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$2.00 A YEAR
The Sabbath Recorder.

A. B. Lewis, D. D., LL. D., Editor.
J. P. Mosher, Business Manager.
Returned as Second Class matter at the Plainfield, (N. J.) Post-Office, March 31, 1865.

Our readers are asked to note especially the Para·mle of the Lost Sheep vivid by saying that when the sheep found the sheep he did not chide it, nor kick it, but laid it on his shoulders rejoicing. Without doubt that parable gives a view of the Divine love so far above that of our human concepion, that few of us reach its deeper meaning. If we analyze the story, it suggests to us that the shepherd understood the weak points in the sheep's nature, and made allowances for them. He knew how easily a sheep is bewildered when separated from the flock. As the Scotch shepherd says, he knew how "fearsome lost sheep become and how wildly they run bither and thither until they become exhausted. He considered the roughness of the mountainside when the path was lost. If you go on to analyze this parable yet more fully, the wisdom of the Divine love and its justice will be seen quite as prominently as the tenderness.

The many-sidedness of Divine love is revealed by this parable until the whole character of God, as Father, Redeemer, and Helper comes out. Herein is the infinite contrast between the treatment of the lost sheep by the Divine Shepherd and the treatment men would give. There are few things in the Scriptures which reveal the depth and richness of God's love for his entire nature, more clearly than do the parables, notably the Parable of the Lost Sheep and the parable of the Prodigal Son.

Opposition to the cruel treatment of animals has grown in a gratifying degree, and has gained such impetus as gives great promise for the future. Henry Bergh founded the American Society for the Prevention of Cruelty to Animals, in New York City, about 30 years ago. He found little support and sympathy at first. That Society now owns a fine building at 20th Street and Madison Avenue, and scarcely a voice is raised in criticism of its work, except by those whose doings are condemned by it. It distributes a large amount of literature, and a Defender's League made up of children and young people has been organized which has now over 30,000 members. The details of the work of this Society have been given in its pages.

The spirit which prompted the organizing of this Society has wrought a remarkable change in public opinion throughout our land. The maltreatment of animals, from cats to horses, is prevented by adequate legislation, and this phase of Christianity and its influence is one of the prominent evidences of an improvement in civilization.

The Sabbath Recorder.

Dr. Rainforth, who is rector of St. George's church, one of the largest and most vigorous of the Episcopal churches of New York City, in a year book of the parish recently issued, speaks with evident encouragement of the amount of 'literature, and a Defender's League of its work, except by those whose doings are condemned by it. He attributes this to the general decline of regara for Sunday, and declared that this decline of regard is great among the rich who are under no necessity to disregard the day. In a similar strain, President Editor of Harper's Magazine, asserts that the church has not gained power for at least all a century, and that it has comparatively little influence over the interests and the destiny of society in general. Such statements from men like these would food for serious thought, and they cannot be disregarded when one considers the future of the Sunday question and the power of the Christian church for good.

The growth of commerce between the western coast of North America and the Orient, as well as between the Orient and Europe, has been immensely increased within the last quarter of a century. Fifty years ago it was very difficult to get a sailing vessel moving from the eastern or the west coast of the United States to China. The first line of steamers across the Pacific was established by the Pacific Mail Steamship Company, and the first steamer from San Francisco to China was an old walking beam side-wheeler. Boats of this line drew too much water to reach Shanghai, and their usual destination was Hong Kong. These boats were gradually replaced by screw steamers. A successful steamship line must necessarily be connected with some transcontinental railway. The Canadian Pacific Railway established its first steamship line with three old Canadrians. Within the last few years several new lines have been established, and it is evident that the Pacific-Atlantic and a line from Grain to Grain to San Francisco to Shanghai and Hong Kong can be made.

With the increasing commercial enterprises that are being established between the Orient, the United States and Europe.

NOW FOR THE RECORDER.

So far as the expression of opinion is concerned, much interest was manifested at the late General Conference in the matter of increasing the subscription list of the Recorder. Many pastors expressed surprise at the small percentage of the families in the denomination who subscribe to it. When the facts were learned, it was not only a surprise, but a matter of great regret to the publishers. As was suggested at Conference, by various speakers, the remedy for this state of things lies mainly with the churches themselves. While an agent sent out from the office could secure some additions to the list, in each of the churches, no agent could secure as many as each church can secure, co-operating with a pastor who is enthusiastic in strengthening our denominational interests.

While we cannot, of course, be completed by a single effort, it must be certain that continued and wise efforts will add twenty-five per cent at least to the present list in nearly all of our churches, or at least in the churches as a whole.

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

INDUSTRIAL MISSIONS.

The principle which underlies Industrial Missions commends itself from almost every point of view. Its application to the work of Seventh-day Baptists is as great, if not greater, than to the work of any other people. It is well known that thousands of people agree that they ought to keep the Sabbath rather than Sunday, and that they would do so were it not for business interests and financial consideration. To decide a religious duty on such grounds is not the highest standard of action, but it is a natural, and, in some cases, an imperative, line of decision.

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

Our churches in this country must be made strong and the number of strong churches must be increased, in order to support the work on the foreign fields. Concentration of efforts and interest is an absolute necessity in sustaining churches already established,
or in opening new fields. Old churches are weakened or destroyed, in no small degree, by the vagaries of individual, rather than group, control. The extent to which such control takes hold of the people's hearts is a cause for great concern. The intense individualism that is necessary to make men conscientious Seventh-day Baptists may sometimes militate against the co-operative spirit which is an essential element in Industrial Work. But consideration of the larger good of the cause ought to go far in modifying such individualism. We appeal to pastors and friends of our denominational work to give more attention to the matter of Industrial Missions at home as well as abroad.

NOW TURN THE TIDE.

