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Alfred University will celebrate its Centennial in 1898. The Trustees expect that its Endowment Fund and Special Fund will reach a Million Dollars by that time. To aid in securing this result, a One Hundred Thousand Dollar Centennial Fund is already started. It is a popular subscription to be made up of gifts. The fund is to be kept in trust, and only the interest to be used by the University. The Trustees issue to each subscriber a certificate, signed by the President and Treasurer of the University, certifying the amount contributed to the fund. The names of subscribers are published in this issue. From those to whom the subscriptions are received by W. H. Conwell, Trustee, Alfred, N. Y.

Every friend of Higher Education and of Alfred University will have a great interest in this fund. The name appears as a contributor to this fund.

Activity on the Gold Coast.

A reawakening is taking place in the mining industries of the Gold Coast of Africa, after a number of years. That there are only two or three mining districts in which there can be no doubt, on account of the old operations and workings in the West 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 only one familiar with the region. It is that, with very few exceptions, all the mines contain gold, some being really rich. An economic study of the mining properties of management are determined by practical experience, we may look for years of careful preparation and renewed activity.

The great Falls of Niagara are within half an hour's walk of the Pan-American Exposition grounds, and constitute one of the driving forces of the exhibition. At the Falls, also, are situated the largest electric power plants in the world, where no visitor to the Exposition should fail 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.

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Our Sabbath Visitor.

PUBLISHED WEEKLY.

The Sabbath Recorder.

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At PLAINFIELD, NEW JERSEY.

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Seventh-day Baptist Bureau

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T. M. Davis, President.

E. P. Saunders, Secretary.

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FALL TERMS OPEN SEPT. 10, 1901.

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Milton College.

This term opens WEDNESDAY, Sept. 4, 1901, and continues fifteen weeks, closing Tuesday, Dec. 17, 1901. It is followed by a vacation of two weeks.

Instruction to both young men and young women in the principal subjects, as well as in the College, of the principal courses, as follows: The Ancient Classics, Arabic and Hebrew, Modern Classical, and the Scientific. Two teachers added to the Faculty—all the old members being retained.

In the School of Music four courses are taught: Elementary and Choral Singing, Pianoforte, Voice Culture and Harmony. The course in English is taught in the language and in English, in Oil and China Painting, in a brief Commercial Course, in Education, and in Athletics and Military Training.

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

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

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CONTENTS.

EDITORIALS.
Paragraphs ........................................................................ 658
News of the Week ........................................................... 658
History of the Seventh-day Baptist Church, Hornellsville, N. Y. 659
Meeting of the Sabbath School Board ................................ 659
Brotherhood Hour—The Outlook for Sabbath Reform ........... 660
The Sabbath Blessed and a Blessing ................................... 660
Tract Society—Executive Board Meeting .......................... 661
The Moral Outlook .......................................................... 661
Unseen Door-keepers ...................................................... 661
Missions.
From D. C. Lippincott .................................................... 662
From S. B. Wheeler ........................................................ 662
Conclusion of the Annual Report of the Missionary Society for 1901 662
Tract Society—Quarterly Report ........................................ 662
The Christian Manliness of Roosevelt ............................... 663
Treasure in Heaven—Poetry ............................................ 664
Do We Want Infallibility? ................................................. 664
WOMAN'S WORK.
Like Heaven—Poetry ...................................................... 664
Paragraphs ........................................................................ 664
"Via Christi;" An Introduction to the Study of Missions .. 664
The Millennium ............................................................... 664
Needle Work of John Women ........................................... 664
Missionary Board Meeting .............................................. 665
Wisconsin Letter .............................................................. 665
The President as a Statesman ............................................ 667
An Open Letter to Endeavorers ....................................... 667
YOUNG PEOPLE'S WORK.
Two or Three ................................................................. 667
The Doctor's Hobby ....................................................... 668
Capture the Guns Again .................................................. 666
The Attitude of the Public Mind Toward Law ..................... 666
The President as a Statesman ............................................ 667
An Open Letter to Endeavorers ....................................... 667
CHILDREN'S PAGE.
Why Ralph and Bob Fell Out—Poetry ............................. 668
Splicing the Ladder ........................................................ 668
Toby's Example ............................................................. 668
The Little Quee of India ................................................... 668
Some Danish Proverbs .................................................... 668
POPULAR SCIENCE.
Wind ................................................................. 669
OUR READERS ROOM .................................................. 669
Paragraphs ........................................................................ 669
SABBATH-SCHOOL.
Lesson for Sabbath-day, Nov. 2, 1901—Death of Joseph ........ 670
MARRIAGES .................................................................. 670
DEATHS ...................................................................... 671
SPECIAL NOTICES ......................................................... 671
$2.00 A YEAR
The Sabbatt Recording.


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

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

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

The reorganization of the Seventh-day Baptist Theological Seminary in connection with Alfred University is one of the most important and hopeful movements inaugurated by our people. It is not only carrying out the spirit and the letter of the wishes of our fathers-in their earlier educational efforts, but it is an earnest response to one of the most evident demands of our times. If there has been a divided sentiment hitherto to regard the Seminary as establishing such a department upon a permanent financial basis, with a most thoroughly equipped theological faculty, that difference of sentiment seems no longer to exist. Dr. A. E. Main, as the Dean of the Theological Seminary and Professor of Doctrinal Theology, brings to our young men eminent qualifications for this important field of work. Mr. McAlpin, President of Hampden and Holyoke, and Prof. Whittford in the Hebrew Language and Literature, are also brethren of scholarly attainments. Ample provisions have been made for New Testament, Greek and exegesis, and other lines of instruction, as well as a place in the decisions of our knowledge; but we are looking for the publication soon of the Seminary curriculum giving details of the course of study. We congratulate our candidates for the gospel ministry on the brightening prospects for thorough preparation for their chosen work.

