Take Heart and Go On.

SOMETIMES we are almost discouraged,
The way is so crumbered and steep;
Sometimes, though we've spent with the sowing;
There cometh no harvest to reap.
And we faint on the road and we falter,
As our faith and our courage are gone,
Till a voice, as we kneel at the altar,
Commands us: 'Take heart and go on'.

And in his own time he will show us
Why sorrow and toil were sent—
Why we toiled and saw naught for our toilings,
And home empty-handed we went.
Though he gives us no tangible token,
Still must we arise and go on,
As sure as his body was broken.
For us, that our fight shall be won.

Then fain for a touch of his garment
When crowds hem us in and 'tis dark;
We'll cling to the thought of his goodness,
Press on, with the cross for our mark.
Take heart! Yes, our own blessed Master,
Till the last of our heart-beats is gone,
Amid conflict and loss and disaster,
We will just take heart and go on.

—M. E. Sangster.
The Sabbath Recorder.

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

The severe illness of the Editor of the Recorder, which has prevented him from writing anything since Conference, compels him to refrain from editorial work for a time longer. But it is a pleasure to announce that his predecessor, Rev. L. E. Livermore, has consented to take editorial charge of the paper from this time until the writer is able to resume full work. Of his welcome at the hands of our readers, there can be no Doubt. Our thanks are due to Business Manager Mosher for his work as "Office Editor" for the last few weeks.

Though not strong enough to write at length, we must record our sincere tribute of love and respect for Rev. J. M. Todd, who has been removed. It was in his pulpit at Berlin, Wis., that the writer attempted his first sermon. For these many years he has been a valued friend, a wise counselor, and a beloved co-worker. He was noble in every purpose, sweet in speech, and a model of devotion. "For I know that the God of our Lord Jesus Christ, whom I serve, will surely send me to you quickly; and I will also see you face to face. Yet I trust I shall see you very soon; and I shall be borne away into the Heavens." And the Lord will direct the steps of his servant. Jeremiah 6: 16. Religion is something to be improved on the old theology. Jeremiah 55: 11.

On another page of this issue will be found an address delivered by Bro. Daland, in Boston, last May. Many of our readers have been hoping to see this address, delivered before the Pentecostal Conference to the Hebrew-Christians, answering the question, "May Hebrew-Christians Keep the Sabbath?" The life of the Christian man or woman should be a life of unselfishness. A writer, in speaking of a certain man, once said: "His only fault was selfishness." If that was designed to be an encomium, it fell far short of its aim; for "selfishness" is a very comprehensive word, and often covers "a multitude of sins."

All who are interested in our Industrial Mission, in Central Africa, will be glad to know that the Booth family, who were compelled to leave their work, temporarily, on account of serious illness, have been favorably received by Dr. Johnson. A cablegram, just received, says: "Mr. and Mrs. Booth and Mary have booked passage for America, and are due to arrive in New York Oct. 28, 1901, by steamer Laurentian."

We hear much about the progressive nature of religion, and it is said that Christian people should keep abreast with the theology of the times. Hence the "new theology" is something to be sought after as an improvement on the old theology. Jeremiah was an old fashioned prophet and did not seem to take kindly to the new theology of his day, but was directed by the Lord to say: "Stand ye in the ways, and see, and ask for the old paths, where the good way is, and walk therein, and ye shall find rest for your souls." Jer. 6: 16. Religion is a revelation; science is a discovery. One has a backward look to search for foundation principles; the other looks forward for new discoveries. Let us not be eager to find the latest fad in religion, but rather search for the bed rock of revealed truth.

Death has claimed two men prominent in literary and religious circles, within the past few days: Rev. Dr. F. F. Bancroft, for twenty-eight years Principal of Phillip's Academy, at Andover, Mass., died there on Friday, Oct. 4. Dr. Bancroft was in his sixty-second year and had been a pupil under his instruction. He was an able and interesting lecturer and writer. Dr. W. C. Gray, Editor of The Interior, Chicago, has also passed away. His connection with that paper as Editor has extended over a period of thirty years. Students of these distinguished men will be greatly missed in the important circles of their work.

Many who read the Sabbath Recorder know nothing of the Christian and Missionary Alliance, of which the Rev. A. B. Simpson, of New York, is the acknowledged head. In their recent Convention, held in the Gospel Tabernacle, No. 692 Eighth Avenue, New York City, Mr. Simpson gave it as his opinion, founded on his interpretation of the prophecies of Daniel, that the second coming of Christ will take place thirty years hence. If the date for the personal second advent of our Saviour, as announced by Mr. Simpson, were the first instance of the kind, and if all the other Biblical and Dispensational prophecies were in substantial agreement, and if the Scriptures encouraged the fixing of the time for that great event, doubtless millions of people would be influenced by this prediction, and would accept this definite view of the case. But such an event is great; the disagreement in this whole matter of the time of the second coming. Many times, in the past, these dates have been set with as much confidence as in the present instance, and as many times believers in the correctness of these various interpretations of the Scriptures have been disappointed. The end is not yet; and, in view of these failures, as well as of some very pertinent declarations of divine authority, we feel entirely satisfied to abide God's own time, without seeming to be "wise beyond what is written." See Matt. 24: 36, 37. The time of the last day is near; the hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father."

Two almost wholly opposite views are taken by good Christian people respecting the future outlook of the world. To one, the view is enshrouded in darkness; the world is growing in wickedness; crimes are more frequent; the Christian church is becoming more and more worldly; the heart of man is waxing worse and worse, and there is no hope of victory for the truth under the present Gospel dispensation. This is pessimism. The other view is more hopeful. While admitting the existence of wickedness, the worldliness and errors of the Christian church, the alarming increase of many evils, the selfishness and corruption of the human heart, as seen in many business transactions, enormous monopolies and combinations of men for purposes of wealth and power; still, there is unswerving faith in the ultimate success of the Gospel of Christ; the world is really growing better rather than worse. This is optimism, and is the result of believing that God is more powerful than his enemies; that everything in nature is his work, and being under his direction, will eventually work out the greatest good. This faith rests upon the declarations of God's Word and upon the guarantees of many unfulfilled prophecies, Isaiah 55: 11. "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it." Dan. 2: 44. And the Lord will direct the steps of his servant. Jeremiah 6: 16. Religion is something to be improved on the old theology. Jeremiah 55: 11.

World-wide interest and sympathy have been awakened in the case of the American missionary, Miss Ellen M. Stone, who was captured by Turkish brigands on the 3d of September, and borne away into the Balkan States. She was demanded, under a threat of murdering the missionary on the 8th of this month, unless the amount demanded was assured. Various opinions have been expressed respecting the propriety of raising this money to satisfy the demands of the Turkish Government. Appeals have been made to our Government authorities to use every effort in their power to save this American captive. The President and his advisers are in sympathy with the movement, and are doing all they can to prevent the action of the Turkish authorities. If the amount demanded is paid, the government authorities will call for the release of Miss Stone from death, or a fate worse than death. But this will not be the end of the controversy. The Turkish Government and the Bulgarian Government must be held responsible. The money should, and probably will be, refunded, Dr. A. B. Leonard, Secretary of the Baptist Board of Foreign Missions, will say: "I deplore the apparent necessity for paying this ransom, and if it must be paid, then the affair should not stop there. Our Government should hold the Bulgarian Government responsible for the return of the money. It is the duty of a Government to protect the people in its territory. It may seem arbitrary for our Government to insist on this, but if it does not, who can say how much more of this business will occur? If the Bulgarian Government knew that the United States would hold the Bulgarians responsible for the return of the money, it certainly would affect the capture of the brigands, at least, and furnishing better protection to missionaries and other Americans in future."

There is nothing, Sir, too little for so little a creature as man. It is by studying little things that we attain the great art of having a little misery and a much happiness as possible.—Samuel Johnson.
During the first century the attitude of the church toward the Jews was purely evangelical. Jews who believed in Christ carried the message of the Gospel "to their brethren according to the flesh." But, during the second and third centuries, as the Gentile element in the Christian church increased, the attitude of the church toward Judaism became polemic and controversial. It was hostility, not missionary activity. Jews were not to be won but to be opposed. This sad condition of things was due to many causes. Prejudice on both sides between Jews and Gentiles, the growth of a false philosophic element in Christianity, the increase of a paganizing tendency in Christian worship and ceremonies, and many other influences contributed to cause the rupture, in consequence of which, after a century from Apostolic times (and perhaps even sooner) most Christians came to hate and despise anything that might be thought "Jewish." 