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

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

Probably none will be found who will deny these statements, but there may be some who will fail to appreciate the value of their positive influence in favor of the re-organized Seminary. It is for them that this is written as well as for those whose sympathies and efforts are already actively at work. That hearty and cordial support which loses no opportunity to give an unbiased and put forth positive recommendations in favor of our Seminary is at once a duty and a necessity. We beg you not to fail in this duty nor to be unmindful of the value of each wave of influence, however small it may appear when considered by itself alone. Sustain the Seminary.

THE OLD TESTAMENT AND SPIRITUAL SONGS.

Not long since, we wrote concerning the value of the Old Testament Scriptures known to Christ and the early church. Another phase of their value appears in the fact that the great spiritual songs of the church, Jewish and Christian, come from them. In the matter of thanksgiving—the expression of which is a prominent feature in all worship,—the Old Testament abounds in the highest forms of thought and expression. From the Psalms especially, but also from the other Wisdom Books, and the Prophets, as well, the church has drawn the key-note of thanksgiving, consecration as they appear in sacred worship. God's people that are the actual enemy of an enterprise who is weakened, or who is not able to find these, may be dis­ charged and readmitted more than once. One thousand are discharged as recovered each year, while the actual annual number in numbers over discharges and deaths averages about 000.

Apparently there is an increase in the number of the insane as the insane appear. It is doubtful, however, if there is an actual increase in the ratio of insanity to the population, for friends and relatives are less likely to seek the care of insane persons when they live away from home. The way of care is a broader and better way. This view is held by the Lunacy Commissioners of Great Britain. There is nothing to indicate from a careful study of the statistics that people are subject to mental disease than formerly—in fact, the contrary would seem to be true, as the general health of the population is improving contrary to the general advance in medical and sanitary science.

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

1. Absolute security against abuse and neglect.
2. A proper standard of care and medical treatment, including sufficient food and clothing; good nursing, good medical and sanitary science.
3. Providing for the appointment and promotion of officers and employees in accordance with rules, thus minimizing the danger of partisan influences in the State Hospital services.
4. A more systematic and the adoption of the best methods resulting from unity of action.
5. Giving all the insane proper care and treatment, and giving all a chance for recovery so long as life lasts.
6. A higher recovery rate, which must inevitably result from the application of the methods outlined.

HISTORIES OF OUR CHURCHES.

Below will be found a letter which Dr. Gamble, Professor of Church History and Homiletics in the Alfred Theological Seminary, is sending to our various churches, asking for items concerning their history. The Recorder commends this movement, and joins other churches and pastors of churches to give the matter prompt and careful attention. It will be a great addition to the knowledge of our theological students if they can be informed touching the rise and development of each church in the denomination, and to those of the next generation, to be able to find these on record in the permanent lecturers of Dr. Gamble or in the Library of the University. There certainly ought to be someone in each church to make notes of any facts of importance which shall be entered in the minutes of the church. The minutes of the church, church and home church, the minutes of the church and the church records, and whose historic instinct will lead him to set about this matter immediately, and to give quick and accurate response to Dr. Gamble's appeal. Ask the pastor of your church, if Dr. Gamble's letter has come to hand. Begin at once to aid in the work by
turning over to your pastor any facts in your possession.

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

ALFRED, N. Y., Nov. 4, 1801.

Pastor of the Seventh-Day Baptist church.

I am writing what the Department of Church History in the Alfred Theological Seminary may be able, in its course of instruction, to give the correct history of your church, will you please answer the following questions as fully as possible at your earliest convenience, and forward your reply to me?

1. What is the history of your society from its very beginning until its organization as a church?

2. Who was your church constituted?

3. By whom was it constituted; what elders and deacons?

4. Who were the constituent members?

5. The names of all the pastors from the first, giving term of service of each.

6. All present and prominent families in the history of your church (not included in the first item), and important points in their history.

7. All other interesting matters connected with the history of your church from the beginning until now.

For example, any who have entered the ministry from your church, any who may have served in the Civil War of 1861-1865, etc.

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

Many points in the history of some of our churches we gather from various sources, but in many cases the in formation is very meager; in some, probably inaccurate; in others, imperceptible. Rev. Geo. S. Whitford and Rev. Charles S. Whitford were directors of the department, great favor, one which will be fully appreciated, if you will kindly take the time and send it as soon as possible, as minute and exact history of your church as it is possible to prepare.

If your history has been written and published, will you please send it on to me?

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

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

Yours for Christ and the Church.

J. L. GAMBLE.

THE ALFRED THEOLOGICAL SEMINARY.

GENERAL REASONS FOR A THEOLOGICAL EDUCATION.

1. Ministers are leaders; not the only leaders, but, by their calling, leaders of the people.

2. Theology is the doctrine of the great God our Father, who reigns in Jesus Christ, and, in the Holy Spirit, guides and sanctifies.

3. Theology, if not the supreme science, is contributed to by every department of knowledge; and the greatness of theological study and gospel preaching calls for highest possible scholarship. The Holy Spirit wants the best.

REASONS FOR HAVING A DENOMINATIONAL THEOLOGICAL SEMINARY.

1. It is according to the original purpose of our Education Society, organized forty-five or fifty years ago.

2. It is a result of the keeping what the Department of Church History in the Alfred Theological Seminary may be able, in its course of instruction, to give the correct history of your church, will you please answer the following questions as fully as possible at your earliest convenience, and forward your reply to me?

3. It is the result of the keeping what the Department of Church History in the Alfred Theological Seminary may be able, in its course of instruction, to give the correct history of your church, will you please answer the following questions as fully as possible at your earliest convenience, and forward your reply to me?

4. It is a result of the keeping what the Department of Church History in the Alfred Theological Seminary may be able, in its course of instruction, to give the correct history of your church, will you please answer the following questions as fully as possible at your earliest convenience, and forward your reply to me?

