serious damage was done, though the disturbance was greater than for many years past.

A dispatch from Vienna says that Miss Stone was not captured by brigands, but by a detachment of Turkish cavalry at the instigation of the Sultan, and it is reported that she was seen on Turkish territory near the Bulgarian frontier. Another report says Madame Tsilka, her companion, died recently in captivity.

On the 19th of October, Santos-Dumont won the prize of 100,000 francs at Paris, for making a trip with his airship from St. Cloud to, and around, the Eiffel tower and back in thirty minutes. The airship was under perfect control. Santos-Dumont was overwhelmed with congratulations.

The Pan-American Congress opened in the city of Mexico, on Tuesday, Oct. 22, at 4 P. M. Our late President McKinley had great hopes of the good that was likely to grow out of this assemblage in the interests of peace and friendly relations among all American Republics.

One of the largest Post-office robberies on record occurred in Chicago, on the night of Oct. 20. Nearly \$75,000 in stamps were taken. The robbers crawled about three hundred feet under the building, and drilled through the steel floor of the vault.

Delaware has a new law which provides for the whipping of wife-beaters. Its first victim has just been sentenced to ten lashes and ten days' imprisonment. Then he is to be sent home to take better care of his family.

A ten-year-old girl was abducted by gypsies, in Ohio, nine years ago, and has just been found and recovered by her parents. The girl was compelled to beg for the gypsies, and was always subject to cruel treatment.

Public schools were opened in Porto Rico on the 30th of September. There were 940, with 43,000 children in attendance. Already fifty boys and girls have been sent to this country to be educated.

General Corbin says in his annual report that 2,493 soldiers have been killed, and 3,888 wounded in the Philippines since the arrival of the first body of troops in 1898.

The Schley inquiry is said to be nearing its end. Many witnesses have testified to the brave and patriotic conduct of the commander of the "Brooklyn" in the engagement with Spanish fleet.

EARNEST men inform me that they want religion and not rubbish in sermons. They want the doctrine of the soul, the helpful instruction of the perfect man, Jesus Christ, for their spiritual uplifting. How much is the church, through her authorized teachers, teaching to-day about sin and of him who alone can forgive sin. It is not fashionable in some places to preach about sin. It has been relegated to the attic as not up to date, because there are grave questions as to its origin and its eternal duration. — *Bishop Leonard, of Ohio.*

How LITTLE would the great world seem to us if the great God were not so little in us. — *William Secker.*

## JULIUS M. TODD.

Eld. J. M. Todd, for thirty years pastor of the Second Brookfield Seventh-day Baptist church, and a life-long minister of the gospel, "after serving his own generation by the will of God, fell asleep" Oct. 1, 1901, aged 82 years, 6 months, and 28 days.

For two years we had sadly noted the decline of his physical powers. For the last few months he failed more rapidly, but he was able to continue his activities until five days before his death. He was sitting in his chair after a day of unusual exercise, when he found himself unable to rise, and soon afterward fell forward in the attempt to move. His right side was paralyzed, and from that time he was helpless and able to speak but few intelligible words.

Julius M. Todd was born in Kingsville, Ohio, March 3, 1819. He was converted to Christ in boyhood, and very soon manifested a love for the Bible and loyalty to its teachings which was ever a marked characteristic of the man. It led him to an early discovery of the truth of the Sabbath, and to its hearty acceptance as a part of his practical creed. He, like Paul, "was not disobedient to the heavenly vision," but immediately began its observance, contrary to the practice of his father's family, his friends and the church which he joined. There was something Abrahamic in that simple faith that gave him the resolution to thus leave his kindred and his father's house and find a home with the little Hayfield church, at Lexington, Pa. His gift in preaching was first exercised on the occasion of his visits to this church, twenty-seven miles from his Ohio home. Soon after his marriage to Miss Sophronia Baumhauer in 1842, he moved to Lexington and united with the Hayfield church. Again, like Abraham, was that long journey which he made in 1844 with his family from northeast Pennsylvania to southern Wisconsin, driving an ox team. He took up his abode at Milton, where, after three years, his wife Sophronia died. Definite data is not at hand, but it was doubtless the Milton church which at this period ordained him to the gospel ministry.

Returning to his old home in 1849, he was married to Miss Emma Langworthy, and soon afterward went back to Wisconsin and became pastor of the Berlin church. Here he labored for nine years. In the winter of 1852-3 he held a series of revival meetings at Dakota, Wis., when A. B. Prentice, now honored pastor of the Seventh-day Baptist church at Adams Centre, N. Y., made public profession of religion and was baptized by him. The Dakota church was organized in 1853, and Eld. Todd supplied that church for an entire year, going from Berlin, a distance of twenty-eight miles. He conducted a second revival at this place, when many were brought into the kingdom.

Among those who will remember him as a spiritual father are Dr. A. H. Lewis, and L. A. Platts, now pastor at Milton, Wis., who were converted and joined the church during his work at Berlin. A fellow worker for many years in the Central Association bears this testimony of him: "No other man held quite so tender a place in my heart as Eld. Todd, always excepting my own father. He was a wise counselor and a genuinely spiritually-minded man. He truly loved souls and impressed them with his unselfishness."

In 1858 he accepted the call to the Second

Brookfield church to succeed Eld. Eli. S. Bailey, and for thirty consecutive years he served faithfully and efficiently as pastor. Of this period let one speak who knew him intimately during the busy years of this remarkable pastorate.

"He came to this charge in middle life in possession of a strong, vigorous manhood, and for the long period of thirty years devoted his best energies to the upbuilding of pure Christianity, sound morals and humanitarian progress in our midst. His methods and activities met the hearty approval of nearly all classes of his fellow-citizens, and have left an impress for good which time and change cannot efface. Relative to his activities, a distinguishing trait was promptness in whatever he deemed a duty, and there was no delay or repose to him this side of its proper performance. Neither did he wait, but rather sought opportunity for the performance of acts of kindness and benevolence. Especially was this true in cases of severe illness among his parishioners. In the days when professional nurses were almost unknown, and watchers by the bedside were hard to find, he would say to the family, 'you may discontinue your search for watchers—I am in every way competent for the place,' and would at once take his place by the bedside of the fever-stricken sufferer while the family took a much-needed rest, thus doing the work of a good Samaritan in the nineteenth century. He was an ardent friend of the youth, and as one of the managing members of the Board of Trustees of Brookfield Academy, rendered very efficient service in the cause of higher education in the community.

"He was found at all times in the front rank of every moral reform movement, and by voice and pecuniary aid strove for victory over error and crime, and it is a consolation to know that he survived to see many of his fond hopes realized in the extinction of American slavery and the consequent elevation of his colored brother to his long-lost rights of citizenship, and the closing of many avenues of drunkenness and debauchery."

During his Brookfield pastorate, Eld. Todd officiated at over nine hundred funerals, and united scores of young people in happy wedlock, an indication of the capacity of this large-hearted man to participate in the sorrows and joys of the people of this region, to whom he devoted so generous a portion of his life. Various outlying neighborhoods and adjoining towns enjoyed the ministrations of the Word through this servant of God, and of the sweetness and power of his preaching there is universal testimony. During this season of labor, 245 were added to the church; 179 by baptism.

Near the close of this long and fruitful pastorate, his only son, Willie, aged 15, died and was laid away in the Brookfield Rural Cemetery. Two foster children, Lewis E. and Rose Todd, enjoyed as long as they lived his kind fatherly love. After the close of his labors here, he went for a brief time to Nebraska, and in 1890 returned to his old home in Berlin, Wis. In November of the following year his wife Emma died, and thus for a number of years he was again left to journey alone. A few years later he was called to be pastor of the Nortonville church. His labors were very acceptable to this people, who gave many expressions of love and appreciation. During this season of labor, he married, July

31, 1895, Miss Mary Elizabeth Clark, of Springfield, Ill., who in loneliness and sorrow survives him. Failing eyesight compelled his resignation of the Nortonville work, and in January, 1897, he returned to the field where so many beautiful years of his life were spent, to make his final home among old friends, who warmly welcomed him in memory of the years of loving service in the past. As in the days gone by, he visited among the people, ministering words of comfort to the sorrowing and aiding in times of sickness. Generously accepting invitations to preach in the absence of the pastor, sometimes leading the prayer-meeting, often solicited by some old friend to officiate at a funeral, always bouyant and cheerful, the warm twilight years of this beautiful life came to a close. In the few months interim between the departure of the former pastor and the arrival of the present one, he was asked to supply the church with preaching, which he did with much of the old-time vigor and effectiveness.

It was touching to notice his faithfulness and punctuality in attendance upon the services of the church during the last two years of his life, and his expressions of regret when a storm or poor health compelled his absence. In the prayer-meeting he was, unless unavoidably detained, always in place with a prayer and a testimony, brief, pointed and tender, which every one eagerly listened for. The last one he attended, less than a week before he was stricken down, was devoted especially to words of encouragement from the Bible for the discouraged ones, and his testimony given with impressive earnestness and tenderness was, "Wait on the Lord and be of good courage, and he shall strengthen thy heart. Wait I say, on the Lord." On the following Sabbath morning he arose at the close of the Sabbath-school, after the study of the temperance lesson, and asked to give his definition of temperance, and in clear, deliberate tones he said: "The moderate use of that which is needful, and the total abstinence from all that is harmful." These words will be treasured by all, not alone for their intrinsic worth, but as the last public utterance of the great man. It has added weight from the firm adherence through a long life to that motto, which accounts in good measure for that unique and magnificent manhood which has been lived so nobly. He has come to his "grave in a full age, like as a shock of corn cometh in in his season." He could say truly, "I have fought a good fight: I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord the righteous Judge shall give me at that day."

How unnecessary are words of eulogy of such a life. Nothing can speak more eloquently than the mere faith in such a man's career. Yet there are hundreds of people up and down this valley, and scattered among these beautiful hills far and near who, with glistening eye and tremulous lip are trying to tell one another what a good man he was and of the kindnesses they have been shown by him.

The funeral exercises, held on Thursday at the church, were deeply impressive. After Scripture reading, Matt. 25: 31-40; John 14: 1-6; 2 Tim. 4: 1-8, the Rev. A. L. York offered prayer. The Rev. C. H. Colgrove, of the Baptist church; the Rev. Henry Ernst, of the M. E. church; Pastor Davis, of West Ed-

meston; and Mr. Calvin Whitford, of the village, spoke tender words of appreciation of the life so grandly lived among us. "The Christian," "The Friend and Counselor," "The Citizen" were phases of this great-hearted man's life of which these spoke. It was universally regretted that Dr. Daland, who was to have spoken of his work as a pastor, was unavoidably hindered from being present. In concluding, the pastor spoke of the happy personal relations existing between the old pastor and himself, and of two great, prominent characteristics of this consecrated man, "Loyalty to his God, and love for his fellow-men."

T. J. VANHORN.

BROOKFIELD, N. Y., Oct. 15, 1901.

#### BROTHERHOOD HOUR.

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

##### Neighbor Love.

When the Committee gave me this theme they gave me a text also: "Thou shalt love thy neighbor as thyself." Mine, then, is a theme of Neighbor Love.

But they questioned Jesus, saying, "who is my neighbor?" and then we hear him telling that wonderful story of the man who fell among thieves and the good Samaritan who bound up his wounds and took him to an inn.

The New Testament is not a list of rules, but a book of living principles. In this second great commandment, and the story of the Good Samaritan, we find the declaration and demonstration of the principle of unselfish service.

And I do not think I will be accused of treating this principle from a selfish standpoint when I say that it is only through such unselfish service that we may find our highest happiness in life, and without this service to Christ and our fellowmen, our lives can only be contracted, narrow and unhappy. Some would-be philosopher has said that the Fortunate Isles consist of good food, good sleep, and good health. These, truly, are blessings to be desired. But do these satisfy the highest longings of the human soul? Is man, made in the image of God, a sluggard, that he cares only for food and sleep and physical comfort, and finds his highest happiness on the same level with the brute?

The cold-blooded lizzard crawls out from some dark crevice to bask in the brightness of "a day in June," and is as happy as lizzard heart will let him be. The mud-turtle waddles up from his slimy home to bask his back in the noon-day sun, and is happy as his nature permits him.

But is this what men count happiness? Suppose an organ manufacturer should make you a present of a splendid pipe-organ, to take and use as your own. And after a few weeks he should return to find you playing nothing but "On the Bowery," or "A Hot Time in the Old Town," or some other miserable dance-hall jingle, what would he do? He would take the organ from you, and say "Why, man, that instrument is capable of producing the grandest melodies of earth, of pouring out the very perfume of paradise in notes of praise." And yet we find men capable of the largest and highest service, men whose lives should be attuned to the music of heaven, who are playing nothing but selfish jingles of money and pleasure. Happiness is a word that belongs to God as well as to

men. God's happiness is the highest, because his service is the most willing and unselfish.

