

THE SABBATH RECORDER.

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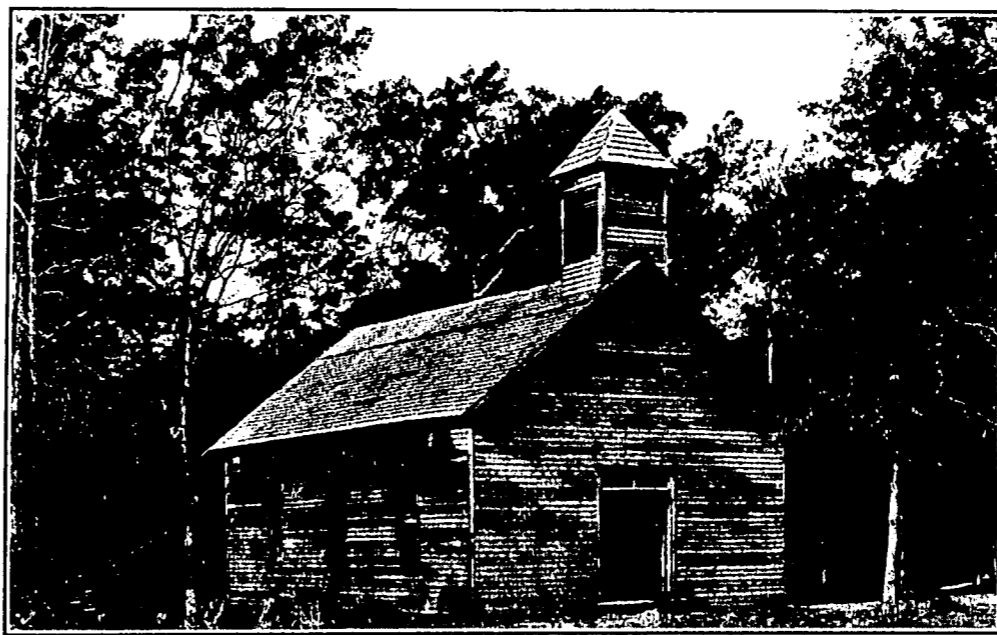
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LITTLE PRAIRIE SEVENTH-DAY BAPTIST CHURCH.

\$2.00 A YEAR

PLAINFIELD N J

The Sabbath Recorder.

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J. P. MOSHER, - - - Business Manager.

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OUR readers are asked to note especially the item in the minutes of the last meeting of the Tract Board touching the establishment of a new paper. The importance of this movement at this time can scarcely be overestimated. The present state of the Sabbath question and the attitude of the Christian church toward it, emphasize the necessity of making our work as definite and sharp-pointed as possible. That this can be done by returning to the general method of the *Sabbath Outlook* is proven by experience, and those who have given the question most attention have no doubt as to the value of the new movement proposed. More will be said concerning this in our next issue.

MR. MOODY used to make the picture of the Parable of the Lost Sheep vivid by saying that when the shepherd found the sheep he did not chide it, nor kick it, but laid it on his shoulders rejoicing. Without doubt that parable gives a view of the Divine love so far above the ordinary human conception, that few of us reach its deeper meaning. If we analyze the story, it suggests to us that the shepherd understood the weak points in the sheep's nature, and made allowances for them. He knew how easily a sheep is bewildered when separated from the flock. As the Scotch shepherd says, he knew how "fearsome" lost sheep become and how wildly they run hither and thither until they become exhausted. He considered the roughness of the mountain-side when the path was lost. If you go on to analyze this parable yet more fully, the wisdom of the Divine love and its justice will be seen quite as prominently as the tenderness. The many-sidedness of Divine love is revealed by this parable until the whole character of God as Father, Redeemer, and Helper comes out. Herein is the infinite contrast between the treatment of the lost sheep by the Divine Shepherd and the treatment men would give. There are few things in the Scriptures which reveal the depth and richness of God's love for us, and his entire nature, more clearly than do the parables, notably the Parable of the Lost Sheep and the parable of the Prodigal Son.

OPPOSITION to the cruel treatment of animals has grown in a gratifying degree, and has gained such impetus as gives great promise for the future. Henry Bergh founded the American Society for the Prevention of Cruelty to Animals, in New York City, about 30 years ago. He found little support and sympathy at first. That Society now owns a fine building at 26th Street and Madison Avenue, and scarcely a voice is raised in criticism of its work, except by those whose doings are condemned by it. It distributes a large amount of literature, and a Defender's League made up of children and young people has been organized which has now over 30,000 members. The details of the work of this Society are too great to be chronicled here. The spirit which prompted the organizing of this Society has wrought a remarkable change in public opinion throughout our land. The maltreatment of animals, from cats to horses, is prevented by adequate legislation, and this phase of Christianity and

its influence is one of the prominent evidences of an improvement in civilization.

DR. RAINSFORD, who is rector of St. George's church, one of the largest and most vigorous of the Episcopalian churches of New York City, in a year book of the parish recently issued, speaks with evident discouragement of the decreasing attendance upon church service. He attributes this to the general decline of regard for Sunday, and declares that this decline of regard is great among the rich who are under no necessity to disregard the day. In a similar strain, President Elliot, of Harvard University, asserts that the church has not gained power for at least half a century, and that it has comparatively little influence over the interests and the destiny of society in general. Such statements from men like these furnish food for serious thought, and they cannot be disregarded when one considers the future of the Sunday question and the power of the Christian church for good.

THE growth of commerce between the western coast of North America and the Orient, as well as between the Orient and Europe, has been immensely increased within the last quarter of a century. Fifty years ago it was very difficult to find even a sailing vessel going from either the east or the west coast of the United States to China. The first line of steamers across the Pacific was established by the Pacific Mail Steamship Company, and the first steamboat from San Francisco to China was the "Colorado," an old walking-beam side-wheeler. Boats of this line drew too much water to reach Shanghai, and their usual destination was Hong Kong. These boats were gradually replaced by screw steamers. A successful steamship line must necessarily be connected with some trans-continental railway. The Canadian Pacific Railway established its first steamship line with three old Cunarders. Within the last few years several new lines have been established, and it is evident that the Pacific Ocean will soon become as busy as is the Atlantic, with the increasing commercial enterprises that are being established between the Orient, the United States and Europe.

NOW FOR THE RECORDER.

So far as the expression of opinion is concerned, much interest was manifested at the late General Conference in the matter of increasing the subscription list of the RECORDER. Many pastors expressed surprise at the small percentage of the families in the denomination in which the RECORDER is taken. When the facts were learned, it was not only a surprise, but a matter of great regret to the publishers. As was suggested at Conference, by various speakers, the remedy for this state of things lies mainly with the churches themselves. While an agent sent out from the office could secure some additions to the list, in each of the churches, no agent could secure as many as each church can secure, co-operating with a pastor who is enthusiastic in strengthening our denominational interests. While the work of extending the list cannot be completed by a single effort, it must be certain that continued and wise efforts will add twenty-five per cent at least to the present list in nearly all of our churches, or at least in the churches as a whole.

The natural and desirable time for begin-

ning a subscription is with the new year. Hence our appeal at this time, for an immediate canvassing of your church and society to secure subscriptions beginning with January, 1902. The RECORDER office will forward a list of subscribers to any of the churches where it is desired, upon the examination of which the pastor can learn readily how the new canvassing should be made. The supreme importance of inducing every family to subscribe for the RECORDER needs not to be argued. That importance is apparent, and the more it is considered in the light of all the facts, the more imperative the matter will appear. We do not make this plea on financial grounds, merely, but rather for the greater good of each family, spiritually, for the extending of information concerning our denominational work, and for the strengthening of our denominational interests in the hearts of the people. Do not let 1901 go to its grave before your church has been thoroughly canvassed in the interest of the RECORDER.

INDUSTRIAL MISSIONS.

The principle which underlies Industrial Missions commends itself from almost every point of view. Its application to the work of Seventh-day Baptists is as great, if not greater, than to the work of any other people. It goes without saying that the observance of the Sabbath is attended with best results when Sabbath-keepers are gathered in a community where their control of business interests can be secured. No religious duty has more practical aspects than that of Sabbath-keeping. It is well known that thousands of people agree that they ought to keep the Sabbath rather than Sunday, and that they would do so were it not for business interests and financial consideration. To decide a religious duty on such grounds is not the highest standard of action, but it is a natural, and, in some cases, an imperative, line of decision.

As the spirit of indifference to Sabbath-keeping increases, the difficulty of inducing men to follow their convictions increases. We think all students of the situation will agree that we have made comparative failure in the past by not considering Industrial Missions as an important feature of home mission work. An occasional attempt at colonization in new fields has been made, but usually without any effort to secure definite co-operation in business matters. With a few exceptions these efforts have been fruitless. It is now apparent that on all new fields, and especially in the South and Southwest, a combination of financial and industrial interests is of great importance in our work. The RECORDER believes that both the Missionary and Tract Societies should give immediate attention to the Industrial problem on our home fields. It may require some changes in their Constitutions, and changes in their methods of work, but the result gained will justify such changes. Without going into detail, the RECORDER desires to favor and champion the underlying principle of Industrial Missions in connection with our home work.

Our churches in this country must be made strong and the number of strong churches must be increased, in order to support the work on the foreign fields. Concentration of efforts and interest is an absolute necessity in sustaining churches already established,

or in opening new fields. Old churches are weakened or destroyed, in no small degree, by the weakening of business interests which our people control. How far co-operative measures can be applied must be decided by the circumstances in any given case. Not a little of success or failure will depend upon the willingness of individuals to lay aside personal choice for the sake of co-operation and consolidation. The intense individualism that is necessary to make men conscientious Seventh-day Baptists may sometimes militate against the co-operative spirit which is an essential feature in Industrial work. But consideration of the larger good of the cause ought to go far in modifying such individualism. We appeal to pastors and friends of our denominational work to give more attention to the matter of Industrial Missions at home as well as abroad.

NOW TURN THE TIDE.

Now that our Theological Seminary is re-organized, with good promises of increasing facilities and favorable opportunities, there can be no question as to the duty of pastors and all others to turn the tide of theological study toward Alfred. For a few years past it was unavoidable that our theological students should look elsewhere for their culture. If there are yet those who desire post-graduate studies, we see no good reason why they should not first avail themselves of all that our own Seminary can offer. Theological students, their friends, and advisers are obligated to turn the tide of sympathy and patronage toward our own Seminary. In no other way can the best results be reached, either for the students themselves or for the denomination. The reasons for re-establishing the Seminary and for giving it competent support are too apparent to need argument. President Allen often said, "No denomination can be strong and successful which does not educate its own leaders." What was true in years past is more emphatically true in these years when our work and our growth are assailed more and more with each successive year.

Money and teachers are not more important to the success of the Seminary than are the sympathy and support of the people. First among these influences are the words and the openly-expressed sympathy of the pastors. There are spots on the sun, and some weak points can be found in every enterprise; but he is the weakest friend if not the actual enemy of an enterprise who is constantly telling of its weak points and making much of its imperfections. Every pastor knows that the negative influence of even a single family in his church is a hindrance to his work, and that any general lack of sympathy insures his final defeat. In a similar way each pastor and his church is related to the Seminary. The friends of our cause are under obligations to talk it up and to refrain from talking it down. Young men seeking theological instruction for Seventh-day Baptist pupils must be thoroughly imbued with Seventh-day Baptist principles, methods and sympathies. The starting-point of such education is in the home and the home church.

Probably none will be found who will deny these statements, but there may be some who will fail to appreciate the value of their positive influence in favor of the re-organized Seminary. It is for them that this is written as well as for those whose sympathies and

efforts are already actively at work. That hearty and cordial support which loses no opportunity to create favorable impressions and put forth positive recommendations in favor of our own Seminary is at once a duty and a necessity. We beg you not to fail in this duty nor to be unmindful of the value of each wave of influence, however small it may appear when considered by itself alone. Sustain the Seminary.

THE OLD TESTAMENT AND SPIRITUAL SONGS.

Not long since, we wrote concerning the value of the Old Testament as the only Scriptures known to Christ and the early church. Another phase of their value appears in the fact that the great spiritual songs of the church, Jewish and Christian, come from them. In the matter of thanksgiving—the expression of which is a prominent feature in all worship,—the Old Testament abounds in the highest forms of thought and expression. From the Psalms especially, but also from the other Wisdom Books, and the Prophets as well, the church has drawn the key-note of thanksgiving, praise, prayer and consecration as they appear in sacred song. Worship demands a higher form of speech than the mind can frame in ordinary moods. Awe and reverence, prayer and faith enter into worship until all words are weak to express the fullness and richness of the heart's desires. But above what song carries of sentiment is the fact that, appealing as it does to the higher motives, it awakens the deeper life of the soul and leads to its highest experiences as no other forms of worship do. Even prayer is likely to be formal and cold, compared with music devoutly rendered. This truth appears in the fact that outside of religion, and along all the higher lines of life, such as love of home, love of country, and love of individual, songs embody the richest and best of the world's experiences. Someone has said, "Let me make the songs of a people, and I care not who makes their laws." There is a deep philosophy in that saying, since to make the songs of a people is to shape those motives, ideas and purposes that are highest because they embody the expressions of love, whether for friends, country or God, and love rules in all that is best in life. Whatever gives expression to such thoughts lifts men still higher and fixes their best convictions more firmly in the soul. Hence it is that nations have their national songs which embody the life and hopes of the people more than any other form of speech does. He understands little of the value of the Old Testament who fails to realize what is here suggested, that its literature is the source of the sacred songs of the church, and that through that literature runs the throbbing currents of the world's love and sorrow, hope and fear, doubt and faith. He who looks toward heaven from the mountain peaks of sacred song, as it appears in the Old Testament, has reached a height where he stands almost face to face with divine love, and feels the presence and protection of the great white throne, and Him who sitteth thereon.

CARING FOR THE INSANE.

The improvement which has taken place within the last quarter of a century in caring for those unfortunates who are insane, marks a great advance in our public charities. The strenuous life which American people lead, the excessive work, and the excessive debauch-

ery which obtains among the lower classes, together with those laws of heredity which give so large a percentage of degenerates, unite to swell the ranks of the insane. In other days the insane were not cared for in any true sense of that term. Little more was done than to restrain and to abuse them. The great state of New York can be taken as a fair example of improved methods, together with wiser and more nearly just treatment of the insane. The *New York Times*, of Nov. 10, gives the following, touching the hospitals for the insane in that state:

The state hospitals are now operated as a unit—one charter covers all. A change in the statute which would affect one institution would affect all, and, therefore, the lawmaking power is not likely to make a change for the benefit of a locality which might injuriously affect the whole system. There are twelve State Hospitals containing a total population of 23,000. One hundred and twenty-five physicians and nearly 4,500 employees are required. The fixed charges or yearly running expenses amount to about \$4,000,000. There are approximately 4,500 commitments of insane each year—in some instances the same individual may be discharged and readmitted more than once. One thousand are discharged as recovered each year, while the actual annual increase in numbers over discharges and deaths averages about 600.