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10. It is a result of the keeping what the Department of Church History in the Alfred Theological Seminary may be able, in its course of instruction, to give the correct history of your church, will you please answer the following questions as fully as possible at your earliest convenience, and forward your reply to me?
amount of the interest which his contribution earns each year; and, long after he is dead, young men and women preparing for the ministry will be benefited by his gift. What better investment for charitably-minded persons can a young man or woman make than to contribute $100 to the Permanent Endowment of the Seminary?

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

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

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

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

I give, devise and bequeath to the Seventh-Day Baptist Education Society, a New York corporation, the sum of $, to be invested and kept invested, and the net income only to be applied for Union Theological Seminary.

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

Contributions and Pledges may be given to any member of the Committee on Endowment, or to Prof. A. Kees, who, as President, represents the Seventh-Day Baptist Education Society.

SCHEDULE A.

Perpetual Endowment held in trust for the Alfred Theological Seminary as shown by the Annual Reports in 1900, together with the income for the year covered by the reports:

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OCHA S. ROGERS, Secretary.

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OCHA S. ROGERS, Secretary.

TENTH-Day Baptist Memorial Fund.

Board of Trustees of the Seventh-Day Baptist Memorial Fund.

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THE SABBATH RECORDER.

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OCHA S. ROGERS, Secretary.

TENTH-Day Baptist Memorial Fund.

Board of Trustees of the Seventh-Day Baptist Memorial Fund.

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English part of the day and Chinese books the remainder. Besides these there are five who come in the forenoon and recite in the English classes with the others, but do not study Chinese books here, nor board here. They pay at the rate of $6 each for the year, (Dollars, unless otherwise specified, means Mexican dollars, worth about fifty cents of United States money.)

Required of the pupils to pay $40 each per year yearly makes the school self-supporting, as will be seen by reference to the financial report, showing receipts during the year from tuition fees, etc., amounting to $480.13, and the total expense was $988.15, or only about one hundred gold above the receipts; that is, only one half of what it practically costs to run the school. There being now a fair balance in the school fund, it will be necessary for the Board to make an appropriation for this school next year.

A new development has arisen this year in the fact that the native pastor of an Episcopal church has recommended and sent several of the sons of his parishioners here. They were probably baptized into the P. E. denomination, but are only coming here to get enough knowledge of English to enable them to enter St. John's College, the large and excellent institution of their church. There is very little chance of any of them entering our church. One does not want to refuse them entrance to the school because they are Christians, and Christine and I have work to go to a better equipped school when they can; yet I find that the heads of other Mission schools here also do not desire them to attend the Proprietary schools to St. John's College, and having the pupils leave just at the time they become useful. I hope, however, we are all here to teach Christ first rather than our own denominational allegiance. Still, in order to secure some who would be more permanent pupils, I have decided to take those who would write contracts to stay till the next term, and at $25 per year who will just pay the expense of their board. Only one has yet entered on that plan.

The work done in the school during the year is not up to standards according to the letter, but the commencing grade falls and to the gradual lifting up since New Year. Members also came in April and held up six or seven of the books a couple of weeks; only two or three were sick at a time, and Dr. Germer, of the Woman's Union Mission, situated just across the canal from us, kindly gave them what attention they needed, thus contacting the members at the schools.

The head Chinese teacher, Mr. Tong, is the same one who Mr. Davis served several years ago, and seems to do good work. His New Year's address was made by the second Chinese teacher apparently much for the better. Mr. and Mrs. Davis have continued, in addition to their other duties, to examine weekly the classes taught by the Chinese teachers, as my knowledge of the language is still too limited to undertake that. My own training has been limited to the books in English and a few selected from the Proprietary school. I am always ready and eager to learn, and often call upon Mr. Tong to conduct them, and he and I have taken turns in leading the prayer-meeting on Friday evenings. They attend their X. M. C. meeting on the evening after the Sabbath, and teach the boys the Sabbath-school lesson at 10 o'clock on Sabbath morning, the public service being in the chapel of the Girls' School in the afternoons.

One of our causes of anxiety on account of which we were especially asked your prayers is that several of the boys and young people in the church are Christians are much inclined to delay in regard to baptism and church membership. Two boys who had completed two years here, and whom we thought had decided for Christ, at New Year, are now teaching in the city day school. These three go out next year.

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

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

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

On September 19 I started for Garwin, reaching it September 21. I preached in Garwin until September 26. During my stay at Garwin I preached six times, led one social meeting, gave a short talk to the Sabbath-school on the lesson of the day, made twenty visits and calls. In most cases having religious conversations, and in some cases prayers with the family. I found the people of Garwin anxious to hear the preaching of the gospel and apparently willing to work for the Master. They have been improving their church house and have purchased a large bell to call the people to worship.

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

WELTON, IOWA, Oct. 16, 1901.

THE UNCULTURED PURSUIT OF CULTURE.

By EDWARD HOPKIN.

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

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

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

Nothing could be more uncultured. Self-poise and serenity of spirit are the very essence of culture. Of course we have always had them in constant fear of being considered unenlightened through ignorance of current usage in speech or manners. Most of us know persons with whom it is a matter of pride to be well read, with the use of every variety of speech and fork in a jeweler's assortment and to know the latest fads in menus and fashions of serving. This may seem a vulgar ambition, but not much less cultivated is the pride in having at the tongue's end information concerning the names of rare flowers and plants. Moreover, with the culture of the 19th century, there are those who suppose that culture requires one to keep up to date in all these subjects, when the truth is that the absorption of the time and attention in people and achievements of trivial importance and of ephemeral interests tends to mental superficiality and crudity.

The speech is at once the quickest and the surest index of culture. But even in this respect no hard and fast rules can be given for distinguishing the cultured from the uncultured. Yet there is a safe model of grammatical precision, and the elocutionist who is a purist in pronunciation and articulation, may both be very uncultured, while peopleof considerable intelligence and refinement may be a college educated. There may be a college graduate without a college education. One might reasonably expect to find no cultivated people in the United States, some of them have no fear of being considered unenlightened through ignorance of current usage in speech or manners.