All good and loyal citizens, who are at all familiar with the history of the arrest and trial of John Most, one of New York’s fiercest anarchists, editor of Die Freiheit, will rejoice over his conviction and sentence to one year in the penitentiary. The offense on which Most was tried was the publication of an article on the very day of the assassination of late President, editor vs. Murderer.” In this article he strongly advocates taking the life of any ruler whom the anarchists denounced as “hostile or a hindrance” to their lawsless theories. Most was convicted in a court of special sessions before three judges, Hinsdale, Hubbell, and Hayatt. The opinion of the court which was unanimous, was delivered by Judge Hinsdale, and is an able paper, dealing heavy blows against all utterances of a nature which clearly come under the restrictive enactment of the constitution of the state of New York. Section 675 reads as follows: “A person who wilfully or wrongfully commits any act which seriously injures the person or property of another, or which seriously disturbs or endangers the public peace or health, or which openly utters publicajlly and publicly or which seriously disturbs or endangers the public peace or health, or which openly utters publicly or which seriously disturbs or endangers the public peace or health, or which openly utters publicajlly and publicly or which seriously disturbs or endangers the public peace or health, or which openly utters publicajlly and publicly or which seriously disturbs or endangers the public peace or health, or which openly utters publicajlly and publicly or which seriously disturbs or endangers the public peace or health, or which openly utters publicajlly and publicly or which seriously disturbs or endangers the public peace or health, or which openly utters publicajlly and publicly or which seriously disturbs or endangers the public 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over two years have been spent in this car-
nage. Martial law has been proclaimed in
Cape Colony by the British government as a
war measure to check the smuggling of arms
and help for the Boers.

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

Secretary Long estimates the amount need-
ed for the Navy for the ensuing year as $99,-
000,000.

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

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

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

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

[This, with a few additions, is a condensa-
tion of the history of the church as given by one of the member-
ment members, and read at the dedication by Rev. T. J. Davi-

In the autumn of 1876 Deacon O. G. Still-
man and wife, who had recently moved to
Hornellsville from the Richburg church, hav-
ing learned that there were several Sabbath-
keepers living in the city, who for a time part
ners in the church, and one of whom they had ever met, felt prompted,
tried by the Holy Spirit, to seek them out.
Acting accordingly, they visited these Sab-
bat-keepers and obtained a promise from each
participate in the Lord's Supper, and by扫一扫
the services of a minister could be
provided, which was soon accomplished.

Dr. T. R. Williams cheerfully consented to
come and preach for them. The first meet-
ings were held at the home of Deacon Still-
man; but, the congregation increasing some-
what, the use of the lecture-room of the First
Baptist church was obtained, where the ser-
vice has since been held most of the time.

In the spring of 1877, it was deemed best
to organize a church. A council was called for
that purpose the 11th of April, which was
attended by Reverends N. V. Hull, A. H.
Lewis, Jared Kenyon, L. R. Swiney, H. P.
Burdeck, T. R. Williams, U. M. Babcock, and
others. The church was organized with
fifteen members, three more being added the
same day by the auditorium, making the mem-
bership eighteen. Dr. Williams was chosen pas-
tor, O. G. Stillman and A. B. Woodward,
Deacons, and Nelson O. Stillman, Clerk. In
1878 the church was admitted into the West-
ern Association, and the same year the Mis-
sionary Board made an appropriation of
$100 to help sustain preaching service.

Dr. Williams served the church until 1880,
when he was called from his work at Alfred
and Hornellsville to another field, but years
later preached for the church again for some
years.

The following different persons have
also served the church as preachers or pas-
tors for short periods: Rev. D. K. Davis, B. E. Fisk, Dr. D. E. Masson,
Miss Perie F. Randolph (who was, during
her service, here ordained to the ministry,
now Mrs. Rev. Perie F. Burdeck), Rev. L. A.
Davids, Rev. W. H. Mattes, Rev. J. W. Whit-
ford, Rev. Geo. B. Shaw, Rev. M. B. Kelly,
and the present pastor, Rev. I. L. Cottrell.

In the year 1882, a Mite Society was or-
organized, with the understanding that the
mite received therefrom be saved to form a
nucleus for a church building. Over $100 was
raised in this way. Since then the Christian
Endeavor Society, organized during the pas-
torate of Bro. Shaw, has added materially
to this fund, having received at one time
over $550 from birthday letters. In 1896 a
committee was appointed, who selected the
lot where the church now stands. It was
bought for $1,200, and since about $300
have been expended in improvements. Last
year the church decided to arise and build.
Their desires were well expressed by plans
and specifications of the architect C. C.
Chippman, of New York. A liberal promise
was made by the Memorial Board from funds
in their hands for building new churches,
generous contributions have been made from
other friends of the undertaking in the de-
nomination, and people in Hornellsville,
which, together with the efforts of the church,
gave us a small, convenient and beau-
tiful church home, which we are enjoying
much, and for which we feel very thankful to
all those who have so kindly assisted us, and
to our Heavenly Father, who has prospered the
work, and after a score of years of plan-
ning and effort has brought so near comple-
tion, although it has been encumbered with
difficulties, and some of those who com-
missioned the work have fallen from the ranks,
called to their home not made with hands.