Apparently there is an increase in the number of the insane greater than the increase in population. It is doubtful, however, if there is an actual increase in the ratio of insanity to the same population, for friends and relatives are less likely to care for patients at home than formerly, owing to the better management of institutions. This view is held by the Lunacy Commissioners of Great Britain. There is nothing to indicate from a careful study of the statistics that people are more subject to mental disease than formerly—in fact, the contrary would seem to be true, as the general health of the people is improving owing to the great advance in medical and sanitary science.

With the assumption by the state of the care of all the dependent insane, the following are some of the great and lasting advantages that were secured:

Absolute security against abuse and neglect.

A proper standard of care and medical treatment, including sufficient food and clothing, good nursing, amusements and diversion.

Providing for the appointment and promotion of officers and employees in accordance with civil service rules, thus minimizing the danger of partisan influences in the State Hospital service.

Economy in management and the adoption of the best methods resulting from unity of action.

Giving all the insane proper care and treatment, and giving all a chance for recovery so long as life lasts.

A higher recovery rate, which must inevitably result from the application of the methods outlined.

HISTORIES OF OUR CHURCHES.

Below will be found a letter which Dr. Gamble, Professor of Church History and Homiletics in the Alfred Theological Seminary, is sending to our various churches, asking for items concerning their history. The RECORDER commends this movement, and joins in urging clerks and pastors of churches to give the matter prompt and careful attention. It will be a great addition to the knowledge of our theological students if they can be informed touching the rise and development of each church in the denomination. It will be scarcely less valuable to the churches themselves, and to those of the next generation, to be able to find these facts on record in the permanent lectures of Dr. Gamble or in the Library of the University. There certainly ought to be someone in each church who appreciates the value of putting facts on record, and whose historic instinct will lead him to set about this matter immediately, and to give quick and accurate response to Dr. Gamble's appeal. Ask the pastor of your church, if Dr. Gamble's letter has come to hand. Begin at once to aid in the work by

turning over to your pastor any facts in your possession. While the main facts may appear in the church records, there are many outlying ones which can be gathered only through the efforts of those not officially connected with the keeping of the records. Do not fail to begin the work at once, taking up the history of your church, being careful as to dates and patient in collecting all the important facts. This is Dr. Gamble's letter:

ALFRED, N. Y., Nov. 4, 1901.

Pastor of the Seventh-day Baptist church at _____.

Dear Brother:—In order that the Department of Church History in the Alfred Theological Seminary may be able, in its course of instruction, to give the correct history of our churches, will you please answer the following questions as fully as possible at your very earliest convenience, and forward your reply to me?

1. What is the history of your society from its very beginning until its organization as a church?
2. When was your church constituted?
3. By whom was it constituted; what elders and deacons?
4. Who were the constituent members?
5. The names of all the pastors from the first, giving term of service of each.
6. The names of prominent families in the history of your church (not included in the first item), and important points in their history?
7. All other interesting matters connected with the history of your church from the beginning until now: For example, any who have entered the ministry from your church, any who may have served in the Civil War of 1861-5, etc., etc.

8. All possible information concerning any extinct or disorganized churches of which you may know.

Many points in the history of some of our churches we gather from various sources, but in many cases the information is very meager; in some, probably inaccurate; in others, imperfect in system.

You will do this Department a great favor, one which will be fully appreciated, if you will kindly take the pains to send us as soon as possible, as minute, full and exact history of your church as it is possible to prepare.

If your history has been written and published, will you please send me a copy?

If more than one church is under your care, please give the desired information for each church.

Thanking you in advance for your kindness, and hoping for an early reply, I am very sincerely,

Yours for Christ and the Church,

J. L. GAMBLE.

THE ALFRED THEOLOGICAL SEMINARY.

GENERAL REASONS FOR A THEOLOGICAL EDUCATION.

1. Ministers are leaders; not the only leaders, but, by their calling, leaders of the people.
2. Theology is the doctrine of the great God our Father, who redeems in Jesus Christ, and, in the Holy Spirit guides and sanctifies.
3. Theology, if not the supreme science, is contributed to by every department of knowledge; and the greatness of theological study and gospel preaching calls for highest possible scholarship. The Holy Spirit wants the best.

REASONS FOR HAVING A DENOMINATIONAL THEOLOGICAL SEMINARY.

1. It is according to the original purpose of our Education Society, organized forty-five or fifty years ago.
2. These are times of change and progress in the content and form of thought. How we shall act wisely our part amid this change, is a question best considered from our own point of view.
3. For some this may be the only available school; in some it may awaken a thirst for religious knowledge that will lead them on to still higher schools.
4. It can furnish short courses of Bible studies to groups of our people.
5. It was a plan of President Allen, of honored memory, to open the door of our Theological School to Sabbath-school and other Christian workers.
6. A living, strong Theological Seminary of our

own, scholarly, loyal, and spiritual, would tend to draw more of our best men into the ministry.

7. Our coming ministry needs a thorough knowledge of denominational history, biography, and doctrine, which other schools will not furnish.

8. Our ministry needs to study Biblical history and teaching, and the history of the Christian church and religion from a Seventh-day Baptist as well as from a broadly Christian point of view; and to inquire into the relation of all this to Sabbath-keeping Christianity.

9. Our religious leaders should be trained to study industries, business, commerce, politics, society and the professions, from a Seventh-day Baptist Christian standpoint, and to teach that Sabbath-keepers may become fitted for some honorable place in a world that really belongs to God and righteousness.

10. Our denominational leaders need the strong, uniting fellowship and friendship of a common student life; for friendship is a master passion.

The now re-organized Theological Seminary was early located at Alfred; but it exists for the denomination's common good. And its cordial moral support and generous endowment by our people, just now, would indicate the denomination's appreciation of the need and value of the best possible capacity and training for the great work of the Seventh-day Baptist ministry.

Washington Gladden speaks of the ministry as "a calling whose brightest era and whose most glorious triumphs are yet to come."

Seventh-day Baptists, let us unitedly and more and more liberally rally to the moral and financial support of this forward movement, whose aim is to help prepare our own ministry and other workers for a share in the brightness and the triumphs yet to come.

A. E. M.

MAINTENANCE AND ENDOWMENT.

At the ANNUAL MEETING of the SEVENTH-DAY BAPTIST EDUCATION SOCIETY at Adams Centre, in the year 1900, the following report was presented by a Committee which was appointed to consider the Theological Department at Alfred and make recommendations, viz:

1. In general, we heartily recommend that early and earnest efforts be made by the Trustees of the University to strengthen the teaching force of the department, and that our people loyally and generously support these efforts.
2. That at least two professors, one of Theology and one of Biblical Interpretation, be employed, but with an added one of History, if found practicable, who shall devote their time to the work and interests of the department.
3. That the labors of these professors be supplemented by the employment of non-resident lecturers on subjects in the line of the general aim of the department.
4. We commend to the favorable consideration of the Board of the Education Society the plan of securing individual and systematic subscriptions from our people for the benefit of the department, something after the method adopted by the Missionary Board.

This report was adopted. In compliance with the second recommendation, Rev. Arthur E. Main has been elected Dean of the Seminary and Professor of Doctrinal Theology and Pastoral Theology, and Rev. James Lee Gamble has been elected Professor of Church History and Homiletics. They have accepted their appointments and entered upon the performance of their duties. Rev. William C. Whitford continues in the Professorship of Biblical Languages and Literature, which he has held for a number of years. Suitable rooms for the use of the Seminary have been fitted up in the building known as the "Gothic."

THE COST of running the Seminary (as re-organized) for the College Year 1901-02, is estimated as follows:

Salaries	\$2,400
Fuel	100
Printing, traveling and incidental expenses, say	200
Repairs to rooms	75
Furniture	75

Total estimated expense \$2,850

In this estimate nothing is included for the purchase of books nor for carrying into effect the third recommendation of the Committee. To maintain the Seminary in the manner contemplated by the recommendations will call for an expenditure of

about \$3,000 a year, which equals the interest of \$60,000 invested at five per cent.

The permanent endowment of the Seminary at the time when the Committee presented its report was \$23,085.21, which yielded an income of \$1,031.06 in the fiscal year ending in 1900, as appears by the reports of the several corporations holding these funds in trust. (See "Schedule A" below.) Thus, something over \$1,800 more was required to provide for the expenses of the Seminary for the College Year 1901-02.

In order to make up this deficit, and in compliance with the fourth recommendation of the Committee, Rev. Lester C. Randolph, of the First Seventh-day Baptist Church of Alfred, aided by the Alfred Quartet Number 1, made a canvass of many churches of the denomination, in the summer of 1901, and secured between 500 and 600 pledges toward the maintenance of the Seminary, amounting in the aggregate to \$1,786.60, including collections at Conference. (See "Schedule B" below.) The number of pledges secured indicates a general interest in the matter on the part of the people, and that they "loyally and generously support the efforts" to strengthen the department.

PERMANENT ENDOWMENT. At the Annual meeting of the Society at Alfred in 1901, the desirability of increasing the permanent endowment of the Seminary was presented for consideration and met with enthusiastic response from those present, who then and there contributed and pledged for that purpose \$10,725. The Society appointed a committee to continue the work of raising funds for the permanent endowment, consisting of the following:

- C. C. Chipman, 220 Broadway, New York City.
- Orra S. Rogers, Plainfield, N. J.
- S. Whitford Maxson, Adams Centre, N. Y.
- Pres. Boothe C. Davis, Alfred, N. Y.
- Rev. Lester C. Randolph, Alfred, N. Y.
- Rev. George W. Hills, Nortonville, Kan.
- Rev. Mazzina G. Stillman, Lost Creek, W. Va.
- Prin. Benjamin R. Crandall, Hammond, La.

Since the Annual Meeting \$650 have been pledged. (See "Schedule C" below for additions to permanent endowment in detail.)

SUMMARY OF PERMANENT ENDOWMENT.

Endowment reported in 1900	\$23,085 21
Increase of Endowment, 1900-01	1,613 40
Increase of Endowment at Annual Meeting, 1901	10,725 00
Increase of Endowment since Annual Meeting, 1901	650 00

Total Permanent Endowment at date \$36,073 61

The Committee on Permanent Endowment hopes that it will be able to report at the close of the Conference year 1902 (when the Conference celebrates its Centennial), an increase in the endowment of the Seminary of at least \$20,000 from the amount reported in 1900. \$7,011.60 more will be required to enable them to make such a report.

Those who have found it inconvenient to pay the amount at once in cash which they desire to contribute to the permanent endowment, have signed a pledge to pay their contributions on or before Sept. 1, 1911, with interest payable annually at five per cent per annum, with the privilege of paying the principle in sums of ten dollars or more.

By adopting a systematic payment on account of principal of \$10 each year and the interest on the unpaid balance, the payments will be as follows:

	Principal.	Interest.	Total.
Payment at end of first year . . .	\$ 10 00	\$ 5 00	\$ 15 00
" " second year . . .	10 00	4 50	14 50
" " third year . . .	10 00	4 00	14 00
" " fourth year . . .	10 00	3 50	13 50
" " fifth year . . .	10 00	3 00	13 00
" " sixth year . . .	10 00	2 50	12 50
" " seventh year . . .	10 00	2 00	12 00
" " eighth year . . .	10 00	1 50	11 50
" " ninth year . . .	10 00	1 00	11 00
" " tenth year . . .	10 00	50	10 50
Totals	\$100 00	\$27 50	\$127 50

The principal, as it is paid, is put at interest by the Society, and kept permanently invested, the interest only being used for the support and maintenance of the Seminary.

Thus, every individual who contributes to the Permanent Endowment will, by so doing, without further payment on his part, become an annual contributor to the support of the Seminary to the

amount of the interest which his contribution earns each year; and, long after he is dead, young men and women preparing for the ministry will be benefitted by his gift. What better investment for charitable purposes can a young man or young woman make than to contribute \$100 to the Permanent Endowment of the Seminary?

Three and one-half (3½) cents a day for ten years will fulfill the terms of the \$100 pledge, and be equivalent to a contribution to the support of the Seminary of \$5.00 a year forever. There are very few that cannot do this much. Make an effort to do so at least; sign the pledge and forward it the Committee.

LIFE MEMBERS. Those who contribute twenty-five dollars (\$25) to the Society, either in one payment or two payments, as may be convenient, thereby become Life Members of the Society; and they may, if they so desire, direct that their contribution be added to the permanent endowment of the Seminary.

Those who contribute more than twenty-five dollars to the permanent endowment of the Seminary will become Life Members, if any payment, or any two payments, on account of their pledge, equals or exceeds twenty-five dollars; they also have the privilege of naming some other person as a Life Member for every twenty-five dollars paid, as explained.

BEQUESTS. The Society has recently received from the estate of Phineas C. Burdick, deceased, of DeRuyter, N. Y., the sum of \$663.40 bequeathed by him for the use of the Seminary. Doubtless there are others who will remember the Seminary in a similar manner. The following form of bequest is recommended to those about to make their wills:

I give, devise and bequeath to the SEVENTH-DAY BAPTIST EDUCATION SOCIETY, a New York corporation, the sum of _____ dollars, to be invested and kept invested, and the net income only to be paid over to ALFRED UNIVERSITY for the support and maintenance of the department of said University known as the ALFRED THEOLOGICAL SEMINARY.

PROFESSORSHIPS. Two Professorships have received names and are partly endowed, to wit: the "Plainfield Professorship of Doctrinal Theology," and the "Nathan V. Hull Professorship of Pastoral Theology." The Professorship of Church History and Homiletics is partly endowed, but has not yet been named. Here is an opportunity for some one to contribute sufficient to make the endowment \$20,000 and name the professorship. The Professorship of Biblical Languages and Literature has neither name nor endowment; giving an opportunity for some one to provide an endowment of \$20,000 and name the professorship.

CONTRIBUTIONS AND PLEDGES may be given to any member of the Committee on Endowment, or to Prof. A. B. Kenyon, of Alfred, N. Y., Treasurer of the Seventh-day Baptist Education Society.

C. C. CHIPMAN, *Chairman*,
220 Broadway, New York City.

ORRA S. ROGERS, *Secretary*,
Plainfield, N. J.

SCHEDULE A.

PERMANENT ENDOWMENT held in trust for the ALFRED THEOLOGICAL SEMINARY as shown by the Annual Reports in 1900, together with the income for the year covered by the reports:

Plainfield Professorship of Doctrinal Theology:	Amount.	Income.
Board of Trustees of the Seventh-day Baptist Memorial Fund . . . \$11,017 01		\$ 416 81
Alfred University 100 00		
<i>Nathan V. Hull Professorship of Pastoral Theology:</i>		
Alfred University 3,579 20		141 30
Board of Trustees of the Seventh-day Baptist Memorial Fund . . . 50 00		1 23
<i>Professorship of Church History and Homiletics:</i>		
Board of Trustees of the Seventh-day Baptist Memorial Fund . . . 6,665 00		411 72
(Income invested, \$900.)		
Alfred University 550 00		13 50
<i>Theological Department (generally):</i>		
Seventh-day Baptist Education Society 1,124 00		46 50
Total	\$23,085 21	\$1,031 06

SCHEDULE B.