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Selections.

Selma White.

"So far as this varies from the true culture, which is the pursuit of great ability in the full and true sense of the use of all God's gifts to the glory of God, and the improvement of our fellow men, it must be considered unenlightened."-

Emerson.

Selma White.

"Nothing could be more uncultured. The self-poised and serene spirit of the cultured is the very essence of culture. Of course we have always had them in constant fear of being considered unenlightened through ignorance of current usage in speech or manners. Most of us know persons with whom it is a matter of pride to be well read, with the use of every variety of speech and fork in a jeweler's assortment and to know the latest fads in menus and fashions of serving. This may seem a vulgar ambition, but not much less cultivated is the pride in having at the tongue's end information concerning the names of rare flowers and plants. Moreover, with the culture of the 19th century, there are those who suppose that culture requires one to keep up to date in all these subjects, when the truth is that the absorption of the time and attention in people and achievements of trivial importance and of ephemeral interests tends to mental superficiality and crudity.

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

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

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

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

REPORT OF THE WOMAN'S HOUR AT THE SOUTH-WESTERN ASSOCIATION.

BY PRISCILLA LEONARD.

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

Miss Fisher gave us a very practical and helpful paper, urging parents and teachers to be truthful to the children. Never promise them that something, or somebody, will indicate that they will obtain that for which they are striving.

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

A healthful, wholesome life is largely a matter of regulation of energy in the nerves and centers, which accumulation may be well called the fountain of life.

The avoidance of nervous strain and the economy of nerve force will often enable a feebly constructed organism to outstrip in the race an apparently much stronger organism, which, from the start, and from all the circumstances of life, is alone the lack of nervous force which sometimes, as periodical intervals, makes ineffective an otherwise sound bodily organism.

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

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

ECCENTRIC EPIPHANIES.

BY PRISCILLA LEO.

"John Phillipus.

Accidently shot as a mark of affection by his brother."

"And am I dead, and are you gone? Have you left me alone? Oh, cruel fate! you are unkind To take my life, and leave me all the wind."

"My wife lies here, All my tears cannot bring her back, The tears, which to my eye distill, Have no tears to fill this broken hill."

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

"Said to the deer, "I am in pain."

"Here lies the body of Obadiah Wilkinson, And Bath his wife, Their warfare was some idle."

"A bird, a man, a loaded gun."

"No bird—dead man—thy will be done."

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

—Independent.
OUR READING ROOM.

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

BERLIN, N. Y.—The progressive people of Berlin are.Joying over our new school-house, which merits all the praise given by those who examine it. It contains four nice rooms, with a sitting-room, cafeteria, and gymnasium. One gentleman has headed the subscription list with five hundred dollars.

We have recently organized a Good Citizen­ship League, which will be a progressive society, looking to the needed improvements in our already pretty village, and to the enforcement of law and order. At a meeting last week we raised $82 for our reading room. This will be a temporary affair until the new building is completed. We expect to open our reading room in running order in about one week. Various interested persons will contribute prayers, poems, and music, which come to their homes. Others will doubtless have periodicals sent direct to the reading room. We are the happy possessors of a nice library of about 500 volumes.

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

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

A. MARTIN SIDDALL.

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

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

I feel that I shall settle here as a missionary pastor if it is the Lord's will. The Lord has done a wonderful work here through the instrumentation of Alfred Quartet No. 2. God bless that Quartet. The seed they have sown will bear fruit throughout eternity.

We are anxious that the beautiful work of spreading God's Holy Spirit in our revival work this winter. God's arm is not shortened that he cannot save. Pray that we may be used of the Lord in bringing many precious souls to him.

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

W. L. DAVIS.

November 12, 1901.

SOUTH-WESTERN ASSOCIATION.

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


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

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

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

T. H. MONROE, Sec'y.

DeWITT, Ark., Nov. 3, 1901.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.


Visitor: H. H. Baker.

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

Minutes of last meeting were read.

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

The Committee on Distribution of Litera­ture presented the following report:

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

A. H. LEWIS, Chairman.

This report was read and the recommendations adopted.

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

The following report was presented:

The Committee to whom was referred the proposition of Charles H. Greene to issue a revised edition of the Heavenly Baptist Handbook as follows: 1. We do not think there is a demand for the German and Scandinavian editions which Mr. Greene proposes to add to the Handbook would enlarge it beyond what is desirable, even if a new edition was issued. 2. The addition of this material to the present Hand­book would not improve its market and appeal to readers.

On motion, the report was adopted.

The following tribute was presented:

REV. JULIUS M. TODD.

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

He was born March 3, 1819, and died in the 83rd year of his age, Oct. 1, 1901. He embraced the Sabbath when a young man, and began preaching in the Hayfield English Baptist church, at Lexington, Pa., as early as 1842.

After a period of service as pastor of the church at Berlin, Wis., beginning about 1850, he became the Second Herald in 1856, where he served for thirty consecutive years.

He was especially interested in denominational work, and was one of the first pastors to give unusual attention to the early history of the Sabbath question and to the Patristic literature touching that subject, a field of investigation for which few American scholars knew anything of at that time.

His official connection with the American Sabbath Tract Society began with his election as a Director in 1852. The next year he was elected First Vice-President, which office he filled for each successive year until 1874. He acted as President of the Annual Session held at Albion, Wis., in 1875. In 1876 his position as editor of the Executive Board was changed from Central New York to Plainfield, N. J., in 1881 he became a Director, which office he held until his death. As Director, Vice-Presi­dent, and President he was a member of this Board for thirty-nine consecutive years. His record for this period was that of an earnest supporter, a wise counselor, and a steadfast friend of the work, to which in the power of truth and in the final triumph of the Sab­bath was strong, unyielding, and constant.