In the scale from the brute to God we ascend as we come nearer to God. If we live on the level of the brute, we have only brute happiness. If we would rise to the plane of God's unselfish love, our capacity for the highest happiness will rise with our capacity for the highest service.

The eye of the vulture is keener than that of man. But if you place the vulture in the college library, where the student may feast his soul on the riches of science, and literature, and history, and philosophy, which is treasured there, the vulture will see only stupid rows of shelves.

The scent of the fox-hound is finer than that of a human being, yet he never stops at the aroma of the primrose, or the fragrance of the lily. The river flows as majestically at the feet of the wharf-rat or the river thief as it did at the feet of "Bobby" Burns, when he wrote:

"Flow gently, sweet Afton  
Among thy green brays;  
Flow gently, I'll sing thee  
A song to thy praise."

But Burns saw beauty in the river's constancy, and the wharf-rat sees only monotony and ceaseless flow.

If our hearts are enlarged by neighbor-love, we will find abundant opportunities for service, and its reward of happiness everywhere. This love will find expression in words of cheer to the lonely traveler, who is plodding his weary way up the hill of life; in a kindly smile to the little newsboys, bootblacks and Arabs of the street; in gracious hospitality to the fresh-air waifs who come from the crowded tenements of the city for the purer atmosphere of country life and Christian homes; in lending a hand to the victim of drink, who has been robbed of his money, manhood and hope; in sending the gospel to those, who, in the depths of China and Africa, have never yet heard, and in presenting its claims to those of our own land, our own communities and our own homes, who, though surrounded by the light, still sit in darkness. Would that we were willing to grasp the opportunities as they pass, and do the tasks, however humble, that crowd the pathway of our existence. The proud priest and the self-righteous Levite doubtless had important duties at Jerusalem and in the temple. But they scorned the humble task of helping a brother who had fallen by the road-side.

If you could scale the milky way, and step from star to star, you could not find opportunity for larger usefulness or more noble service than you can find at your very door.

If you will pick up the worn pebble at your feet, and in the spirit of the earnest student study its origin, its history and its mission, it will tell you as much of the handiwork of God as would the crossing of continents and oceans.

If returning to your homes from this session of the General Conference you will take up the plainest duty which neighbor-love suggests, it will not only bring you in sight of the Fortunate Isles, but it will give you a glimpse of the New Jerusalem.

S. H. DAVIS.

The Model Seventh-day Baptist Minister.

The model Seventh-day Baptist minister may not easily be found, but those qualities which make up his character are all to be found in a greater or less degree among our ministerial brethren. He should first of all

be a model man. Such a man is the "man after God's own heart," the redeemed man. He should be renewed in life and under the control of the spirit of divine love, the Holy Spirit of truth. Then he should be a model Seventh-day Baptist, not necessarily one whose denominational character is obtruded at every turn, but one who is a Sabbath-keeper from the heart, not from compulsion or in bondage to legalism. The model Seventh-day Baptist is the one who is such from perfect love to his Lord and Master, Jesus Christ, and whose denominational character is in obedience to the Christ-like ideal. Then he should be a model minister, not one whose ministerial character is always brought to the front, but one who is filled with the spirit of service. Jesus Christ came "not to be ministered unto, but to minister." So the model minister is one whose life is one of perfect service, first to Christ, and second to his people, serving them not for his own good, but for their highest good as God may endow him with the needed grace.

W. C. DALAND.

#### FROM WEST VIRGINIA.

It is the second week in October. The beautiful gentian is in blossom. A doctor tells me that it is an excellent tonic. I have picked a few blossoms and laid them away to dry. Ah, yes, that is the way too many of us have taken our spiritual tonic, laying it away in the dark. So we tone up all too slowly.

Here are witch-hazel blossoms appearing just as the maples are about to drop their leaves. It is said to have the sedative medicinal property. It may be well to take a little for the nerve after driving over these rocks back in the mountains. There appear to be patches of old Rhode Island dropped among these hills. The combination makes a strong field for training nerve, but there are many up among these rocks who would make more of the superstitious use of the witch-hazel as a divining rod, than they would of the Word of God to find the right road to the fountain of eternal life. So everywhere God's divining rod to the water of eternal life is neglected. For the past few weeks we have been hustling in the business of going somewhere.

Here is my pocket knife, with a buffalo engraved on the blade, and it is probably well tempered to advertise the Little Valley Cutlery. If so, it was a good business move. To advertise the Lord's house well, it is of the utmost importance that our hearts become well tempered. Temper is very essential. It must not be lost.

Our General Conference was well tempered this year. Good metal from the many parts of the United States. Alfred people had a fair chance to prove that Scripture which says: "It is more blessed to give than to receive." Next year the delegates may very properly share in that blessedness, by helping the local cook to the amount of two dollars for the week's board. If attendance shall be much less next year, let no one lay it to this charge upon ourselves of two dollars. It would cost that to stay at home.

Alfred's educational prospects are brightening. She has taken greater scope. She will also mold and harden real clay. The department for developing and fixing preachers is also well re-inforced. The dry-plates for that department are rather scarce, but when our whole people shall recognize the importance of unity of purpose and action in the work, there will be more material for our own theological de-

partment. May the heavenly heat of the Holy Spirit prevail in all this work.

On our way home we dined with an isolated Sabbath-keeper near Pittsburg. It was also a pleasure to behold the beginning of the great Ohio River, and remember that here was the ground so hotly contested by France. Here Braddock fell and Washington became famous.

We are at home again. "There is no place like home." Lost Creek people have reassured us that here is our home yet for a season. We start out with new hope and purpose to visit some of the lone and isolated Sabbath-keepers. A trip to Philippi, twenty miles from home, occupies three days. The next week a little more than the usual time was given at the Roanoke church, and we went with one young man down to the river for the ordinance of baptism.

The next day finds us up in Upsur county, where we find more isolated Sabbath-keepers. I spent the Sabbath with Eld. Wingfield, who served the Baptist church in his locality as preacher for many years, but is now keeping the Sabbath by himself, on his farm near Tenmile. Others in the locality believe it, but have not the courage. In the village one who has accepted God's Sabbath opened her house for preaching, and I had audience three times on Sunday, and at night spoke on the Bible Sabbath, giving a lawful sugar-coating to my speech, and it seemed well taken. The next day a drive of over thirty miles brings me home by way of Buckhannan, the county seat of Upser county, where Evangelist Arthur J. Smith has just closed a series of meetings held in the new Court House. Our Salem College Quartet was called over to sing, and were there the two closing days.

Our friends at Salem are keeping up the struggle with the speak-easy demon. Every church should be doing more by example to give force to the temperance cause.

"Oh for a faith that will not shrink,  
Nor bow before the demon drink;  
Oh for a Christian membership,  
Who, curing colds, no rum will sip,  
Who safer remedies will find,  
Where Satan's fire is not combined.

MATSEENEE.

#### WESTERN NEW YORK LETTER.

The Hornellsvjlle church has happily dedicated her new structure. Doctor Lewis preached the dedication sermon, and several visiting ministers, including old pastors, took part in the service either afternoon or evening. About six hundred dollars were raised in the afternoon, leaving the church but little in debt. The building is a pretty piece of architecture, modest, symmetrical and in keeping with the purpose for which it was built. It receives many compliments from visitors who seem to find it cozy and inviting. At a recent Sabbath service we counted forty-nine people present.

Shingle House bids fair to be a city in the near future. The report is that the glass factory now building there is to be the largest in the country. Many new houses are springing up. Pastor Cottrell believes that this is the place and the time to establish a mission and a missionary pastor, letting him be also pastor of the churches at Main and Hebron, if they desire.

The church at Hebron Centre shows signs of more vigorous life with the occupancy of the new stone church which they have built. Good congregations are reported. The church

has now called Elder George Kenyon to be its pastor again. Brother Kenyon is an excellent pastor and personal worker. During the two years and over in which he has had no regular appointment, he has kept on in religious work just the same as opportunity offered. Last winter a blessed revival sprang up in the neighborhood of Whitney Creek under his preaching. The spirit of unselfish service which he has shown can but be an inspiration to all who, from far or near, have been watching his life. It is not often that your scribe speaks in this way of any man; but we gladly pay this tribute of confidence to a brother whom we have learned to love and in whose future work we shall be deeply interested.

The University at Alfred opens with increased registration, and a hopeful spirit. The work of the Christian Association starts out with a zeal and earnestness which we have never seen surpassed. The young men's meeting Sunday night is largely attended and is marked with power. The reorganized theological school is in operation, and the faculty will all be at work by the time these lines reach the reader. There are four students. One of the first, if not the first, public memorial service for President McKinley was held in the Alfred church Sabbath morning, Sept. 14. The news of the President's death came at eight o'clock in the morning. Before the hour of service, willing hands had draped the pulpit and organ in black, putting the President's picture in the center surrounded by the stars and stripes. The G. A. R. attended in a body. The sermon of the morning was turned into a channel in keeping with the occasion, and the sympathetic tears of the large audience present paid eloquent tribute to the honored dead. The memorial services on the Thursday following were also attended by large congregations, at the church in the morning and at the College chapel in the afternoon. Very sweet and appropriate music was rendered. At the church addresses were made by Dr. Gamble, President Davis and the pastor.

The next Semi-annual meeting is to be with the church of Hartsville, Nov. 1-3. This hospitable people send out a cordial invitation to all, and are hoping for a large attendance. Thus may the ties which bind our hearts in Christian love ever grow stronger. L. C. R.

#### NEWS FROM JACOB BAKKER.

From private letters received from Jacob Bakker at Cholo, British Central Africa, it is learned that he is in excellent health, and is taking up his work with his accustomed thoroughness, notwithstanding his disappointment at being left alone so soon after his arrival, because of Mr. and Mrs. Booth's enforced departure for America. He speaks of his hunger for letters from the home-land, and we earnestly urge all who are in any way interested to write to him. This is a work—and a good one—which can easily be done in the Master's name for one of his dear children, and which will be highly appreciated.

We suggest that Endeavor Societies take up the question and arrange with members, who will agree to write to him once each week or fortnight. Tell him your home news—about your home life and your church life. It will cheer a lonely heart and be of great benefit to him. Address, Jacob Bakker, Cholo, British Central Africa.

On behalf of the Sabbath Evangelizing and Industrial Association.

D. E. TITSWORTH, Pres.

## Missions.

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

### LETTERS FROM PETER VELTHUYSEN.

S. S. "CYMRIC," Oct. 8, 1901.

Rev. O. U. Whitford, Westerly, R. I.:

*Dear Brother:*—Your cheering letter in which you wish me God-speed on my voyage I received by kindness of Mr. I. B. Crandall and I read it some days since.

We have enjoyed good weather; some three or four times we had fog, during which the whistle blew intermittently every minute and a quarter. To-day there is a little moreswell than we had any time before, so we are gently rocked in the cradle of the deep. This vessel is so steady that she has been called "the ladies' ship." But she is not altogether a ladies' ship, as there are more men than ladies, notwithstanding the alleged preference of the ladies for this ship. On Sunday morning we had a religious service according to the Episcopal ritual. Perhaps half the number of passengers attended the service, which was conducted by the purser, with the usual responses by the people. Though it seemed somewhat formal to me, yet it was sweet to have the attention drawn to the Word of God and to join in the old familiar hymns, such as "Nearer, my God, to thee." After this service was closed, some of us lingered and sang some more hymns.

The Sabbath I spent very quietly, thinking a good deal of the dear people at Alfred and of the friends who would meet together in other places. I prayed that God would bless them and grant them peace.