An anti-Jewish world soon made an anti-Jewish church.

With the Gentilizing of the Church came many Christian festivals and ceremonies, and practices of post-Apostolic growth, having nothing in common with Judaism. Of these two were the observance of Sunday in honor of our Lord's resurrection and Friday in memory of his crucifixion, as well as the observance of the Sabbath.

The observance of Jewish rites and festivals was then natural, and the only question was whether Gentiles should be freed from these obligations. This was decided in the affirmative.

The observance of the Sabbath was not according to the Divine institution, for the Jewish race, and Christianity was looked upon by the heathen as one of the sects of which St. Paul writes that "it was added because of transgressions." It cannot be called "Jewish," for there was at that time no distinct Jewish race. When the Law was given the Sabbath was put into the heart of the Decalogue, which is to be regarded by no means partaking of a ceremonial character. It is regarded with the utmost reverence by the Prophets, as for example, Isaiah 58, although in their writings the sacrifices and other outward ceremonies were done away with. It would be very difficult to say from what point of view spiritual religion. It was observed always by our Lord and was referred to by him as an institution to be retained forty years after his resurrection, when he predicted the flight of Christians from Jerusalem at the time of the destruction of the city.

If there is anything in the Epistles relaxing the Sabbath, the Epistle to the Hebrews (4: 9) furnishes as strong an argument for the Sabbath as either Colossians or Romans does for the exemption of Gentiles from temple, or from any objection, or criticism as to his observance of it, and the latter is the most that can be said in opposition to it. "Let no man judge you" is the word which should teach us that, whatever our opinions may be, the Hebrew-Christian may observe the Sabbath.

Personally I am a Gentile Christian who observes the Sabbath, that is the seventh day of the week, but it has been my purpose to treat this subject from the point of view of those who may observe Sunday. According to my judgment a Hebrew Christian not only may continue to observe the Sabbath, but he should continue to observe it when he accepts Christ, and in my humble opinion Gentiles also should observe the Sabbath as well as those of Jewish blood.

TWO GOOD DEACONS.

Deacon E. S. Ellis, of Dodge Centre, Minn., and Deacon S. P. Griffin, of Nortonville, Kan., have ended their earthly labors. Both were efficient men in the church and in the ordinary work of life; faithful to the end in their work for God and mankind. In his church and locality, they labored in the same blessed cause. This writer was pastor for several years where each served as deacon. It is a pleasure to think of them. It is comforting to remember the help and sympathy they gave us. Each, in his own church and locality, they labored in the same blessed cause. This writer was pastor for several years where each served as deacon. It is a pleasure to think of them. It is comforting to remember the help and sympathy they gave us. Each, in his own church and locality, they labored in the same blessed cause. This writer was pastor for several years where each served as deacon. It is a pleasure to think of them. It is comforting to remember the help and sympathy they gave us. Each, in his own church and locality, they labored in the same blessed cause. This writer was pastor for several years where each served as deacon. It is a pleasure to think of them. It is comforting to remember the help and sympathy they gave us. Each, in his own church and locality, they labored in the same blessed cause. This writer was pastor for several years where each served as deacon. It is a pleasure to think of them. It is comforting to remember the help and sympathy they gave us. Each, in his own church and locality, they labored in the same blessed cause. This writer was pastor for several years where each served as deacon. It is a pleasure to think of them. It is comforting to remember the help and sympathy they gave us. Each, in his own church and locality, they labored in the same blessed cause. This writer was pastor for several years where each served as deacon. It is a pleasure to think of them. It is comforting to remember the help and sympathy they gave us. Each, in his own church and locality, they labored in the same blessed cause.
MINISTERIAL EDUCATION: WHAT IT SHOULD BE.
By REV. H. A. BABCOCK.

A paper read at the Ministerial Conference of the Southern Wisconsin and Chicago Seventh-day Baptist churches. See p. 27, and is requested for publication in the Sabbath Recorder.

Whatever occupation a person may choose for his life-work, it will add much to the pleasure and profit thereof, if, in addition to the special preparation needed, he shall acquire the broadest possible culture along general lines. A mind well stocked with information upon a diversity of subjects may be able to draw many times therefrom aid that he may have invaluable to his particular calling, besides qualifying him to enjoy many a possible opportunity with another, because able to converse intelligently with him, whatever the topic may be.

In order correctly determine what one's education should be to properly fit him for his chosen calling, he must first ascertain what will be required of him in that particular line. Second, what special preparation is necessary. And third, how it is to be obtained. And only as he shall approximate correctly a practical answer to these questions can he hope to meet the conditions his chosen occupation demands.

Every one will admit that no calling among men is more important, and, in some respects, no one is as much so, as that of the gospel minister. Because, first: By virtue of his office he stands as the visible representative of God to man; and hence in his teachings and life he is the recognized exponent of God's will concerning man. In the second place, his position necessarily places him in the front rank, if not at the head, of education. He is the leader of the mind races; because God is the head and source of all light and knowledge, and hence, whoever are his chosen teachers and leaders must occupy first place among the world's educators. God, by the mouth of the wise man, has said: "The fear of the Lord is the beginning of wisdom, and the knowledge of the holy is understanding." Jesus said: "This is eternal life, to know thee, the only true God, and Jesus Christ, whom thou hast sent." In the third place, the life and influence of a minister among his people has special emphasis placed upon it. Jesus knew, for instance, on behalf of Christ, as though he were entering the world, that he would dwell within him to show him the Father, and enable him to behold the wondrous things taught in his books divine.

2. In the second place, a minister should acquire that perfect knowledge possible of men; of their condition, necessities, peculiarities, etc., and how he can so bring to man the Word of Life that he can be the means of reconciling him to God. Said the great apostle: "We are ambassadors, therefore, on behalf of Christ, as though God were entreating you by us; we beseech you on behalf of Christ be ye reconciled to God." 2 Cor. 5: 20, R. V. Jesus called men from their fishing boats and nets, and said, "Follow me and I will make you fishers of men." In the parable of the great feast the command was: "Go tell them that were bidden, come, for all things are now ready." "Go out into the streets and lanes of the city and bring in hither the poor andmaimed and blind and lame." "Go out into the highways and hedges, and compel them to come in." There is a great diversity of circumstances and conditions under which men are placed, and if the minister of God is to become an effective agent in bringing the lost back to God, he must be able, somehow, to adapt himself to their situation, so as to gain their confidence, and by the employment of such methods as the exigency of each case demands, lead them back to God and life.

Men are impressed favorably as they are impressed in a manner least in their welfare; and this can be done only as it is evident, to them that the effort is begotten of love, springing from a heart that knows the need, and is anxious to afford relief. Jesus went where the sick of the paley lay; where he could put his finger into the ears of the dead or upon the eyes of the blind; where he could take hold of the hand, or stop the bier of the dead; and by personal knowledge of the condition of each, and by personal contact, give health in its strength, sight, hearing, life, as each was in need.

As aids to the knowledge of men and the conditions of humanity, the study of history and biography are important, and should be included in the minister's curriculum; and the research should be as extensive as the limits of his time and ability will permit. The knowledge of what has been going on in the world; of causes and effects as revealed in the history of men and nations; of the lives and Labors of reformers and benefactors, and their methods, will contribute, in no small degree, to the stock of resources from which the workman can draw, as occasion may offer, and make more effective his efforts, and more certain the success of the cause he represents. The minister should have also, so far as possible, a knowledge of the arts, sciences, and literature. His sphere of labor necessarily brings him into contact with a great variety of individuals, with their diversity of pursuits, culture, tastes, etc., and to be able to enter intelligently into conversation, or to give counsel or aid upon any question that may arise, would afford many an opportunity of access to the heart and life of another, to whom he could bring the message of divine love, who otherwise could not be reached. This makes his plea before the cultured Athenians all the more effective by being able to quote one of their own poets in defense of his argument—a point he could not have made had he been less learned in that respect. And it is fair to ask, what is the secret of his power as an apostle was due to the fact that he was filled with the Holy Spirit, and with the Word, yet, because of his comprehensive education, which enabled him to become "all things to all men," he could wield a wider and more powerful influence over men than would have been possible had his equipment included less.

3. And last, but not least, a minister's education should include that of the heart. Though this is necessarily implied in the foregoing, yet, because of its importance, special mention should be made of it, and special emphasis placed upon it. Jesus knew, theoretically, what it was, and what it meant to be lost in sin; but, in order to become "the Captain of our salvation," he must be made "perfect through suffering;" in all things "perfectly obedient to him." "Though he was rich, yet for our sakes he became poor that we through his poverty might be made rich." No one can touch the heart of another unless his own has been touched and set on fire with love. No education is complete unless it develops the finer sensibilities and sets them all aglow with love to God.
and man. And no one can successfully preach Christ until he himself has experienced his forgiving grace, and has been filled with the Christ sympathy and love for the suffering and lost.