The church now numbers forty-four mem-
bers. The auditorium of their new house, and
also the lecture-room and study, are car-
ried out on the lines of the Baptist church,
and provided the services of a minister could be
procured, which was soon accomplished.

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$100 to help sustain preaching service.

Dr. Williams served the church until 1880,
THE SABBATH RECORDER.

BROTHERHOOD HOUR.

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

The Outlook for Sabbath Reform.

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

1. The purpose of the movement to restore to its proper place in the divine calendar of the week the Sabbath day, the seventh day of the week. No other day kept for other reasons than those contained in the Fourth Commandment can be the Sabbath of the Lord. The Sabbath is God's gift to men for their highest spiritual as well as physical good, and he has made its observance a test of loy ing obedience to him (Exod. 16: 27, 28; Isa. 56: 1-7; 58: 13, 14); and the violation of the Sabbath law has been specially pointed out as the cause of God's displeasure with his people. Neh. 13: 15-18; Jer. 17: 21-27. To bring the Sabbath to its rightful place in the thoughts and hearts and lives of men, is to bring men into right relations with God, where his word is supreme, and the joy of his people.

True Sabbath Reform is, therefore, a movement of vital importance, not only to Seventh-day Baptists, but to the entire Christian church.

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

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

2. There is another large class of people who have eliminated both the name and idea of the Sabbath from their sacred day which they have put in place of the Sabbath for reasons quite different from those which God gave for the appointment of the Sabbath. They hold the Sabbath doctrine and fling the challenge at the feet of the Sunday sabbathist to find any authority for Sunday-keeping. These are both a help and hindrance to the work of true Sabbath Reform.

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

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

5. God has promised that his Word shall not return to him void, and has assured his children (Ps. 119: 105), that he will be a blessing, and beget a blessing upon all the people of his Sabbath. They have by the intercession of the Lord's people. His church has been and is a blessing upon the world.

III. To do our part well we need:

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

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

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

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

Such are some of the conditions which surround the problem of Sabbath Reform to-day, and such some of the demands which it makes upon us. Who wants to keep the Sabbath, how shall I get a living for myself and family is a most serious question to very many people who would really like to keep the Sabbath. Industrial missions in some form, co-operative enterprises of one sort or another, in which employment can be given to Sabbathkeepers, and to those who would become so, are fast becoming a necessity among us.

BROTHERHOOD HOUR.

THE SABBATH BLESSED AND A BLESSING.

Sixty cities and towns visited this autumn; nine orphans now on hand for whom homes have been secured; the weekly contributions have increased. How true do we find this blessing? But, says our friend, "we have been blessed so far, but delight in the world's prosperity, true rest, true Sabbath-keeping."

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

God has not blessed men on Sunday or on any other day just because they are good men. He blesses us so that we may, in gratitude to him, become good. God sent his Son to bless you, in turning every one of you from your iniquities. (Acts 3: 26). God gave us his Sabbath that we might be drawn near to him, and to those who really like to keep the Sabbath, except by those who keep his Sabbath, or company, and thus keep the Sabbath, God has not blessed men on another and thus keep the Sabbath, God has not blessed men on another and thus keep the Sabbath.

The Outlook for Sabbath Reform.

The Sabbath is a day set apart for religious motives, and work is not required of her on the Sabbath. Her mother visited the First Brookfield church after noon, and we reached it. We visited the Orphanage where, for Sabbath Reform.

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TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, Oct. 13, 1901, at 2.15 P. M., President J. Frank Hubbard in the chair.


Prayer was offered by Rev. A. E. Main, D. D.

Minutes of last meeting were read.

The Executive Board of the American Sabbath Tract Society made the following report to the Board. The minutes of the Annual Meeting were read and approved.

The committee to prepare the report to the Board made the following report to the Board:

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

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

The following preamble and resolution were presented and unanimously adopted:

Whereas the Rev. Arthur E. Main to the deanship of the Theological Seminary of Alfred University, which will prevent his meeting with this Board regularly as he has done for five years past, therefore Reolved. That we express to Bro. Main our regret that we shall not have his valued counsel in our deliberations, and that we assure him that we follow him to his new field of labor with fraternal interest and with our best wishes for his success and happiness in his work, and that we urge upon him the importance of impressing upon those who shall come under his instruction the duty of a more intensive study of the Sabbath question.

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

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

Motion made and carried.

Arthur L. Titworth, Sec. Soc'y.

THE MORAL OUTLOOK.

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

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

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

The optimists are wont to take the position that the more recital of such facts as these show a perversion disease. "Look," they say, "what a wholesome-interpenetrating spirit is at work, and think of all the progress. That fact is to study the situation in the little segment that comes under his instruction the matter is coming to fulfillment of God's purposes. That fact shows that everything that is is right; nor does it cause us to indicate discouraging features to us to indicate encouraging features. And yet, the Scriptures teach, as plainly as they teach anything, that if God has his way it will be through the co-operation of all the people. The history of Israel affords no more impressive lesson than in reference to the power of man to thwart and delay the fulfillment of God's purposes. It seems to us that the wise advice is not to look on the bright side or the dark side, but on all sides. And just that is what we believe Christian men today are peculiarly called upon to do. Faith in the Gospel does not mean that we believe that everything that is is right; nor does it mean that we believe that present tendencies are wholly, or even largely, in the right direction. It means that we have confidence in the ultimate triumph of moral forces, because we believe that God is going to have his way, and that the Church will break through the surface of the state to make Episcopalians or Catholics or Methodists. The state must keep out of the church, and the church must keep out of the state. That idea lies at the foundation of things in this country, and it can never be changed until our institutions are destroyed.