Will be published in the next number of the RECORDER.

SCHEDULE C.

ADDITIONS TO THE PERMANENT ENDOWMENT OF THE ALFRED THEOLOGICAL SEMINARY, by bequest, gift and pledge since the Annual Reports were made in 1900:

L. E. Burdick Antioch, California . . . \$100 00	
Dr. Rosa Palmborg Shanghai, China . . . 25 00	
David I. Greene Hartford, Connecticut. 100 00	
Rev. Oliver D. Sherman . . . Mystic, " 125 00	
Mrs. Oliver D. Sherman . . . " 25 00	
Dr. and Mrs. Thomas Rogers, New London, " 100 00	
William M. Davis Chicago, Illinois . . . 100 00	
Charles B. Hull " " 100 00	
Rev. M. Bartley Kelly " " 100 00	
Mizpah Z. Sherburne " " 50 00	
Mrs. Albert R. Sheppard " " 100 00	
Edward W. Burdick West Hallock, " 100 00	
James R. Jeffrey Elmdale, Kansas . . . 100 00	
Rev. George W. Hills Nortonville, " 100 00	
Milton Quartet, per Rev. Geo. W. Hills. " " 100 00	
Mrs. Mary E. Rich Tampa, Florida . . . 100 00	
Alexander W. Vars Dunellen, New Jersey . 100 00	
Winfield S. Bonham Shiloh, " 100 00	
Adelia Robinson " " 100 00	
Dr. Ella F. Swinney, deceased, residue of estate of (approximately) " " 100 00	
Mrs. George H. Babcock . . . Plainfield, " 500 00	
Frank J. Hubbard " " 100 00	
Captain J. Frank Hubbard . . . " " 675 00	
Mrs. J. Frank Hubbard " " 100 00	
Joseph A. Hubbard " " 100 00	
Mr. and Mrs. Wm. C. Hubbard, Daniel C. and Geo. A. Main . . . " " 100 00	
Supt. Henry M. Maxson " " 100 00	
Mrs. Henry M. Maxson " " 100 00	
Mrs. Charles Potter " " 100 00	
Orra S. Rogers " " 125 00	
David E. Titsworth " " 100 00	
Mrs. David E. Titsworth " " 100 00	
Joseph M. Titsworth " " 100 00	
Dr. Frank S. Wells " " 100 00	
O. DeGrasse Green Adams Centre, New York. 100 00	
S. Whitford Maxson " " 100 00	
Rev. Asa B. Prentice " " 100 00	
Vernon A. Baggs Alfred, " 100 00	
D. Sherman Burdick " " 100 00	
Susie M. Burdick " " 125 00	
Rev. J. Bennett Clarke " " 100 00	
Hon. Albert B. Cottrell " " 100 00	
William H. Crandall " " 125 00	
Frank A. Crumb " " 100 00	
Pres. Boothe C. Davis " " 100 00	
Orson C. Greene " " 100 00	
Elwood E. Hamilton " " 100 00	
James W. Hoard " " 100 00	
Prof. Ida F. Kenyon " " 25 00	
Mrs. Leona Merrill " " 100 00	
Dr. Charles M. Post " " 100 00	
Rev. Lester C. Randolph " " 25 00	
Calvin D. Reynolds " " 100 00	
Mrs. Calvin D. Reynolds " " 25 00	
Sophia Reynolds " " 25 00	
Caroline B. Saunders " " 100 00	
Charles Stillman " " 25 00	
Rev. Wm. C. Whitford " " 100 00	
Mrs. Wm. C. Whitford " " 100 00	
Mr. and Mrs. Freeborn W. Hamilton Alfred Station, " 100 00	
Rev. Theodore J. VanHorn, Brookfield, " 25 00	
Prin. Edward E. Whitford, " 25 00	
Mrs. Edward E. Whitford, " 25 00	
Phineas C. Burdick, deceased, bequest DeRuyter, " 663 40	
Charles J. York " " 100 00	
Lucius D. Walker Leonardsville, " 100 00	
Mr. and Mrs. Libeus B. Coon, Little Genesee, " 100 00	
Mrs. John E. B. Santee Hornellsville, " 100 00	
Mrs. Abbie W. Berry Independence, " 100 00	
Maxson A. Crandall " " 100 00	
Sherman G. Crandall " " 100 00	
Will R. Crandall " " 100 00	
Stephen Babcock New York City, " 100 00	
Mr. and Mrs. Samuel F. Bates " " 100 00	
Mr. and Mrs. C. C. Chipman " " 100 00	
Kate M. Clarke " " 100 00	
Will R. Clarke " " 100 00	
John B. Cottrell " " 100 00	
Royal L. Cottrell " " 100 00	
Prin. Frank L. Greene " " 100 00	
Anna F. Maltby " " 100 00	
Lilly LaForge Prentice " " 100 00	
Mr. and Mrs. Holly W. Maxson " " 100 00	
Engene Hyde Nile, " 100 00	
Mr. and Mrs. William E. Witter Oneida, " 500 00	
Dr. Emerson W. Ayers Richburg, " 100 00	
Ellen A. Williams " " 100 00	
Irving Saunders Rochester, " 100 00	
Mrs. William W. Kingsbury, Rushford, " 100 00	
Mr. and Mrs. Lewis Canfield Scio, " 100 00	
Orville D. Greene Syracuse, " 100 00	
G. H. Lyons Ormsby, Pennsylvania. 25 00	
Harriet A. Pierce Carbondale, " 100 00	

Herbert Babcock Ashaway, Rhode Island . 100 00	
Mrs. Asa S. Briggs " 525 00	
Mr. and Mrs. George N. Burdick " 100 00	
Hon. George B. Carpenter, for Edwin G. Carpenter, " " 25 00	
Charles W. Clarke " " 100 00	
Hon. Wm. I. Clarke " " 100 00	
Mrs. Wm. I. Clarke " " 100 00	
Hon. Frank Hill " " 100 00	
Rev. N. M. Mills Dunn's Corners, " 25 00	
Ira B. Crandall Westerly, " 50 00	
Hannah Crandall " 25 00	
Hon. Albert I. Chester " 100 00	
Mrs. Mary L. W. Ennis " 25 00	
George A. Greenman " 100 00	
Hon. George H. Utter, for George B. Utter " 25 00	
Colin H. Threlkeld Memphis, Tennessee . . 100 00	
Rev. Mazzini G. Stillman Lost Creek, West Virginia. 100 00	
Pres. Theodore L. Gardiner, Salem, " 100 00	
Jonathan H. Palmiter, Albion, Wisconsin . . . 100 00	
Silas S. Thomas Milton, " 100 00	
Frank J. Wells " 100 00	
H. J. Coon Walworth, " 25 00	
Maudane M. Crumb " 100 00	
Rev. S. Lafayette Maxson, " " 100 00	
	\$12,988 40

OUR THEOLOGICAL SEMINARY.

At the recent National Congregational Council it was said that the church must hold fast to the great fundamentals of the Christian faith and also adapt itself to the great ideas of the time, such as higher criticism, evolution, and Christian socialism, which are here to stay, and are too great to be ignored; that doctrinal preaching, to be effective, must be based on facts and aim at practical results, proclaiming the great things of divine truth which appeal to the conscience and reason; that the theological seminary should send out trained men of character and enthusiasm, who can preach with authority the whole counsel of God; that seminaries cannot create, but only train men, and theological professors need the confidence of the churches in their intelligence and love of truth. These sentiments are in accord with the spirit and purpose of our Seminary at Alfred.

Union Theological Seminary, New York City, has established courses of instruction in the English Bible and methods of religious work, open to both men and women; the Montclair, N. J., Bible Teachers' College has opened its second session; and, not to mention other similar movements, the Methodist church, South, has decided to institute a course of training for Sunday-school teachers. Thousands of superintendents and teachers will be invited to co-operate for the organization of a study circle in each church. Rev. Dr. James Atkins, who has charge of the undertaking, says in the *Outlook*:

"There are at least three things about which the Sunday-school teacher needs to be thoroughly informed. These are: The history, aims and methods of the great movement of which he is a part; the Bible as the textbook of his school; and the doctrines, polity and working plans of his church. . . . Under the present order of religious education, in which almost the whole task of Bible instruction has been turned over to the Sunday-school teacher, the work of the Sunday-school teacher has become magnified beyond anything dreamed of in the beginning of the modern Sunday-school movement.

Our own Theological Seminary is carrying out an earnest wish of the late President Allen in being one of the first to now offer instruction in the English Scriptures and principles of religious work, with special reference to the Sabbath-school and evangelism; and it also offers lessons for Bible-study circles in each of our churches, and invites the co-operation of pastors, superintendents and teachers.

A. E. MAIN.

No man ever became great or good except through many and great mistakes.—W. E. Gladstone.

Missions.

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

THE Missionary Secretary spent Sabbath-day, November 9, with the Shiloh church, N. J. The day was pleasant, the congregation large and attentive. Sabbath-day in Shiloh is a very busy day—morning service, Sabbath-school in the afternoon, also Junior Endeavor Society, Children's meeting, conducted by the pastor, and the men's meeting. The evening after the Sabbath the Christian Endeavor Society holds its meeting. Our people in Shiloh have made quite a change in the audience room of the meeting-house. They have raised the floor on the incline and put in beautiful oak seats, arranged in a half-circle. All the congregation can easily see the speaker and he can see all of his congregation. They now have one of the finest and pleasantest church audience rooms in our denomination. Pastor Saunders is beloved by his people and is doing good work. Several of his young people are ready for baptism, and it is hoped more will be ready by the time they have baptism. The Secretary is on his way to the Cumberland church, North Carolina, to hold some meetings and visit our people in that section. From there he will visit our missionary interests in Northern Alabama and hold some meetings with the Attalla church. All correspondence should be sent to him at Westerly, R. I., and whatever is necessary will be forwarded to him.

THE Treasury of the Missionary Society is nearly empty. But little money has been received since Conference for the general work. The Treasurer has had to hire money at the bank to pay the salaries and bills of the last quarter. It is hoped that our pastors and missionary pastors will see to it that a thorough canvass is made in their churches and congregations with the monthly pledge cards and envelopes for funds for the Missionary Society. The needs and demands on the home fields will be greater than usual the coming year. It is very desirable that if church treasurers, or individuals, or benevolent societies have moneys in their hands for the Missionary Society, they will forward the same to its Treasurer, for it is needed.

THE following is the report of the Boys' Boarding School in Shanghai, China, for the past year, by J. W. Crofoot. The article on "Industrial Schools in China," published on the Missionary Page of the RECORDER the week after Conference, should have been accredited to Bro. Crofoot instead of to Bro. D. H. Davis.

The work of the school for the past year, it seems to me, has been as good as we could reasonably expect. As you are already aware, we did not re-open the school after the summer vacation of 1900 till October 1, on account of the disturbed political conditions, and then the number of pupils was smaller than the preceding year, there being, till the Chinese New Year, only three boys except those indentured for a term of years.

When the school opened on March 10, after the Chinese New Year vacation, a large number came and gradually more and more till we had our full number, that is, all we have room for, twenty-seven. Recently two of these have left, and too late to receive other: this year, so now the membership of the school is as follows: One indentured under the old system, and who, as he does not study English, pays nothing; 13 who are indentured and pay \$8 per year for English; this includes two boys, one supported by the Nortonville Sabbath-school, and one by Mrs. Babcock, of Nortonville; 1 indentured and to pay \$25 a year; and 9 who are not indentured and who pay \$40 per year. These all study

English part of the day and Chinese books the remainder. Besides these there are five who come in the forenoon and recite in the English classes with the others, but do not study Chinese books here, nor board here. They pay at the rate of \$16 per year. (Dollars, unless otherwise specified, means Mexican dollars, worth about fifty cents of United States money.)

Requiring the pupils to pay \$40 each per year nearly makes the school self-supporting, as will be seen by reference to the financial report, showing receipts during the year from tuitions, etc., amounting to \$489.10, while the total expense was \$698.15, or only about one hundred gold above the receipts; that is, only one hundred dollars of Mission money used for the school. There being now a fair balance in the school fund, it will not be necessary for the Board to make an appropriation for this school next year.

While this system (requiring \$40) is a profitable one financially, it has a decided disadvantage in the fact that the boys, not being under contract to stay a term of years, leave whenever they like and thus sometimes do not give a chance for long and continued Christian teaching.

A new development has arisen this year in the fact that the native pastor of an Episcopal church has recommended and sent several of the sons of his parishoners here. They were probably baptized into the P. E. church in infancy, and are only coming here to get enough knowledge of English to enable them to enter St. John's College, the large and excellent institution of their church. There is very little probability of course of any of them entering our church. One does not want to refuse them entrance to the school because they are from Christian families, and one can't blame them for going to a better equipped school when they can; yet I find that the heads of other Mission schools here also feel a decided objection to conducting preparatory schools to St. John's College, and having the pupils leave just at the time they become useful. I hope, however, we are all here to teach Christ first rather than our own peculiar tenets, whatever they are. Still, in order to secure some who would be more permanent pupils, I have decided to take those who would write contracts to stay till twenty years of age, at \$25 per year, which will just about pay the expenses of their board. Only one has as yet entered on that plan.

The work done in the school during the year is not up to standard, owing to the lateness in commencing last fall and to the gradual filling up since New Year. Measles also came in April and laid up six or seven of the boys a couple of weeks; only two or three were sick at a time, and Dr. Garner, of the Woman's Union Mission, situated just across the canal from us, kindly gave them what attention they needed, thus contracting the measles herself.

The head Chinese teacher, Mr. Tong, is the same one who Mr. Davis secured several years ago, and seems to do good work. At the New Year a change was made in the second Chinese teacher apparently much for the better. Mr. and Mrs. Davis have continued, in addition to their other duties, to examine weekly the classes taught by the Chinese teachers, as my knowledge of the language is still too limited to undertake that. My own teaching has been confined to the classes in English from Primer to Fifth Reader, taught in the forenoon. I dare say I make some remarkable translations into Chinese; at any rate, the boys often turn out queer English. Although I always attend morning prayers, I often call upon Mr. Tong to conduct them, and he and I take turns in leading the prayer-meeting on Friday night. I attend their Y. M. C. A meeting on the evening after the Sabbath, and teach the boys the Sabbath-school lesson at 10 o'clock on Sabbath morning, the public service being in the chapel of the Girls' School in the afternoon.

One of our causes of anxiety on account of which we would especially ask your prayers, is that several of the boys who, some time ago, expressed a purpose to be Christians are much inclined to delay in regard to baptism and church membership. Two boys who had completed their term of years left the school at Chinese New Year, and are now teaching in the city day school. Three more go out next year.