I have been encouraged by the letters which kind friends sent me to read on the way. Some of them were to be opened on this voyage, the rest on my way to West Africa. I have received and read one from Bro. Austin, of Westerly; and another from Mrs. W. C. Hunting, in which she assures me of the kind thoughts and prayers of the young people of the Pawcatuck church on behalf of my work. I have already written something in acknowledgment of their kindness. I suppose Mr. Crandall told you that the pastor of the New York City church was so kind as to meet me at the ferry on Chamber street, and he went with me to see Mr. Crandall, who spent all day with me and who stayed long enough to see me off in the morning. I was very heartily entertained in the hospitable home of Mr. Stephen Babcock, and I appreciate especially the little pocket Mrs. Babcock made for me while the hour was getting late. It was a great privilege, which I never enjoyed before, of visiting the Institute and seeing a number of the blind children, while Bro. Babcock conducted a short devotional service. It was very touching to see those children in their pitiful condition. When one of the children was asked to play the pipe organ, he walked readily from his seat and seemed to go along as easily as if he could see. When Mr. Babcock asked him what he would like to play, he said, "Abide with me." The words of this hymn convey a good deal of feeling, but they impressed me particularly on this occasion. It made me think of the beautiful hymn sung by one of the Quartets at Conference: "It shall be that at eventide it shall be light." In their great darkness, entirely deprived of the joy of seeing the beautiful things of this earth, they have yet learned to love the Light of the World, and how heartily their voices

joined in this beautiful prayer to the "Help of the Helpless." It seems that as I look around with these thoughts in my mind that everything appears more beautiful and that I appreciate more the wondrous gift of sight. I arose early at the home of Mr. Babcock Tuesday morning and, after an early breakfast, Eld. Shaw, Mrs. Babcock and I reached the dock of the White Star Line where we met Mr. Crandall. The steamer left at 8 o'clock promptly, and as long as I could see distinctly I saw the company waving me good-bye; it was a hearty farewell to me. I kept waving my hand as long as I had any idea that I could be seen. I thank the dear friends very much for endearing the memories of these last days on the American shore so much. While yet in Hornellsville, Pastor Randolph and Elder Cottrell gave me a very hearty farewell. It means a good deal to me that we had a season of prayer, three of us together, in the commodious new church at Hornellsville.

And now to return to the sea voyage. The weather was most beautiful when I left the great city of the American Republic with its towering buildings and immense docks. The bay is also very picturesque, but I tore away from the attractive scenery and wrote a few messages to be taken by the last mail from the steamer at 10 o'clock A. M. As I looked upon one of the fortifications in passing, I was reminded that "vigilance is the price of liberty." Then I said farewell to this land of the free, and I mused in myself, the work of making men free is not yet completed. Many heroic struggles are still on; the battle between light and darkness must still be waged. May you all share in the glories and triumphs of those who overcome at last.

The outline of the land becomes dim, the wide ocean lies before us, majestic and calm under the clear sky, with a few light clouds near the horizon—one might mistake them for the outlines of a distant shore. The steamer goes steadily forward while our thoughts still linger with those from whom we parted.

We now meet some passengers and make a first acquaintance. My room-mate is a good-looking young man, who is pleasant in manners and courteous in address. He is an Englishman who has been abroad for a short time for trading and other purposes, and is glad to get home again. He spends a good share of his time in the smoking-room, while I am a great deal in the library, which he seldom visits. He has some literary taste and is well educated, I think, but he likes to read his books elsewhere—sometimes in his room just before going to sleep. My cabin is commodious. I had no idea that the rooms of the passengers would be so comfortable. They are not nearly so narrow as I have seen on other steamers. The passenger accommodations are decidedly superior, as I understand, to those on the steamer *Germanic*, also of the White Star Line, which was to leave next day after the *Cymric*.

Among the passengers are Mr. Dickens, K. C. (King's Counselor), son of the celebrated author, Chas. Dickens, and his two daughters, Olive and Eleanor, accomplished young ladies.

In all there are about 70 first-class and 70 steerage passengers and a crew of 120 men. It is unusually quiet on account of the small number of young people on board.

There are two Methodist ladies who are going to Oxford to study. Every one speaks English. The passengers are nearly all either English or American. There is one German Jew, and I am the only Hollander; then there are a few Scandinavians who have been to Klondike and return with some gold; one has a heavy gold ring with raised letters "Yukon."

The games on board are shuffle board, throwing the rings and throwing leaden disk upon a board marked with numbers. These games are played on the deck. In the smoking-room and library some play cards, others chess, but many read a great deal. The library, containing 300 volumes, is used considerably.

The first-class passengers are forbidden to come upon the decks of the steerage, and also, of course, the steerage passengers to come on the decks of the first-class. The promenade decks of the first-class are long enough to take a nice walk to and fro. The first-class passengers occupy three floors, including two promenade decks. Everything is very clean. "Wet paint" signs are common, and sometimes ropes serve to keep passengers away. I noticed one passenger who was so unfortunate as not to notice the warning and who consequently was marked with paint. When the steamer lies in the harbor, the stewards and crew are still employed cleaning and preparing for next voyage.

The dining-saloon is very beautiful. In the center of the room the light streams from above through a highly artistic glass dome. Underneath it in the center of the room is the Captain's table, besides which there are still ten other tables, with five seats on each side. The seats are circular, turning like a piano stool. At the lower end of the Captain's table is the piano, which has been used but little on this voyage. There is good ventilation through the port-holes. A set of pretty windows show most appropriate designs in which dolphins, flying fish, turtles, oysters and other creatures of the sea form the chief motives. In other windows creatures of fancy, like nymphs or mermaids, predominate.

The *Cymric* was built only four years ago at Belfast in Ireland. The length of the boat is 620 ft. She has a width of 60 ft. The hull is built of steel. The vessel is provided with 14 life-saving boats, 6 collapsible boats and two other boats, and with 1,560 life-belts and other similar approved articles. There are 77 state rooms, and she is allowed to carry 172 first-class and 1,200 steerage passengers. The tonnage is more than 12,000.

WEDNESDAY, Oct. 9.

Last night we had a concert on board for the benefit of the Seaman's Orphan Fund, in which Mr. Dickens, K. C., acted as chairman. Mr. Dickens and his two charming daughters were the chief features of the evening. The songs of Mrs. Paterson were fine, and called for repeated *encore*. The granddaughters of Chas. Dickens are certainly lovely girls.

I send you a program in which you will notice that I had the honor to participate in the concert. I sang "Die Lordei."

Now with gratitude to our Heavenly Father I acknowledge that we had a prosperous voyage. We are nearing the end. I think I shall find it necessary to wait two weeks before starting for Africa. None of the passengers were very sea-sick, as far as I know. I was slightly so one day. Thanking you all for the comfort which I have enjoyed by the

kind arrangements of the Committee, I close with brotherly greetings to the many friends who are interested in the Gold Coast Mission. I send special regards to you and your family, and remain

Yours in Christian love,  
 PETER H. VELTHUYSEN.

NORTH-WESTERN HOTEL,  
 Liverpool, Oct. 10, 1901.]

Dear Brother:—We arrived this afternoon at Liverpool. It pleased the Lord that we should have a prosperous voyage, for which his name be praised. To-morrow I expect to see the accommodations on the African steamers. It was late this afternoon when I was at the dock, where I saw the "Roquelle," or as Dr. Daland thought appropriate the "Rockwell." But the "Bonnie" lay at considerable distance, and it was already dark when I saw the boat. I shall be obliged to take the next steamer after the Bonnie that stops at Salt Pond. I am staying over night at the North-Western Hotel, where I have engaged a room on the third floor. There are several other passengers from the Cymric in this hotel, which is very conveniently located. These other passengers make me feel now that I am not entirely a stranger here, which is certainly a pleasant sensation.

I hope to spend the Sabbath at London, for after making some inquiries which seem highly expedient and necessary, I could not reach Rotterdam, and still less Haarlem, before the Sabbath, and I do not know of any Sabbath-keepers here at Liverpool. But I may find that I had better alter my present plan, which is to come home at Haarlem Monday, the 14th, or the evening before. I should like to see one, or if possible more, of the brethren at London anyway, and show them my interest in them; possibly it will give them some encouragement that a brother visits them; I presume sometimes a feeling of loneliness, as so few Sabbath-keepers in a city so immensely large and populous, must come over them.

Liverpool contains six to seven hundred thousand inhabitants, I hear. The streets are very busy, the "electric" cars, trolley cars as they say in America for the same, follow each other in very quick succession; one must hurry if one cross at all between them. I am reminded that I must say "luggage," instead of "baggage"; "carriage," instead of "car"; "station," instead of "depot;" other variations I may still find out. The fire on the hearth is quite comfortable, yet one may walk in the day-time without overcoat, and not notice it in an unpleasant manner.

Now, dear Brother, I think I must close. Oh, may the dear Heavenly Father fill your hearts with his love and with his peace! How glad shall I be to hear again good news from the brethren across the sea.

I send you, and all the brethren, warmest greetings, and my heart turns also to those on the West Coast. May we all be united in tender ties of love which cannot be broken forever. With best wishes to you and your family, I remain

Faithfully yours,  
 PETER H. VELTHUYSEN.

LET your religion be seen. Lamps do not talk, but they do shine. A lighthouse sounds no drum, it beats no gong, yet far over the waters its friendly light is seen by the mariner. —Spurgeon.

TREASURER'S REPORT.

For the quarter ending September 30, 1901.

GEO. H. UTTER, Treasurer,	
In account with	
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.	
DR.	
Cash in treasury July 1, 1901.....	\$1,529 57
Cash received in July.....	\$1,535 01
"    August.....	721 72
"    September.....	954 69— 3,211 42
Loans in July.....	200 00
"    August.....	1,400 00
"    September.....	1,000 00— 2,600 00
	\$7,340 99
CR.	
O. U. Whitford, salary, traveling expenses, and general expenses, quarter ending June 30, 1901.....	296 94
A. G. Crofoot, salary, and traveling expenses, quarter ending June 30, 1901.....	15 45
H. C. VanHorn, salary and traveling expenses, quarter ending June 30, 1901.....	26 50
G. H. F. Randolph, salary and traveling expenses, quarter ending June 30, 1901.....	181 08
George Seeley, salary and expenses, quarter ending June 30, 1901.....	39 40
R. S. Wilson, salary and traveling expenses, quarter ending June 30, 1901.....	28 35
Appropriations for churches, quarter ending June 30, 1901:	
First Westery, Westery, R. I.....	\$ 50 00
Second Westery, Nautic, R. I.....	18 75
Berea, W. Va.....	18 75
Green Brier, Middle Island, Black Lick, W. Va. (one month).....	12 50
Second Verona, N. Y.....	10 00
Richburg, N. Y.....	25 00
Hornellsville and Hartsville, N. Y.....	50 00
Boulder, Col.....	50 00
New Auburn, Minn.....	37 50
Wilton, Iowa.....	25 00
Attalla, Ala.....	25 00
Hammond, La.....	37 50
Delaware, Mo.....	6 25
Providence, Mo.....	6 25
Corinth, Mo.....	6 25
Little Prairie, Ark.....	12 50— 391 25
D. H. Davis, Shanghai, salary July 1, to Dec. 31, 1901.....	500 00
"    account of salary, Jan. 1, to July 1, 1902.....	100 00— 600 00
Jay W. Crofoot, Shanghai, salary and teacher, July 1, to Dec. 31, 1901.....	375 00
Rosa W. Palmberg, salary, July 1, to Dec. 31, 1901, at half rates while at home.....	150 00
Incidental expenses, China Mission, July 1, to Dec. 31, 1901.....	100 00
G. Velthuisen, salary, July 1, to Dec. 31, 1901.....	200 00
F. J. Bakker, salary July 1, to Dec. 31, 1901.....	110 00
Mission at Ayan Mulu, Africa, for year 1901.....	160 00
Peter H. Velthuisen, salary Oct. 1, 1901, to Dec. 31, 1901, \$120; traveling and incidental expenses, and cash for establishment of mission (detailed reports to be given later), \$770.....	890 00
Orders of Evangelistic Committee:	
Madison Harry, salary, quarter ending June 30, less advance.....	\$ 70 00
L. R. Swinney, DeRuyter, N. Y., traveling expenses, 10 00	
M. G. Townsend, salary, July and August, 1901, \$100; account of traveling expenses, \$17.....	117 00
J. G. Burdick, salary, July and August, 1901.....	100 00
L. C. Randolph Quartet in Western Association.....	87 50
Alva J. C. Bond, Salem Quartet.....	50 00— 434 50
Thomas B. Burdick, Little Genesee, N. Y., money deducted from his expense account while laboring in the South.....	33 00
E. A. Witter, traveling expenses.....	8 30
Interest.....	76 24
Loans paid.....	2,050 00
Cash in Treasury Sept. 30, 1901:	
China Mission.....	\$ 710 17
Reduction of debt.....	5 00
Available for current expenses.....	459 81—1,174 98
	\$7,340 99
Outstanding notes Sept. 30, 1901.....	\$4,000
E. & O. E.	
GEO. H. UTTER, Treas.	

FROM MISS E. A. FISHER.