To summarize and state briefly the foregoing suggestions, the education of a minister should be: 1. Spiritual and Biblical, including both the written and unwritten Word. 2. It should embrace a knowledge of men, and how to reach them with the Gospel message and bring them back from sin and death to God and life. 3. It must include the culture and development of all the finer sensibilities of his being, which in character unites to God, and in sympathy to suffering and needy humanity. Thus equipped, the possessor can go forth as the messenger of the New Covenant, gather fruit unto eternal life, and make sure the success of his high calling.

THE MINISTRY OF TELLING.

"I believe in telling folks," once remarked a saintly Christian woman. She had seen people hungering for sympathy and appreciation and, for one, she would not withhold her words of cheer. There are good men and women who can converse upon almost every topic save the good characteristics of their acquired associates. There are those who have telescopes with which to discover the faults, but inverted microscopes with which to look at the virtues of their friends. There are plenty of people to tattle unpleasant gossip, and how to reach them with the Gospel message and bring them back from sin and death to God and life is a high calling.

There are men who appear to enjoy isolation, who want to be "let alone," who profess that they "don't care" if they never receive a word of commendation; and, if such an attitude is honestly assumed, there is implied an independence which is admirable. Some men unquestionably are above the need of sympathy, no matter how genuine; beyond the influence of praise, however well deserved, and wherever they go they advertise his blundering, and bringing into his house, and who want to be "let alone," they will never atone for their mistakes by the exhibition of devotion for men and women and the enemy in check until I can get these guns aligned and shotted. You must do it at all costs." The reply came quick and hard. "It is just the same, General, as saying, 'You must be killed,' but, General, I will do it!" O, what a scene that was! I wish we had some American Tennyson to immortalize that charge. Three hundred horsemen with deep-set spurs and flashing sabers flying at the throats of twenty thousand! Nobody had blundered; somebody must die for the glory, for there was all! Then, in his stirrups. But they did not in vain. The few minutes gained for the garners saved the day, for the batteries had meanwhile been double-shot, and not even Jackson's veterans could stand such raking fire. They fled, and the Confederate lines. Sickie's old Third Corps filed in behind the guns, and victory was won. What an obedience that was when Keenan knew he had no more chance for life than a thistle-down in the teeth of the tempest! What an exhibition of devotion and obedience that three hundred men obeying when obedience meant certain death.—Rev. G. P. Peck, in The Treasury.
Missions.

By O. U. Wauton, Sec. Secretary, Westervil, R. I.

CONCLUSION OF THE ANNUAL REPORT OF THE MIS-
SIONARY SOCIETY FOR 1905

As we review the work of the past year we have cause for thanksgiving and praise; for hopefulness and encouragement. God has blessed the workers and the work on the various mission fields. The Word of God has been preached with effectual power, so that souls have been converted, additions have been made to the churches. The seed of the gospel has been sown broadcast awaiting a harvest. The Holy Spirit has quickened and strengthened the churches. Many are rising up to higher spiritual life and to more active service in the cause of Christ. The apparent increase of the missionary spirit among the people and the evangelistic ardor of the young people in our schools indicate progress, and should increase our faith, enlarge our efforts, brighten our hopes, and strengthen our courage.

FUNDAMENTAL PRINCIPLES OF MISSIONS.

Missions were not born of a philanthropic spirit, or of benevolence, or of heroism. All these are greatly manifest in missions, but it is a deeper principle and a mightier power that make the missionary, and missions. It is love, Divine love, in the soul. It was love that sent the only begotten Son of God into this world as the redeemer of men. It is atoning love that saves men. It is love that makes heaven and furnishes for the abode of the redeemed. It is the warm, tender, sacrificial love of Jesus Christ in human hearts, all abounding and controlling, going out Christ-like for others, that makes the missionary spirit, founds missions and sends out missionaries. It is that kind of love that crucifies self, and gives self sacrifice for others. Christly love is the dynamo which gives the gospel light to the world, will drive up the power of it the dasness of heathenism and idolatry, of atheism and skepticism, and light up the whole world with the radiant glory of Divine truth and eternal life. With this love dominant in human hearts and in the Christian church, the success of missions and world-wide evangelization is assured.

MISSION METHODS.

The love of Christ and of souls for whom Christ died will express itself in forms and employ methods to accomplish its ends. In Apostolic missions methods were few and simple. There was one chief and all-important method that was the preaching of the crucified and resurrected Christ, the Redeemer of men. Paul, the great missionary of Apostolic times, preached Christ and him crucified; instructed the converts in Christian life and duty; made missionary visits among the churches he had organized; and went into the regions beyond, that he might bring men to the saving knowledge of Jesus Christ. But the methods for the beginning and carrying on of missions must and will change with progress of the kingdom of Christ in the world, and in the onward march of Christian civilization. The preaching of the gospel of Jesus Christ must and will utilize other forms of missionary effort. Hence in modern missions five great agencies are now used to evangelize the world, namely, the evangelistic, the educational, the literary, the medical, and the industrial. These agencies, or methods, all require different preparation, different lines of effort, different equipments, different supervision, and different methods. No method is to be emphasized more than the end sought. It is not right or wise to magnify one method to the discredit of another. Each is to be magnified as it accomplishes the work. One method is no better, or, comparatively speaking, better than in another. One may be a total failure in some fields of missionary effort, yet prove a grand success in another. So we must not declare that the educational method is the method; or the medical is the method; or the industrial is the method. Each or all are to be used where they will best bring men to the saving knowledge of Christ. But we must not lose sight of this fact in regard to mission methods, that the preaching of the gospel of Jesus Christ is the Alpha and Omega of all methods employed in the work of evangelizing the world, and ever will be, for it is ordained of God that by the preaching of the gospel of salvation, through the living preacher, the world is to be brought to Christ.

Sacrificial giving is the source, life and power of missions. God so loved the world that he gave his only begotten Son for the salvation of men. Jesus Christ gave himself as a sacrifice upon the altar of atonement for our redemption. We must have the same sacrificial spirit and purpose to be a true disciple of Christ. We must give him our heart, our service, our best. Love and sacrifice are the basis of all true missionary spirit and effort, and only on this basis can missions be planted, carried on, and maintained with success. While Missionary Societies and Boards are rightfully striving to make missions and native churches in foreign fields self-supporting and self-propagating, as far as possible, yet the time will never come when Christianity must not be called upon, or be prompted by the spirit of Christ, to give for missions. If all missions in the world were self-supporting and self-propagating to-day, if there was no need at all for giving and sacrificing to inaugurate and support or methods, we might be content to let the work go on as it is, and to leave all responsibility to the churches of Christ and of Christian denominations! What would become of Seventh-day Baptists if the time had come, or should come, when they are called upon to go into the great mission fields for the support of missions; for the support and extension of Christ’s kingdom in the world? It would cause our speedy spiritual decay and death as a people. Yes, verily, sacrificial giving is the very genius of Christianity: its life, its growth, its greatness and its ultimate victory. (To be continued.)

PRESIDENT MCKINLEY AS ONE PASTOR KNEW HIM.


Dr. Mann, who performed the operation at the Emergency Hospital upon the wounded President, when the writer remarked that he was treating one man in a million, replied, "Yes, one man in seventy-six million." That may seem a very small amount to count, but upon the outcome of the lives those who came in touch with him he impressed himself as being both great and good.

William McKinley was a member of the Sabbath-school from the time he became old enough to attend. He converted and joined the church before he was sixteen, and from that day maintained his Christian character through all the vicissitudes of his vigorous life. He was admitted to the bar, and removed to Canton, Ohio. One of the first things he attended to was to call on the minister of his chosen church, tell him who he was, present his church credentials, and, like the soldier he was, give the best powers to them, such as he was able, for church and her institutions, giving her polity unhesitating and unqualified adherence.

His mother frequently expressed her wish that he might have chosen the ministry, and said she would rather have seen him a bishop than President.

The expression of his faith and religious experience was always of a most modest and quiet order. The possession of that faith was seen in his pure and noble life, in freedom from complaint or criticism, in cheerfulness under all circumstances, in love for the children, and in a full devotion to the teachings of his divine Master. However busy or harassed, nothing ever seemed to disturb the deep of his abiding trust in his Almighty Friend.