CHEERFUL temper, joined with innocence, will make beauty attractive, knowledge delightful and wit good-natured. It will lighten sickness, poverty and affliction, convert ignorance into an amiable simplicity, and render deformity itself agreeable.—Joseph Addison.

THE only way to speak the truth is to speak lovingly.—Henry D. Thoreau.

TREASURER'S REPORT.

For the month of October, 1901.

GEO. H. UTTER, Treasurer.

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

DR.

Balance in treasury October 1, 1901.....\$1,174 98

Evangelistic Committee:

Per Mrs. Townsend:
Rock River, Wis.....\$ 1 84
Minnesota field..... 2 70
Iowa field..... 5 30
Marion, Iowa..... 14 64— 24 48

Per J. G. Burdick:

R. G. Davis, Berea.....\$ 6 00
Methuen..... 4 00
Collections..... 10 29— 20 29
J. Duane Washburn, Earlville, N. Y..... 50
Semi-Annual Meeting, Minnesota churches..... 3 60

Woman's Executive Board:

General Fund.....\$ 5 00
Miss Burdick's salary..... 242 50
Boys' School, Shanghai..... 75— 248 25
Mrs. H. Alice Fisher, Northboro, Mass..... 10 00
Seventh-day Baptist Memorial Fund, Income..... 35 98
J. W. Loofboro, Welton, Iowa, debt..... 5 00
S. H. Crandall, Glen, Wis..... 2 75
Ladies' Sewing Society, Ashaway, R. I..... 10 00
Sale of curios belonging to Dr. Ella F. Swinney..... 11 80

Churches:

Nortonville, Kan..... 17 42
Boulder, Col..... 2 60
Hammond, La..... 11 16
Chicago, Ill..... 10 00
Milton Junction, Wis., F. J. Bakker, salary..... 30 00
Plainfield, N. J..... 24 02
First and Second Verona, N. Y..... 2 55
First Brookfield, N. Y..... 11 49
Second (\$1 for Gold Coast)..... 9 79
Jackson Centre, Ohio, (\$1 for Gold Coast)..... 4 00
Adams Centre, N. Y..... 20 00
New York City..... 19 61

Sabbath-school, Plainfield, N. J.:

General Fund.....\$10 77
Education Chinese children..... 9 94— 20 71

On Subscriptions for Mission at Ayan Malm, Africa:

David L. Greene, Hartford, Conn.....\$ 5 00
T. J. VanHorn, Brookfield, N. Y..... 10 00
A Friend..... 6 00
Mrs. J. O. Wheeler, Leonardsville, N. Y..... 25 00
Mrs. J. E. B. Santee, Hornellsville, N. Y..... 5 00
Mrs. T. B. Titsworth, Plainfield, N. J..... 2 00
I. B. Crandall, Westerly, R. I..... 25 00
Peter H. Velthuisen, Alfred, N. Y..... 15 00
O. DeGrasse Greene, Adams Centre, N. Y..... 15 00
George W. Hills, Nortonville, Kan..... 10 00
Lewis B. Clarke, Nile, N. Y..... 5 00
Mrs. Martha Davidson, Wirt Centre, N. Y..... 1 00
Rosa W. Palmberg, West Hallock, Ill..... 5 00
A. E. Main, Plainfield, N. J..... 10 00
Orra S. Rogers..... 15 00
Wm. C. Hubbard..... 25 00
Mrs. J. Alfred Wilson, New Brunswick, N. J..... 1 00
J. H. Coon, Uca, Wis..... 10 00
W. H. Greenman, Milton Junction, Wis..... 2 00
Mabel West..... 50
Anna West..... 50
Frank S. Wells, Plainfield, N. J..... 15 00
L. A. Platts, Milton, Wis..... 15 00
A Friend, P. S., Wis..... 2 00
Okey W. Davis, Salem, W. Va..... 2 00
S. O. Bond..... 2 00
Charles Potter Titsworth, Plainfield, N. J..... 5 00
Roy Edward Titsworth..... 5 00
O. M. Witter, Nile, N. Y..... 5 00
Jacob Brinkerhoff, Nortonville, Kan..... 2 00
Mrs. Jacob Brinkerhoff..... 5 00
Miss Angelina Babcock..... 50
Mrs. Sarah Tomlinson..... 50
Mrs. Hannah Burdick..... 1 00
C. G. Wheeler..... 1 00
Fred Satterlee..... 1 00
Mrs. Martha Wells, Ashaway, R. I..... 2 00
Mrs. Geo. H. Babcock, Plainfield, N. J..... 25 00
L. R. Swinney, DeRuyter, N. Y..... 5 00
C. C. Chipman, New York..... 5 00
Charles H. Greene, Alfred, N. Y..... 15 00
Harry B. Case..... 6 00
Norris L. Maltby, Adams Centre, N. Y..... 3 00— 316 00

\$2,046 98

CR.

O. U. Whitford, salary and expenses to Sept. 30, 1901.....\$ 257 35
R. S. Wilson, salary and expenses to Sept. 30, 1901..... 91 85
W. L. Davis, advance on traveling expenses..... 11 00
J. W. Crofoot, order on Smith's Cash Store, San Francisco..... 22 40
Rosa W. Palmberg, traveling expenses to Conference..... 28 23
Evangelistic Committee—Orders, Nos. 242-245..... 179 57
Interest..... 10 31

Cash in Treasury Nov. 1, 1901:

China Mission.....\$ 952 67
Reduction of debt..... 10 00
Available for current expenses..... 483 60—1,446 27

\$2,046 98

E. & O. E.

GEO. H. UTTER, Treas.

FROM GEORGE W. BURDICK.

In addition to my regular work at Welton I did some outside work during the quarter. The Annual Meeting of the Iowa churches was to have been held, this year, at Grand Junction, but owing to removals from that place of so many of our people, it was found that it could not be held there. It was then decided to hold it at Garwin; but a few weeks before the time for the meeting a cordial invitation from the Marion people to hold it with them caused another change in plans, and it was decided to hold our Annual Meeting at that place, August 30.

Upon reaching Marion we found that their State Camp-meeting was in session, and that

a little misunderstanding existed among them as to our meetings, so we had but one session, that of Sixth-day afternoon. We attended their meetings, which closed the following Sunday evening. Upon invitation I preached for them Sabbath morning, and participated in some of the other services of the meetings.

On September 19 I started for Garwin, reaching that place the 20th. I remained at Garwin until September 26. During my stay at Garwin I preached six times, led one social meeting, gave a short talk to the Sabbath-school on the lesson of the day, made twenty visits and calls, in most cases having religious conversation, and in some cases prayers with the family. I found the people of Garwin anxious to hear the preaching of the gospel and apparently willing to work for the Master. They have been improving their church house and have purchased a large bell to call the people to worship.

While perhaps not in place in this report, I will state that September 26 I left Garwin and went to Dodge Centre, Minn., to attend the Semi-Annual Meeting of the Minnesota churches, as delegate to that meeting from the Iowa Yearly Meeting. During the Minnesota Semi-Annual, which commenced September 27 and closed September 29, I preached twice, led one conference meeting and gave a short address on Sabbath afternoon at the Seniors C. E. meeting, on "Wisconsin as a Missionary Field." All the sessions of the meeting were interesting.

WELTON, Iowa, Oct. 16, 1901.

THE UNCULTURED PURSUIT OF CULTURE.

BY EDITH DICKSON.

Some years ago, Americans took it rather hard when a distinguished fellow countryman said that we were the most common-schooled and least cultivated people in the world. Since then we have made long strides in many of the things which tend to culture, but it is doubtful whether the present feverish anxiety for it on the part of intelligent people, and the wrong conception of it frequently manifested by some of its supposed apostles, are not farther removed from the genuine spirit of culture than the former national indifference to it.

Definitions are hazardous, but it may be said without risk of going far astray that culture consists in an attitude of mind which is the result of good breeding and of various liberalizing and refining influences. One might go farther and quote Emerson, that "the foundation of culture, as of character, is at last the moral sentiment."

Culture is not a matter of acquirements, and, hence, there are no reliable prescriptions for attaining it. One may be a college graduate with a creditable knowledge of literature, music, and art, and with no sins of omission or commission in social usages and yet be uncultured. This is what the mass of people fail to understand. Like Selma White, they feel that there is a desirable something possessed by others no richer and perhaps not so solidly educated as themselves, which they lack, but they cannot see what the difference is. So in the hope of gaining this vague something, the Selma Whites struggle to pattern themselves after their selected models.

Nothing could be more uncultured. Self poise and serenity of spirit are the very essence of true culture. The possessor of them has no fear of being considered unenlightened through ignorance of current usages

in speech or manners. Most of us know persons with whom it is a matter of pride to be familiar with the use of every variety of spoon and fork in a jeweler's assortment and to know the latest fads in menus and in fashions of serving. This may seem a vulgar ambition, but not much less cultivated is the pride in having at the tongue's end information concerning the newest writers, artists, actors and musicians. There are many people with a genuine interest in all these matters to whom such information comes as naturally as a knowledge of the records of different racers to a horse lover. The mistake lies in being ashamed of ignorance on such topics and in supposing that culture requires one to keep up to date in all these subjects, when the truth is that the absorption of the time and attention in people and achievements of trivial importance and of ephemeral interests tends to mental superficiality and crudity.

The speech is at once the quickest and the surest index of culture. But even in this respect no hard and fast rules can be given for distinguishing the cultured from the uncultured person. The school teacher who is a model of grammatical precision, and the elocutionist who is a purist in pronunciation and articulation, may both be very uncultivated, while people of considerable breadth of culture may be guilty of some inaccuracies in the use and pronunciation of words. It may grate somewhat upon the ear when a person with pretensions to culture uses, for example, the word lady or gentleman where modern usage decrees that woman or man should be employed. However, neither the right nor the wrong use of any test words of this sort can be taken as a sure indication of culture or its lack.

The editor of a leading literary journal recently declared that no cultivated person pronounces the word none as if it were written nun. We should have a curious line up, if the cultured were separated from the uncultured on any such basis of division. Such tests may serve to distinguish the class whom the same writer elsewhere calls "the enlightened." But those who are in this sense of the term enlightened are often, unfortunately, very uncultured.

The general over-anxious effort for enlightenment and the straining after culture which are in themselves antagonistic to the spirit of repose and to the self-possession which characterize the thing sought, make one inclined to wonder pessimistically if our last state is not likely to be worse than our first. But there is a self-conscious stage in all development, and when we shall have ceased to make "culture hum" so vigorously, we may find that we have reached the point where Lowell's criticism is no longer merited.—*The Interior*.

ANTINOMIANISM AND ANARCHY.

There is a marked likeness between antinomianism and anarchy. The first implies a denial of law, and anarchy is a denial of government. But all government is by law. Even the worst despotic rulers must have laws. But this is especially true of divine government. It is a government of law, both in the natural and the moral world. God is the embodiment of the law, which is "holy, just and good." It is remarkable that the aspirations of praise to God are especially rendered to his law. Thus the Psalmist says, "The law of the Lord is perfect, converting

the soul. The statutes of the Lord are right, rejoicing the heart. The commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever. The judgments of the Lord are true and righteous altogether, more to be desired are they than gold, yea, than much fine gold, sweeter are they also than honey and the honeycomb. Moreover by them is thy servant warned, and in the keeping of them there is great reward." Psa. 19: 7-21. Again he says, "Oh, how love I thy law; it is my meditation all the day long." Psa. 119: 97. This holy law abides forever. Our Lord said: "Till heaven and earth pass away, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever therefore shall break one of the least of these commandments, and shall teach men so, shall be called the least in the kingdom of heaven. But whosoever shall do and teach them the same shall be called great in the kingdom of heaven." Matt. 5: 19, 20. If it is asked what that Jewish congregation must have understood by *the law*, there can be but one answer. It must mean the moral law as given in the Decalogue. The church has wisely held that these commandments are to be kept in the letter and the spirit, and hence we see in the churches the two tables of the law held up before the congregation for their study and obedience. And yet, strange to say, a great number of professed Christians, including some whole denominations, when pressed with the Fourth Commandment as of perpetual obligation, say that not only this but the entire list is Jewish, and not binding on the church of Christ. "We are not under the law," say they, but "under grace." Were it not for the Sabbath law standing inconveniently in the middle of the code, they would never have reached such a conclusion, for doubtless very many of these brethren are much better than their theories. Nevertheless this is antinomianism, and is next akin to anarchy. Its legitimate fruit is atheism, for if there is no law there is no God. Is it not time for the Christian world to consider where they are drifting? H. H. HINMAN.

OSBERLIN, Ohio, Nov. 6, 1901.

PENALTY OF FAME.

No famous man was ever more desirous of avoiding the empty stare of sightseers than the poet Tennyson. A friend who was walking with him at Farringford says that while they were going along one of the beautiful roads they saw a vehicle approaching, full of tourists.

Lord Tennyson turned his face to the bank, and began prodding violently with his stick.

"Are they looking?" he asked.

"Yes."

"Let them look, then!" and they did look, although they saw nothing but the broad back of his cape and the flap of his ample wideawake.

"It is horrible, the way they stare," he continued, when he was released, "and their impudence is beyond words. An American lady walked up to me on the lawn in front of the house one day, and asked, 'Have you seen Mr. Tennyson?' 'Yes,' said I. 'Where was he?' I told her I had seen him 'down there' half an hour before, and she scuttled off like a thing possessed. It's true enough," continued the poet, "I had been 'down there' half an hour ago. It's horrible. What have I done that I should be thus tormented?"—*Youths' Companion*.

Woman's Work.

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

Souls are built as temples are—
Sunken deep, unseen, unknown,
Like the sure foundation stone,
Then the courses framed to bear
Lift the cloisters pillowed fair;
Last of all the airy spire
Soaring heavenward higher and higher
Nearest sun and nearest star.

Souls are built as temples are—
Inch by inch in gradual rise
Mount the layered masonries;
Warring questions have their day,
Kings arise and pass away,
Laborers vanish one by one;
Still the temple is not done,
Still completion seems afar.

Souls are built as temples are—
Here a carving rich and quaint,
Here an image of a saint,
Here a deep-hued pane to tell
Sacred truth or miracle;
Every little helps the much,
Every careful, careless touch,
Adds a charm or leaves a scar.

Souls are built as temples are—
Based on truth's eternal law,
Sure and steadfast without flaw;
Through the sunshine, through the snows,
Up and on the building goes;
Every fair thing finds a place,
Every hard thing lends a grace,
Every hand may make or mar.

—Home Magazine.

MRS. BOOTH was present at the last meeting of the Ladies' Society for Christian Work, in Plainfield, Nov. 6, and spoke to the ladies of her life and adventures in Africa. She told particularly of the time spent in Portuguese territory, when their home was a tent, and the only protection from wild beasts a close-set hedge of thorn trees. Often by night they heard the howls of hyena, leopard and other wild beasts, very close to the hedge.