On Wednesday, October the second, I took the train for Little Prairie, after having spent exactly twelve weeks with our people at Crowley's Ridge. You know how I dreaded to go there, fearing the effects of the climate, and disliking to go among strangers; but, as is usually the case, "our doubts are traitors," for, while I was sick a few days after my arrival, owing to the fatigue of the journey from Fouke, the remainder of the time I had excellent health, and found good friends, whose kindness never ceased from the morning I was met at the station by Uncle Bobbie Ellis, Auntie and Brother William Bruce, until the morning when, after taking a drive of several miles by moonlight, I said good-bye to the friends, who had accompanied me to the train, just as the sun was peeping in the east.

To know our people at Crowley's Ridge is to love them. As the readers of the RECORDER know, they are few in number, but they are trying to live consistent Christian lives, and certainly nothing is more needed in the South than that, where there is so much of discussion and disputation over doctrinal points; so much of "pulling to pieces" among denominations (which, by the way, are legion) and too little, oh, too little, of the power and love of God shown in the every-day life.

But more than that, there is a growing spirit of consecration among them, and willingness to work for the Master. A brother is willing to take the Sabbath-school class of boys; a sister takes the welfare of the prayer-meetings to her heart and devises plans for making them more helpful and interesting to all; a brother determines to have family worship; and a sister's voice, a voice silent before, is heard in the prayer-meeting. Do not these things rejoice our hearts? Surely the Christian's watchword ought to be, "Do something for others," not only because of the example left us by Christ, but because of the need in every Christian's life, which can only be met by working for others.

Shortly after my arrival at Crowley's Ridge, the free school (corresponding to our district school), after having been in session one week was discontinued. School at the longest is only held three months in the year, and many of the parents felt very much disappointed that their children should be deprived of that scant schooling.

Consequently, July 18, I began teaching, gratis, first on the "gallery" at Uncle Bobbie's, and later at the school-house. Continued school with a break of one day until Sept. 19.

I enjoyed the school work very much, for the interest of the pupils was a source of constant pleasure to me. Through the children I became very much interested in, and attached to, the parents, so that not only our own people, but the whole community, seem very near to me. May God's blessing rest upon them all. I thank him for having had the privilege of being there, and for the blessings which came to me.

BOOTY, Ark., Oct. 15, 1901.

VARIOUS USES OF PAPER.

BY GEORGE E. WALSH.

Paper manufacturers have developed their industry in two ways in recent years, and the results justify all the labor and experiment carried on through the application of science and chemistry. The application of machinery to cheapen the process of converting the raw material into different grades of paper has enormously stimulated paper production in this country, and the various processes employed have often been described.

But a no less important expansion of the paper industry has been in increasing the manifold uses to which paper can be put. Here, too, science has been the chief agent, and it has wrought remarkable changes and improvements. Chemistry has been laboring in this field for two decades, and from the laboratory have come discoveries that have made possible the numerous side-products of the paper trade that are now manufactured on a large scale.

One of the things in the paper industry that seemed almost incredible a number of years ago was the manufacture of car wheels. It seemed incomprehensible to the lay mind that wheels made of compressed paper would stand the strain better than wheels made of steel. But the manufacture of paper wheels is no longer a novelty, and they are made in a great variety of sizes and shapes for use on roller skates up to heavy car wheels. After the car wheels made of paper were announced somebody applied paper to the construction of hollow telegraph poles, which were designed to take the place of those which had heretofore disgraced our streets and highways. But paper telegraph poles have never proved of any great value except to illustrate to the skeptical what can be done with paper.

## Woman's Work.

Mrs. Henry M. Maxson, Editor, Plainfield, N. J.

### MY SYMPHONY.

BY WILLIAM HENRY CHANNING.

To live content with small means, to seek elegance rather than luxury, and refinement rather than fashion, to be worthy, not respectable, and wealthy, not rich—to study hard, think quietly, talk gently, act frankly—to listen to stars and birds, to babes and sages, with open heart—to bear all cheerfully, do all bravely, await occasions, hurry never. In a word, to let the spiritual, unbidden and unconscious, grow up through the common. This is to be my symphony.

Miss Stone, the missionary, is still a captive in the Balkan mountains. Mysterious letters have been received by the parents of her companion, Mrs. Tsilka, who was at first thought to have been killed by the brigands, saying that they are together, are hidden in a cave, but are courteously treated.

Efforts have been made to attack the stronghold by soldiers and force a release of the captives, but again a mysterious letter from Miss Stone warned them to desist, as the prisoners would undoubtedly be put to death if such a course were followed. Several missionaries went out in search of them, but were unable to get in touch with the prisoners, as the place of hiding was hastily changed as they approached. Colder weather has brought heavy rains and snows, and it is feared these women may endure great hardships in the mountain cavern.

The American Consul General, Dickinson, at Constantinople, has from the first been active to secure Miss Stone's release. Believing it to be the wisest policy, he has refused to pay the ransom and has urged the Bulgarian government to arrest those whom he believes to be the chief instigators of the plot. Secretary Hay, however, takes the view that release should come first, and has instructed Mr. Dickinson to pay the ransom as soon as possible. It has been deemed best not to publish the amount of money raised, but it is understood that \$60,000 has already been received, while several other offers of substantial aid have been made.

The wife of Governor Russel, of North Carolina, is a staunch temperance woman, and disapproves of dancing, and since her entrance into the Executive Mansion, has transformed the ballroom into headquarters for the Woman's Christian Temperance Union. The wives of other prominent officials of that state are members of the Woman's Christian Temperance Union. Their husbands are respectively, State Treasurer, Secretary of State, and State Superintendent of Public Instruction.

SEVENTEEN years ago Mrs. Rosalie Mauff, of Denver, Col., went into business as a florist, with one small hothouse, heated by a stove. To-day she owns some of the largest greenhouses in the West, and the only asparagus farm in that section. Six greenhouses are devoted to palms and ferns, and twelve to cut flowers. Mrs. Mauff is a native of Germany.

"THE inner side of every cloud is bright and shining. I therefore turn my clouds about, And always wear them inside out, to show the lining."

## WOMAN'S EXECUTIVE BOARD.

Receipts for July.

New York City, Ladies of Church:	
Tract Society.....	\$ 8 51
Medical Mission.....	32 00
Miss Burdick's salary.....	20 00
Native Helpers.....	10 00
Chicago, Ill., Ladies' Society, unappropriated.....	\$ 70 51
Edgerton, Wis., Mrs. H. W. Stillman:	
Tract Society.....	\$10 00
Missionary Society.....	10 00
Collection at Western Association for Alfred University.....	20 00
Wellsville, N. Y., Woman's Evangelical Society:	
Tract Society.....	\$ 3 00
Crofoot Home.....	6 00
Boo mark, Girls' School, China.....	25
Native Helpers.....	50
African Mission.....	2 00
Board Expense.....	50
Adams Centre, N. Y., Ladies' Aid Society, unappropriated.....	12 25
West Edmeston, N. Y., Ladies' Aid Society:	
Miss Burdick's salary.....	\$ 5 00
Unappropriated.....	10 00
Hammond, La., Ladies' Society:	
Crofoot Home.....	\$ 2 50
Unappropriated.....	5 50
First Verona, N. Y., Ladies' Benevolent Society:	
Tract Society.....	\$ 5 00
Native Helpers.....	2 00
Home Missions.....	5 00
African Mission.....	2 00
Board Expense.....	1 00
Alleyton, Tex., Mrs. Estella Lammes.....	15 00
Milton, Wis., Ladies' Benevolent Society, Evangelistic Work.....	1 00
Alfred, N. Y., Women's Evangelical Society:	
Tract Society.....	\$ 5 00
Yung Yung.....	30 00
Crofoot Home.....	6 00
Boys' School.....	25 00
Eva gelistic Work.....	6 22
Hatsfield Point, N. B., Can., Mrs. Alida Sherman, China Mission.....	72 22
Boulder, Colo., Woman's Missionary Society, unappropriated.....	2 00
Fouke, Ark., Miss Burdick's Salary:	
Sabbath-school.....	\$ 5 00
John Randolph.....	1 00
Lucy Randolph.....	1 00
Albion, Wis., Ladies' Missionary and Benevolent Society, African Mission.....	7 00
Farina, Ill., Ladies' Aid Society:	
Tract Society.....	\$43 50
Missionary Society.....	13 50
Boys' School.....	10 00
Walworth, Wis., Ladies' Benevolent Society, unappropriated.....	37 00
Marquette, Wis., Ladies of Church, unappropriated.....	5 00
Hebron, Pa., Mrs. L. R. Burdick.....	3 00
Plainfield, N. J., Intermediate C. E. Society, Boys' School.....	1 00
Independence, N. Y., Ladies' Aid Society:	
Miss Burdick's Salary.....	\$12 00
Native Helpers.....	2 00
Home Missions.....	3 00
African Mission.....	3 00
Education Fund.....	2 00
Walworth, Wis., unappropriated.....	22 00
Norwich, N. Y., S. D. B. church:	
Missionary Society.....	\$ 1 00
Aggressive Work.....	10 00
Alfred Station, N. Y., Ladies' Aid Society:	
Tract Society.....	\$ 2 00
Gold Coast Mission.....	1 00
Miss Burdick's Salary.....	2 50
Native Helpers.....	1 00
Home Missions.....	1 00
African Mission.....	1 00
Board Expense.....	1 00
Education Fund.....	1 00
Dequyter, N. Y., unappropriated.....	10 50
Milton, Wis., Mrs. L. A. Platts, Education Fund.....	1 00
Nile, N. Y., Ladies' Missionary Society:	
Tract Society.....	\$ 2 70
Native Helpers.....	3 00
Home Missions.....	3 65
African Mission.....	2 65
Board Expense.....	2 00
Education Fund.....	2 00
Total.....	\$330 68

Receipts for August.

Milton, Wis.:	
Mrs. P. E. Brown, unappropriated.....	\$ 1 00
Mrs. Carl Crumb, African Mission.....	1 00
Eastern Association, photos, Boys' School.....	2 00
Central " " Girls' School.....	75
Berlin, N. Y., Ladies' Aid Society, Missionary Society.....	25
Milton, Wis., Ladies' Benevolent Society:	
RECORDER.....	\$ 2 00
Board Expense.....	5 00
Evangelistic Work.....	10 00
Nile, N. Y., Ladies' Aid Society, Board Expense.....	17 00
Peninsula, Ohio, Miss Frances E. Stillman, unappropriated.....	2 00
Alfred Station, N. Y., Ladies' Industrial Society, African Girl.....	1 00
Milton, Wis., Mrs. Witter Green, African Girl.....	12 00
Total.....	41 00
Receipts for September.	
Collection at Conference, Alfred, unappropriated.....	\$ 39 00
Eastern Association, Shiloh, Education Fund.....	10 00
Sale of silk quilt given by Mrs. D. C. Burdick, Nortonville, Kan., toward expense of bringing Mr. and Mrs. Booth to this country.....	10 00
DeRuyter, N. Y., Woman's Benevolent Society, unappropriated.....	2 00
Lincklaen, N. Y., Ladies of church, unappropriated.....	50
Total.....	\$ 61 50

Mrs. L. A. PLATTS, Treas.

### A WORD—A SONG.

"If any little word of mine can make a life the brighter, If any little song of mine can make a heart the lighter, God help me speak the little word, and take my life of singing And drop it in some lonely vale, to set the echoes ringing."

—Woman's Evangel.

## MAXIMS FOR PARENTS.

1. Begin to train your children from the cradle.

From their earliest infancy inculcate the necessity of obedience—instant, unhesitating obedience. Obedience is very soon understood, even by an infant.

2. Unite firmness with gentleness. Let your children understand that you mean exactly what you say.

3. Never give them anything because they cry for it.

4. Seldom threaten; and be always careful to keep your word.

5. Never promise them anything, unless you are quite sure you can give them what you promise.

6. Always punish your children for wilfully disobeying you, but never punish in a passion. Be calm, yet decisive.

7. Do not be always correcting your children; and never use violent or terrifying punishments. Angry words and violent blows will produce no effect.

8. On no account allow them to do at one time what you have forbidden, under the same circumstances, at another.

9. Teach them early to speak the truth on all occasions. If you allow them to shuffle and deceive in small matters, they will soon do it in greater, till all reverence for truth is lost.

10. Be careful what company your children keep. "He that walketh with wise men shall be wise; but a companion of fools shall be destroyed."

11. Make your children useful as soon as they are able, and find employment for them as far as possible.

12. Teach your children not to waste anything; to be clean and tidy; to sit down quietly and in good order to their meals; to take care of, and mend their clothes; to have "a place for everything, and everything in its place."

13. Never suffer yourself to be amused by an immodest action; nor, by a smile, encourage those seeds of evil which, unless destroyed, will bring forth the fruits of vice and misery.