—New York Herald.

UNSEEN DOOR-KEEPERS.

Sometimes we see the angel who opens to us the door of opportunity, but more often we do not see him. Sometimes God makes it very clear to us the kind of evidence, but far more often things simply seem to happen "of their own accord." Yet nothing happens of its own accord. No gate opens without the gate-opener. If any blessing has come into your life, you may be sure someone put it there. If you hear any call, there is a mouth behind the voice. Not at haphazard any opening of your life come to you; some hand has taken down the bars, some arm has pushed back the doors.

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

When next you approach some closed door, whether it be closed by sickness or poverty, or former failure, or what not, do not see the door, do not think of it, but think only of the unseen angel waiting beside it. And remember it is only by following the angels that you see that you can obtain the good offices of the angels you do not see.—Amos R. Wells.
The past three months have been quite an experience to me. I started the quarter helping to raise the money to buy a parsonage lot and build a house. I was surprised how the people responded. They paid and pledged five hundred and sixty-seven dollars to pay for seven and one-half acres of ground at Mid­dle Island.

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

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

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

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

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

FRO FROM S. R. WHEELER.

The Sabbath services of the past quarter have been maintained without any interruption. Good interest was manifested each Sabbath in the Bible-school and in the preaching service. Special interest is taken in the early history of our race as told in the wonderful book of Genesis. Profitable lessons have been reinforced upon mind and heart, while new thoughts and new lessons have been brought out for both old and young.

Thanks be to God for the Book without which the origin and destiny of the human family would be shrouded in deep darkness. Since the last report, death has come to one of our number. Bro. Oscar N. Hills, father of Rev. G. W. Hills, died Aug. 25, 1901, in the 73d year of his age. Funeral at the church the day following. Twice during the quarter I have preached in one of the city churches as supply in the absence of the pastor.

The six weeks' session of the Colorado Chau­tuanqua has come and gone during the quar­ter calling upon the Boulder ministry for much more work than in the past. Also, the death of our much-lamented President, Wm. McKinley, made extra work for the ministry.

This missionary pastor has been called upon for his full share of the public services. The Chautauqua, with other attractions, brought the full quota of cottage and tent dwellers, visitors and strangers. Among these was a due proportion of our own people, who en­couraged us by their presence at church on Sabbath. Bro. Whitford, President of Mil­ton College, was with us two weeks.

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

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

Boulder, Colo., Oct. 8, 1901.

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

(Concluded from last week.)

THE TWENTIETH CENTURY OUTLOOK.

The past century gave birth to Modern Missions. In it the most of Missionary Societies and Boards of to-day began. It saw the dawning of the missionary movement on the continents and islands. It beheld the few advocates of foreign missions become a mighty army; a few dollars for missions become millions. The passing years saw bitter opposition turned to hearty support; non-missionary churches arraying themselves as a mighty phalanx for the evangelization of the world. It saw the banner of Jesus Christ waving over almost every country and island of the world.