He commenced public career in 1876, the public expression of his religious life was confined mainly to attendance upon the services of the church, and an occasional address at a public meeting of the Sabbath-school or Young People’s Society. He always made a special effort for the sake of talking, and would decline an invitation to address a meeting where he felt it was extended as a compliment or through curiosity, and that nothing could be accomplished by it.

One of his striking characteristics was to do the things that were thought to be too great to do. He always prepared his addresses with great care. A prominent and valuable citizen dying, his pastor requested him to make the address at the memorial services. He came to the platform with a carefully written paper, though he once said to his friend, "Whatsoever you think, do it, for I am not afraid of death, and I will do it, even if it is only to keep my hand in the right road with such earnest voice and heart as made him an inspiration and an example.—S. S. Times.

Tory, I think, is in one of the most—well, call it by the common name, "the big things"—when he touches the common place about the things of the gospel, that while it endows its recipient with a hope beyond all thought, it does not at the same time so increase their sensitive-ness and appreciation of all that is really joy-giving in this life that there is no earth are really so happy as they, in proportion as they are, in very deed and in truth, followers of the Sorrowful Man.—Frank T. Ballen.
WOMAN'S WORK.

MISS HENRY M. MAASON, Editor, Plainfield, N. J.

THE BEST RELIGION OF ALL.

You may preach your "new philosophy," and your "light of the latter days," but nothing will stick to religion and sing my songs of praise.

You may call it "ignorant prejudice," and "blind obedi-

cence" and yet I'm going to be whatever the Bible

You may call me "narrow," I don't object; for what
does the Bible say?

That the path to heaven above is the straight and

So you may be "a broad" as you like, I can't be gov-

I promise to do as well in the end if I ain't up to all

They say the churches have hypocrites, and I know it

But to one that's in the fold, you'll find a thousand or

So I'm going to stand by the church, you know, and

I'm going to believe that Jonah lived many

Oh, yes, the world is advancing along; you smart ones

But you come to the end of the rope too soon if you

You'll better learn to believe in things if they ain't
told just your way.

For it will be coming bad to hear when it's read on

We publish this week a plan for the United

Some twenty-five hundred children and their

Many blunders were made by these little

The Tribune is authority for the statement "that
deeply the Fresh Air Societies, forty per cent

Our friends in the fields, or to hear a

Is this life there but one sure happiness—

THE UNITED STUDY OF MISSIONS.

A Course Proposed for 1902.

It is well known that those most interested in

Woman's Foreign Missionary Societies that at

The Ecumenical Conference in 1900 atten-
tion was called to a plan for the United Study of

Missions, modeled somewhat after the Inter-

national Sunday-school Lessons. At the

will be of the greatest interest to

Each of the Conference committees, repre-

senting the Baptist, Congregational, Episco-

pal, Methodist and Presbyterian Societies,

was appointed to consider the matter; and,

if, as is prudent practice, to prepare a course of

lessons to present to the different societies.

A corresponding thirty or forty societies brought out responses of such

heartily approval that the committee felt justi-

fied in the committee's work, and sent

The flowers for this exhibition were gath-

ered and sent by children from the country,

and, after they had served their purpose here,

were to be distributed among the little ones

who had perhaps never known what it was to

see a flower in the fields, or to hear a

bird singing among the trees.

In this life there but one sure happiness—

live for others.—Leo Tolstoi.

1. Paul to Constantine.

2. Constantine to Constantius.

3. Charlemagne to Roland.

4. Bernard of Clairvaux to Luther.

5. Luther to the Hall Missionaries.

6. The Hall Missionaries to Carew and Judson.

In the development of this outline Miss

Hodgkins has prepared a text-book which

contains, in compact form, information

needed for each of the six studies, with

historical tables and suggestions for advanced

studies. A book which

has to do with the march of Christianity

throughout the world in the first eight

centuries of the Christian era cannot fail to

be of the greatest interest to every Christian

woman, and the author has made from the

topics so condensed as they are, a most thrill-

ing story. The book is to be published by

the Macmillan Company (New York and Lon-

don), and is expected to be ready for dis-

tribution early in September of this year.

The publishers have gone to considerable

effort in making the book, hope in paper.

not over thirty cents; in cloth, not more than

fifty cents. It is expected that the book

will be ordered by the different denomina-

tions and that it will be in the hands of

missionaries and their friends from their headquar-

ters. It is proposed, also, to issue a set of six maps

and twenty Perry Pictures, illustrating the les-

sons, at very reasonable prices.

The scheme of United Study is now too far

advanced to require any special plea in its

favor. Flexibility and adaptability were

claimed for it at the outset, and it is

expected that the lessons will be varied, and

conform to the needs of those who use them.

The topics are few, and simple enough for

boys and girls, and capable of expansion to

the grade of accomplished students of mis-

sions. It is expected that the missionary

magazines will supplement the scheme by

expanding some of its suggestions, and that

all our societies and their meetings will be

enriched by an interchange of valuable and

inspiring literature. It is scarcely necessary

to state that this course is by no means in-

tended to exclude the older and better

material, as it is expected that at

every meeting current events and items of

denominational interest will be a part of the

program. The committee would emphasize,

however, that the introductory course as at

least the utmost importance, and an absolutely

necessary foundation for future study.

Another hoped-for result is a delightful

union of societies of different denominations

where all are studying the same theme, and an

occasional union meeting that may prove

inspiring and helpful. It is expected, also,

that the topics will lead to a decided increase in

study classes, made possible, when not

feasible in one church, by union of endeavor.

It must be evident to all that no plan of

the kind can be successful without the cordial

cooperation and all-out cooperation of all

concerned. The committee ask with confidence that

the officers of general societies and local aux-

iliaries in the churches will give the subject

their most careful consideration, and use

their utmost endeavor to give the plan a

fair trial. It is a conceded fact that intelligence

as to foreign missions is a crying need.
among Christian women in the home churches; and it is the earnest desire of the committee that the plan proposed may prove a distinct step forward in this direction.

To this end they ask the prayers and cooperation of all lovers of missions.

CENTRAL COMMITTEE.

Miss J. E. Gracey, 177 Pearl Street, Rochester, N. Y.,
Recording Secretary, W. F. M. B. of the M. E. Church.
Miss C. P. Bass, 115 Fifth Avenue, New York City, Editor Woman's Work for Woman. [Presby­terian.]

Miss A. T. Twp, Church Missions House, Fourth Avenue and Twenty-second Street, New York City, Honorary Secretary of the Woman's Auxiliary, Do­mestic and Foreign Missionary Society. [Episco­pal.]

Miss N. M. Waters, Tremont Temple, Boston, Mass., Home Secretary Woman's Baptist Foreign Missionary Society.

Chairman.

Miss Annie B. Child, 704 Congregational House, Bos­ton, Mass., Home Secretary Woman's Board of Mis­sions. [Congregational.]

Secretary and Treasurer of the Committee.

Miss Marjory Butler, Newton Centre, Mass., Home Secretary N. E. Branch W. F. M. S. of the M. E. Church.

THOUGHTS FOR THE RICH.

by Austin Heimborn.

Possessions may impoverish as much as the lack of them. It is possible to have so much that one cannot enjoy anything.

He who can enjoy what is not his, may al­ways have enough.

One should grow as fast as his fortune, and be as big as his millions.

We should consider less how much we can make than how much we can use. To make a million-dollar man out of a thousand-dollar man is to make a fool who will soon part from his money.

Only he who wants something else than money can have enough.

There should be schools of enjoyment as well as education, or training in the use of the world.

If you are rich, find a way to use money; if poor, find a way to get it,—or to live without it.

One cannot be big by living in a big house.

—Everybody's Magazine.

THE MESSAGE OF ONE SENTENCE.

by Martha Clare Banks.

At the Pan-American Exposition, as a visitor for the first time crossed the esplanade to the Court of Fountains, he was impressed, not only by the beautiful buildings, the dar­ing play of color, the sculptured groups, and the dancing water, but also by an inscription that caught his eye on the domed Ethnology Building: "The weakest among men out of a thousand-dollar man is to make a fool who will soon part from his money."

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THE SABBATH RECORDER.

[Vol. LVII, No. 41.

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and be helped. If we are clean, if we are enterprising, if the atmosphere and climate are all right; and if we have the pure, sparkling, Living Water, others will come to dwell with us, and we shall grow as earthly cities. One reason that we do not grow faster is that we do not appreciate our habitation; we do not live up to our privileges. Then we are in a hurry to recommend our city to aliens. This Sabbath truth is true. It is just as true as it can be! The Bible is full of it, from cover to cover. If we believe it, let us act as we do!

"Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house."

The illuminating power of a candle is small, but, if it is placed high, all that are in the house will receive some of its light.

So we can be little lights for God. We cannot expect to do as great works as the ministers in our denomination who have given a lifetime to the study of the great truths which we hold; but, if we can give light, however faint, to all that are in the house—to all our acquaintances—our mission will not have been in vain.

Noticing the lights in the city streets, we see that each sheds a circle of light which reaches the circle of the next light. It has been wise planning which has so arranged this. Surely God is infinitely wiser than men. He knows just where he wants us to be; where we will move. Let us be faithful, and shine as far as we can, that the circle of our light may reach the circle of influence of the next lone Sabbath-keeper or church, and thus form an unbroken chain. It has been reported that Seventh-day Baptists are residing in every state in the Union. If each were faithful to let his light shine, Sabbath truth would spread marvelously.

ANGELINE ABEY.

TWO MEN WHO SOLILOQUIZED.

The first man had put a basket of peaches down upon the porch and dropped into a rocking-chair. "Why did I buy that basket?" he said to himself. "They were not the best. There were some finer ones, and they were tempting, but then they would have cost more. But what if they would? Why shouldn't I eat the best while I am eating? I am not going to be here many more years anyhow, and what is the use of saving, always saving? I have spent my whole life, and shine as far as we can, that the circle of our light may reach the circle of influence of the next lone Sabbath-keeper or church, and thus form an unbroken chain. It has been reported that Seventh-day Baptists are residing in every state in the Union. If each were faithful to let his light shine, Sabbath truth would spread marvelously.

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ANGELINE ABEY.
PERILS OF AN UNRESTRICTED IMMIGRATION.

An address delivered before the Students' Mass Meeting, Alfred University, on McKinney Memorial Day. Re-quested by the Editor for publication.

Plebe-Students and Friends:

The primary cause of our assembling this afternoon demands of us, as patriotic and liberty-loving American citizens, two things: first, we must make a thorough and concelebentious investigation for the fundamental causes of such outbreaks of treason against our beloved institutions; second, that we hurl our increasing influence and power against these causes for their abolition.

Macaulay propounded the overthow or dissolution of the American Republic in the twentieth century, because its Constitution had too much sail and too little ballast. Our Constitution breathes a sanguine spirit. It is founded upon trust in human nature. It was the hand of many of Anglo-Saxon origin for its own government. It presupposes the long political evolution to which that race was subject in the motherland during eight or nine centuries. It also presupposes the virtues of moderation, self-restraint, and sense of fair play.

Conditions and needs of our country are vastly different now than they were at the time of the framing of our Constitution. At the birth of our nation the country was sparsely populated. Then, the birth of our nation the country was confess that this is yet an American race was subject in the motherland during thought, ambition, education and desire. consecration meeting held on the day there is not such an imperative cesspool for the reception of the human offal sen, who has been a faithful and efficient mutual ties of expellent.

Known land, which the imagination pictured year has found the Society carrying on its of our Sabbath-school work. A paper on some problems of immigration, laws will be enacted and enforced which will prevent objectionable character immigrants, and that it will also reduce the number entering consistent to the nation's ability of assimilation. Possibly the desired end may be realized by imposing a proper educational qualification upon candidates for entrance into our country.

The need of the hour is the maintenance of all that is distinctly and pre-eminently true to the American idea. The spirit of patriotism and loyalty cannot well be obtained and preserved in the midst of and under the influence of the spirit of thought, ambition, education and desire. Immigrants should be compelled to burn their ships behind them and lay aside the evils which belong to the countries from which they come. The shots fired in the Music Tent should greatly hasten the time when all true men shall gladly confess that this is yet an American land, and Americans can and will rule it, as they ought ever to have done.

OUR MIRROR.

ALFRED, N. Y.—The opening of the school year has found the Society carrying on its regular work. The attendance has been small during the summer vacation, but the interest has been good and the work faithful. Since the opening of school thirteen members have joined the Society, and the attendance has increased rapidly. Never before has the outlook been better, and there is a large field for personal work.

The Society feels the loss of Peter Veltby- sen, who has been a faithful and efficient worker among us, and it seemed very fitting that the subject for discussion at the meeting for Oct. 5 was concerning missionaries. Peter Veltby- sen led the meeting, and it did not seem to us that he was going away so soon. We wish him God-speed in his work, and hope that we shall be able to assist him in his work financially.

During the meeting the question was brought up whether we raise more money for our missionaries? Several answers were given, but the one which seemed the best and most prudent was by giving a little every week, a sum of from three to five cents, or more if possible. If each member of the Society would make a part of his pledge, the financial question would be readily solved. It is not the large amounts given at irregular intervals, but the steady giving, which counts.

It is our hope and prayer that we shall have a fruitful and successful year.

F. H. ROSENBURG.

October 8, 1901.

Man is not sufficient for his own happiness; he is not happy except the presence of God be with him.—J. H. Newman.
Children’s Page.

BE A GOOD BOY; GOOD-BY.
BY JOHN L. SHERAT.

How oft in my dreams I go back to the day
When I stood at our old wooden gate,
And still I see the brother’s warm commen
tation 1910, 12:30 "Give a fellow something harder than a
That is all I can give—it is
To accomplish your best, in whatever occurs,
Be a good boy; good-by.

Be a good boy; good-by. It seems
They have foreseen me all these years;
They have foreseen my youthful dreams
And scattered my foolish tears.
They have never done a thing to cause me to think,
No! I don’t wish I’d been there.

"For just a hint I can give—it is
Say what you will, for each of us errs,
For just a hint I can give—it is
To accomplish your best, in whatever occurs,
Be a good boy; good-by.

―Saturday Evening Post.

GRANDMA’S NEW GAME.
BY MILDRED BALDWIN.

“A story, grandma, or something new! We’ve played ourselves out, and know you can help pass away the rest of the evening,” said Ned. Grandma, ushered four eager, expectant children into the light and warmth of the dear old-fashioned room.

“No, not a story, my dears, but a game I have planned for you—for I knew you would be coming—and we will call it ‘The Unspoken Things of History,’ or, in other words, its noted animals, birds or trees.”

“O grandma!” cried Polly, “that’s a plan. I didn’t suppose they had such things in your day.”

“Well, let’s begin right off,” said Alice, clapping her hands with delight. “I don’t understand just what you mean, grandma, but you’ll soon teach us, I know. Now, let’s us be quiet and hear what she has to say.”

“I will ask the first question,” said grand-
ma, “and you are to take turns in guessing the answer. What bird accompanied our soldiers in the Civil War? It is also known as the sacred bird of the Hindu god, Vishnu, and in Scandinavian mythology it is called the bird of wisdom. Ned shall have the first guess.”

“I know, I know,” shouted Polly, it’s”—
“Just wait and give a fellow a chance to think, won’t you?” broke out Ned, looking a bit dangerous. “The sacred bird of the Hindu Vishnu—a bird that fought in our Civil War, did you say, grandma?” Please give me just one more helper?”

“No, no, don’t. I’m just dying to tell!” cried Alice.

“Be quiet, my dear. Ned must have a fair chance,” said grandma, gently. “I will give him a few more hints, though I am afraid they will not help him very much. A double-headed bird of this kind was used by the By-
antine emperors to indicate the claim of the empire both east and west. It also ap-
ppeared on the arms of Russia, and—this is the broadest hint I can give—it is the em-lem of the United States.”

“The eagle! the eagle! Old Abe! I saw
him at the State House at Madison last summer,” shouted Ned. “This is a fine game. How on earth did you think of it?”

“Why, grandma got it out of her dear
head, where so much of our fun comes from,” quickly responded Alice. “Now it’s my turn, and Polly shall answer. What noted tree
held a very important document?”

“Ho! that’s easy enough,” rather scorn-
fully answered Ned. “I had to recite yester-
day about the Charter Oak?”

“But, brother, it isn’t your turn, and if you break in this way you’ll spoil all our fun.”

“Anyway,” persisted Ned, anxious to tell all he knew, “it was the Charter Oak, and when Andres tried to take away the charter in 1662, the lights went out in some large buildings and some one hid the paper in the tree. My! I don’t wish I’d been there.

“No, I don’t believe you do,” said grand-
a, “for if you had, you’d have died 383 years ago.” At which the children all laughed, and Ned looked sheepish. You may ask another question, Alice, and this time Sam may answer it. He’s been unusually quiet this evening.”