14. Encourage your children to do well; show them you are pleased when they do well.

15. Teach your children to pray, by praying with and for them yourself.

16. Impress upon their minds that eternity is before them, and that those only are truly wise who secure eternal blessings.

17. Above all, let parents be themselves what they would wish their children to be.—*American Mother.*

### TOOK HER RELIGION ALONG.

A beautiful instance of Christian integrity is given in the *Messenger* of a distinguished Christian lady who was spending a few weeks at a hotel at Long Branch.

An attempt was made to induce her to attend a dance, in order that the affair might have the prestige bestowed by her presence, as she stood high in society. She declined all the importunities of her friends.

Finally, an honorable Senator tried to persuade her to attend, saying: "Miss B——, this is quite a harmless affair, and we want the exceptional honor of your presence."

"Senator," said the lady, "I cannot do it; I am a Christian. I never do anything in my summer vacation, or wherever I go, that will injure the influence I have over the girls of my Sabbath-school class."

The Senator bowed and said: "I honor you; if there were more Christians like you, more men like myself would become Christians."



### 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.

PLAINFIELD, N. J.—Again, what seems to have been a call by our denominational interests, has deprived us of a faithful, earnest and much-loved pastor.

Although this sudden change is greatly regretted by us as a church, we realize the importance of the work to which he has been called, and wish him God-speed in it.

The farewell reception tendered to Dr. Main and his greatly-esteemed wife, in the church parlors, on the 12th inst., was largely attended, not only by our own congregation, but by many from our neighboring churches. The many cordial expressions of friendship told very plainly of the high regard in which both the pastor and his wife were held. During the evening a very pleasant surprise to Dr. Main was the presentation of twenty gold eagles.

In his written resignation presented to the church, he gave expression to his own feelings as follows: "For no ordinary reason would I, of my own accord, sever pastoral relations that have grown to be so cordial and strong. But it seems to be a wide-spread wish of the denomination that I become Dean of the re-organized Theological Seminary at Alfred, N. Y., and the Professor of Christian Theology, and acting upon the judgment of my friends, as well as my own, as to right, wisdom and duty, I have accepted a call to that position."  
J. D. SPICER.

STONE FORT, ILL.—We believe that many readers of the RECORDER would be glad to hear from the Stone Fort church, hence this letter.

Our regular appointments are maintained. Sabbath school, under the leadership of Dr. F. F. Johnson, is progressing with good interest and attendance. We have preaching on Sabbath-day and Sunday evening.

The Y. P. S. C. E. still meet weekly, but quite a number of the most active members are away, hence the attendance is not so large. We believe that the Christian Endeavor Society has been, and is still, a source of great good to our church and society.

At the regular meeting, Sept. 21, Bro. Pierce Bracewell and Bro. W. A. Blackman were ordained deacons. Pastor Lewis read Acts 6: 1-9, also 1 Tim. 3: 8-13. After the Scripture reading, Pastor Lewis delivered an able discourse on the qualifications and duties of the deacon. The candidates were then called upon for remarks. Each responded, and in well-chosen words gave their Christian experience and hopes. Then the presbytery, consisting of pastor Robert Lewis, Elders F. F. Johnson and Emory Mitchell, assembled around the candidates. Prayer was offered by Eld. Mitchell, which was followed by the laying on of hands. Eld. Johnson delivered the charge.

The service was concluded by the congregation standing and singing "Stand up, stand up for Jesus," while all participated in a cordial hand-shake.

There have been no very recent additions to our church, but arrangements have been made to begin a series of revival meetings in the near future; in fact, if it is the Lord's will, they will probably be in progress before this letter reaches your office.

Pray for the weak churches and isolated Sabbath-keepers in Southern Illinois, and we desire your especial prayers for the revival efforts soon to begin at Stone Fort.

HOWELL LEWIS.

### ABOUT CROWLEY'S RIDGE CHURCH.

I was surprised at several statements made by my esteemed sister, Lizzie A. Fisher, and published in the RECORDER of Sept. 30, which convey the idea that Crowley's Ridge Seventh-day Baptist church was larger at its organization than now. If this were so, it would be another item of discouragement to the denomination as to the condition of our churches in the Southwest.

But the facts are otherwise, and Sister Fisher has been misinformed. Allow me to present some facts concerning that church; and, to begin with, my first acquaintance with Crowley's Ridge.

In 1893 I was General Missionary for the Southwest, and hearing of Robert J. Ellis as a man who kept God's Sabbath, I visited him Jan. 30, finding him, his wife and sister, Mary Wright, the only Sabbath-keepers in that vicinity. A few others acknowledged that it was right according to the Bible, but did not keep it.

Bro. Ellis belonged to a Free Will Baptist church, but called himself a Seventh-day Baptist, although he had never seen one, and did not know that there was one in Arkansas. He had for several years told his neighbors that he expected to live long enough to see a minister come there of like faith with himself; that he did not know where he would come from, but believed God would send one. When he told me this I was greatly encouraged. I preached in that vicinity six sermons, trying to impress the fact that no one is saved from sin while knowingly transgressing the law of God.

I visited there and preached again in August and several times before organizing the church, which I did on Aug. 9, 1896, consisting of the following members: Robert J. Ellis, W. H. Godsey, M. M. Carden, Martha Ellis, Sarah E. Godsey, Epsie Godsey. There were six constituent members, and not thirteen as Sister Fisher has it. Sister Mary Wright was very sick at that time, but after her recovery united with the church. She would gladly have been a constituent member, but was not.

When the Wynne church was organized by Mr. Leath, Bro. Godsey, wife and daughter, and Bro. Carden were dismissed from Crowley's Ridge to go into that organization. Thus four of the original six went to form another church, and only two were left, and these two, brother and sister Ellis, are of the eleven now members.

One thing in connection with this church is especially noteworthy. Its organization and growth have been entirely through converts to the Sabbath truth. And knowing, as I do, every member, I esteem it a healthy growth and a little band of noble brethren and sisters worthy of denominational love and aid.

I closed my missionary work with a visit to Crowley's Ridge including the last Sabbath in 1898, at which time Bro. Wm. Shannon and wife united with the church. Brother John Shannon and his wife were firmly convinced, and I suppose would have united with the church at that time if he had been well enough to attend. They united not long after, also Bro. Wm. Bruce and wife. And I will add that this growth of the church was made during the period when obedience to the law of God, through love to the Lawgiver, was the prominent subject presented by both missionary and pastor.

I am sorry that sister Fisher was so misinformed, and published such a discouraging article, and hope the present article will correct wrong impressions as to the decadence of that church.

S. I. LEE.

GRAVETTE, Ark.

### RESOLUTIONS

Adopted by the North Loup Seventh-day Baptist Church, Sabbath, Oct. 5, 1901.

WHEREAS, Our beloved pastor, the Rev. E. A. Witter, has thought best, after a pastorate of three years and nine months, to sever his pastoral relationship with this church for labor on another field, having presented his resignation which has been accepted; therefore,

Resolved, That while we deeply and sincerely regret the loss the church sustains in the removal of our pastor, we would unhesitatingly and most warmly commend him to our sister church at Salem, as a faithful worker, and earnest Christian, and a staunch upholder of the Gospel Truth. In the removal of his estimable family from our church and society, we also sustain a great loss, and we cheerfully commend them to the faithful watchcare of God's people on their new field of labor.

Resolved, further, That while we bow in humble submission to the Divine will and purpose in the removal of our pastor and his family from us, we humbly pray that the kind heavenly Father will abundantly bless their labors on the new field, also that the Salem church may be blessed by the reciprocal labor of pastor and people, and that precious souls may be gathered into the fold by this new relationship.

Resolved, finally, That a copy of these resolutions be presented to Bro. Witter and family, and to the Salem church.

F. O. BURDICK,  
MANSELL DAVIS, } Com.  
J. B. WILLIAMS, }

### ON READING.

I know what reading is; for I could read once, and did. I read hard, or not at all; never skimming, never turning aside to merely inviting books; and Plato, Aristotle, Butler, Thucydides, Sterne, Jonathan Edwards, have passed like the iron atoms of the blood into my mental constitution.—F. W. Robertson.

The writer of this sentence was one of the ablest and most useful preachers in his day, though he died in early manhood. He attributed his success largely to giving attention, as he did, to the best books, instead of reading for mere pastime. He tells us in one of his lectures what he thinks of the opposite and too common habit:

Multifarious reading weakens the mind more than doing nothing; for it becomes a necessity at last, like smoking, and is an excuse for the mind to lie dormant whilst thought is poured in, and runs through, a clear stream, over unproductive gravel, on which not even mosses grow. It is the idlest of all idleness, and leaves more of impotency than any other.

There is an old adage that no book is worth reading once that is not worth reading twice. I do not quite believe that. But I am sure that it would be better for our young people to read and re-read the standard literature of the world, than to be even skimming over the newest sensational literature. For a man to say that he has not read and does not mean to read many of the books which they say that everybody is reading shows him to be both sensible and brave. Reading is like eating. If we would be well and strong, we must select the most nutritious food and take time both to masticate and digest it.—*Journal and Messenger*.

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.

## Young People's Work.

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

### A Pioneer People.

Lyman Abbott, in his series of studies in Twentieth Century Problems, has laid emphasis on the fact that we are a nation of pioneers. Mr. Roosevelt, in his Minneapolis speech, enforced the same truth. Not only the original descendants were pioneers, but their descendants also have retained the same type; for the strong aggressive ones in the older communities have mingled with fresh blood from the older countries to push out into new territory and lay the foundation of new commonwealths. "They were men of hope and expectation, enterprise and energy; for the men of dull content, or more, of dull despair, had no part in the great movement into and across the new world."

Now it is common enough for men to push out into new territory. Thousands have gone to Alaska animated simply by a craze for sudden wealth. But the pioneers of this country came, not for gold, but for God. The hardy souls that led the way in building up our frontier communities in the West, brought with them the ideals of education, culture, manhood. They came to give their children a better chance than they had themselves enjoyed. They came to build up a civilization and a chosen people. The pioneer element has been woven into the very warp and woof of our character.

This is one reason why our interest is drawn out so intensely to the people of whom we are studying in our Sabbath-school lessons. This is the first people to go out into a new country for the sake of conscience and religion. Abraham went out from Ur of the Chaldees at the voice of God, not knowing whither he went. That pioneer people, the children of Israel, is now growing up about Jacob. The motive in the hearts of these stout-hearted Hebrews was exactly the same as that in the breasts of our fathers. We are closely akin by spiritual ties to this strain of virile blood, and the story of national life and development is like meat and drink to us.

### The Romance of a Human Life.

The story of Joseph is interesting, at first, because the history of his race is closely connected with his; but we soon come to study it for its own sake. What is so fascinating as the story of a human life—not the dates and details, but the heart history; the ambitions, the loves, the struggles, the temptations, the defeats, the victories—the gradual ripening and development through it all? This was a wonderful man; but he was like you and me. And into the very circle of his inner life, the secret of his strength, the sacred writer admits us. Our hearts throb with his as we follow along, and we shall surely learn practical lessons which will stand us in good stead when our testing time comes.

### Why was Joseph Different?

He seemed from the start to be of stronger, gentler, nobler mold. Well, Joseph was the child of love. The love-story of Jacob and Rachel is one of the sweetest in all literature. The long years of service for her "seemed to him as but a few days because of the love he bore her." Giving his dying blessing to Ephraim and Manasseh, he recounts, as if it had

been but yesterday, the story of her death and burial. The greatest thing in the world is love. There is nothing that will develop character like strong, unselfish affection. The very best that was in Jacob and Rachel went into their first-born boy.

But you will make a great mistake if you say that this is all there was to it, that Joseph was the man he was simply because he was born under the conditions that he was. There were Jacob and Esau, born of the same mother and father, at the same time, reared under the same conditions; yet how far apart their choices in life lay; Jacob was different from Esau because he chose to be different. Other principles are involved, I know, but this is the basic one. Joseph was what he was because he *chose* to be. You sit reading this article, my friend, and you have a conscious, free will. You are a sovereign. You know it. You can choose this course, or you can choose that. Philosophize as much as you will about heredity and environment—and there is much in them—we continually come back to this eternal bed-rock. Don't think for a minute that Joseph's goodness was thrust upon him. He had to fight as you and I do. Go to that man who seems to you to have such a good disposition, and ask him. If he is worth his salt, you will find that he has come into his possessions through temptation, struggle, achievement.