Ely Todd was a careful student of Bible and book, and all his sermons and public ministrations were enriched with the results of his devout study. As pastor he was sympathetic, devote an unusual degree, tender and lenient in administration, and perfectly free from that manifest inconsistency so often seen in the Baptist church.

To him who was loved by him. To come under his influence was to be uplifted, strengthened, and prisi­oned. In his ministrations to the suffering and sorrow­ing he was pre-eminently helpful, and hundreds of homes and hearts found comfort through his words and presence. He fought a good fight, he kept the faith unswervingly, and finished a life for which all who knew him held such cause for thanksgiving and praise.

A. H. LEWIS.

On motion, the above was unanimously adopted.

The Treasurer presented the usual financial statement.

Correspondence was received from A. P. Ashurst.

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

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

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

Minutes read and approved.

Board adjourned.

Arthur L. Titsworth, Sec'y.
Young People's Work.

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

Cant.

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

The Magic Circle.

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

The Saviour First of All.

I sat down at a piano the other day and sang to a sick boy and his parents that song, one of whose verses is: "It, the dearest one in glory, how they beckon you to come."

And over the water on the river I recited:

From the sweet vale of Eden they will sing my welcome home: But I long to meet my Saviour first of all."

It is a good deal to sing that and mean it. First of all? There is a father, a brother, a little daughter, friends near and dear. With a little thrill of gladness and thankfulness came the realization that it was true. Yes, it is through the love of father and mother, sister and daughter, that we are led up to love of God; but the love of God is broader than the measure of man's mind: And the heart of the Eternal is most wonderfully kind.

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

A Pan-American Homily.

In the twilight after supper we walked toward the great bridge. They were thronging in the observation towers over the lines of grounds. As the sunshine faded, a bush gradually fell over the multitude. There was an air of expectancy, as of some great event about to take place. Deeper and deeper grew the shadows. Finally the straggling lights upon the electric tower were turned out, and for a few moments we were in total darkness.

Then the school and the Liberal Arts building and the Electric Tower and the Government Building therestood faint rays of light. A perfect network of faint, fairy lines began to glimmer all about the basin where the fountains were playing. The glimmer grew to a glow, the glow to a blaze, the blaze to a glory, and the most enchanting sight of human origin which these eyes ever beheld was before our vision. While the band played its stately hymn, all unbidden, the tears came, and I said, "Perhaps this is something like heaven."

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

One day our eyes shall behold the city fairer than all our dreams, the holy city, the New Jerusalem, the redeemed church of God. 0 happy day when they shall come from the east and the west and the north and the south and sit down on their kingdom of God! But that sight will be possible only because you and I have dug and planned and built down here. Some have gone down beneath the very earth of humanity to lay the foundations of a new character and a new civilization. Each in his own place, some in Africa, some in China, some on the frontier, some in the cities, some in public, some in obscurity, they have tolled, "working together with God." It is not drudgery, but a happy privilege that we should share with Christ in his great work before we sing together the Song of Redemption.

What Led Me to Christ.

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

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

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

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

SEVENTH-DAY BAPTISTS AS REFORMERS.

By REV. H. E. NUGENT.

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

As I remember reforms, the first one that our people engaged in was education. My grandfather was severely criticized and threatened with church discipline and exclusion for studying grammar. The complaint was: "He arras at three or four in the morning, that he may study as much as he can before he begins his day's work." I saw the first grammar brought into this school district (Alfred, N. Y.). I was well acquainted with the first teacher who taught grammar here. The first trouble in our school district grew out of the fact that two of our boys were looking over a book or what would now be called a readable newspaper article. I also remember how our most
THE MILLENNARY OF ALFRED THE GREAT.

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

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

He was himself a scholar and gave much time to the study of Latin, the Official language of his time, and making them available for the common people of his kingdom. He also established schools and in every way possible fostered learning.

No name in history is more appropriately used as the name of an institution of learning than that of Alfred. It has been a matter of great pleasure, therefore, as well as a matter of policy for Alfred University, to enter most heartily into this millennial celebration.

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

Recently there has been in New York a celebration, where many distinguished guests were present, to do honor to the famous old king. On Sunday evening, October 28, 1901, a religious service was held in St. Paul's Chapel, the oldest church structure in New York City, and the one in which George Washington frequently worshiped. The service was commemorative and the memorial sermon was delivered by the Rev. Henry Lukebck, LL. D., D. C. L.

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

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

The President of Alfred University, and also the Treasurer, William H. Crandall, Esq., were present as official representatives of the University at these memorial exercises, and were shown a number of interesting mementos. They presented a flag of Alfred University to the toast-master, and he in turn presented it to the Mayor of Winchester, who received it enthusiastically and promised to carry it back to the old home city of King Alfred and present it as a souvenir of the university that bears his name. A very interesting and excellent collection of manuscripts, editions and translations of literature relating to the life and times of King Alfred, is on exhibition in the Lenox Library, in New York, during the month of November. Adorning this collection may also be seen an Alfred University flag, in the familiar purple and gold.

A SUBSTITUTE FOR THE CANTEN.

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

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

The program here outlined for satisfying the soldiers' cravings for sociability and good fellowship must commend itself to all factions, for those who object most strongly to the old canten cannot object to the restoration of the features here urged, and those who believe most strongly in restoring the sale of fermented liquor cannot but welcome the restoration of the facilities for recreation which the profits of the canten have for several years provided.

The only conceivable objection is that from the standpoint of the taxpayers; but when it is recollected that the wages of the canten keepers aggregate less than one-sixth of the army appropriation, and that the canten profits on beer, which have delayed other recreation expenses, have been but a small part of the soldier's wages spent on beer, it is clear that the cost of maintaining such army clubs as General Daggett recommends would be very small. General Daggett expresses the belief that if army life were made attractive in a wholesome way, without offering fermented liquor to the recruits, a better class of volunteers could be secured and a better army built up.