In the past century were the heroic pioneers of foreign missions, like Cary, Mills, Robin­son, Judson, and others, whose names and deeds are imperishable. It was in 1847 that we as a people began our foreign missionary effort, and that Mr. and Mrs. Carpenter, and Mr. and Mrs. Wardner, gave their consecrated lives to the cause of foreign missions. What an inheritance of foreign missions does the nineteenth century bequeath to the twentieth century! 240 Missionary Societies; 13, 607 missionaries; 78, 015 native helpers; 5, 283 missionary stations; 25, 586 sub-stations; 10, 993 organized churches; 1, 259, 298 communicants of names during the last year, 88, 892; 14, 940 Bible-schools, with a membership of 764, 684 scholars; total of native Christian people, including communists and non-communists of all ages, 4, 927, 283; income from home and foreign sources, $17, 181, 992; native contributions, $1, 833, 981. What an outlook for the twentieth century! What an array of Missionary Societies! What a host of Missionaries! What an army of native helpers! What an aggregation of equipment! What fields and byways and glades to be occupied and explored! What opportunities! What obligations! What responsibilities! What conquests for Christ to make! The twentieth century must not be recreant to her trust! The Christian church in all nations must be equal to the trust and the responsibility.
consequences how he did it. One difference between him to the patient study of the problems upon which they jumped with such headlong haste, anxious only to prevent trouble, and hence that he was able to conserve and their energy; another was that, foreseeing clearly, among other things, the consequences to himself, he was not afraid, for beyond, and behind them he saw ever the duty he had sworn to do faithfully. So it came about that during those turbulent times Mr. Roosevelt's appeal was ever to the moral forces of the community, to the forces making for decency and order, and it was the steady, unswerving interest in the direct way to a thing always his. When there was trouble with labor he sent for its leaders, and put the question straight—what they wanted; and when, knowing the manner of man they had to do with, they tried to hoodwink him, he showed them clearly that they were their own worst enemies in fomenting trouble, and that, meeting him on that ground, they would lose the fight,—then turn back to the subject under advisement as if nothing had happened. And they applauded the man, and showed that they themselves were men in doing it. When he was Governor, and wanted to see how the laws regarding sweat shops were carried out, he sent first for the labor men, told them what he wanted, and asked them to send out one man for himself, and saw what was done and what was not done. It was so always. It was thus that he, as a very young man serving in the Legislature, went to the bottom of the tenement-house, cigar-makers' grievous troubles, and brought them out in their side very clearly, took it without hesitation, to the amazement of the cynics, who, speechless, beheld a "stocky take-up" the cause of the poor because it was the cause of the right. And it was so that as Police Commissioner he saw his hand as the most precious of her memories. And so do I, for I saw him say her poor, pale little thing, in her threadbare jacket,—way back in the crowd of children that swarmed about his train, and I saw him dash into the surging tide like a strong man taking from the shore, make a way through the shouting mob of youngsters clear to where she was on the outlook to, catch and shake her hand as if his very heart was in his, and then catch the moving train on the run, while she had waved after it, her face one big, happy smile. That was Roosevelt, and that kind of a man is he who has now, by the death of our beloved President, become the chief of our great nation. A just man and a fair; a man of duty and principle, never, by any chance, of expediency, policy or personal; a reverent man of few public professions, but of practice, private and public, ever in accord with the highest ideals of Christian manliness. In fact, I know of no one who typifies better the Christian gentleman. In the hands of such a man the children of the country can be proud.
The eyes of those interested in missions are just now turned to a mountain top on the Turko-Bulgarian frontier, where Miss Ellen Stone is supposed to be held in captivity. Miss Stone has for the last twenty-five years been a special favorite in Turkey in the interest of the American Congregational Board of Foreign Missions. No small part of her work has been done in Salonica, the Thessalonica of Early in September last, a small party of masked men, who demanded stone's ransom. It be it said, that the delegation received prompt word has been received that Miss Stone cattle up the side of the mountain before party were after a time released, but were un­to another, the missionaries and their (a contract, as closely published in that period. The book is as closely through all centuries to fulfill the com­mand of Christ, and to make him known to the world. Each lesson is accompanied by a table of the great events, the names of the great men and the important works accomplish­ed in that period. The book is as closely packed with needful good helps as a war-ship, which has every available space occupied. It will give one who studies it a good idea of the vastness of the work. and to the assistance of their companions. The fate of Mrs. Tsilika is unknown, but word has been received that Miss Stone is alive and about $11,000 are demanded as a ransom for her life. The Missionary Board having no money that they could devote to this purpose, a de­legation from the Board was sent to confer with the President and Department of State in Washington, with a view to make some arrangement for the release of this unfortu­nate woman. To the credit of our officials, be it said, that the delegation received prompt attention, and that the matter has been zeal­ously undertaken, and that both our President and Secretary, in concert with the State Depart­ment, are doing all in their power to secure Miss Stone's release. It was by many thought to be an unwise precedent to pay the amount asked. As there was no money available from either the Missionary Board or the State Department for such work, it was deemed the best plan to open a subscrip­tion list for the purpose. Clergymen of Cong­regational, Congregationalist, and other churches who have charge of the fund. "If it were my daughter," or "my sister" touches many a heart and opens many a purse. On the day that the list was opened, $20,000 were received before noon.

October 8 was the date first fixed upon by the brigands when the ransom must be paid or Miss Stone pay the forfeit with her life. Within a month, and had the brigands, not satisfied, made another plan, but they could do so. They offered to sell her yellow hair, to save her life. Our Secretary, MRS. HENRY STERLING, or the agent of the friends in the United States, was sent to Constantinople, to be applied toward Miss Stone's ransom. It was there worked out a plan, and the brigands were prayerfully hoped for, that before the time limit is reached, the full amount will have been raised.

"VI CHRIStI: AN INTRODUCTION TO THE STUDY OF MISSIONS." BY MRS. ALBIE1 J. WHITFORD. This is the title of the new text-book edited by Louise Manning Hodgkins, which the World Christian Endeavor Union has adopted for use in 1902. It is divided into the six chapters, which form the basis of the six lessons for the year, and ranges from the Apostolic age down to the nineteenth century, showing that it was the one purpose through all the ages to fulfill the command of Christ and to make him known to the world. Each lesson is accompanied by a table of the great events, the names of the great men and the important works accomplish­ed in that period. The book is as closely packed with needful good helps as a war-ship, which has every available space occupied. It will give one who studies it a good idea of the vastness of the work accomplished, and to the one who follows on in the line of study. We greatly need to know the cause. Women, both married and unmarried, according to the views of the men, to present kindred, and to open a house."—Advance.

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

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

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

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


Prayer was offered by T. L. Dawson.

Minutes of last meeting were read and approved.

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

A letter was read from Bro. Peter Velthuy- sen, written on shipboard when leaving this country for the mission at Aym Aman, West Africa.

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

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

AFTERNOON SESSION.

Prayer was offered by N. M. Mills.

The following appropriations were made for the year 1902.

CHINA.

U. H. Davis.................................................$1,000

Dr. Joseph Goodwin......................................

Sue M. Burdick...........................................

J. W. Crofoot...........................................

Incidental................................................200

Rev. G. Velthuy- sen.....................................400

Rev. George Seeley...............................130

Traveling Expenses......................................25

UNITED STATES.

O. U. Whitford, Cor. Sec..................................600

Rev. George Seeley...............................130

West and South-western field..................3,900

First Western, Ohio..........................600

Black Lackey, Pe. Va..................................20

Preston, Geol. and Lincolnfield..................200

Cuyler, Harvard, Pe..................................25

Riehberg, N. Y........................................100

Berkely and Vicinity.................300

Blystone, Pe., field.............................100

Boulder, Colo........................................200

Delaware, Mo........................................25

Pennsylvania, Md., etc...........................200

Cornwall, Mo........................................25

Little People, Ark..................................50

Gentry, Ark........................................100

Hammond, La........................................150

Atalla, Ala........................................150

R. E. Wilson..........................................200

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

The Corresponding Secretary reports during the quarter 15 sermons and addresses, 309 communications; has prepared and presented to the General Conference the Annual Report of the Board of Managers, and has visited several churches in New York and Pennsylvania in the interests of our work, and has attended to the usual work of Secretary.