### A Picture of Hell.

If God is love, what is hate? Is it not the very essence of the character of the great adversary of souls? If love is heaven, hatred is hell. Here are the fires burning, burning, burning. O, the havoc of hatred in human life! How it turns the sweetest juices to bitterness! There are three strokes of the pen which set forth the cruelty of that day in vivid colors. They stripped Joseph of the hated coat; they cast him into the pit; they sat down to eat bread. That last was the finishing touch. I wonder if they asked a blessing.

But is there nothing in our modern life of which it reminds us? Are there no bottle-shaped pits to-day into which men are being cast? It was only yesterday afternoon that a wan-faced woman stood before the bar and besought the man with the apron to sell no more drink to her husband. "He hasn't worked for months, and every cent on which he can lay his hands goes for the stuff that ruins him. I am worn out with supporting the children and him, and meeting nothing but curses and abuse. In God's name stop this awful sin." This was not in Africa, but only a few miles from where you sit. It was only last night that a mother lay awake till three o'clock, her heart dripping, dripping, dripping blood. It was only this morning that a young fellow, struggling in the grip of evil habit, said: "Nobody cares for me—I might as well go to the devil." And is it nothing to us? Shall we sit down and eat bread by the mouth of the pit as though it were nothing? Read the third chapter of Ezekiel: "Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word of my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him no warning, nor speakest to warn the wicked from his evil way, to save his life, the same wicked man shall die in his iniquity; but his blood will I require at thy hand."

### Truth on the Scaffold.

It is hard to see this innocent boy sold into slavery, leaving father, home and all he holds dear. You have had dark hours, young man, but never anything like this. Doesn't it try your faith in God's providence to see truth on the scaffold and wrong on the throne in this way?

There are two things to be said. First, wait for the outcome.

"But that scaffold sways the future,  
And behind the dim unknown  
Standeth God within the shadow,  
Keeping watch above his own."

Wait. You shall see the slave boy become a great ruler, the saviour of his people. Notice that from this time on, the whole course of this family's history centers round him. The record leaves the brothers and Jacob himself to follow the one who is wronged and injured. What a battle he fights! And, although he knows it not, he is also fighting for a great and mighty people yet to come—for the whole human race. Wait.

But this is not all. Right now at this moment of awful trial, I dare to say that Joseph is infinitely happier than the men who are wronging him. God save you from ever having to carry the heavy consciousness they bear as they go back to their father. O, that sense of hypocrisy and degradation as they carry the blood-stained coat, and say, "Know whether it be thy son's coat or no." O, the haunting apprehensions of all these years! How they crop out long afterward, as they stand before the strange ruler in Egypt!

With all the sorrow in Joseph's heart, there is yet an abiding trust in God whose guiding hand is over his life, and who will be with him wherever he goes. In the pit, in chains, in prison, on the throne, God will be with him. He does not know what is coming, but *he knows God*. In the dark—O, how dark—he feels God's hand, and, taking tight hold, feels a nearness and a companionship with his Heavenly Father that he never knew before—never *could* know before. It is dark, but he walks on with a peace that passeth understanding in his heart.

### Which?

Wouldn't you rather have been McKinley, dying with the words "Nearer, my God, to thee" upon your lips, than the assassin, living ever so long, cowering in his self-disgust? Wouldn't it have been better to be in the dungeon, like Paul, that dungeon radiant with the presence of Christ, than to be Nero on his throne, cringing, trembling at every report, suspecting that every man's hand was secretly against him, knowing that every man secretly loathed him? Of what use are the outside surroundings, if the soul can find no comfort in them? Out of the heart are the issues of life. Where do you look to find whether a man is happy—at his clothes, at his carriage, at his house? No, no. Into his face—down into his eyes, those windows of the soul. The longer you live, the more you will see that

"It's no in titles nor in rank, it's no in wealth like  
London bank  
To purchase peace and rest.  
If happiness have not her seat and center in the  
breast,  
We may be wise, or rich, or great, but never can  
be blest."

### "My Times are in Thy Hand."

Don't worry about Joseph one minute. He is all right. You cannot defeat a man like him. He will make friends all along the way, and blessings will continually come to him

from unexpected places. Be exultant for him, and not downcast. God is with him, and opportunities, thick as autumn leaves, will lie about him; opportunities to make others better and happier, opportunities to speak the word of cheer, to turn the thoughts of men toward God, to lift burdens, to leave a trail of brightness wherever he goes. There will be a song in his heart, and its essence will be:

"My times are in thy hand, my God; I wish them there; My life, my friends, my soul, I leave entirely to thy care. My times are in thy hand, why should I doubt or fear? My Father's hand will never cause his child a needless tear."

There is one verse which you and I can add, that Joseph did not know, except as he looked forward dimly by the eye of faith:

"My times are in thy hand, Jesus the Crucified; The hand my cruel sins had pierced is now my Guard and Guide."

#### DANGERS AND SAFEGUARDS TO AMERICAN INSTITUTIONS.

BY WALTER L. GREENE.

Abstract of a speech delivered before the Students' Mass Meeting, at Alfred, Sept. 19, 1901. Requested by the Editor for publication.

The events of the past few weeks, which have made this country a nation of mourners, have also stirred the American people to consider, as never before, some of the perils that threaten our free institutions. We have heard much of the perils of immigration; of a too widely extended ballot; of a further restriction of press and speech, especially of inflammatory utterances, such as are familiar to the readers of "yellow journalism." These do represent real dangers, yet they become extremely perilous only as they find root in other dangers that are deep in the heart and life of the American people.

The lack of respect and reverence which is shown our public men, and the general spirit of apathy, though it see the danger of existing evils, but says, "It is none of my business, or nothing can be done," are conditions that breed destruction to a vigorous and progressive national life. We need a reverence, not born of fear, but of a strong love for law and order, and of a just appreciation of the men who have been elected to guide the ship of state. We need the voice of condemnation for the treasonous and slanderous words directed against our high officials. We are citizens of a republic, and should feel the responsibility of letting our influence be felt for pure and righteous government, and for the destruction of moral and political corruption.

It is well for us, at such a time as this, to call to mind some of the encouraging tendencies and safeguards that exist in American life.

The home life presents one encouraging feature. In the great majority of American homes there are strong influences for good. Though the parents themselves may not be models of honesty and uprightness, there are few but that wish their children to be true and noble. The type of home life, such as the late President exemplified, stands as the crowning glory of the American nation.

The sturdy democratic character of the people is one of our greatest safeguards. One morning, as President Roosevelt was on his way to the Milburn house, two honest, clear-eyed workmen asked that they might shake his hand. As he grasped their hands he was heard to say, "In such men as you lies the safety of the American nation." Lincoln, Garfield and McKinley believed in the com-

mon people, because they believed in the honesty, integrity and patriotism of the American citizens.

When this integrity of character is strengthened by deep religious convictions, and when the lips of our Chief Magistrates can breathe out the prayer of "Nearer, my God, to thee," the destiny of the nation is safe.

#### MINUTES OF THE SEMI-ANNUAL MEETING.

Held at Dodge Centre, Minn., Sept. 27, 1901.

The meeting was called to order by the Moderator, A. North, Jr., at 2 P. M. After singing, and prayer by Pastor Lewis, Rev. E. H. Socwell delivered an excellent introductory discourse from Gen. 11: 32.

The Secretary being absent, F. E. Tappan was elected Secretary *pro tem*.

On motion, a Committee on Program was appointed, consisting of Giles Ellis, Mrs. Phebe Langworthy and Miss Truman.

Rev. E. H. Socwell gave in lieu of a letter from the New Auburn church a verbal report, which was favorable.

Rev. G. W. Lewis said a few words concerning the Dodge Centre church, and Rev. G. W. Burdick, delegate from the Iowa Yearly Meeting, then brought a favorable report from his field.

On motion, the courtesies of the Dodge Centre church were extended to the Iowa delegate.

Our delegate to the Iowa Yearly Meeting then reported a pleasant time on his trip into Iowa.

The Committee on Program reported, and it was voted to adjourn to such time as the Committee on Program may decide.

#### SIXTH DAY—EVENING.

The song service was conducted by Miss Annie Ayers.

At 7.45 Rev. G. W. Lewis gave as his subject, "The Holy Spirit and our relation to it as men and women," found in Rom. 8: 14-16, "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry Abba, Father! The Spirit itself beareth witness with our spirit, that we are the children of God."

#### SABBATH MORNING.

The praise service was led by Rev. G. W. Lewis, who also led the responsive reading, Psa. 84, and offered prayer.

The Scripture lesson, Psa. 73, was read by Rev. H. D. Clarke.

A very practical sermon was delivered by Rev. G. W. Burdick, from Heb. 11: 24-26, "By faith Moses when he was come to the years of accountability refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. Esteeming the reproach of Christ greater riches than the treasures in Egypt, for he had respect unto the recompense of the reward."

#### AFTERNOON.

At 3 o'clock was held a joint session of the Senior and Junior C. E. Societies, led by Giles Ellis.

As a Scripture lesson, Psa. 72 was read by Myron Langworthy, one of the Juniors, followed by an essay, entitled, Loyal Endeavorers, by Miss Annie Ayers.

Short but very interesting talks on Home

Missions were given by the following ministers: E. H. Socwell, Geo. W. Burdick, G. W. Lewis, O. S. Mills and H. D. Clarke.

Prayer was offered by Pastor Lewis in behalf of the missions.

#### EVENING.

At 7.30 a praise service was conducted by Mrs. Lula Ellis.

The Scripture lesson, Matt. 22: 31-46, was read by Rev. E. H. Socwell.

Prayer was offered by Rev. O. S. Mills.

By vote, the report of the Program Committee was adopted, subject to such change as the Committee might see fit to make.

A sermon was delivered by Rev. E. H. Socwell, using as his text Matt. 22: 37-39, "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great command; and the second is like unto it, Thou shalt love thy neighbor as thyself."

#### FIRST DAY—MORNING.

The praise service was conducted by Miss Anna Wells.

The Scripture lesson, 1 Peter, chapter 5, was read, and prayer offered, by Rev. O. S. Mills.

Sermon by Rev. H. D. Clarke. Text, 1 Peter 5: 8, "Be sober, be vigilant; because your adversary, the devil, as a roaring lion, goeth about seeking whom he may devour."

#### AFTERNOON.

Scripture lesson, 1 Cor. 13th chapter was read, and prayer offered, by Rev. Geo. W. Burdick.

Sermon by Rev. O. S. Mills, from 2 Kings 4: 26, "Is it well with thee? Is it well with thy husband? Is it well with thy child? And she answered, It is well." A spiritual how do you do, or the health of the soul.

Business meeting called to order by the Moderator, A. North, Jr.

Committee on Nomination, consisting of Rev. E. H. Socwell, Mrs. Addie Greene and Roy Daggett, was appointed by the Moderator.

By request, the Constitution and By-Laws of the Semi-Annual Meeting were read by the Secretary.

Voted to hold the next Semi-Annual Meeting with the New Auburn church, at such time as shall be agreed upon by the Executive Committee.

Committee on Nominations reported as follows:

*Moderator*—Henry Bailey.

*Recording Secretary*—Miss Anna Wells.

Report adopted.

Voted that the Corresponding Secretary inform the clerk of churches that reports from the churches shall be made in writing, to be read at the Semi-Annual Meeting.

Voted that our delegate to the Iowa Yearly Meeting bring a written report of the meeting.

Voted to adjourn.

#### EVENING.

The Scripture lesson, 1 John 1st chapter, was read by Rev. O. S. Mills.

Prayer was offered by Rev. E. H. Socwell.

Sermon by Rev. Geo. W. Burdick, from Jer. 9: 23, 24, "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches. But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgments, and righteousness in the earth: for in these things I delight, saith the Lord."

Sermon followed by conference meeting, led by Rev. Geo. W. Burdick.

MRS. LOTTIE LANGWORTHY, *Rec. Sec.*

## Children's Page.

### NELLIE'S REPENTANCE.

O Jack, are you awake? So am I. And, Jack, I say, I'm truly very sorry for the words I said to-day When you and I were angry; you broke my doll, you know,  
And I thought you were just hateful, and—I told you so.  
But since I went to sleep I had a dream so queer!  
And somehow it has made me very sorry, brother dear, For the quarrel that we had. And, O Jack, I'll tell you true,  
All day I've been unhappy because of it. Have you?

It can't be very late, mamma hasn't come up yet; And I want to tell my dream before I quite forget. Turn your face toward me, Jack, and I'll whisper very low:  
And, Jack, if I can kiss you, I'd be happier, you know!  
Well, I dreamed a pure white dove went slowly flying by,  
But his wings were, oh, so tired! and he couldn't reach the sky;  
And something made him falter, he seemed to be in pain,  
And, Jack, his wings were covered with some dark kind of stain.