Beware of Misjudging.

Perhaps it were better for most of us to complain less of being misunderstood, and to take more care that we do not misunderstand and other people. It ought to give us pause at a time to remember that each one has a stock of cut-and-dried judgments on his neighbors, and that the chances are that most of them are quite erroneous. What our neighbor said we may never know; but we may be pretty certain that he is not what we have imagined, and that many things we have thought of him are quite beside the mark. What he does we have seen, but we have no idea what may have been his thoughts and feelings when he was not in the way. Better may be exposed, but of the complexity within we have not the faintest idea. People cumbered with self-consciousness and self-conceit are often praised as humble, while shy and reserved people are judged to be proud. A whole history of the world could bear, upon examination, the name of self-sacrifice, and other silent, heroic souls are condemned for want of humanity. -Ian Macauley.
Children's Page.

"HOW THE BOYS WENT FISHING."

"Say boys," said Tom one cloudy day, "I'll bet the washerwoman's boy could catch a fish.

Down through the meadows and then to the brooks,

"We'll take our fish-poles and bait and hooks."

"But wait a bit," said Sam, "I know a spot.

And over to the store, at once we go,

The fish-hook for me and Sam.

Then, I'll show you right off, what I can do."

Well, they went to the store, then, all at once, And got back home just in time for lunch. They made ready to start, And down through the fields they took a dart. When some one cried, "We've forgotten the bait."

They went back to the house with a very sad gist, And dog and hood "till enough they did get.

While he was empty lower; "Sum almost set."

They went at last and made a short stay, For each one must be home at the close of the day. Then, a fine time but could at last wish. That they had come a bit quicker, and caught some more fish.

For one little picckerled they had in their can. Which was almost as large as the thumb of a man.

They all said, "We'll go again on some other day, And for fish-hooks and bait we will not delay!"

THE MYSTERY ABOUT SAM.

By Lucy Chase Bell.

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

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

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

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

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

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

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

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

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

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

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

Now Janet had gone up to the stable loft to see if she could find the stamp that stamped the elegant floral design on her jelly glass covers. She remembered hearing Sam tell the washerwoman's boy once that the stamp-machine looked like a mad little butcher-shop, and he'd have to have in an animal show; and, as she could not find it in the closet, she thought Sam might have borrowed it. She went to look, and there it was, on a beam of the loft, as if it had come there by magic, and she hadn't noticed. She found that it was a simple one, and that it had been used by whoever had lived in the loft. She went back, and Janet, and Sam, sat for hours, trying to fix the stamp on the jelly glass. The time, ma'am, was wasted!"

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

A great storm of entreaty and eloquence—under the title of "The Mystery About Sam."
Sabbath School.

Conducted by Sabbath-School Board.

Edited by
Rev. William C. Whitmer, Professor of Biblical Languages and Literature in Alfred University.

INTERNATIONAL LESSONS, 1901.

Fourth Quarter.


Otd. 8. Joseph and his brothers.—Gen. 40: 15-41: 34.


LESSON IX.—THE CALL OF MOSES.

For Sabbath-day, Nov. 30, 1901.

LESSON TEXT.—Exod. 3: 11-12.

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

INTRODUCTION.

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

When Moses found that he must become an exile because of his slaying an Egyptian who had come to light, he doubtless thought that his career of usefulness was at an end. But he showed manly courage in going into the wilderness; whether he felt bold, even if he must labor at a very humble task.

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

PLACE.—In the western part of the Sinaitic peninsula, at Mount Horeb, which is called The Angel of God, or God himself, revealed through the burning bush to Moses.

OUTLINE.


2. God's Promise for Israel. v. 7-9.


NOTES.

1. Now Moses kept the flock of Jethro his father-in-law. Some have interpreted the word father-in-law for brother-in-law, and meaning brother-in-law, and have reckoned Jethro as a son of Reuel, mentioned in chapter 2: 18; but this explanation can hardly be justified. It is evident that the Biblical narratives give to Moses' father-in-law two names, Reuel (sometimes written Ruel) and Jethro. Priest of Midian. This title indicates that he was the spiritual leader of the Midianites. From his name, Reuel, it may be inferred that he served the true God, and from the conduct of the shepherds (chapter 2) we may conclude that he was a friend not only of his neighbors, but very likely idolaters. The back side of the desert. From this expression it may be inferred that the home of Jethro was separated from Horeb by a desert or wilderness. It was probably to the west, possibly on the coast of the Persian Gulf. Mountain from. This is the only place where this name has this sense, by anticipation, in view of the fact that God was revealed here and gave the law to Moses.

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

7. And the Lord said. It is to be noted that the word "Lord" in this sentence is subjoined by our translators for Jehovah or "Jahweh," and the name has a different sound. I am God of thy father. Thus God arose the faith of Moses who had no doubt heard from his parents of the Revelations and promises which we have recorded in Genesis. The word father was used here as a collective noun referring to the distinguished ancestors of Moses rather than to his own father. For he was afraid to look upon God. This is the fear of reverence and awe, rather than of dismay.

8. And I am come down to deliver them. God shows his readiness to help his people in his determination by speaking to him; he was a man and had come a long journey to accomplish this deliverance. Unto a land flowing with milk and honey. The Israelites had dwelled in Egypt for a hundred years, and several events during their stay there had made them desire to return to their ancestral home. The land of promise, known as Canaan, was well watered, and the fruit of the land was abundant, as can be judged from the report of the spies sent by Moses.