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

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

L. B. Swinyee has continued the work in Syracuse, N. Y.

Mrs. M. G. Townsend labored ten weeks at New Auburn, Minn., Carwright and Milton, Wis. Sermons and addresses, 66; prayer-meetings 55, conferences 3.

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

The churches were greatly revived and strengthened.

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

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

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

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

Adjourned.

Wm. L. Clarke, President.

A. S. Babcock, Sec. Sec.

WISCONSIN LETTER.

Perhaps the records of history give no more barbarous punishment of criminals than that of stripping the culprit to the waist and compelling him to go through the streets of the city at the tall of the cart, while the officers of justice apply the lash to the bare back. But that was hundreds of years ago, in the times of a crude, coarse civilization. How long would such treatment of even the worst of criminals be tolerated in three days of culture and refinement? Yet something strangely like this coarse barbarity has just been practiced, if we may credit the newspaper reports, upon an inoffensive man in a little city in Southern Wisconsin.

We are informed that an enraged and pressing his tormentors. After treatment of this man in a little city in Southern Wisconsin, he was called into the street at an early hour, Sunday morning, October 6, 1901, overpowered and divested of every article of clothing, and was then compelled to walk ahead of a score of howling men, urged on by the application of switches in the hands of his tormentors. After treatment of this character for some time, his clothing was fastened to the top of a flag-pole, and he was allowed to return home as best he could.

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

Thus leaves the administration of punishment to this band of cowardly rascals in the hands of young men whose only recourse must be to violence and whose only hope of success lies in superior numbers or greater physical prowess. And this is practically turning over the disciplinary functions of a Christian college, at the beginning of this twentieth century, to the hands of an angry mob! How much better is the class rush of the freshmen and sophomores of Wisconsin State University, assisted only two days before, when over one hundred men, including an innocent passer-by, were ducked in Lake Mendota; or that at the State University of Michigan, at Ann Arbor, on the same day, when one man sustained what is likely to prove fatal injuries, and others, minor injuries? Class rivalries in colleges, or class demonstrations, which stimulate to more earnest endeavor and lead to better achievements, may not only be permitted, but encouraged; but this is the kind of disorder which endangers life and limb for no higher purpose than to inflict pain and annoyance upon innocent persons, is a relic of barbarism which ought to be suppressed by proper authority and by due processes, at whatever cost.

Our Seventh-day Baptist colleges are to be congratulated in that they have no such customs to be overcome; but that from the earliest stages of the preparatory work to the last day's work of the college graduating class, the spirit of good-will, of sympathy and mutual respect prevails, and constant exercise of this spirit is, in itself, a large factor in a course of training for work in the world, where all men are brothers, and where the promotion of the best interests of all classes is the surest road to individual good. Let our Seventh-day Baptist colleges remain at the front in this noble work.

L. A. PLATTS.

MILTON, Wis., Oct. 10, 1901.

FOR A BAPTIST BUILDING.

Plan for its Erection at the World's Fair, St. Louis, in 1904. The preliminary steps have been taken by the St. Louis Baptist Association in the erection of a Baptist Building on the grounds of the World's Fair at St. Louis in 1903. The Rev. S. E. Ewing, Dr. W. H. Mayfield and Dr. J. C. Armstrong have been appointed to confer with the Baptist church organizations throughout the country on the recommendations of the St. Louis Association. The plans for the proposed building include an auditorium and facilities for a Baptist display at the great World's Fair.

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

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

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

Resolved, That the chairman of the Association appoint a committee of six men, to see that the number as they may see it, to devise together concerning and, if they think well, to arrange details for the execution of said suggestions.
Young People's Work.

Lester C. Randolph, Editor, Alfred, N. Y.

Two or Three.

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

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

It is always the few with whom spiritual power begins. If there is real fire in this little group of coals, it will spread. Form a little group of soul-winners in your own circle. Talk over your cares and your experiences together. Study humanity, and study the Bible in its application to humanity, and, above all, seek to be led of the Spirit in all you do. If there has truly been created with in you "a clean heart," and a right spirit toward law, those opposing petuity. He is the embodiment of all law, a statesman or a prophet could discern in him, and I am almost discouraged," for the third factor in life, for the culprits. A few men began to talk on common matters. The third factor in promoting this feeling of man's nature. It refers the boy's skip of the gun. The third factor in promoting this feeling of law and of influence which have been taken by the enemy of souls. The law of habit can never be destroyed, but it can be taken and used to build up manhood instead of ruin ing it.

The ADITUDE OF THE PUBLIC MIND TOWARD LAW.

By J. Nelson Norwood.

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

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

There seems to be two very distinct attitudes assumed by different sections of the public mind toward law. In the first place, there is the attitude of those who seem to have little or no regard for law. A sort of narrow, selfish individualism which has no respect for others or their rights. This is a thing coming in civilization, the old showing through the new, and to find its origin we must go back to the time when men lived by families, and recognized no higher authority than their own sweet wills. The other is the attitude of those who believe in law and order, who believe in society, and who think its laws should be upheld and respected. This view finds its origin in man's social nature, and is the expression of the best that is in him and in his religion. Several influences are at work in the world tending to uphold each of these opposing ideas of individualism and socialism. (I use socialism here as referring to the present organization of society.) First we will examine those tending to up hold these views.

Capture the Guns Again.