Then I said: "Oh, what's the matter? What can the matter be?"  
And the dove said: "Little girl, you and Jack have wounded me.  
All the naughty words you spoke, without a thought or care,  
Up to the skies above us for record I must bear.  
But the burden is so heavy that I tire on the way!  
Though the words *must* be recorded that are uttered day by day.  
And the angels up in heaven, oh, you can't think how they grieve  
For every word of anger or unkindness they receive!"

Then the dove flew sadly on, and, O Jack, it made me cry  
To think how much of sorrow we are sending to the sky!  
I was sorry, oh, so sorry, and presently, dear Jack, What do you think? Why presently the dove came flying back:  
And his wings were white as snow, and light as light could be,  
And the burden he had carried no longer I could see.  
And he told me that my sorrow made his burden fall away;  
Then, O Jack, I felt so happy! more glad than I can say.

Then something woke me up and I wanted to tell you;  
And—Jack, give me your hand; are—are you crying too?  
I've been thinking it's much better to make the angels glad  
Than ever send a record to grieve and make them sad.  
And, Jack, I do not know, but it somehow seems to me  
That mamma's most an angel—she's good as she can be;  
So we'll try and never grieve her, or give her any pain.  
Now kiss me, dear old Jack, and let's go to sleep again.

—*Youth's Companion.*

### THE DISCONTENTED PEARL OYSTER.

Many years ago a pearl oyster lived on the bottom of the Indian Ocean. Her home was in a sheltered spot, where the empty shells of some gigantic clams and a large rock protected them from their enemies. Here in quiet seclusion she was living, surrounded by her family, who were growing fast. Within the mother's shell was a beautiful pearl. It was large, of a lovely pink tint, and perfect in form. The young oysters admired this very much. Every few days they wanted their mother to open her shell wide, that they might look at it and see if it had grown any larger.

Some of the oldest of these young oysters had little pearls of their own growing in their shells.

One of the youngest had none, and this was a great grief to her. She kept asking the little ones to show their pearls, and wishing that she had one. The mother often talked to her about this unhappy spirit in the way that oysters have of conversing with each other. There is an old proverb, "as dumb as an oyster." But if oysters seem dumb to us, that is because we are not bright enough to understand their language, and not because

an oyster has nothing to talk about and no way of talking to other oysters. If you have noticed how all the birds and animals have a way of making their young understand them, and what feelings they have and express for them, you will see that it is not impossible for oysters to communicate with each other.

The mother encouraged the young oyster to believe that she would be blessed with a pearl after a while. She told her to grow to seek the right kind of food; above all, to cultivate a happy, thankful spirit; then the great Creator would send her a pearl in reward for loving obedience and thankfulness. But this young oyster did not want to hear any lectures, and buried her ears in the sand, and was as unhappy as ever.

She snapped her mouth together in an ugly way, but the mother oyster said:

"My child, I am not surprised. It is just what you were told. You have not the true beauty of spirit within yourself. Pearls are the precious jewels of a lifetime, and do not grow except from the right spirit. The good Father rewards the loving and obedient with them. Then, also, you can understand what prevents their growth. When you allow yourself to feel so discontented, so ugly, so unthankful and so unhappy, it affects your whole nature. It makes all your being acid, and acids eat up and destroy pearls. They cannot form in your shell while you have such sour feelings. Let me advise you to give up this envious and discontented spirit, and let the good Father do his own work in your life in his own way and time."

The young oyster thought over her mother's wise words, and changed her ways. She became quiet for a time. Then she grew happier in seeing how beauty was growing among her brothers and sisters.

One day a great calamity fell on this quiet neighborhood. A dark cloud seemed to shut out the light, and the side of the nook where they dwelt; on the stone a man was standing holding on to a rope. At once he dropped on the sand and began picking up every shell within reach, and threw them into a basket. In a moment the pearl diver was through his work, and was rapidly drawn up, for they cannot remain longer than sixty or eighty seconds under the water. Hardly had the oysters perceived their danger when he was gone. And oh, what a foul place he left behind him. The once clear, pellucid water was filled with mud and sand. The most of the family had instantly shut their shells up tight and remained as quiet as possible to escape notice.

But the little one, who had been so unhappy, was so alarmed for the safety of her mother, and her brothers and sisters, that she forgot all about herself, and when the excitement was over she was full of sand and dirt. She opened her shell and washed out the most of this disagreeable stuff.

Then she knew the great misfortune that had befallen them. Three of her brothers and one little sister had been torn away from them, and many of their neighbors who lived near-by, but were less protected.

In her sorrow over this great loss she did not at once realize how uncomfortable her little home was growing; but afterwards she felt two sharp grains of sand scratching her sides, and every effort to dislodge and expel them failed. She tried patiently to bear this new trouble which seemed so small compared to the great affliction in the family life, and

in her sorrow she said nothing about it. Some time afterwards a bright-eyed little one said to her:

"Why, sister, you have a beautiful pearl, a lovely pink one, growing in your shell."

"Have I? I did not know it. A pink pearl, did you say? I am very glad, not so much because I care for one now, but I would like to be like mother."

Then another young oyster said: "There must be two; for there is one on this side."

Then when they told her just where they were, the little one knew that they had grown where the sharp sand had daily torn and hurt her. Out of the patient endurance of this sharp trouble had grown the great beauty of her life.

When the mother saw the pearls she said: "This is the fulfillment of my words. By love and patience and thankfulness you reach your end in living, and come to perfection. Remember, 'The shell was not filled with pearls until it was contented.'"—*Alice and Her Two Friends.*

### ROLLO AND RED PEGGY.

Rollo was a puppy, a big mastiff puppy. He lived in the city with a Mr. and Mrs. James and their little daughter Bessie.

Mr. and Mrs. James thought a great deal of Rollo, or they could never have had patience with him, for puppies are capable of mischief, and young Rollo was no exception. He seemed determined to try his teeth on everything; but just when Mrs. James began to feel as if she could not much longer have every valuable article in the house chewed up, she hit upon a funny plan for managing him.

It happened that a new doll for little Bessie had just arrived, which so pleased her that the old favorite—a doll made out of red flannel, and named "Red Peggy"—generally lay neglected in the corner.

As Rollo was settling himself one day to chew a little stocking, Mrs. James tossed Red Peggy toward him, telling him to bite that, if he must bite something.

From that hour Peggy was adopted by the young mastiff. He carried her with him about the house, even took her sometimes to call on the neighbors, and would carry her down street if not watched. Rollo's treatment of her did not greatly improve Red Peggy's looks, but that made no difference to him. He seemed to like to play with his doll as if he were a little girl instead of a dog.

One day, when he had been biting his little companion a long time, Mrs. James said to him reproachfully, "Why, Rollo, how you do abuse poor Red Peggy!"

Rollo raised his head, and looked at his mistress a minute or two, as if he were thinking over what she had said. Then, in a very repentant way, he began to lick his doll; nor did he stop until he had licked her all over. That is a dog's way of kissing.

Another time Rollo trotted over to visit a neighbor across the street. Of course Red Peggy went too. The man to whom he was paying the visit wished to send a paper over to Mr. James, and thought he would have Rollo carry it. So he took Red Peggy away from the mastiff, laid her on the step, putting the paper instead in Rollo's mouth, then told him to carry it home.

Rollo gave a dignified wag of the end of his tail and trotted to the gate, where he stopped and thought a minute. Then he laid down.

the paper, and went straight back for Red Peggy.

Several attempts ended in the same way. At last the doll was carefully rolled in the paper, which was then given to Rollo with the sharp order, "Go home!"

Rollo trotted away quickly; but when he reached the middle of the road, he deliberately laid down his bundle, poked his nose into it till he found his beloved Red Peggy, lifted her out, and then ran triumphantly home with her, leaving the paper in the road.

In fact, so long as I knew Rollo, he never would obey any command which forced him to lay his dear Red Peggy down, nor go to any place where he must leave her behind, in this way quite outdoing little girls in his love for his doll.—Rose Thorn, in Little Folks.

THE SOCIETY OF SEVENTH-DAY BAPTIST PHYSICIANS AND DENTISTS.

During the recent Conference at Alfred, the third annual meeting of the Seventh-day Baptist Physicians' Society was held.

The object of this society is to bind the physicians and medical students of our denomination together for mutual strength and benefit, believing, as stated in the Constitution of the Society, "that Providence has a special field of usefulness for Seventh-day Baptist physicians in the work for Christ, the church and the Sabbath of our Lord."

Believing that increased helpfulness might be gained thereby, it was voted at this meeting to admit dentists and dental students to the Society, and the name of the organization was changed to "The Society of Seventh-day Baptist Physicians and Dentists."

Topics of interest to Christian physicians and dentists were discussed at the meeting, many helpful suggestions in the happy combination of Christian and medical work being given.

An obituary notice of Dr. Ella F. Swinney, a beloved member of the Society, was presented.

The following is the present list of members of the Society:

Phoebe J. B. Wait, New York City; Lucy Alma Babcock, Alfred, N. Y.; \*Ella F. Swinney, Shiloh, N. J.; Curtis O. Swinney, Shiloh, N. J.; H. Clift Brown, Brookfield, N. Y.; Lemman W. Potter, Homer, N. Y.; Edwin S. Maxson, Syracuse, N. Y.; Albert S. Maxson, Milton Junction, Wis.; A. Lorella Burdick, Janesville, Wis.; Susan Strong Randolph, Alfred, N. Y.; Anne L. Langworthy, New York City; Arnold C. Davis, Jr., West Edmeston, N. Y.; Grace E. Swinney, Smyrna, Del.; Eva F. Swinney, Westboro, Mass.; Sands C. Maxson, Utica, N. Y.; F. L. Irons, Syracuse, N. Y.; F. O. Burdick, North Loup, Neb.; Ormond E. Burdick, Little Genesee, N. Y.; Edwin R. Maxson, Syracuse, N. Y.; W. L. Potter, Homer, N. Y.; Alfred C. Prentice, New York City; K. E. Williams, Adams Centre, N. Y.; F. Marion Barber, North Loup, Neb.; Daniel C. Main, Alfred, N. Y.; Howard S. Wilson, Spotswood, N. J.; Emerson W. Ayars, Richburg, N. Y.; Mark Sheppard, Alfred, N. Y.; Rita B. Church, Ridgway, Pa.; Rosa W. Palmberg, Shanghai, China; Martha R. Stillman, Plainfield, N. J.; Wm. E. Palmer, Hornellsville, N. Y.; Frank S. Wells, Plainfield, N. J.; C. H. West, Farina, Ill.; G. E. Crosley, Albion, Wis.; Henry P. Saunders, Alfred, N. Y.; Willis W. Coon, Alfred, N. Y.; Harry W. Prentice, New York City; J. P. Hunting, Alfred, N. Y.

The officers for the ensuing year were elected as follows: Arnold C. Davis, Jr., President; Martha Rose Stillman, Secretary.

Popular Science.

BY H. H. BAKER.

Antarctic Expedition.

The Swedish expedition, of which we have formerly spoken, sailed from Gothenburg on the 16th inst., via. England, Buenos Ayres and Terra del Fuego, and is going as far south as possible before the winter sets in.

Professor Nordenskjold proposes then to land a party of six or more persons, who will erect a house that will accommodate them, when they will devote their time to discovery in that section, to meteorologic, magnetic, hydrographic, and other scientific observations.

The ship will return to Terra del Fuego with a party, and researches will be prosecuted in that hitherto little explored country, returning the next season for the reception of the scientific party, who have spent the summer there.

As has been already stated, there are now to be three expeditions exploring around the southern pole during one or more years: The Swedish, in a region lying south of the Atlantic Ocean; the British, south of the Pacific Ocean; and the German, south of the Indian Ocean.

In consequence of the remarkable depth of snow and ice surrounding the southern pole, it is hardly expected that either of these expeditions will make a special effort to reach the central pole, while one of them will attempt to definitely determine and locate the magnetic pole, which is claimed to have already been discovered.

As all three of these expeditions go well equipped with every kind of scientific instrument, under the care of a special professor, we may well expect on their return some valuable scientific reports on the various subjects they go to examine.

Early Delusions Concerning Science

In early days there was no desire to communicate discoveries. Silence was effectually secured by direction of the priests. Scientific men were jealous of each other. Secrecy was the order of the times.

Here follow a few of the experiments that were tried, and the conclusions that were drawn from them:

Experiment 1. Some water is heated in an open vessel, changing the water into steam, leaving at the bottom of the vessel a white earth powder. Conclusion—Water changes into air and earth.