Mr. Booth, as you will remember, went into the Portuguese country, soon after his arrival in Africa, and the journey that Mrs. Booth and Mary made to join him a little later was full of incident and adventure. They traveled by day through the forest and stayed by night in a grass hut belonging to some African village. A faithful African woman, Mary, and a trusted man-servant were her close companions, and a train of men bearing the baggage accompanied her through the long journey. In much of the country through which they passed, the natives had never seen a white woman, and a white child was a still greater curiosity.

Mrs. Booth is slowly regaining her health and strength, and Wee Mary has seemed to take very kindly to African life and African life to her. During the early part of their stay in that country, Mary had whooping cough and other ills, but since then she has been very well and now looks the picture of health. Before Mary left Africa, Mrs. Booth tells us, she had never spoken English, using entirely the native language. When she left Africa, she left the language too, began speaking English, and now uses it as if she had never known any other, refusing utterly to use the African dialect. Mrs. Booth proposes to remain in Plainfield for the present, where she can rest quietly, and we trust will soon recover her customary health and vigor.

THE fate of Miss Stone, who was captured by brigands in the Balkan Mountains on September 3, is still in uncertainty. A letter has been received from her written in English. The other communications have been in the Bulgarian language, and could of necessity contain few particulars. In this letter she says they are alive and well, but treated with

more severity, and their hardships and sufferings are increasing on account of the constant movements of the brigands.

Mr. Dickinson is treating with the brigands, and insists that the release of the missionaries must be simultaneous with the payment of the ransom, lest if the release be delayed the missionaries would be killed even after the money had been received, in order to effectually cut off any chance of punishment from reports carried by captives.

The principal issue is the amount of ransom that the brigands will consent to receive, says Mr. Dickinson, as little more than half of the amount originally asked for has been received and there seems little prospect of more being obtainable. Both Mr. Dickinson and Mr. Tsilka, the husband of Miss Stone's companion, are confident of a speedy release of the missionaries.

THE report of the year's work accomplished by The Christian Woman's Board of Missions, with headquarters at Indianapolis, is most encouraging. They report sixty-one more missionaries in the field this year than last, and a total cash receipts of \$135,441.58, an increase of over \$28,000 during the year. They have selected the following watchword for the new missionary year; 15,000 subscriptions for the *Tidings* (the official organ of the Woman's Board), 50,000 women and \$150,000. A high ideal, but present achievements would indicate that they will obtain that for which they are striving.

REPORT OF THE WOMAN'S HOUR AT THE SOUTHWESTERN ASSOCIATION.

BY MRS. LUCY FITZ RANDOLPH.

The Woman's Hour of the South-Western Association was held on Sunday, October 27, at 2.30 P. M. It was opened by an impressive and inspiring service of prayer, in which six of the sisters took part. This was followed by a duet sung by Mr. Hurley and Miss Fisher, entitled "Bringing the World to Jesus."

Miss Fisher gave us a very practical and helpful paper, urging parents and teachers to be truthful to the children. Never promise anything, either as punishment or as pleasure, that you do not fulfill, and never frighten children by shutting them in the dark or telling them that something, or somebody, will get them if they do not mind, were the main thoughts earnestly and tellingly presented.

After this paper, opportunity was given for remarks, and was responded to by several brothers.

Mrs. Sayer, of Hammond, sent us a paper on "Our Woman's Societies," which was read by Mrs. Godsey. This was especially appropriate for the Southwest, as we are so poorly organized. It clearly set forth the importance and object of such Societies. The thought that "in union there is strength" was made prominent, and we were led to feel that because we are few in numbers and poor in purse is no reason why we should not organize and do the best we can. Mrs. Sayer said in part, "Let us not be discouraged, though our numbers be few. We can fill in the chinks and do things which our more favored sisters may neglect. We can reach people where they cannot. We can let our lights shine, 'you in your corner and I in mine.'"

The leader explained the work of the Woman's Board, telling the small amount

asked of us. She urged the women of our churches to organize, whenever possible, and told them of the little Society recently organized at Fouke. She also urged our isolated sisters to give their contributions through the Woman's Board. Mr. Hurley told us the ladies of Gentry were already talking of organizing, and others expressed a purpose to do something.

Music by Mr. Burdick, Miss Fisher and Mr. Hurley closed the hour.

SUCCESS FROM A HYGIENIC STANDPOINT.

BY A. P. REED, M. D.

No success is true success that involves the sacrifice of health. The conservation of health is the preservation of opportunity—the insuring of more chances to win or reach one's goal, and is the thing most worthy of first and constant attention, whatever one's work in life may be.

The maximum of work cannot be accomplished with the minimum of health, while the value of life, and the momentousness of the duty of performing its service most perfectly, should bring every one to realize the great responsibility resting upon all to economize health.

One of the greatest means to this end is method in the life work. This method should apply not only to the performance of everyday duties, but to all the habits.

Regularity in eating, sleeping, and in all matters pertaining to the care of the body, is of far more moment in the physician's view point than many people in other avocations are won't to regard it.

If one has a fixed regularity of habit, a regularity that extends to the details of life, as well as to the larger things, there is little danger from overwork.

To be in this position, one must be modestly mindful of himself, and not postpone all relaxation to the end of life, but get it at regular intervals, for "an unlaidd egg is an uncertain thing," while proper recreation is recreation.

"As we journey through life
Let us live by the way."

A healthful, wholesome life is largely a matter of an adequate accumulation of energy in the nerve cells and centers, which accumulation may be well called the fountain of life.

The avoidance of nerve strain and the economy of nerve force will often enable a feebly constructed organism to outstrip in the race an apparently much stronger organism, which acts regardless of this economy. It is alone the lack of nervous force which sometimes, yea, oftentimes, makes ineffective an otherwise sound bodily organism.

Nerve force is identical with endurance, wisdom, courage, and all those factors which constitute success—the grandest success possible of attainment to man.

Be mindful of the value of health, and remember that "Death has a thousand doors to let life out."—*The Household*.

ECCENTRIC EPITAPHS.

BY PRISCILLA LEONARD.

"John Phillips,
Accidentally shot as a mark of affection by his brother."

"And am she dead, and are she gone?
And have she left I all alone?
Oh, cruel fate! you is unkind
To take she 'fore, and leave I 'hind."

"My wife lies here,
All my tears cannot bring her back,
Therefore I weep."

"Here lies the body of John Mound,
Lost at sea, and never found."

"Sacred to the memory of three twins."

"Here lies the body of Obadiah Wilkinson,
And Ruth his wife.
Their warfare is accomplished."

"A bird, a man, a loaded gun,
No bird—dead man—thy will be done."

"She lived with her husband fifty years,
And died in the confident hope of a better life."

—Independent.

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.

BERLIN, N. Y.—The progressive people of Berlin are rejoicing over our new school-house, which merits all the praise given by those who examine it. It contains four nice rooms, with a seating capacity of about two hundred. The modern method of ventilation, a new furnace, pictures on the walls, and slate blackboards, are some of the good things inside. We are looking forward to a new hall, which will have a seating capacity of 600, a library and reading room, and a gymnasium. One gentleman has headed the subscription list with five hundred dollars.

We have recently organized a Good Citizenship League, which will be a progressive society, looking to the needed improvements in our already pretty village, and to the enforcement of law and order. At a meeting last week we raised \$82 for our reading room. This will be a temporary affair until the new building is erected. We expect to have the reading room in running order in about one week. Various interested persons will contribute papers and magazines from those which come to their homes. Others will doubtless have periodicals sent direct to the reading room. We are the happy possessors of a nice library of about 300 volumes.

Our no-license policy holds good for two years more, for which most of us are truly thankful. Wednesday evening we began cottage prayer-meetings, hoping thereby to increase our interest in the gospel, its mission and the unsaved ones around us.

"There's a work for me and a work for you;
Something for each of us now to do."

MARTIN SINDALL.

BERLIN, N. Y., Nov. 11, 1901.

BLYSTONE AND HICKERNELL, PA.—I arrived here October 31. I have been over the field and am well pleased with it. I find the people are zealous for God; some are new Sabbath-keepers and are happy in their new-found Sabbath.

I think I shall settle here as a missionary pastor if it is the Lord's will. The Lord has done a wonderful work here through the instrumentality of Alfred Quartet No. 2. God bless that Quartet. The seed they have sown will bear fruit throughout eternity. We are anticipating a wonderful out-pouring of God's Holy Spirit in our revival work this winter. God's arm is not shortened that he cannot save. Pray that we may be used of the Lord in bringing many precious souls to him.

Oh the wonderful love of God! who can know it? How unsearchable are his riches, and his ways past finding out. How boundless his mercy; how unlimited his power; for of him, and through him, and to him, are all things; to whom be the glory forever. Amen. Pray for us.

W. L. DAVIS.

NOVEMBER 12, 1901.

SOUTH-WESTERN ASSOCIATION.

The South-Western Seventh-day Baptist Association met with Little Prairie church, near Booty, Ark., Oct. 24, 1901, and continued its sessions until the evening of the 27th. The program was carried out as published in the RECORDER, with very slight changes. The Association was called to order by President G. H. Fitz Randolph, and after the report of the Executive Committee, and devotional exercises led by J. L. Hull, the dedicatory services of the new house of worship of the Little Prairie church were held. Reading Scriptures and prayer by J. H. Hurley. Ser-

mon by G. H. Fitz Randolph; text, Matt. 23: 37-39. Dedicatory prayer by J. G. Burdick.

These services touched the key-note of the meetings throughout, making them tender and evangelistic. It seems unnecessary to go over the entire program, as those having charge of the various hours will report regarding their sessions. Rev. J. G. Burdick appeared representing the Central, Eastern and Western Associations, and Rev. L. D. Seager the North-Western. The presence and preaching of these brethren, together with the Christian love and fellowship which they manifested, was a source of great encouragement and help, and will long be remembered by the people of the Southwest.

The attendance of the delegates from the local churches was the largest of any session of the Association ever held; and at times the house would scarcely hold the crowds in attendance from the surrounding country.

The solos, duets, and quartets sung by Burdick, Seager, Hurley and Miss Fisher added much to the interest and power of the meetings. Altogether we can but regard the South-Western Seventh-day Baptist Association of 1901 as a great success; one which will long be remembered and cherished, and from which much good may come to the cause of Sabbath Reform in the Southwest.

T. H. MONROE, *Rec. Sec.*

DEWITT, Ark., Nov. 1, 1901.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, Nov. 10, 1901, at 2.15 P. M., President J. Frank Hubbard in the chair.

Members present: J. F. Hubbard, D. E. Titsworth, L. E. Livermore, A. H. Lewis, F. J. Hubbard, W. M. Stillman, J. A. Hubbard, J. M. Titsworth, G. B. Shaw, F. L. Greene, Corliss F. Randolph, C. C. Chipman, O. S. Rogers, W. C. Hubbard, H. M. Maxson, A. L. Titsworth, and Business Manager J. P. Mosher.

Visitor: H. H. Baker.

Prayer was offered by Rev. L. E. Livermore.

Minutes of last meeting were read.

The Advisory Committee reported progress in the matter of a general Sabbath Reform Revivalist.

The Committee on Distribution of Literature presented the following report:

The Committee on the Distribution of Literature would report concerning the re-publication of the tract entitled "An Appeal," etc., as follows: The Corresponding Secretary has communicated with Mr. Ashurst concerning the needs of the Southern field, and in view of the information thus obtained we would recommend that a new tract of 16 pages be published, which shall contain the important features of the tract "An Appeal," etc., and that an edition of not more than 25,000 of the new tract be issued.

A. H. LEWIS,
CORLISS F. RANDOLPH,
C. C. CHIPMAN,
W. C. HUBBARD,
O. S. ROGERS, } *Com.*

The Committee also recommends the establishment of a new Sabbath Reform paper, at the opening of the next year, which shall take the place of the Sabbath Reform edition of the RECORDER. The name of the new paper and further details concerning to be determined at the meeting in December. This action contemplates a return to the original *Sabbath Outlook* idea.

On motion, the report was received and the recommendations adopted.

Voted, that the Sabbath Reform edition of the RECORDER for December be omitted.

The following report was presented:

The Committee to whom was referred the proposition

of Charles H. Greene to issue a revised edition of the Seventh-day Baptist Hand-book, beg leave to report as follows: 1. We do not think there is a demand for the German and Scandinavian editions which Mr. Greene proposes to issue. 2. The material which Mr. Greene proposes to add to the Hand-book would enlarge it beyond what is desirable, even if a new edition were issued. 3. The addition of this material to the present Hand-book would not improve it materially for English readers. 4. There would be a manifest inconsistency on the part of the Board in permitting a private individual to re-issue a book already published over the sanction of the Tract Society. The Committee would, therefore, recommend that the Board inform Mr. Greene that it does not see its way clear to grant his request for the issuing of a revised and enlarged edition of the Hand-book.

A. H. LEWIS,
L. E. LIVERMORE, } *Com.*

On motion, the report was adopted.

The following tribute was presented:

REV. JULIUS M. TODD.

Without going into full biographical details, your Committee which was instructed to prepare a tribute in memory of Rev. Julius M. Todd, beg to report the following:

He was born March 3, 1819, and died in the 83d year of his age, Oct. 1, 1901. He embraced the Sabbath when a young man, and began preaching in the Hayfield Seventh-day Baptist church, at Lexington, Pa., as early as 1842. After a period of service as pastor of the church at Berlin, Wis., beginning about 1850, he became pastor of the Second Brookfield church in 1858, where he served for thirty consecutive years.

He was especially interested in denominational work, and, during his first pastorate in Wisconsin, he gave unusual attention to the early history of the Sabbath question and to the Patristic literature touching that question, a field of investigation which few American scholars knew anything of at that time. His official connection with the American Sabbath Tract Society began with his election as a Director in 1862. The next year he was elected First Vice-President, which office he filled for each successive year until 1874. He acted as President of the Annual Session held at Albion, Wis., in 1868. In 1875 his position was that of Director, but in 1876 he was again elected first Vice-President, which office he filled until 1878. In 1879 he was elected President. He held this office until the location of the Executive Board was changed from Central New York to Plainfield, N. J. In 1881 he became a Director, which office he held until his death. As Director, Vice-President, and President he was a member of this Board for thirty-nine consecutive years. His record for this period was that of an earnest supporter, a wise counselor, and a devoted friend of the work of the Society. His faith in the power of truth and in the final triumph of the Sabbath was strong, undimmed, and constant.

Elder Todd was a careful student of the Bible, and all his sermons and public ministrations were enriched with the results of his devout study. As pastor he was sympathetic, devoted in an unusual degree, tender and loving in his ministrations, and self-forgetful almost to a fault. To know him was to love him. To come under his influence was to be uplifted, strengthened, and purified. In his ministrations to the suffering and sorrowing he was pre-eminently helpful, and hundreds of homes and hearts found comfort through his words and presence. He fought a good fight, he kept the faith unwaveringly, and finished a life for which all who knew him find cause for thanksgiving and praise.