10. I will send thee unto Pharaoh. To make a formal demand for the release of the Hebrews who were found in the several stages of captivity. For the sake of Egypt, but rather God's people. The word "people" is used here in the sense of "nation." He was to make the appeal to the king on behalf of his people. God has heard the cries of his people. The mention of the various tribes inhabiting the land helps to make vivid the fact that it was broad. That they are numerous and warlike need not dismay a man who has a vision of God. The name "Canaanites" may include the other tribes mentioned. Gen. 10: 15; but compare Gen. 18: 20; 26.

11. I will send thee unto Pharaoh. To make a formal demand for the release of the Hebrews who were found in the several stages of captivity. For the sake of Egypt, but rather God's people. The word "people" is used here in the sense of "nation." He was to make the appeal to the king on behalf of his people. God has heard the cries of his people. The mention of the various tribes inhabiting the land helps to make vivid the fact that it was broad. That they are numerous and warlike need not dismay a man who has a vision of God. The name "Canaanites" may include the other tribes mentioned. Gen. 10: 15; but compare Gen. 18: 20; 26.

12. Certainly I will be with thee. If Moses believed in the power of God as illustrated in the burning bush, what greater encouragement could God have furnished for Moses to go; but rather that he doubted his own ability to make a good impression before Pharaoh and to persuade him; but if he did not believe they would be able to lead the people beyond the wilderness. He would also give him confidence to lead the people yet farther after they had received the law at Mount Horeb.

Popular Science.

BY H. BAKER.

Science Revealing Natural Forces.

All artificial light is obtained as a result either of combustion or of inaccessibility. The materials from which artificial light, of the nature of flame, has been de-
inexhaustible store is forever at hand. Science has already done much, and we predict that this all-sufficing knowledge will half of the twentieth century when coals, either anthracite or bituminous, or any of their products, will find a place in producing either light, heat, or power.

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

A RELIGIOUS CENSUS.

The Federation of Churches in New York City has completed a census of the twenty-second and twenty-fourth Assembly districts in this city. This includes the region lying between Lexington Avenue and the East River and extending from Thirty-seventh to Fifty-sixth Street, making a canvass of 150,000 people. They have obtained reports from 32,000 church members and 50 per cent were connected with, if any, and whether they were attending. About 2,000 families, or 10,000 individuals, were found without church attachment, and were referred to the churches with which they were most likely to be connected.

..::==_._-.

Census of the Church Attachments.

The results of the census are as follows:

**Eastern Association.**
- Utica: 9,000
- Binghamton: 2,600
- Plattsburgh: 9,000
- Utica: 12,000

**North-Eastern Association.**
- Elmira: 12,000
- Binghamton: 5,000
- Cohoes: 2,000
- Rochester: 10,000

**Cathedral.**
- Scott: 2,000
- Churchtown: 3,000
- Selma: 1,000

**Central Association.**
- First Brookfield: 25,000
- Granville: 20,000
- West Lockport: 5,000
- Lockport: 1,000

**Western Association.**
- First Alfred: 44,999
- Amsterdam: 25,000
- West Genesee: 1,322
- Portland: 600

**Southern Association.**
- Milton: 26,849
- Utica: 12,000
- Watervliet: 10,000
- Troy: 5,000

**North-Western Association.**
- Montrose: 3,000
- Appleton: 2,000
- Decorah: 1,000
- Millville: 500

The Federation of Churches has in this manner completed a census of the twenty-second and twenty-fourth Assembly districts in New York City. The results show that there are 150,000 people in this area, of whom 32,000 are church members, and 50 per cent of the remainder are connected with church attachments. The remaining 50 per cent are not connected with any church attachment.

CHILDISH TRUST.

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

"WILL THE JEWS BE CONVERTED?"

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

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

To which query the editor replies:

"Early Christians were mostly sons from the Jews. The Christian Apostles were of that body. It is evident that Paul, the special apostle to the Gentiles, while caring for the outside peoples, never lost his first love for the people of Christ. He had hopes and hopes for their gatherings. Romans 10 and 11 are proof of that, and they give Christmas confidence that Jews and Christians will yet be gathered in one fold. Even in our day we should be surprised if we knew how many Christian ministers are of Jewish stock, and how many Jewish scholars are of Christian stock. It is certainly our duty to honor Jews as Jews, because they are Christ's own people, and he wants us to honor them. Once we must have been, by Christianity, that while we are Jews, we may be by faith almost as good as Jews. And, if the Jews are gathered in, we may hope for better things than are possible before. If in eight centuries of the history of the world there were any other people in the world, it would be the Jewish people, by the riches of the Gentiles, how much more their fulness?" Rom. 11:12. If Christians who now fail to recognize the Jew in Jest would realize their shortcomings toward the Jews, they might, by their conduct, hasten the ingathering of the Jews, with all the glad results of that event.

"The ingathering for which the learned and broad-minded editor of the Times earnestly hopes will never take place. The church in its various branches has had nineteen full centuries in which to accomplish it, if its accomplishment was possible; but it never has been even remotely possible. Oppression might weaken the Jewish people as a political factor, persecution might at times lead a few wavering ones to give up the struggle; but the great bulk of the people have at all times remained true to their faith and their traditions; and they have done so because apart from an overwhelming desire to keep up what the Jew is a logical mind, a mind to which any other religious system than that of pure and absolute monotheism is an impossible conception. Even if the church throughout its history had acted on the principles advocated by the editor of the Times, it would have made no difference so far as the religious position of the Jews is concerned.

The Jew is not ungrateful. He has, throughout his long history, received so many kindnesses from adherents of the dominant faith that the slightest display of kindness and consideration is likely to awaken in him an almost excessive degree of gratitude. But gratitude cannot overcome the ingrained habit of mind, the rooted and innate conception of religious truth which is a part of his nature.

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

"If Christians who now fail to rightly honor and look up to the Jews would realize their shortcomings toward the Jews," they would not "hasten the ingathering of the Jews," but they would do that which is far more important and far more necessary to themselves; for they would be forced to adjust their practices with their professions of human fellowship and brotherhood.—The Jewish Exponent.