Experiment 2. A piece of red-hot iron is put under a bell, which rests in a basin full of water. The water diminishes under the bell, and a match being introduced inside sets fire to the gas. Conclusion—Water changes into fire.

Experiment 3. A piece of lead burned in the air loses all its original properties, and is transformed into a powder; the product is taken and heated in a crucible with some grains of wheat, when the metal is seen rising from its ashes and assuming its original form and properties. Conclusion—Metals are destroyed by fire and restored by wheat and heat.

Experiment 4. Lead ore, containing silver, when burned in a cupel, disappears and there remains a button of pure silver. Conclusion—That the lead is turned into silver.

Experiment 5. A strong acid is poured on

copper, the copper in time disappears and in its place is seen a green, transparent liquid; a thin plate of iron is then put in the liquid, the copper is seen to re-appear and the iron to disappear. Conclusion—That iron is transformed into copper.

Experiment 6. Mercury is poured in a gentle shower on melted sulphur, which produces a substance perfectly black. This substance, when warmed in a closed vessel is sublimed without change, and assumes a brilliant red color. Conclusion—A curious phenomenon. No scientific research, even to the present day, has ever been able to explain what produces the change.

TO OUR CHURCHES.

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

Table with columns for Eastern Association, Central Association, Western Association, South-Eastern Association, and South-Western Association, listing various churches and their contributions.

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.

ARRIVAL OF MR. AND MRS. BOOTH.

We are glad to announce the safe arrival in this country of Mr. and Mrs. Booth, who reached New York on Sabbath morning, October 26. The Steamer Laurentian, upon which they had passage, met with strong adverse winds during the first week out from Glasgow, which delayed their arrival. They were due on the 24th. Mr. Booth and Mary seem greatly improved in health. Mrs. Booth gains her strength much more slowly, she having felt the roughness of the voyage much more than the others.

# 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: 35-49
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 VI.—ISRAEL OPPRESSED IN EGYPT.

For Sabbath-day, Nov. 9, 1901.

LESSON TEXT.—Exod. 1: 1-14.

GOLDEN TEXT.—God heard their groaning, and God remembered his covenant.—Exod. 2: 24.

#### INTRODUCTION.

The usual name of the second book of the Bible, Exodus, comes to us, not from the original text, but from the Septuagint translation. This name was given to it on account of the principal feature of the historical portion of the book—the departure or exodus of the children of Israel from Egypt. The early Hebrew writers spoke of this book by its first two Hebrew words, "And these are the names," just as they called Genesis "In the beginning." Genesis teaches us of the origin of the house of Israel; Exodus tells of the founding of the nation of Israel. In Genesis our interest was mainly taken up with certain individuals; in Exodus, persons are spoken of primarily with reference to the nation.

Our lesson of this week recapitulates in regard to the origin of this people, and tells something of how God prospered them, and how the Egyptians envied and hated them and determined their overthrow. Shall the power of man or of God prevail?

TIME.—The traditional dates make the sojourn in Egypt to extend from 1706 to 1491 B. C. But these dates are very uncertain. Many modern scholars think of Rameses II., who died probably in 1280, as the king who knew not Joseph.

PLACE.—Egypt.

PERSONS.—Pharaoh and the Egyptians; the children of Israel.

#### OUTLINE:

1. The Family of Jacob. v. 1-6.
2. God Prospers the Israelites. v. 7.
3. The Egyptians Oppress Them.

#### NOTES.

1. *Now these are the names.* The first word is much better translated "and." This book is to be regarded as closely connected with Genesis rather than as distinct. *Children of Israel.* The Revised Version translates more literally, "sons of Israel," but the Old English expression is not ordinarily misleading, as we understand that the word children is used in a special sense. The names of the six sons of Leah come first; then Benjamin the son of Rachel.

5. *All the souls, etc.* Compare the numbers given in Gen. 46: 8-27. *For Joseph was in Egypt already.* Instead of "for" read "and." This expression explains why it was not appropriate to mention his name along with Benjamin's in verse 8. Joseph and his two sons are counted and Jacob also himself in order to make up the number seventy. It is to be noted, however, in this list none of the wives are mentioned, and only two of the daughters, and none of the servants. The word all is used of these that are mentioned because their names are all that appear upon the official register.

6. *And Joseph died, etc.* Thus does the narrator pave the way for telling us of an altogether different situation for the children of Israel than as the guests of a people of which Joseph was the benefactor and prime minister.

7. *And the children of Israel were fruitful, etc.* The especial divine blessing was upon them, and they increased at an amazing rate. Many scholars have questioned the Biblical statements which seem to imply that they increased from 70 to 600,000 besides women and children, in 215 years. But as we have already noted the actual number of people that went into Egypt was more than seventy—evidently several times that num-

ber; furthermore the time of the sojourn in Egypt might have been more than two hundred and fifteen years. *And the land was filled with them.* This very likely means more than simply the land of Goshen assigned to them in the time of Joseph. From chapter 3: 22, we infer that the Israelites lived not altogether apart by themselves, but among the Egyptians. Compare also chapter 5: 12.

8. *Now there arose up a new king over Egypt, which knew not Joseph.* This doubtless means not only another king than the one under whom Joseph ruled (for there may have been a number of kings even in his lifetime), but also a king of a different dynasty, that is, of a different family, having no relation with previous kings. He may have been a foreign usurper; it certainly did not matter to him that this people were of the family of a great benefactor of Egypt in years past.

9. *Behold the people of the children of Israel are more and mightier than we.* This is probably a great exaggeration intended to alarm the Egyptians and to arouse envy and hatred toward the Israelites.

10. *Let us deal wisely with them.* He no doubt thought that his plans were wise; but in truth they were characterized by a craftiness that overreached itself. *They join unto our enemies.* So long as the Israelites were well treated there was no likelihood of their joining invaders in the war against the Egyptians. It is very probable that the Egyptian king might reasonably expect a war, and possibly a people akin to the Israelites might have been his enemies. *And get them up out of the land.* This clause suggests that however much the Egyptians might hate the Israelites and desire to injure them, yet they did not wish to lose them. They were valuable subjects. The circumstances attending the Exodus confirm this view that the Egyptians were loath to let this people go.

11. *Therefore they did set over them task masters.* The Israelites were put to forced labor under the direction of Egyptian overseers. This does not mean that they were reduced to absolute slavery, for they still retained their own flocks and other possessions. The object of the king seems not so much to get the great works accomplished as incidentally to break the spirit of the Israelites by hard labor. *And they built for Pharaoh treasure cities.* Rather, store cities, in which were laid up the fruits of the ground. The two cities mentioned are probably to be located near the eastern boundary of Egypt.

12. *But the more they afflicted them, etc.* They thought that they were wise; but their policy did not prove successful, and they were grieved. The verb is used to express the idea of loathing. See the Revised Version margin. It is natural to be angry with those whom one tries to harm.

13. *Serve with rigour.* They put upon them crushing tasks. Compare the requirement to make bricks without straw.

14. *And they made their lives bitter.* They strove to get from them all that they were able to do, and a little more.

## 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.

## "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.

## MARRIAGES.

CRANDALL—MIDDAUGH.—At the residence of the bride's sister, Alfred, N. Y., Oct. 21, 1901, by Pastor L. C. Randolph, Winfield Rogers Crandall and Grace Marguerite Middaugh, all of Alfred.

HURLEY—RICE.—In Milton, Wis., Oct. 16, 1901, by Rev. L. A. Platts, D. D., Mr. Pearley B. Hurley and Miss Polly G. Rice, both of Milton.

PALMER—BURDICK.—At the parsonage in Rockville, R. I., Oct. 21, 1901, by Rev. A. McLearn, Mr. Charles P. Palmer, of Westerly, R. I., and Miss Mabel Grace Burdick, youngest daughter of Pardon C. Burdick, of Rockville.

AYERS—MCFARLIN.—At Friendship, Wis., March 20, 1901, by Rev. Mr. Chase. Mr. Harvey L. Ayers and Miss Myra M. McFarlin, both of Pilot Knob, Wis.

## 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.

BURDICK.—In Hopkinton, R. I., Oct. 13, 1901, Mrs. Hannah Maria Burdick, wife of Nathan Sands Burdick, in her 69th year.

She united with the Seventh-day Baptist church of Rockville, by letter from the Second Baptist church in Hopkinton, June 18, 1881. A good woman and highly respected by all her neighbors. She leaves a husband and son to mourn their loss. A. MCL.

GARDINER.—In Wickford, R. I., Oct. 14, 1901, Mrs. Clara A. Gardiner, wife of William H. Gardiner, in the 60th year of her age.

She never professed religion, but was a woman of quiet and unobtrusive life. Interment in Rockville. A. MCL.

GLASS.—Emily Mahala Glass, at Adams Centre, N. Y., Oct. 12, 1901, aged 59 years.

She had been for many years a member of the Adams Seventh-day Baptist church, and always maintained her Christian profession, and died trusting the Saviour. "She hath done what she could." Mark 14: 8. A. B. P.

MAXSON.—In North Loup, Neb., Oct. 5, 1901, Mr. Samuel H. C. Maxson, brother of Rev. Darwin E. Maxson, deceased, and Mrs. M. L. Watts, of North Loup, aged 83 years and 1 day.

In his early manhood he was a member of the Seventh-day Baptist church of Westerly, R. I. Mr. Maxson was the second son of Josiah G. and Louis Burdick Maxson, and one of ten children, but only his sister, Mrs. M. L. Watts, now survives him. He was twice married, and five children were born to him by his first marriage. Four of them are still living, but widely scattered. His second marriage occurred at Onarga, Illinois, June 5, 1866. In the summer of 1890, after visiting his daughter in Arizona and a son in Nevada, he came here to be near his sister, and has lived here continuously since. The partner of his last marriage survives him, but is without a blood relative in the state. As I have heard it from his own lips, much of his life, if written, would read like a romance. In youth he was a church member. In mature years he was a man of great intelligence and of marked individuality. I am told that once he held the office of High Sheriff of one of the old counties of New York for three years. It is said that in active life he was quickly touched with suffering wherever he saw it, and was generous to the needy almost to a fault. His relatives desire me to express their heartfelt thanks for the kindness shown him in his many months of feebleness and for the large attendance at the funeral. O. B.

## Literary Notes.

The Henry Altamas Company, of Philadelphia, is at hand with three books for Christmas time, which commend themselves as specially fit for children and young people. First comes:

CAPS AND CAPERS, a story of boarding-school life by Gabrielle E. Jackson; pictures by C. M. Relyea. 12mo, cloth, ornamental. Illustrated. \$1.

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Not least in any respect is:

GALOPOFF, the Talking Pony, by Tudor Jenks; pictures by Howard R. Cort. 12mo, cloth, handsome cover design, 12 full-page illustrations. \$1.

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A Hallowe'en Magazine.

Superstition Trail, a powerful tale of the West, by Owen Wister, and illustrated by Remington, is the opening story in the Hallowe'en Number (October 26) of the *Saturday Evening Post* of Philadelphia. Other attractive features are a new episode in The Love Affairs of Patricia and a striking poem by Holman F. Day. Mr. Day's ballad, The Night of the White Review, tells a weird tale current among Gloucester fishermen. It has all the swing and movement of Mr. Kipling's *Dipsy Chanteys*, and a strength and originality all its own.

## CORRESPONDENCE.

NEW YORK, Oct. 14, 1901.

To the Editor of THE SABBATH RECORDER:

There is evidently an increasing interest in evangelistic work throughout the church. A profound impression has been made upon the country by the death of our lamented President. This would seem of all times God's chosen season for the ingathering of souls. It gives me great pleasure to announce the going forth of another evangelist, the Rev. E. S. Stucker, formally the pastor of the First Baptist church of South Bend, Indiana. Mr. Stucker has been phenomenally successful in his pastoral work, has been one constantly sought after as an evangelist, and now has given up his church that he may devote his whole time to this service. He is prepared to conduct union evangelistic services where they may be desired. He is worthy the fullest confidence of pastors everywhere, and I rejoice in his going forth on this special mission. Mr. Stucker may be addressed for the present at LaGrange, Ill. J. WILBUR CHAPMAN, Pastor of the Fourth Presbyterian Church.

## 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

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## Special Notices.

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.

ALL those coming to the Semi-Annual Convention of the Western Association, at Hartsville, Nov. 1-3, by rail, will be furnished conveyance from Alfred Station to Hartsville, if they write Dea. Jonathan Pettibone, Alfred Station, N. Y., telling what day and what train they will come on.

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.

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