“Very well. What noted something has been standing for ages, and was our fore-
father’s stepping-stone?”

“To higher things?” added grandma.

“Plymouth Rock,” was the quick answer.

“Give a fellow something harder than a
rock.”

“Some one else has come very near pun-
ing, if I am any judge,” said Polly. “Now I have one for grandma, and she will have to think hard, I know. What wooden horse caused more harm than any live one has ever done?”

“Was it the horse in Noah’s Ark?” asked grandma, knitting her brow and pretending to be very much puzzled.

“Grandma doesn’t know! Oh, grandma
doesn’t know!” laughed the children, in an ecstasy of delight.

“Oh, do let me tell! Please let me tell, Polly,” begged Alice.

“No, let grandma guess again,” replied Polly, looking very important, and further explaining with her recitation air: “It was put inside the walls of a house, and in Scandinavian mythology it is called the sacred bird of the Hindu god, Vishnu, and in the morning something great happened.”

“What was it?” said grandma, looking still more confused.

“If you really give it up, I suppose I’ll have to tell you. It was the wooden horse that saved Troy!” exclaimed Polly, triumphantly.

“I’ve got one for you all to answer,” cried
Ned. “What horse is noted for the gallop he took at midnight?”

“That isn’t half a hint,” objected Sam.

“You might mean Sheridan’s horse or half a dozen other horses.”

“Are you sure Sheridan took a midnight ride?” asked Alice, critically.

“What have you heard about the ‘eight-
teenth of April in Seventy-five?’” asked Ned, ignoring Alice’s question.

“Oh, it was the horse of Paul Revere. That’s right as sure as you’re alive,” cried Sam, all excitement.

“I have in mind a two-headed dog,” interrupted Alice; “and his work was not very pleasant.”

“A two-headed dog!” chimed the children, in a derisive chorus. “Whoever heard of such a thing?”

“You mean his smile so loud,” said Alice.

“You are not far enough advanced to study mythology.”

“Is it a dog in mythology?” inquired Polly, eagerly. “Thank you for the suggestion. But does he guard the gates of Hades and pre-
vent the dead from coming back, and is his name Cerebus?”

“Why, Polly Drew, where did you learn all
that? You couldn’t have said it better if you’d been in my class at school,” was Brother’s warm commen
tation, as she patted her back in a superior way.

“And now,” said Grandma Drew, “I have in mind a very tall, bent man, with a hour-
glass and a scythe.”

“Father Tim!” said Ned; and, quick to take the hint, the children, one by one, kissed grandma good-night.—Zion’s Herald.

THE VISITOR THAT CAME TO STAY.
BY ELIZABETH P. ALLEN.

When Gordon Deems first got out to the country, early in June, he was too happy for anything. “I hope our old town house will burn down,” he cried; “so we need never go back to town to live, never—never!”

But, as the summer drew to a close, Gordon looked at the trees and grass and flowers and butterflies and birds with very different eyes—he was tired of the country. If there were another little child in the family, perhaps it would have been different, but Gordon was all the sons and daughters the family owned.

“I wish we had some company in this house,” Gordon said, discontentedly, pulling his dog’s tail for something better to do; “over at the Cullens’ they have got two little girls and a boy for company.”

“I found out to-day that we had a guest,” said Gordon’s mother; one that came with out any invitation, and evidently intends to spend the summer.

“Sure enough, mamma, without any fooling?”

“Well, it’s sure enough, and yet there is some fooling in it, too.”

“Old, or young?”

“Surely a young member of a very old family.”

“Then it’s a girl,” said Gordon, somewhat disappointed.

“She wears a white lace bonnet,” said Mrs. Deems.

“Where does she stay?”

“I see her oftener in the back yard.”

“The back yard!” cried Gordon; “that is a very strange place for company to stay.”

“Suppose you go and look for her, sug-
gests Mrs. Deems.”

The little boy was gone an hour, and when he came in again he was so full of chatter about an ant-hill he had found that his visi-
itor in a lace bonnet seemed forgotten.

“Did you find my summer company?” asked his mother, presently.

“Ma’am? Oh-oh! I forgot. No, mother, but I’m going to look for her again to-mor-
row. Will she be here to-morrow?”

“DIdn’t I tell you she had come to stay all summer?”

“I’ll find her to-morrow, I bet you a pretty!” said Gordon.

But, while looking for this mysterious guest the next day, the little boy found a wren’s nest, and tor several days he was intensely interested to see how many worms it took to feed those tiny birds. “They eat as much as elephants!” he declared, when he had counted thirty-nine meals in one day.
that the hardworking birds had carried to the nest.

Finally, his mother had to introduce him to the nest. In a far corner of the back yard, quite in the shade of the hedge, grew a tall and graceful plant of wild carrot, with finely branched foliage and delicate clusters of lacy-like blossoms.

"How Miss Dacus Carota got here is her own secret," said Mrs. Deems; "I did not invite her, nor send for her, nor see her come; but here she is, and very welcome, I'm sure."

"What did you call her mamma?"

"Her company name is Dacus Carota, but her nickname, or home name, is 'Wild Carrot.'"

"And what is she called Birds Nest and Queen Anna's lace?"

"Why did you say she belonged to an old family?" asked the inquisitive small boy.

"Because nearly two thousand years ago Pliny says the carrot was brought to Rome from Canada; and from another writer we find that ladies in Queen Anne's day wore it in their hair."

"And how about the 'birds' nest' name?"

"Asked Gordon."

"Ah, my little questioner," said Mother Deems, that you can find out for yourself by watching our guest until she is ready to leave."

Gordon is still watching the wild carrot plant in the corner of his back yard. Which one of every little reader has seen her flower stems get dry and brown, and then rise in close curves to form a nest, in which eggs might be laid, but never are?—S. S. Times.

THE HUMAN AND DIVINE CHRIST.

The moment we grasp this thought, which I have described as the heart of the gospel, that Christ, born of a woman, born under the law, is the manifestation of the Godhead in the terms of human incarnation for the purpose of rendering the redemptive intention of God intelligible to the individual, that moment a new glory invests the person of Jesus. Until then we regard Jesus within the limits and in relation to the standards of our own day; we discern in him his superiority to all other human life; we crown him as the head of the race and the absolute type of a perfect man. But as the whole landscape changes when the greater light of a cloudy day is suddenly merged in the splendor of sunshine as the cloud is rent in twain by the irresistible strength of light and heat within it, so does the whole significance of the person, the acts and the words of Jesus take on an augmented glory when the power of revelation rends the veil of Jesus' humanity and sets forth that hidden glory of Godhead which he had with the Father before the world began.

Then every lineament of moral perfection in the character of the man Christ Jesus interprets an attribute of God; every gracious work proceeding out of the mouth of Jesus affirms in the vernacular of common mankind the thought, desires and intentions of the heart of God, which, were hid from ages and generations until the fullness of the time came; every deed of humiliation, mercy or sacrifice; every word rising up to the cross translates into a language of action that we can understand the eternal intention of the Infinite One to redeem unto himself a man whom he had made in his own image and upon whom he had set his unchangeable love.

—Dr. Chas. Outhbert Hart.

THE SABBATH RECORDER.

[Vol. LVII, No. 41.

Our Reading Room.

"Hence then as we have opportunity, let us be working what is good, towards all, but especially towards the family of God, to whom we are called to do good and to communicate, forget not."—Heb. 13:16.

NORTH LOUP, Neb.—It was not possible for me to write an item for the RECORDER before leaving North Loup. I feel that I not only ought, but desire, to say something through the columns of the RECORDER about the last few months of my work at North Loup, and our leaving that place.

During the last few months of my work there a growth of interest in the appoint­ments of the church and in the pulpit admin­istration was evident. The thought of leaving made my own heart more tender and gave to me a deeper anxiety for the individual welfare of many, and the permanent growth and uplift of all. I sought to make each sermon press home to the heart and mind of all some truth vital to a true Christian life.

Truly, the North Loup church occupies an important place, so far as our cause in the Northwest is concerned. There is need that the work there shall not be neglected. I was sorry that another had not been found to take my place. A man of faith, devotion to God and the church, one who had been through every phase of life's work; one warm of heart, and earnest, not only in his address, but in all of his work, is needed there; and may we not pray that the church shall be led to such a man.

We were greatly rejoiced that two young ladies sought admission to the church by baptism two weeks before the close of our work there. Our last meeting was full of deep and tender interest. It was the regular communion season of the church. The kindly interest of all in the welfare of the church was seen in the social given the last Sabbath night of our stay there, and the very many ways the people found to help me in my loading and getting away. My heart wells up with true thankfulness to all who in any way gave cheer or assistance.