During the battle of Shiloh, a German officer rode furiously up to General Grant and said, "General, I want to make a report. Schwarty's battery is took. How did that happen?" asked the General. "Well, the secessionaries fired at us, and the secessionaries came up in the rear; and Schwarty's battery was took. "Well," said Grant, "of course you spiked the guns." "Spiked dem guns? Spiked dem new guns? Vy, it would spoil dem." "Well," said the General impatiently, "what did you do?" "Bye, V'eat out and took them back again.

That would be an admirable watch-word for the Christian soldiers. There are guns of habit and of influence which have been taken by the enemy of souls. The law of habit can never be destroyed, but it can be taken and used to build up manhood instead of ruining it.

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

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

THE PRESIDENT AS A STATESMAN.

J. DUNN, M.D.

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

This nation is now extolling the character of our lamented President. His devotion to his work, the purity of the public life, of which he was the exemplar; the public side of his private life has been praised; his loyalty to friends approved; and his thoughtfulness and kindly heart held up for our esteem and closest imitation. No man ever questioned his political integrity, impeached his political motives. Everyone agreed that his goodness, and that his welfare was his steady and dominating desire. All these characteristics were necessary to make him the well-rounded statesman. The basis of all public work is mutual confidence in a President than when it unanimous was sufficient. Never before in history, certain phases of his practical statesmanship contributed. Compact and antagonistic nations in dealing with us were not dealing with party or clique, with North or South, but with the United States. We could counteract the shrewd business action of our adversaries through our officials equally trained, skilled and experienced. Only as our toilers surpassed those of our national competitors in education, skill and economy of production, could we dispose of a continually increasing surplus, the disposal of which was almost essential to national prosperity. But the President, in guiding us into the arena of international strife, had far more in mind for us than the economic supremacy of America in the markets of the world. Grandly did he believe that this nation is peculiar to the political purposes. Our ships should not transport our goods, but should carry throughout the world the stamp of fair dealing, and proclaim the blessings of peaceful trade and Christian fraternity.

AN OPEN LETTER TO ENDEAVORERS.

At the recent Conference the wish was expressed by several of our young people that we might have more fellowship only with another in Endeavor work. This wish took tangible form in the policy of a Committee by Pres. Kelly, consisting of a representative from each Association; this Committee to devise some plan of communication between our organizations. A plan has been inaugurated which the Committee trusts will prove practicable; its success depends, however, upon the cooperation and promptness of each individual, representing a Society, of whom requests may be made. Every Society in the denomination, so far as the Committee can ascertain, will be invited to send a message of good-cheer or a plan of work to the member of the Committee in their respective Association. These thoughts are to be embodied in letters and sent to all Societies throughout the denomination. We hope to reach every Society, and if any are omitted be because of ignorance of their existence, and will consider it a favor if such Societies will report to the Committee.

We feel sure that this mutual exchange of thought between our Endeavorers will be beneficial as well as interesting. All Societies have met the same need, but the letters will be so varied that there will be some message to fit each need. Perhaps some of our Societies in the larger towns are associated with Endeavor Societies of other denominations, and are in such close working relations and may not feel as great need of encouragement as the less favored ones; and yet, even in such Societies, these letters coming from members of our own family of faith will be prized. The idea is not in any way to narrow ourselves down to the sentiments or plans of just our own kind of people, but to get just a little closer together that we may gain strength and encouragement for the trials and perplexities that are necessarily peculiar to us as Seventh-day Baptist Endeavorers. Will the above letters be sent please give prompt attention to the requests and instructions therein given, and thus aid in the work? We ask only a small favor, but the neglect of the little things of life often retard the accomplishment of greater things.

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

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

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

In behalf of the Committee,

EINSTEIN C. SMITH, Chairman.

PLAINFIELD, N. J.

REFERENCE LIBRARIES.

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

Paganism Surviving in Christianity .......................... 1 75
A Critical History of Sunday Legislation ...................... 1 50
A Questionable Day in the Christian Church .................. 1 50
What is Teaching Concerning the Sabbath in the Sunday School .............................. 60
Sabbath Commentary ........................................ 60
Swiss Commission of Sunday Laws (German) ............. 1 00
The Seventh-day Baptist Hand Book ....................... 2 50
Thoughts on Sunday ......................................... 60
The Sabbath in the Presidents of the Church .............. 60
The Catholicism of Protestantism on the Sabbath Question .............................. 60
Studies in Sabbath Reform .................................. 2 50
Life and Sermons of Jonathan Allen ......................... 3 00
Total list price ............................................. 9 11 40

Proposed price, f. o. s. Plainfield, N. J. .................. 8 00

Address: American Sabbath Tract Society, Plainfield, N. J.
THE SABBATH RECORDER.

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

As Toby walked beside cousin Nash he was very straight and quiet; he didn't flinch along on top of the ladder, though he didn't climb much. He felt important, taking such a very grown-up person to church.

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

THE LITTLE ONES OF INDIA.

BY LOURA A. HUNTY NASH.

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

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

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

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

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

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

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

SOME DANISH PROVERBS.

A bold attempt is half success.

It is easy to poke another man's fire.

It is bad to lean against a falling wall.

There is no need to fasten a bell to a fool.

To a fresh house the road is never long.

After one that earns comes one that wastes.

Advice after mischief is like medicine after death.

Time is not tied to a post like a horse to a manger.

Who refuses cheap advice must buy dear repentance.
Popular Science.

BY H. R. PAXEL.

WIND.