TO OUR CHURCHES.

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

**Eastern Association.**
- Utica: $1 12
- Baltimore: $24 62
- Utica: $24 62
- Rock River: $3 15
- Carter: $1 5
- Rockville: $2 15

**North-Eastern Association.**
- Utica: $1 12
- Utica: $1 12
- Utica: $1 12
- Utica: $1 12

**Cathedral.**
- Utica: $7 85
- Utica: $1 12
- Utica: $1 12
- Utica: $1 12

**Central Association.**
- Utica: $7 85
- Utica: $1 12
- Utica: $1 12
- Utica: $1 12

**Western Association.**
- Utica: $7 85
- Utica: $1 12
- Utica: $1 12
- Utica: $1 12

**South-Eastern Association.**
- Utica: $7 85
- Utica: $1 12
- Utica: $1 12
- Utica: $1 12

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

WILLIAM C. WITFORD.

ALPHRED, N. Y.

WANTED!

MILTON COLLEGE JOURNAL.

Vol. II., No. 6 (September, 1879).
- First. 1, 2, 3, 4, 5, 6.
- Second. 1, 2.
- Vol. VI., No. 2 (April, 1885).

MILTON COLLEGE REVIEW.

Vol. I., No. 3 (November, 1889).
- First. 1, 2, 3, 4.
- Second. 1, 2, 3, 4.

MINUTES PUBLISHING SOCIETY.

1853. 2 copies.
1856. 5 copies.
1857. 2 copies.

THE ALFRED UNIVERSITY.

Vol. I., No. 1 (August, 1888), 4 copies.

HELPING HANDS.

Vol. No. 1. No. 2. No. 3. No. 4.
- L. 1, 2, 3, 4.
- M. 5.
- N. 6.
- X. 4, 5, 6.
- Y. 1, 2, 3.
- Z. 1, 2, 3, 4, 5.

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MARRIAGES.

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

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

VANDERWEER—BLACKWELL,—At the parsonage in Wal-
wood, Wis., on Nov. 11, 1901, by Rev. H. L. Maxson, Aaron A. Vanderweer and Laura Blackwell, both of Walworth.

DEATHS.

Not upon us or over the world's angels

Harvest warning:
The funeral anthem is a glad evangel
God calls our loved ones, but we lose not what He gives.
They live on earth in thought and deed as truly As in the book of righteousness.

DAYS,—In the town of Andover, N. Y., Nov. 8, 1901, Mrs. Adelia Clark Davis, in the 66th year of her age. The deceased was the wife of Uriah Davis, who died five years ago last May. She had borne him her share of earth's toils, as a result of which the last years of her life were full of suffering. In early life she experienced religion and became a member of the Seventh-day Baptists, of Independence, where her membership remained till death. She leaves three sons, who, together with her friends, will remember gratefully her life as one of quiet patience and service for others. On November 8, funeral services were held at the family residence, con-
ducted by Wm. L. Burdick, assisted by Rev. J. Kenyon.

INFLUENCE OF MUSIC UPON ANIMALS.

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

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

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

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

Bow's This.

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REFERENCE LIBRARIES.

The following list of books is recommended to Pastors and peo-
ple who have a desire for a thorough and systematic study of the
Sabbath question. These books are offered at a cost price below.

Paganism Surviving in Christianity $ 1 75
A Critical History of Sunday Legislation $ 1 25
A Critical History of the Sabbath and the Sun-
day in the Christian Church $ 1 25

Bibliographical Treatises Concerning the Sabbath and the Sunday

Sabbath Commentary $ 40

Swift Deduction of Sundays, What Next? $ 1 00

The Seventh-day Baptist Hand Book $ 33

Thoughts on Gillilan $ 40
Proceedings of the Chicago Council $ 38
The Catholicisation of Protestantism on the Sabbath Question $ 38

Studies in Sabbath Reform $ 25
Life and Sermons of Jonathan Allen $ 2 00

Total list price $ 81 40

Proposed price, E. & B., Plainfield, N. J. $ 8 00

Address: American Sabbath Tract Society.

PLAINFIELD, N. J.

Special Notices.

The Seventh-day Baptist Church of Chicago holds
regular Sabbath services in the Le Moyne Building,
75c per bottle.

Randolph street between State street and Wabash
avenue at 5 o'clock P. M. Members of the church are most cordially welcomed. Pastor's address. Rev. M. B. Kelly, 223 Jackson Park Terrace.

The Seventh-day Baptist Church of Hornellsville,
N. Y., holds regular services in the lecture room of the Baptist church, corner of Main and Union streets, at 2:30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath.

Geo. B. Shaw, Pastor.

29 Randolph St.

The Seventh-day Baptist Church of New York City
holds services at the Memorial Baptist Church, Wash-

"The Semi-Annual Meeting of the Berlin, Coloma and
Independence Baptist churches, including all not included by the Berlin church, beginning Sixth-day evening, December 6, Preaching by Eld. Simeon Babcock of Albion. Mr. L. Babcock, Dr. C. G. Babcock, Hugh Beckenhurst and Grace Eagles-
field are invited to present essays at this meeting.

Mrs. E. G. Hill, Sec.

Nov. 6, 1901.

The Seventh-day Baptist Church of New York
City holds services at the Marble church, Nov. 22-24, 1901, as follows.

THIRD-SATURDAY.


EVENING.


SABBATH-MORNING.


FIRST-DAY EVENING.


Second-day evening, December 6, Preaching by Eld. Simeon Babcock of Albion. Mr. L. Babcock, Dr. C. G. Babcock, Hugh Beckenhurst and Grace Eaglesfield are invited to present essays at this meeting.

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Club boarding, $1.40 per week; boarding in private families, $3 per month; inc. board, room, and tuition free.

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