During our pastorate of three and three-quarter years there were 40 additions to the church, 18 by baptism and 22 by letter. There was a loss of 31, 6 by death and 25 by letter and dismissal. I preached 382 sermons and made about 780 visits and calls. If I sought to do my duty I sought to do it to the best of my ability, and I hope I have never let the Spirit of God, ever had been manifested in the conduct of any human being, it was found in that of McKinley—Senator Hoar.

Above all, Mr. McKinley was a man of virtue. In him there was no guile. Personal integrity, personal innocence, personal good conduct were his highest aim in life. The past has not shown, and surely will not reveal, any serious fault in him. His virtue was based on religious convictions, and so he went through life from boyhood to his mart­yrdom trying to obey God and help his fel­low creatures; gentle, lovable, kind hearted, but also firm, unyielding and strong in his devotion to the performance of virtuous duty, whether in private life or in public station.—Ex-United States Senator William E. Chan­dler, Concord, N. H.

His unvarying courtesy and kindliness, his generosity and considerateness for others were marks of a constitutional endorsement that lay at the basis of his public character. These graces of character we have known in others, in the home and the relations of friendship, and have remarked their value in such connec­tions, but never before in so conspicuous a way have we been called upon to recognize these temperamental virtues as the root and secret of a leader's power over men. They were not merely the graceful additions to a charming personality, but were of its tissue and constituted a large element of its force­fulness and strength. He was considerate, and yet he was not weak. He gathered hasty­men about him in a Cabinet that one has hap­pily termed a "vast comradeship of power," and yet among those men of strength he was the acknowledged head chief.—Rev. C. F. Carter, Lexington.

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SABBATH RECORDER.
Plainsfield, N. J.
NEWS OF THE WEEK.

The isthmian canal treaty will soon be in Washington for consideration and action. It is believed that it will be satisfactory to all interested parties, and be pushed on to completion.

The Chinese Court which was removed from Peking during the recent war, is preparing to return to the imperial palace.

The war in South Africa is being waged with renewed activity. The new plans of the Boers are being carried out with reckless vigor. The losses on both sides recently have been heavy.

The terrible disaster to our soldiers in the island of Samar is still the subject of much comment. General Chaffee is taking prompt measures to suppress the revolt and guard against its repetition.

President Low, having resigned his care of Columbia University, is now entering into the campaign, as candidate for mayor of New York city, with great vigor.

The Middlesex County, New Jersey, Republican Convention has nominated as candidates for assembly, William H. C. Jackson, of New Brunswick; Dr. Myron J. Whitford, of New Market, and Jason Mortimer, of Jamesburg.

Troops are said to be surrounding the mountain on which Miss Stone is held by her bands, and it is not unlikely that serious complications may yet be an outgrowth of this dastardly act of kidnapping.

An editor in Paris has been recently sentenced to imprisonment and fine for anarchical utterances.

It is reported that not less than forty vessels were sunk on the North Sea in the recent storms.

IS DYEING EVER THAN LIVING?

Being ready to die is a good thing in its way. But being ready to live is a better thing in its way. It is a harder thing to live than to die. Dying is quick work over; but living is keeping on with our struggles and trials a day to day, day after day. It requires, so to speak, a greater stretch of faith to live on in the incessant struggle of existence amid temptation than to rest ourselves once for all in the care of Him to whom we can trust ourselves forever more. This is at least two to one in our favor in our struggle with sin and temptation; but in the true sense we are equally safe, whether we live or die, in the care of Him whom we trust, and both yesterday and to day, yea and forever." — S. T. Times.

RESOLUTIONS.

At a recent business meeting of the Christian Endeavor Society of the First Hopkinton church these resolutions were adopted:

WHEREAS: Our heavenly Father, in his infinite wisdom, has taken us from our sisters in Christ, Mr. Estelle J. Adair and Lucy Mary, therefore be it

Resolved, That we as Christian Endeavorers, while feeling the loss, strive to emulate their lives of self-sacrifice and Christian usefulness, and that we extend to the bereaved families and friends our heartfelt sympathy; and

Resolved, That a copy of these resolutions be sent to the Sabbath Recorder for publication, and a copy be placed on our records.

L. GERTRUDE STILLMAN. Com.

ALICE A. LAUSA.

LET US LEAVE ANXIETIES TO GOD. Why need we bargain that our life should be a success, still less that it should not be a success purchased by sacrifices and sufferings? — James Hinton.

ANNUL MEETING.

The adjourned Annual Meeting of the Stockholders of the Sabbath Evangelising and Industrial Association will be held in the Seventh-baptist church, Plainfield, N. J., Thursday, Oct. 4, 1901, at 7:30 P. M.

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

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

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

Mail votes to WILLIAM C. HUBBARD, Sec.


PREPARED.

Oft have I wondered at the reverend heart.

With which strong men and tender women go

To meet great dangers and to know

The secret of their courage. 'Tis a part—

Of their whole life, the end and all that's true.

O Nature, to theirismay be a mirror

Of time is conscious: thin thy hand do now

The void with veterans' home a start

The lovely flowers, and there are tress and streams,

And women's faces loving. On

And all those things are influences which

The needed lessons.

Of the one strangeness and the last.

How be

Of death afraid when we have dared to live?

TO OUR CHURCHES.

At the recent General Conference the following appointments were made to accept the expense chargeable to the Conference:

EASTERN ASSOCIATION.

Ilion 86

Plattsburgh 89

First Hopkinton 93

Shiloh 78

Berlin 117

Waterford 41

Marlboro 91

Second Hopkinton 29

Rockville 164

First Waverly 62

Plainsfield 225

Farmington 41

Woodville 77

New York 41

Greenesville 176

Second Waverly 148

Central Association.

First Brookfield 1926

Vallay 21

Scott 572

First Vernon 82

Adams 290

Second Brookfield 1704

West Edmeston 4

Onondela 99

Lincoln 29

Second Vernon 143

Watson 197

Norwich 33

Prescott 221

WESTERN ASSOCIATION.

First Alfred 4499

Friendship 1529

Cassburg 77

First Genesee 1792

Second Alfred 45

First Hebron 517

Simplicity 29

Woodville 31

Hartville 61

West Genesee 39

Portland 392

Huron Centre 344

Annamese 803

Hornell 44

Shinglet House 297

Stanly 192

North-Western Association.

Milton 2684

Comstock 33

Kendall 393

Wallsworth 1076

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

ALFRED, N. Y.

Popular Science.

BY R. H. BAKER.

Science Helps a Murderer.

Not long ago, Governor Shaw, of Iowa, paroled Mr. S. R. Dawson, an aged prisoner, who had served five years of a ten years' sentence for murdering a young man who eloped with his daughter.

Mr. Dawson had spent the most of his life in the manufacture of steel, and had just perfected a process by which he made steel matching the Damascus blade (which process was among the lost arts), when he committed his crime.

A company had been formed for its manufacture. When arrested, Mr. Dawson made a formula, obtained a box in a safe deposit vault, and at once locked the formula up, and took the key with him to jail, and afterward to prison.

At the time of depositing the formula he refused to trust the company with his secret, and so drew the paper that no one but himself could decode and read it.

Lately Mr. Dawson's health has been declining, and fear of sudden death taking place, the company took the matter in hand and sought for and have obtained his release. It may be just as well for all concerned in this affair, and perhaps better, to stop at five than to hang on for ten years imprisonment, but it serves as an instance to show that Mr. Dawson's clinging to his secret saves him five years' service in prison, should he live so long.

New Naphtha Discovery.

Naphtha is an artificial, volatile, colorless liquid obtained from petroleum, and is a product of distillation between gasoline and refined oil. It is largely used in industrial art, and in many of its applications for light and heat it is taking the place of coal and crude oil for cooking and illuminating purposes.

During the last few years the possibility of obtaining naphtha subterranean and submarine deposits has attracted considerable attention, especially by the Russians at Baker, a seaport situated on the Caspian Sea, in the southern coast of the Apenenian Peninsula.

There that are important naphtha deposits below the sea, continuing in an easterly direction, is not to be questioned; there are many circumstances which indicate that this is the case.

There are two places, at the present time, that are receiving special attention. One at Bili-Eiba and the other near the Island of Trojitol. The depth of water at the former place is some thirty feet, and at the latter it ranges from fourteen to fifty feet.