A. H. LEWIS,
L. E. LIVERMORE, } *Com.*

On motion, the above was unanimously adopted.

The Treasurer presented the usual financial statement.

Correspondence was received from A. P. Ashurst.

Letters from J. T. Davis, O. U. Whitford and B. F. Titsworth were received concerning our denominational interests on the Pacific coast.

The matter was, on motion, laid over to the December meeting of the Board.

The Committee on Bequest of Reuben T. Ayers reported progress.

Minutes read and approved.

Board adjourned.

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

Young People's Work.

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

Cant.

The world hates cant, that formal professing of things which the person does not in his heart believe, the hypocritical assumption of righteousness. But there is another kind of cant which should be hated more—and that is the Devil's. It is spelled with an apostrophe. Upon every noble aspiration, every high resolution, every reaching up toward God, the Devil undertakes to stamp his trade mark, "You can't, you can't." It is Satan's own word, young man. You may recognize the ring of his voice every time you hear it. God's word is "Whosoever will," and "with God all things are possible."

The Magic Circle.

There is a circle of people up and down this earth who are a constant inspiration and help to us. Many of these, whose faces are very dear, are not within our reach: but, though miles and miles away, we know that they are there and our heart rejoices. We feel stronger for their strength. There is a sort of aristocracy, after all, among the people who are bravely bearing the burdens of the world with Christ, and who yet face life with infinite good cheer. There are hearts to which we are knit by spiritual threads, by common loves, longings and ambitions. Thank God for friends, the friends you know, the friends whom you do not doubt and who do not doubt you; the friends whose voices, even though you hear them in the quiet of memory, summon you to nobler living. Is it not grand that each year the circle widens and the individual ties strengthen? How can life be growing sadder when it is growing more instinct with love?

The Saviour First of All.

I sat down at a piano the other day and sang to a sick boy and his parents that song, one of whose verses is:

"O, the dear ones in glory, how they beckon me to come,
And our parting at the river I recall.
From the sweet vale of Eden they will sing my welcome home;
But I long to meet my Saviour first of all."

It is a good deal to sing that and mean it. First of all? There is a father, a brother, a little daughter, friends near and dear. With a little thrill of gladness and thankfulness came the realization that it was true. Yes, it is through the love of father and mother, sister and daughter, that we are led up to love of God; but

"The love of God is broader than the measure of man's mind;
And the heart of the Eternal is most wonderfully kind."

To feel beneath you the Everlasting Arms, to be in fellowship with the Son of God, of whose character the people we love best offer but reflections, this is best of all. All true love centers in God. Our abiding friendships are based in spiritual sympathy, "One is your Master even Christ and all ye are brethren."

A Pan-American Homily.

In the twilight after supper we walked toward the great bridge. They were thronging in that direction from all over the Exposition grounds. As the sunshine faded, a hush gradually fell over the multitude. There was an

air of expectancy, as of some great event about to take place. Deeper and deeper grew the shadows. Finally the straggling lights upon the electric tower were turned out, and for a few moments we were in total darkness. Then along the edge of Music Hall and the Liberal Arts building and the Electric Tower and the Government Building there stole faint rays of light. A perfect network of faint, fairy lines began to glimmer all about the basin where the fountains were playing. The glimmer grew to a glow, the glow to a blaze, the blaze to a glory, and the most enchanting sight of human origin which these eyes ever beheld was before our vision. While the band played its stately hymn, all unbidden, the tears came, and I said, "Perhaps this is something like heaven."

But it had not come by chance. Months before, men had been working, some under the earth with pick and shovel, some with hammer and chisel, some with wrench and pliers, some with trowel and mortar-board. Away down underneath the falls of Niagara others had been toiling to imprison the forces so lavishly poured out. And because these men had labored patiently and faithfully, each in his own place, this scene was possible.

One day our eyes shall behold the city fairer than all our dreams, the holy city, the New Jerusalem, the redeemed church of God. O happy day when they shall come from the east and the west and the north and the south and sit down in the kingdom of God! But that sight will be possible only because you and I have dug and planned and built down here. Some have gone down beneath the very earth of humanity to lay the foundations of a new character and a new civilization. Each in his own place, some in Africa, some in China, some on the frontier, some in the cities, some in public, some in obscurity, they have toiled, "working together with God." It is not drudgery, but a happy privilege that we should share with Christ in his great work before we sing together the Song of Redemption.

What Led Me to Christ.

One of the most deeply interesting meetings it was ever our privilege to attend was the Y. P. S. C. E. prayer-meeting on Sabbath afternoon of the Semi-Annual Meeting at Hartsville. The leader, George Main, asked each one to tell what it was that influenced him to become a Christian. Of course each testimony could only mention one or two links in the chain; but the effect was strong and deep. Here are some of the fragments as we have gathered them up:

"My room-mate asked prayers, in the Friday night meeting at Milton College, for a friend who was having a severe struggle. I knew he meant me, and it moved me deeply. But the chief influence in leading me to Christ was the everyday life of a woman with whom I boarded."

"I, too, was chiefly influenced by the young lady with whom I was boarding—and I am boarding with her yet."

"My father had a stick with a leather lash on the end of it, which led me to see that there was something higher than I. But the best part was that he was a companion to me, would take me riding with him and was never too impatient to answer all my childish questions."

"The first time I was asked to be baptized, I said I did not want to then, for there would be so many there. But when I was converted, I went down into the water before hundreds of people. When they asked me next day at school, 'Well, you are going to be a Christian, are you, Eli?' I was not ashamed to say, 'I am going to try to be,' and they said, 'That's right.'"

"When I wanted to be baptized, my pastor came and asked me if I had had a change of heart. I had been brought up in a Christian home, and had experienced no great change; so I was puzzled by the question. I told my mother that I thought I better not be baptized. But she explained it all to me, and I felt that I was a Christian because I 'loved Christ more than I ever had before.'"

"The word that had the greatest influence over me was spoken by a young man in the shop. He was one of the under foremen, and I had a little of the feeling that men are likely to have toward a foreman. But he spoke to me one Sunday morning in such a kind way, and with such an evident interest, that it touched me. He said, 'I was sorry to see you where you were yesterday, George, and in the company you were in.' The seed slept many years before it germinated; but it never died."

"My district school-teacher was a noble woman. She adjourned school one day and took us all to the revival meeting. She sat among us and prayed for us, and it had a powerful influence."

"I was converted at the family altar at eight years of age. The memory of that night will last as long as memory shall last."

"I heard that my cousin had been converted, and kneeling down all alone where I was, I surrendered myself to God."

"Christ came to my heart in his own mysterious way, and I felt that there was nothing I would not be willing to give up for him."

SEVENTH-DAY BAPTISTS AS REFORMERS.

BY REV. H. P. BURDICK.

To reform is to go from bad to better. The Hebrews were reformed when they left their idolatries, and turned to the Lord. God, speaking of reform in Leviticus 26: 23, 24, says: "And if ye will not be reformed by me by these things, but will walk contrary unto me; then will I also walk contrary unto you, and will punish you yet seven times for your sins." Love to God underlies reform; reform underlies progress for the right.

As I remember reforms, the first one that our people engaged in was education. My grandfather was severely criticised and threatened with church discipline and exclusion for studying grammar. The complaint was, "He arises at three or four in the morning, that he may study as much of this nonsense as possible before he begins his day's work." I saw the first grammar brought into this school district (Alfred, N. Y.). I was well acquainted with the first teacher who taught grammar here. The first trouble in our school district grew out of the fact that two ladies looked into a book while parsing. Their good father said: "If my girls, after having a grammar three weeks, cannot parse a short sentence without looking in the book, they shall not go to school any longer." I well remember when I did not know five persons in our denomination who could write a book, or what would now be called a readable newspaper article. I also remember how our most

devoted Christians, in sorrow, worked, wept and prayed that we might soon have men who could argue the Sabbath question with First-day people, who claimed great advantage over us because they understood the Greek language, when we did not. I remember how heavily we leaned on Eld. Wm. B. Maxson, Dea. John Maxson, T. B. Stillman and his brother Paul; and also Deacon Utter, and how pleased we were that he could, and did, educate his son George B., who gave us an excellent paper for so many years.

Oh, how faithful Christians thanked God and took courage when Bethuel Church, Eld. James R. Irish and President Wm. C. Kenyon put their hearts and hands to the work so much needed. When Elders James Cockran and T. B. Brown, sent of God, with their spiritual zeal and ripe scholarship, feel into line with us; our hearts that had been so sad were joyful as we said, "Though we are a poor, despised little band, God has remembered us."

As I go back to the time of my early recollections, when we worked, wept and prayed for better educational advantages, and contrast them with our present advantages, our district schools, graded schools and colleges, Salem, Milton and Alfred, and see educated teachers and ministers who will compare favorably with the best the world can furnish; and listen to the uplifting, soul-saving influence of the many sweet singers we have, I say, of a truth God hears, and in his own good time answers prayer. Seventh-day Baptists are true reformers. They are reformers not only in one direction and upon one subject, but in every direction and upon every subject that means an onward, upward movement for humanity. If a reform has called for some untried invention, Seventh-day Baptists have shown themselves equal to the demand. The reforms in which we are engaged are quite too numerous to be mentioned here. Perhaps I ought not to stop without saying that health reform has been born, and is now old enough and strong enough to begin to go alone. If you would nurture this reform to maturity—live in the country, drink water, spend much time out of doors, don't get sick (for sickness sometimes has the color of sin), don't worry, don't get nervous, sleep long in fresh air, eat nothing but nourishing food, keep your skins whole and clean, and regard good digestion as the mark of a gentleman, then the centenarian may look at the pictures, read and study, observe the Bible Sabbath, and go to meeting with his great-great-grandsons, who may act as pall-bearers at his incineration.

[The above paper was read at the late Semi-Annual Meeting of the Western Association. Dr. Burdick has been a temperance reformer and a well-known denominational figure during a long life-time. His paper aroused keen interest. Uncle Hiram being only eighty-two years old, this may very appropriately be placed along with the production of other young people. It certainly furnishes much food for thought and discussion.—L. C. R.]

"ALFRED STUDENT."

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SABBATH RECORDER,

Plainfield, N. J.

THE MILLENARY OF ALFRED THE GREAT.

Alfred University has the distinction of being the only college or university in the world bearing the name of the great Saxon king, Alfred the Great. Throughout the English-speaking world, much interest is being shown this year in celebrating the thousandth anniversary of King Alfred's death.

Among the many virtues that are justly ascribed to this great man, none has had a more important and far-reaching influence on the world than the encouragement and stimulous which he gave to learning.

He was himself a scholar and gave much time to translating and editing important works of his time, and making them available for the common people of his kingdom. He also established schools and in every way possible fostered learning. No name in history is more appropriately used as the name of an institution of learning than that of Alfred. It has been a matter of great pleasure, therefore, as well as a matter of policy, for Alfred University, to enter most heartily into this millenary celebration.

Last Commencement, a prominent place was given in the anniversary program to the commemoration of the life and character of King Alfred.

Recently there has been in New York a celebration, where many distinguished guests were present, to do honor to the famous old king. On Sunday evening, October 26, 1901, a religious service was held in St. Paul's chapel, the oldest church structure in New York City, and the one in which George Washington frequently worshiped. The service was commemorative and the memorial sermon was preached by the Rev. Henry Lubeck, LL. D., D. C. L.

On Monday evening, Oct. 28, the millenary banquet was held at Delmonico's, in New York, and was attended by many distinguished guests. Among those present were: Hon. Alfred Bowker, Mayor of Winchester, Eng., (the native city of Alfred); Sir J. G. Bourinot, of Canada; Sir Percy Sanderson, British Consul General; Chancellor McCracken, of New York University; Dean Van Armitage, of Columbia University; Hamilton W. Mabie, James Lane Allen, and many others.

The speakers and toasts were as follows: "King Alfred," Alfred Bowker, Mayor, Winchester; "Alfred as a Statesman," Gen. Stewart L. Woodford; "Alfred as a Constitutional Monarch," Sir J. G. Bourinot; "Alfred in Relation to Literature and Religion," Hamilton W. Mabie; "Alfred as a Soldier and a Sailor," Gen. Wagner Swain. A souvenir of the occasion was a splendid memorial edition of the late Sir Walter Beasant's story of King Alfred. A copy of this volume was presented to each guest present.

The President of Alfred University, and also the Treasurer, William H. Crandall, Esq., were present as official representatives of the University at these memorial exercises, and were shown great courtesy by the Committee. They presented a flag of Alfred University to the toast-master, and he in turn presented it enthusiastically and promised to carry it back to the old home city of King Alfred and preserve it as a souvenir of the only college that bears his name. A very interesting and excellent collection of manuscripts, editions and translations of literature relating to the life

and times of King Alfred, is on exhibition in the Lenox Library, in New York, during the month of November. Adorning this collection may also be seen an Alfred University flag, in the familiar purple and gold. B. C. D.

A SUBSTITUTE FOR THE CANTEEN.

General A. S. Daggett, whose letter against the sale of beer and light wine in the army canteens was summarized in the columns of the *Outlook* last month, has written another letter to the *Army and Navy Journal* in response to its suggestion that he should propose a substitute for the institution he condemned. His second letter is as compact as his first, and his answer to the direct question put to him can here be reprinted entire:

(1) Establish ample and attractive reading-rooms, which may be the general places of resort, and where games and facilities for all sorts of proper social enjoyments can be found. (2) Establish ample and attractive gymnasiums. (3) Encourage and give facilities for all proper kinds of many sports. (4) Require the Commissary Department to supply many of the luxuries now furnished by means of the company fund.

The program here outlined for satisfying the soldiers' cravings for sociability and good-fellowship must commend itself to all factions, for those who object most strongly to the old canteen cannot object to the restoration of the features here urged, and those who believe most strongly in restoring the sale of fermented liquor cannot but welcome the restoration of the facilities for recreation which the profits of the canteen have for several years provided. The only conceivable objection is that from the standpoint of the taxpayers; but when it is recollected that the wages of the common soldiers aggregate less than one-sixth of the army appropriation, and that the canteen profits on beer, which have defrayed other recreation expenses, have been but a small part of the soldier's wages spent on beer, it is clear that the cost of maintaining such army clubs as General Daggett recommends would be very small. General Daggett expresses the belief that if army life were made attractive in a wholesome way, without offering fermented liquor to the recruits, a better class of volunteers could be secured and a better army built up.

BEWARE OF MISJUDGING.

Perhaps it were better for most of us to complain less of being misunderstood, and to take more care that we do not misunderstand other people. It ought to give us pause at a time to remember that each one has a stock of cut-and-dried judgments on his neighbors, and that the chances are that most of them are quite erroneous. What our neighbor really is we may never know, but we may be pretty certain that he is not what we have imagined, and that many things we have thought of him are quite beside the mark. What he does we have seen, but we have no idea what may have been his thoughts and intentions. The mere surface of his character may be exposed, but of the complexity within we have not the faintest idea. People crammed with self-consciousness and self-conceit are often praised as humble, while shy and reserved people are judged to be proud. Some whose whole life is one subtle, studied selfishness get the name of self-sacrifice, and other silent, heroic souls are condemned for want of humanity.—*Ian Maclaren.*

Children's Page.