Air, naturally in motion at the earth’s surface with any degree of velocity, and coming from any particular direction, is called wind. It may be that the earth is not a sphere, or air as it is called, although invisible, possesses weight. It has been shown by experiments that 100 cubic inches of dry air weighs 31,031 grains; it therefore follows that air is 813 times lighter than water.

Air, as exerting pressure upon any substance upon which it rests, depends upon the strength of the current which overruns it, and upon its velocity of movement. The greater the velocity, the greater the effect of the air on the earth’s surface; and, in fact, the air in motion is continually playing against the earth, to ascend to a height when the temperature is sufficient to support it. When this condition is reached, the air becomes lighter, rises, and becomes known as a hurricane.

Winds are caused by differences existing in atmospheric pressure, the wind blowing from a region of higher pressure toward a region of lower pressure. Air, when rarified, is under a deficiency of pressure in a manner in which it always and everywhere acts. This is well known, and its effects are, of course, well understood.

The wind is set in motion, either slowly or rapidly, by the unequal heating of the earth, and the consequent increase of air density and the most terrific storms. These winds are spoken of as hurricanes, tornadoes, or cyclones, according to their velocity and intensity.

The wind bears upon it a great deal of dust and sand, which is finally deposited on the earth, thus contributing to the formation of soil. The wind is also the agent by which water is distributed over the earth, and the atmosphere is kept in a state of constant motion. It is the wind that keeps the atmosphere in a state of uniformity, and that prevents the earth from becoming overheated or too cool. Without the wind, the atmosphere would not be in a state of equilibrium, and the earth would not be able to support life.

Wind is affected by local relief, and the earth’s surface, thus the wind is deflected into certain directions, and is not always in the same direction. The wind is deflected by mountains and other natural objects, and is therefore deflected into certain directions, and is not always in the same direction.

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Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

INTRODUCTION.

The king of Egypt was pleased to second Joseph's invita-
tion to all the household of his father to come down to Egypt in order that they might receive the benediction of God before Joseph's death. The Egyptians would have learned of the family of Joseph in their own land, and they would realize the great power of the men in whose favor Joseph stood. It is the same spirit that still reigns, as Joseph's influence was strong and effective in the presence of the queen. This king has been admirable in his conduct of his people, and the land of Egypt was the center of all power.

But for you, as you speak against me, the verb in the context is in the same sense. It is better to translate it "meant" in both places. As in ch. 45 is last lesson Joseph speaks rather at the presence of God than at the evil intent of his brethren. In view of the present and past blessing arising from his coming to Egypt, it is impossible for him to regard the great injustice intended by those who were, humanly speaking, the instruments of this great blessing.

LESSON V.—DEATH OF JOSEPH.

For Sabbath-day, Nov. 2, 1901.


GOLDEN TEXT: "And Joseph saw Ephraim's children and his grandchildren, and called them to him, and blessed them; and Joseph's eyes were dim with age. And Joseph said unto his brethren, "I die: but God will surely visit you, and show you this mercy in that he will bring you up from this land unto the land which he promised to give unto your fathers." (Gen. 50: 22-24.)

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

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

Special Notices.

North-Western Tract Depository.

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

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

The Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Washington avenue, at 2 o'clock P.M. Strangers are most cordially welcomed. Pastor’s address, Rev. M. B. Kelly, 223 Jackson Park Terrace.

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. H. Shaw, Pastor. 1093 Union Avenue.

THE SOUTH-WESTERN ASSOCIATION.

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

FIFTH-DAY MORNING SESSION.

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

AFTERNOON SESSION.

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

NIGHT SESSION.

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

SIXTH-MORNING SESSION.

10.30 Devotionals.
   T. H. Monroe.
11.00 Reports from Corresponding Bodies.
11.30 Sermon.
   Rev. J. Sayre.

AFTERNOON SESSION.

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

NIGHT SESSION.

7.30 Sermon and Testimony Meeting.
   J. H. Hurley.
   SABBATH-MORNING SESSION.

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

AFTERNOON SESSION.

3.20 Y. P. R. C. E. and J. C. E. conducted by Miss Fisher.

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

SIXTH-DAY—AFTERNOON.

2.00 Paper—A Study in the Psalms, D. H. Coon.
3.00 Discussion.
4.00 Paper—Seventh-day Baptists as Reformers, H. P. Burdick.

AFTERNOON SESSION.

5.30 Sabbath-school, conducted by Superintendent of the Hartville School.
6.30 The officers of Association hope to secure more Sabbath-keepers during the session. At that time teams will be on hand for all.

G. H. Fitz Randolph, President.
W. H. Godsey, Vice President.
T. H. Monroe, Secretary.

The Duty of Preparing the Sabbath-school Lesson at Home, L. L. Cottrell.


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

SIXTH-DAY—EVENING.

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

SABBATH—MORNING.

10.30 Sermon. A. E. Main.

AFTERNOON.

2.30 Sabbath-school, conducted by Superintendent of the Hartville School.

3.30 Y. P. S. C. E. Prayer-meeting led by A. E. Main.

3.30 Junior Prayer-meeting, led by Francis McKeel.

EVENING.

7.30 Young People’s Work.
   Music, Quartet.
   Paper, Vernie Bassett.
   Paper, Bertha Titworth.
   Music—Solo.
   Address, F. E. Peterson.
   Address, E. F. Loofborou.
   Music.

Paper—Special Work for Juniors.
   Mrs. Addie L. Green.

Paper—Special Studies for C. E. Workers.
   A. L. Davis.

FIRST-DAY—MORNING.

10.00 Address, R. C. Davis.

AFTERNOON.


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

EVENING.

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