The first consideration among the Bakersites was, how to get at these deposits of naphtha below the sea, the boring of holes, the stopping out the water, then as to cold, and to extract the naphtha, and how to use it, and to protect it against sparks; or from fire any source; also the completion of the works without danger of destruction by storms, and the breakers from the sea.

Every indication goes to show that these submarine deposits may be more extensive and valuable than those on land, therefore for the industry to be profitable, the reservoirs, power-stations and pumping-
**Sabbath School**

**COMPUTED BY SABBATH-SCHOOL BOARD.**

Edited by

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

INTERNATIONAL LESSONS, 1901.

FOURTH QUARTER.

LESSON V.—JOSEPH AND HIS BRETHREN.

**LESSON TEXT.—Gen. 39: 1-15.**

**INTRODUCTION.**

The providence of God in affairs of Joseph was not more strikingly manifest in his rise to a position of power and influence in Egypt than in his opportunity to test the character and disposition of his brethren. The famine which followed the seven years of plenty, and showed the wisdom of Joseph's policy in storing up grain, extended also to the land of Canaan. The sons of Jacob went down to Egypt to buy food. Joseph found that his brethren did not cherish the same feeling of envy toward the remaining son of Rachel that they had before. He had acquired much education, and it was said that he had a deep sympathy with their aged father, and thought no sacrifice too great to save them from being driven from his favorite son. They had indeed repented of the injustice that they had done to Joseph.

Time—Nine years after last week's lesson.

Place—Shame as in last week's lesson.

**OUTLINE:**

2. Joseph explains the Divine Providence in His Coming to Egypt. v. 5-8.

**NOTES.**

1. Then Joseph could not refrain himself; etc. It is now no longer possible for him to play the part of a stranger toward his brethren; he has tested them and found them generous and devoted; he can no longer restrain his natural affection toward them. Compare chapter 43: 30, 31. Can any one go to an injustice that the scene of tender affection should have spectators. It may be also; that in view of his official position, Joseph was not quite ready to have the Egyptians understand that he was brother to these Canaanite Hebrews driven to Egypt by famine.

2. And he said again to his brethren. The Orientals were not much more demonstrative in their emotions than the more phlegmatic Aryans of Europe and America. And the Egyptians and the house of Pharaoh heard. In the original, the verb is repeated. The servants of Joseph outside heard the weeping, and the news of some extraordinary occurrence in Joseph's house quickly spread to the household of Pharaoh.

3. Did my father yet live? His affectionate heart craves a renewed assurance of a fact of which he was already aware. And how do you know that he is yet alive, etc. They were surprised and also in fear. If the man who had already treated them thus roughly were indeed their brother whom they had not expected, so cruelly, what might not be expected in the way of vengeance! They were completely in his power.

4. I am Joseph your brother whom you sold into Egypt. As they had not seen him since he was a youth of seventeen, this explanation may have been necessary to convince them that he really was Joseph.

5. Now therefore be not grieved, nor angry with your- selves. Joseph reassures his brethren, and proceeds to show how in the providence of God their evil intents had been turned to good, both for himself and for them, and for many others.

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**MARRIAGES.**

**SNAIR—CLARKE.**—Near Loveable, Colo., Sept. 17, 1901, by Rev. A. W. Janison, in presence of the bride's parents and friends of Walden, and Miss Lulu Isabelle, daughter of Mr. and Mrs. A. L. Clarke, of Bondier.

**STILLMAN—HURST.**—At the Seventh-day Baptist parsonage, in Nortonville, Kansas, on Oct. 5, 1901, by Pastor Geo. W. Hill, with Pharaoh that he did not hesitate to make this offer before his sovereign had expressed his good-will toward the kindred of Joseph. The town and the children, etc. There is no partial or half-hearted invitation. He proposed to give them pasture for their flocks, and so long as the famine continues provide food for the whole family.

14. And he told upon his Benjamin's neck and went. A characteristic mode of salutation in the East—especially between intimate friends. His brother Benjamin was the greatest engineering skill, using the greatest amount of material, employing the greatest number of mechanics, artisans and men on any work anywhere in the present time. The Russians are furnishing all the material, doing all the work within them, and they have failed.

15. And wept upon them. That is, as he embraced them. After that his brethren talked with him, somewhat reassured after this affectionate greeting, they are emboldened to speak to him.

**DEATHS.**

**TUNO.**—In Brookfield, N. Y., Oct., 1, 1901, of paralysis, the Rev. Julius M. Todd, in the 58th year of his age.

**BUDICK.**—Daniel Budick was born in Alfred, N. Y., June 10, 1830, and died of dysentery, Oct. 5, 1901.

His parents, Thomas T. and Nancy Laughare Budick, lived in a log cabin. They had born four children, two of whom died in childhood. The home being made vacant by the death of his wife, he was married Dec. 3, 1883, to Sarah Ann Niles, who survives him. He was a member of the First Baptist church of this city and community, living under the pastorates of N. Y. Bull and all his successors. He was a quiet, unassuming man, having lived daily an exemplary life. He hated no one and, so far as known, had no enemies.

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WILLIAMS.—At Rosenhayn, N. J., Sept. 12, 1901, after a lingering illness, Mrs. Ann M. Hill Williams passed away at the age of 79 years and 6 days, being born Sept. 11, 1831, in Madison county, N. Y.

She was the daughter of Asa H. and Louisa Hills. Oct. 15, 1859, she was married to James A. Williams, of Brookfield, N. Y., by Ebl. E. S. Bailey. Their new home was in Illinois just across the state line from the Walworth, Wis. church, where she became a member, and where they lived for some seven years, after which they returned to Brookfield, N. Y., and in 1869 to Rosenhayn, N. J., where they have since lived, she uniting with the Shiloh church, of which she remained a worthy member until her death. They have a full supply of the publications of the American Sunday School Union, and have been members of the Skill of the Cook, which they have attended the Bible Class, held in St. Louis and South-western (or "Cotton Belt") line. This line can be connected with, by delegates from various directions, at Memphis, Tenn.; Greenville, Ala.; Nashville, Tenn., and various points in Texas.

The officers of Association hope to secure reduced rates on the "Cotton Belt" line, but cannot yet announce anything definite about the matter.

5. Delegates will be provided with private conveyance from DeWitt to Booty. All should, if possible, reach DeWitt on Fourth day afternoon. At that time there will be on hand for all.

W. H. Godsey, Vice President.
T. H. Mondor, Secretary.

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SECOND-DAY—EVENING.

6.00 Paper—The Duty of Preparing the Sabbath-school Lesson at Home, L. L. Cottrell, London, S. E.

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One Hundred Thousand Dollar Centennial Fund.

Alfred University has announced the raising of a $100,000 Centennial Fund to be established in 1896. The Trustees expect that Endowment and Property will reach a Million Dollars by that time. To make the necessary appropriation, a Centennial Fund of $100,000 is hereby proposed. Alfred and its Centennial Fund is already started. It is a popular subscription, to be made up of many small gifts. The fund is to be kept in trust, and the only interest used by the University.

The Trustees issue to each subscriber a dollar certificate signed by the President and Treasurer of the University, certifying that the person is a contributor to this fund. The names of all subscribers are published in this column from week to week, as the subscriptions are received by W. H. Goodall, Trustee.

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

Proposed Centennial Fund $100,000.00

Amount needed, June 1, 1896 $97,822.00

Rev. J. S. Dorrance, Alfred, N. Y.

Amount needed to complete fund $2,178.00

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Situated in the thriving town of Salem, 16 miles west of Charleston, on the B. & O. R. R., this College is a coeducational institution in the Virgin School District and has its graduates stand among the foremost teachers of the state.

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The ANNUAL TENANTED \n
Activity on the Gold Coast.

A reawakening is taking place in the mining industry of the Gold Coast of Africa, after a number of years. That there are cases of value in this district there can be no doubt, on account of the old operations and workings in the ancient African fields. Mining and Metallurgy, of New York, says that the causes for the failure of the numerous companies formed twenty years ago are many, but one any familiar with the region knows that, with very few exceptions, all the mines contain gold, some being really rich. As soon as the proper methods of operation are determined by practical experience, we may look for a good annual production and renewed activity.

The great Falls of Niagara are within a half-hour's ride of the Pan-American Exhibition grounds, and constitute one of the drawing cards of the Exposition. At the Falls, also, are situated the largest electric power plants in the world, to which the visitor to the Exposition should fall to see. It is from the largest of these power plants that the Exposition derives its motive power, using the entire output of a 5,000-horse-power dynamo.

The SABBATH RECORDER.

Plainfield, N. J.

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Plainfield, N. J.

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