"HOW THE BOYS WENT FISHING."

"Say boys," said Tom one cloudy day,
"Let's go a fishing, just over the way.
Down through the meadows and then to the brooks,
We'll take our fish-poles and bait and hooks."

"But I've lost my fish-hook," said jolly Joe,
"And over to the store, at once, we'll go,
To buy a fish-hook for one or two,
Then, I'll show you, right off, what I can do."

Well, they went to the store, then, all at once,
And got back home just in time for lunch;
Then, after eating, they made ready to start,
And down through the fields they took a dart.

When some one cried, "We've forgotten the bait."
They went back to the house with a very slow gait,
And dug and hoed 'till enough they did get,
While the sun sank lower and 'twas almost set.

They went at last and made a short stay,
For each one must be home at the close of the day.
They had a fine time but could not wish
That they had come a bit quicker, and caught some
more fish.

For one little pickerel they had in their can,
Which was almost as large as the thumb of a man;
But they all said, "We'll go again on some other day,
And for fish-hooks and bait we will not delay."

A. A. L.

THE MYSTERY ABOUT SAM.

BY LUCIA CHASE BELL.

Sam Dingleby was nine years old, and he had not one brother or sister; and he was always so hungry for company that his mother said he sometimes nearly drove her wild. Sam seemed to have everything to enjoy himself with. He had the loveliest little Shetland pony, and beautiful big St. Bernard dog, and the prettiest, cleanest little stable built on purpose for them; and he had a cote of costly pigeons, with breasts and heads and necks of soft colors that made you think of rainbows and white clouds and blue June sky. To be sure, he didn't have a bicycle, for nobody had bicycles then.

I do not know what Sam could have wanted that he did not have, except company—that is to say, all the children he wanted and all the dogs. His mother did not like children as visitors very well, and his Aunt Sarah did not like them at all.

The summer he was eight Sam almost lived at the washerwoman's, several blocks away, on a back street. She had eight children. They were good enough children, even Aunt Sarah said, except, of course in their grammar. Their house was small, and it was always filled with washing steam, and the back yard was always full of clothes drying: but yet there was room for glorious playtimes.

The next summer the washerwoman moved out of the neighborhood; and, when school was out, Sam was very lonesome for a while, and openly discontented, and fretted a great deal. But all at once there was a great change. Aunt Sarah and his mother both noticed it. Whenever Sam was asked to do an errand he did it so willingly, he seemed really thankful to be asked. It is true that some times he was rather late in returning from his errands, but his mother said the weather was so warm that you could not expect a boy to go any faster.

Sam was at home nearly all the time except when he did errands, but he was not around "under foot" as usual, which made it very agreeable.

There was another queer thing about Sam that summer. That was his eating. He ate less and less, and soon he began to grow thin. You could see his shoulder blades right through his gingham waists, and they had to keep putting smaller belts to his trousers.

And Sarah said she would simply make him eat. There was no use in a boy being so finicky. So his father put a big, juicy piece of steak on his plate next morning, and said sternly: "Sam, now you eat that steak! You've been notional about your meals long enough."

Sam gazed down at the steak, but did not touch it. He seemed to choke, and then he choked again, and then the next minute he sat back in his chair and cried out: "I can't, father! I haven't any right to!" Then he got up and left the table.

After a while, when breakfast was over, Sam came into the house whistling as if he were the happiest boy in the world. He brought in some wood for Janet, the cook, and he mended the canary bird's cage; and then he sat down quietly in a sunny corner to draw pictures, for he had taken it into his head to illustrate his "Wonder Book."

His mother was sitting near him with her sewing, thinking what a dear, good boy he was, when she heard Janet's voice, very loud, in the kitchen. She went out to see what the matter was, and there Aunt Sarah was, and she was saying to Janet: "You amaze me! Where is that boy? He'll know what it means, I'll be bound. Dogs—eleven!"

When Janet saw Mrs. Dingleby, she burst forth anew: "Eleven dogs, ma'am, in the loft of the pony's barn—yes, there is! and the scrubbiest, outlandishest dogs—burnt, scalded, and broken-legged and blind—every one of 'em a sick dog, or else crippled, some with bandages and some with slings! And, ma'am, they're all with the nicest rows of beds in boxes, and clean tin pans to eat from; and they're all contented like they was in heaven, a-wagging their tails!"

Now Janet had gone up to the stable loft to see if she could find the stamp that stamped the elegant floral design on her jelly glass covers. She remembered having heard Sam tell the washerwoman's boy once that the stamp-machine looked like a mad little "water-dog," and would be good to have in an animal show; and, as she could not find it in the closet, she thought Sam might have borrowed it. She went to look, and there it was, on a beam of the loft, as wicked-looking as ever. But she had forgotten to bring it down, after all, with the surprise of the sight that burst on her—all those dogs, all gazing at her and wagging their tails.

"You just go out and see for yourself, you, ma'am, and you, ma'am!" she burst out again, turning first to Mrs. Dingleby and then to Aunt Sarah, when in rushed Sam from the dining-room, where he must have been standing.

A great storm of entreaty and eloquence poured from his trembling lips. "They're mine—I'm curing them! O mamma, please don't take them away! I'm going to get homes for them—good homes! Just give me time, mamma! I never meant to keep them, mamma, truly—only until I had cured them! They're poor dogs that I found everywhere, and heard of and went after them; and they haven't got a friend in the whole world but me! I had to take out meat and things to them, mamma; but I did without myself. I never meant to take out more'n my share of things. And they're growing jolly fellows—they're getting 'long fine! Mamma, say you won't make me turn off my dogs just yet—say it, mamma!"

For a moment Sam's mother stood silent. The mystery was cleared up about Sam. He was not going to die. Then she put her arms about her boy and drew him close, and she laughed and she kissed him. "You shall keep the very last dog until he is cured," she said, bending down and looking straight into his scared eyes. "They shall have all the nice good meat they need, and so shall you. If you'd just take mother into partnership, Sam, how lovely it would be!"

And Sam cried joyfully: "Oh, I will, mamma, I will!"—*Little Folks.*

NEWS OF THE WEEK.

The purchase of three islands known as the Danish West Indies, by the United States, has been under consideration for a long time. Our relations with the West Indies, as a whole, and the forthcoming treaty with England concerning the Isthmian Canal, have favored the project. While the purchase has not been completed, the preliminary negotiations seem to leave no doubt as to the success of the effort.

A snow-storm of unusual severity, preceded by rain, which began on the 11th of November, buried Northern and Central New York under a covering of from three inches to three feet in depth. It was a severe blizzard through Southern Canada and in the Adirondack region.

Communication between England and Belgium, and England and Holland, by telephone, is in successful operation with increasing facilities. The telephone has been invented scarcely thirty years, and if improvement continues in a corresponding ratio, New York will be talking with London and Manila before the middle of the present century.

The question of open saloons in New York City, on Sunday, was a somewhat prominent feature of the canvass during the late election. Now that the election is over, and the reform party has succeeded, the discussion of the Sunday saloon has come to the front with vigor. Those who favor the opening of saloons from 12 o'clock forward claim that the government of the city will be much purer, because this will remove a prominent source of bribery, and lessen the corruption of the police force and the city government. Whether this opening shall be secured through state legislation or by local orders of the police, there can be little doubt that it will be secured in some way. Such opening, in that great city, will mark the legalizing of a powerful influence against the observance of Sunday. This Sunday opening question has continued prominent during the week. Among the notable utterances is an editorial in the *New York Independent*—Nov. 14—under the title of "A Liberal Excise Law." After discussing the matter at length, the *Independent* concludes that while the saloon ought to be closed on all days in the week, it is better to allow it to be opened certain hours on Sunday than to continue the "shocking evils that have grown out of the well-meant Raines' law."

The American Sabbath Union, the Women's Sabbath Alliance, and various religious bodies, are protesting vigorously against the proposed Sunday opening. They insist that if the present Raines' law was enforced, much more would be gained for temperance and purity than by Sunday opening. They also urge that such opening would legalize the European Sunday, and thus hasten the decline of regard for Sunday as a religious day and a preserver of moral interest.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

INTERNATIONAL LESSONS, 1901.

FOURTH QUARTER.

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

LESSON IX.—THE CALL OF MOSES.

For Sabbath-day, Nov. 30, 1901.

LESSON TEXT.—Exod. 3: 1-12.

GOLDEN TEXT.—Certainly I will be with thee.—Exod. 3: 12.

INTRODUCTION.

Through the providence of God, Moses received the best education that the world in that age afforded. He was thus, in a certain sense, prepared for the position as leader of a nation. He was a courtier, a scholar, a statesman, and, if we may believe all reports, a general. But there was need of a spiritual training as well. The deliverer of the chosen people was to be a man great as the world reckons greatness; but he was to be also a man of God.

When Moses found that he must become an exile because the fact of his slaying an Egyptian had come to light, he doubtless thought that his career of usefulness was at an end. But he showed manly courage in going to work in the land whither he had fled, even if he must labor at a very humble task.

When the children of Israel cried out under their burdens as their oppression became more grievous they doubtless did not know that God was preparing for them a deliverer, but he forgot not his promise to Abraham, Isaac and Jacob; and he forgot not his purpose to deliver the human race from sin through a Redeemer who was to spring in the fulness of time from this chosen people.

TIME.—When Moses was about eighty years old.

PLACE.—In the western part of the Sinaitic peninsula, at Mount Horeb or Sinai.

PERSONS.—The Angel of God, or God himself, revealed through the burning bush to Moses.

OUTLINE:

1. God Reveals Himself to Moses. v. 1-6.
2. God's Promise for Israel. v. 7-9.
3. God's Commission to Moses. v. 10-12.

NOTES.

1. **Now Moses kept the flock of Jethro his father-in-law.** Some have interpreted the word translated "father-in-law" as meaning brother-in-law, and have reckoned Jethro as a son of Reuel, mentioned in chapter 2: 18; but this explanation can hardly be justified. It is evident that the Biblical narratives give to Moses' father-in-law two names, Reuel (sometimes written Raguel) and Jethro. **Priest of Midian.** This title indicates that he was the spiritual leader of that branch of the Midianites. From his name, Reuel, it may be inferred that he served the true God, and from the conduct of the shepherds (chapter 2) we may conclude that he was not revered by his neighbors, who were very likely idolaters. **The back side of the desert.** From this expression it may be inferred that the home of Jethro was separated from Horeb by a desert or wilderness. It was probably to the southeast, possibly

on the coast of the Persian Gulf. **Mountain of God.** The mountain has this name here by anticipation, in view of the fact that God was revealed here and gave the law to Moses. **Horeb.** This is probably not the name of a single peak, but of a group of mountains. Some geographers have distinguished between Sinai and Horeb; but they are almost certainly identical.

2. **The angel of the Lord.** From the context we infer that this angel of Jehovah is to be identified with God himself. Compare Gen. 22: 11, and the note on that verse in Lesson VIII. of the third quarter. **In the flame of fire out of the midst of a bush.** Better "the bush," (that is, the bush that was afterward celebrated from this occurrence). It seems very likely that it was a blackberry bush. **And the bush was not consumed.** This was what particularly attracted Moses' attention. Fire from its power and purifying action is a fitting symbol of the divine presence.

4. **God called unto him.** Compare the call to Samuel. We are to understand an audible voice addressing Moses.

5. **Put off thy shoes from off thy feet.** As a token of reverence for the holy ground. This is an Oriental custom to the present day.

6. **I am the God of thy father.** Thus does God arouse the faith of Moses who had no doubt heard from his parents of the Revelations and promises which we have recorded in Genesis. The word "father" is to be construed here as a collective noun referring to the distinguished ancestors of Moses rather than to his own father. **For he was afraid to look upon God.** This is the fear of reverence and awe, rather than of cowardice.

7. **And the Lord said.** It is to be noted that the word "Lord" in this lesson is substituted by our translators for "Jehovah" (or "Jahweh") in the original. **I have surely seen the affliction of my people.** This is the first place where Israel is called "my people." **And have heard their cry.** Whether this cry was directed to God or not, it was certainly heard by him.

8. **And I am come down to deliver them.** God shows his readiness to help his people and his determination by speaking as if he were a man and had come a long journey to accomplish this deliverance. **Unto a land flowing with milk and honey.** The fertility and abundance of the land of Canaan is thus practically expressed, as often elsewhere. **Unto the place of the Canaanites, etc.** The mention of the various tribes inhabiting the land helps to make vivid the fact that it was broad. That they are numerous and warlike need not dismay a man who has a vision of God. The name "Canaanites" may have included the other tribes mentioned. See Gen. 10: 15 ff.; but compare Gen. 15: 20 ff.

10. **I will send thee unto Pharaoh.** To make a formal demand for the release of the Israelites who were not by right the subjects of Egypt, but rather God's people.

11. **Who am I, that I should go unto Pharaoh?** Moses had learned humility in the wilderness. We are probably not to understand that Moses was afraid to go; but rather that he doubted his own ability to make a good impression before Pharaoh and to persuade him to dismiss the children of Israel.

12. **Certainly I will be with thee.** If Moses believed in the power of God as illustrated in the burning bush, what greater encouragement could he have than the promise of God's presence with him? **And this shall be a token unto thee.** Rather "a sign." Some have thought that this sign could have been of little value as encouragement to Moses as it was not to be fulfilled till after Moses had accomplished his task; but it was of great value, as Moses already had the assurance of God's presence in the burning bush. It would also give him confidence to lead the people yet farther after they had received the law at Mount Horeb.

Popular Science.

BY H. H. BAKER.

Science Revealing Natural Forces.

All artificial light is obtained as a result either of combustion or of incandescence. The materials from which artificial light, of the nature of flame, has been derived, are principally bodies rich in carbon and hydrogen. Inflammable gas is manufactured within the earth's laboratory, in great abundance, from carbonaceous deposits, and from other sources, even from rock salt; enough in our opinion to furnish a brilliant light for every house in the world.

William Murdock, a Scotch inventor, born at Auchinbeck, Aug. 21, 1754, was the first to produce and apply illuminating gas from coal; in 1792 he used it for lighting his cottage, and in 1802, he illuminated a large factory in celebrating the peace of Amiens.

From the time of Mr. Murdock to the present, experiments have been made to utilize gas for illumination from coal, and to cheapen its production, until now we have what is called "water gas." Water is decomposed by heat when its oxygen unites with the carbon of the coal. The carbon-monoxid which results, with an equal volume of hydrogen set free from the water, forms a mixture known as water gas, and this gas by various processes is enriched and combined with coal gas, and produces an excellent illuminator, and so cheaply that 1,000 cubic feet can be manufactured and furnished to house-keepers for \$1, yet yielding a good profit for the investment. In many places it is furnished even at a cheaper rate where a large quantity is required for illumination, or for use as power for driving machinery, or for fuel.

The gas that is being manufactured by nature beneath the surface of the earth appears to be inexhaustible. At Baker, on the shores of the Caspian Sea, gas fires have been burning constantly from remote ages, and are now denominated the "eternal fires."

In China, long before natural gas was used by the Chinese, and long before it was known elsewhere, and now in the province of Szechuen it is obtained from beds of rock-salt, at a depth of 1,600 feet, and taken in bamboo tubes and used for lighting, and for evaporating brine. At a salt mine in Marmaro, in Hungary, gas is obtained at a depth of 120 feet, and is used for illuminating the mine.

In this country, at East Liverpool, Ohio, a gas well was opened 450 feet deep in 1859; neither this nor others opened since have shown a diminution of flow.

At Erie, Pa., there are a large number of gas flowing wells, each yielding from 10,000 to 30,000 cubic feet per day, one of which sends it forth under a pressure of 200 pounds per square inch.

At Fredonia, N. Y., natural gas was discovered issuing from bituminous limestone; over this orifice a gas holder was constructed, and about 1,000 cubic feet were secured daily; this gas, although good for illuminating purposes, is manufactured by a different formula from the other; the formula is hydrogen gas mixed with the hydrid of ethyl.

In consequence of the bountiful supply for illuminating purposes already manufactured by nature, the whaling fleets of New Bedford and New London have disbanded, and abolished harpoonery, thus giving freedom to the whales. The animal and vegetable oils, have been consigned to the soap factories, and the world has better light for its people.

Anxiety begins to manifest itself already lest the coal-fields will be depleted, as each of the monstrous ocean steamships will soon be consuming 1,000 tons per day, and the great steam plants for making iron and steel will soon absorb such a tremendous amount as to raise the price so that there will be no more coals to carry even to New Castle. But we need not worry our precious selves, nor fear that we are ever to come short of material for light, heat, or power, since an

inexhaustible store is forever at hand. Science has already done much, and we predict that the day will come within half of the twentieth century when coals, either anthracite or bituminous, or any of their products, will find a place in producing either light, heat, or power.

Electricity, which surrounds all worlds, and fills all spaces between, is to be the agent, and to be had for the asking. It will not only add to the comfort and happiness of mankind, but relieve the drudgery of the beasts that now have to transport the heavy burdens.

A RELIGIOUS CENSUS.

The Federation of Churches in New York City has completed a census of the twenty-second and twenty-fourth Assembly districts in this city. This includes the region lying between Lexington Avenue and the East River and extending from Thirty-seventh to Fifty-sixth Street, making a canvass of 150,000 people. They have obtained reports from each family as to what churches its members were connected with, if any, and whether they were attending. About 2,000 families, or 10,000 individuals, were found without church attachment, and were referred to the churches with which they were most likely to be affiliated. The Catholic population, which was 63 per cent in the Twenty-second and 50 per cent in the Twenty-fourth district, were nearly all attendants on their local churches. But this was found not to be true of the Protestants. There are three Baptist churches, for example, but Baptist families attend 26 other churches throughout the city, and the same is true of other denominations. The Reformed Dutch had the largest proportion of families that were in attendance upon their church home, being 95 per cent. The Catholics register 90 per cent, the Episcopalians 86, the Methodists 81, the Presbyterians 76, the Baptists and Lutherans 71, while of the Hebrews only 40 per cent had synagog connection. A multitude of other denominations were found in small numbers, but it is surprising that there were only two families of Spiritualists and two of Christian Scientists. Every block or so had its German Socialists and its Agnostics, but not an avowed anarchist was discovered.—*Independent*, Oct. 24.

CHILDISH TRUST.

A story is told of a sweet little girl of eight years, on board her father's vessel, when a terrific storm arose and the passengers gathered about in frightened groups, evidently fearful of losing their lives. The child's face was white, her lips quivered with fear, and she said, tremblingly, "What is the matter? Has anything happened?" She was told a great storm was raging, and, with her eyes dilated, she said, "Where's father?" "He's on deck, dear," said a lady kindly, as she drew her to her side. Instantly her face grew calm. "If father is on deck, all will be well," she exclaimed. So it is often that we are placed where the billows of life smite us, and the hope which has inspired us seems well nigh gone. But the Father, who is our pilot in life, is directing us still, and we need not faint nor falter if he is at the helm. It is a beautiful thought, one which should inspire and cheer every child of God in his onward course. "Fear not, I am with thee." "I will never leave thee or forsake thee."—*Christian Intelligencer*.

"WILL THE JEWS BE CONVERTED?"

The *Sunday School Times*, under the caption, "Will the Jews be Converted?" publishes a letter from a correspondent who writes:

"Will you please inform me in 'Notes on Open Letters,' if in your opinion the time will ever come when the Jews generally will recognize the divinity of our Saviour? It is my impression that he will eventually be thus acknowledged by them, but is this view sustained by anything in the Bible? and if so, where?"

To which query the editor replies:

Early Christians were mostly won from the Jews. The Christian Apostles were of that body. It is evident that Paul, the special apostle to the Gentiles, while caring for the outside peoples, never lost his first love for the people of Christ. He had longings and hopes for their ingatherings. Romans 10 and 11 are proof of that, and they give Christians confidence that Jews and Christians will yet be gathered in one fold. Even in our day we should be surprised if we knew how many Christian ministers were of Jewish stock, and how many Jewish scholars are guides of Christians in their studies. It certainly is our duty to honor Jews as Jews, because they are Christ's own people, and he wants us to honor them. Our own hope of salvation by Christ is because that while we are not Jews, we may be by faith almost as good as Jews. And, when the Jews are gathered in, we may have hope for better things than are possible before. "If their fall is the riches of the world, and their loss the riches of the Gentiles, how much more their fullness?" Rom. 11: 12. If Christians who now fail to rightly honor and look up to the Jews would realize their shortcoming toward the Jews, they might, by their conduct, hasten the ingathering of the Jews, with all the glad results of that event.

The "ingathering" for which the learned and broad-minded editor of the *Times* earnestly hopes will never take place. The church in its various branches has had nineteen full centuries in which to accomplish it, if its accomplishment were possible; but it never has been even remotely possible. Oppression might weaken the Jewish people as a political factor, persecution might at times lead a few waverers to give up the struggle; but the great bulk of the people have at all times remained true to their faith and their traditions; and they have done so because apart from other weighty reasons the mind of the Jew is a logical mind, a mind to which any other religious system than that of pure and absolute monotheism is an impossible conception. Even if the church throughout its history had acted on the principles advocated by the editor of the *Times*, it would have made no difference so far as the religious position of the Jews is concerned. The Jew is not ungrateful. He has, throughout his long history, received so many kicks and cuffs from adherents of the dominant faith that the slightest display of kindness and consideration is apt to awaken in him an almost excessive degree of gratitude. But gratitude cannot overcome the ingrained habit of mind, the rooted and innate conception of religious truth which is a part of his nature.

There have, of course, been some who have wandered from the fold. A few of these have been men of learning and ability, who managed to achieve prominent positions in the church of their adoption. But compared to the millions who throughout the ages have lived and died in the old faith, their numbers are insignificant and their loss inappreciable.

"If Christians who now fail to rightly honor and look up to the Jews would realize their shortcomings toward the Jews," they would not "hasten the ingathering of the Jews,"

but they would do that which is far more important and far more necessary to themselves; for they would by so doing harmonize their practices with their professions of human fellowship and brotherhood.—*The Jewish Exponent*.

TO OUR CHURCHES.

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

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

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

WILLIAM C. WHITFORD.

ALFRED, N. Y.

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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MARRIAGES.

FULLER—BAKER.—At the residence of the bride, Ladies' Hall, Alfred, N. Y., Nov. 12, 1901, by Pastor L. C. Randolph, Olin John Fuller and Margaret Isabel Baker, all of Alfred.

WAITE—LANGWORTHY.—At the residence of Stephen Babcock, 344 West 33d St., New York, N. Y., Nov. 6, 1901, by Rev. Geo. B. Shaw, Loren G. Waite and Anne L. Langworthy, all of New York City.

VANDRESER—BLACKWELL.—At the parsonage in Walworth, Wis., Nov. 4, 1901, by Rev. S. L. Maxson, Aaron A. Vandreser and Laura Blackwell, both of Walworth.

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.

DAVIS.—In the town of Andover, N. Y., Nov. 8, 1901, Mrs. Adelia Clark Davis, in the 68th year of her age.

The deceased was the wife of Uriah Davis, who died five years ago last May. She had borne fully her share of earth's toils, as a result of which the last years of her life were full of suffering. In early life she experienced religion and became a member of the Seventh-day Baptist church of Independence, where her membership remained till death. She leaves three sons, who, together with her friends, will remember gratefully her life as one of quiet patience and service for others. On November 8, funeral services were held at the family residence, conducted by Wm. L. Burdick, assisted by Eld. J. Kenyon.

W. L. B.

INFLUENCE OF MUSIC UPON ANIMALS.

The pleasing legend of Orpheus and the wild beasts has lately been put to the proof in Europe in a series of tests to determine whether music hath charms to soothe the savage breast. Not long since, a concert was given at the poultry show at Posen. The fowls listened intently, and the only one which did not seem pleased was an old turkey cock, which gave every evidence of noisy disapproval, reminding the observers of certain musical critics. Herr Baler, the violinist, then made a series of experiments in the German Zoological Gardens with interesting results.

A puma was found to be peculiarly susceptible. As soon as the playing began he stretched himself and listened intently, giving every evidence of sensuous pleasure. This continued as long as the music was soft and low, but when the movement and tempo changed and the playing became loud and rapid he sprang to his feet, lashed his tail, and gave every evidence of high nervous excitement, as if he were a Frenchman listening to the "Marseillaise." Leopards showed complete indifference—as much so as fashionable people at the opera. The lions were nervous and apprehensive, but when the play-

er passed on they lay down and went to sleep. The lion cubs seemed to show a disposition to dance when the music was animated, but the older members of the family were evidently better pleased with allegro measures. Hyenas were badly frightened. This is not surprising, as the hyena is not aesthetic. The monkeys showed much curiosity, but only one of them displayed evidence of great pleasure. If opportunity had been offered he would have given up other business to attend the concerts regularly, and, perhaps, would have been glad to try his own hand at the bow. Prairie wolves at first manifested great curiosity, but, having satisfied themselves as to where the sounds came from, they arranged themselves in a semicircle and listened attentively. When the music stopped they pawed the player and seemed to solicit the favor of an encore.

The tests are to be continued, with a view to determining if musical perception is a trait in all animals if they get the kind of music which suits them, or only a nervous manifestation in recognition of the unusual and incomprehensible.—*Ex.*

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Sabbath Commentary.....	60
Swift Decadence of Sunday; What Next?.....	1 00
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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
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Proposed price, f. o. b., Plainfield, N. J.....	8 00

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Special Notices.

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

THE Seventh-day Baptist church of New York City holds services at the Memorial Baptist Church, Washington Square South and Thompson Street. The Sabbath-school meets at 10.45 A. M. The preaching service is at 11.30 A. M. Visiting Sabbath-keepers in the city are cordially invited to attend these services.
GEO. B. SHAW, Pastor,
1293 Union Avenue.

THE Semi-Annual Meeting of the Berlin, Coloma and Marquette churches will be held with the Berlin church, beginning Sixth-day evening, December 6. Preaching by Eld. Simeon Babcock, of Albion. Mr. L. Babcock, Dr. Gertrude Crumb, Hugh Cockeril and Grace Eaglesfield are invited to present essays at this meeting.
MRS. E. G. HILL, Sec.

Nov. 6, 1901.

THE Yearly Meeting of the New York and New Jersey churches will be held with the Marlboro church Nov. 22-24, 1901, as follows.

SIXTH-DAY—EVENING.

7.30 Praise Service.
7.45 Short address; prayer and conference meeting, by Rev. E. B. Saunders.

SABBATH—MORNING.

10.30 Sermon, Rev. Geo. B. Shaw.

AFTERNOON.

2.00 Sabbath School Hour, led by Rev. G. B. Shaw.
3.00 Y. P. S. C. E. hour.

EVENING.

7.30 Praise service.
7.45 Sermon by Rev. L. E. Livermore.

FIRST-DAY—MORNING.

10.30 Sermon, Rev. L. E. Livermore.

AFTERNOON.

2.00 Sermon, Dr. A. H. Lewis.
7.30 Sermon Rev. G. B. Shaw. Followed by closing conference by pastor.

Delegates coming by Pennsylvania or Reading Railroad via Philadelphia will leave Philadelphia at foot of Market St. at 3.30, and be met by teams at Bridgeton, Sixth-day.

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THE Ministerial Conference and Quarterly Meeting of the Seventh-day Baptist churches of Southern Wisconsin and Chicago will convene with the church at Walworth, Wis., Nov. 22, 1901, at 2 o'clock P. M.

The general subject for the meeting will be "The Quarterly Meeting as a Revival Power in the Churches." On Friday afternoon there will be a general discussion of the means to be employed to secure a thorough revival of religion, led by S. L. Maxson.

Friday evening, 7.30 o'clock, sermon by L. A. Platts.
Sabbath morning, at 10.30 o'clock, sermon by M. B. Kelly.

Sabbath afternoon, at 3 o'clock, prayer and conference meeting.

Evening after the Sabbath, at 7.30 o'clock, sermon by E. D. Van Horn.

Sunday morning, at 10.30 o'clock, sermon by Geo. J. Crandall.

Sunday afternoon, at 2 o'clock, Young People's Hour.
Sunday evening, at 7.30 o'clock, sermon by S. H. Babcock.

The subject of each of these sermons is to be selected by the person delivering it, and is to be related to the entire meeting.
GEO. J. CRANDALL, Sec.

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THE Thanksgiving number of the *Ladies' Home Journal* is replete with good fiction and interesting and novel features. It opens appropriately with an article which tells "Where the President's Turkey Comes From." Then there are delightful stories by Hezekiah Butterworth and Laura Spencer Porter, and a new love story called "Christine," by Frederick M. Smith. Cleveland Moffett has an interesting story about Ira D. Sankey, the great evangelist, and Edith King Swain recounts the famous ascents she has made in various parts of the world. Will Bradley's original designs for a house begin with the breakfast-room, and Wilson Eyre, Jr., presents plans for a country-house and a garden. Mr. Bok gives much good advice to young married couples in his editorial. Another most timely feature is "Why Should a Young Man Support the Church?" by the Rev. Francis E. Clark. Many home-made Christmas gifts are shown, and the first of "The Journal's Amusing Puzzles" appear. The regular departments are exceptionally good and the illustrations superb. By the Curtis Publishing Company, Philadelphia. One dollar a year; ten cents a copy.

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

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

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

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Ashaway, R. I.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

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

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