

THE SABBATH RECORDER.

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

VOLUME 57. No. 39.

SEPTEMBER 30, 1901.

WHOLE No. 2953.

CONTENTS.

A Pastor's View of How the People May Aid in the Work of the American Sabbath Tract Society...	610
Meeting of the Sabbath-School Board.....	612
OUR READING ROOM.	
Paragaphs	613
MISSIONS.	
Summaries of Work for the Conference Year Ending July 1, 1901.....	614
Echo from Conference.....	614
WOMAN'S WORK.	
'Fore Daddy'd go to Bed—Poetry.....	615
Conference, and After.....	615
Notes of Praise for Victories of the Past Year...	615
Responsibility of Parents.....	615
A New England Festival.....	616
YOUNG PEOPLE'S WORK.	
Finding Joy in a Sick Room.....	618
A Minister's Privilege.....	618
The Chief Lesson.....	618
Group Meetings.....	618
The Palsy of Indefiniteness.....	618
CHILDREN'S PAGE.	
Worry and Fret—Poetry.....	619
Davy's Prize.....	619
Rollo and Tipp.....	619
Address (by M. B. Kelly).....	620
Doubts.....	621
POPULAR SCIENCE.	
Two New Ideas.....	621
A Few More Words from Peary.....	621
First News from Mr. Baldwin.....	622
SABBATH-SCHOOL.	
Lesson for Sabbath-day, Oct. 12, 1901—Joseph in Prison.....	622
MARRIAGES.....	622
DEATHS.....	622
The Answer Before the Call.....	623
LITERARY NOTES.....	623
SPECIAL NOTICES.....	623

His Care.

BY JOHN PARKER.

GOD holds the key of all unknown,
And I am glad;
If other hands should hold the key,
Or if he trusted it to me,
I might be sad.

What if to-morrow's cares were here,
Without its rest?
I'd rather He unlock the day,
And, as the hours swing open, say,
"Thy will is best."

I cannot read his future plan,
But this I know—
I have the smiling of His face,
And all the refuge of His grace,
While here below.

Enough; this covers all my want,
And so I rest;
For what I cannot, He can see,
And in His care I sure shall be
Forever blest.

—*The Baptist Commonwealth.*

\$2.00 A YEAR

PLAINFIELD N J

The Sabbath Recorder.

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

Entered as Second-Class mail matter at the Plainfield, (N. J.)
Post-Office, March 12, 1895.

It will be remembered by those in attendance at the late Conference that Editor Lewis was far from well at that time, and many fears were entertained regarding the outcome of his condition. On his return home he again assumed his editorial duties, but was able to be at his desk only for the balance of that week. On Sixth-day night, Sept. 6, he fell in a faint, at his home, and has been confined to his bed from that time until now, with an occasional rest in the chair for a few minutes during the past week. We are glad to report that he is now improving, though it beslow. Our readers will, without doubt, make all allowances for the absence of the grand and helpful editorials from his pen, and join us in the prayer and hope that he will soon be at his desk to again lead, encourage, and counsel us by his printed words.

The health of Mrs. Lewis remains essentially unchanged. She is helpless from paralysis, and although she understands what is said to her, she pronounces only a few monosyllables, and is wholly unable to construct even anything like a sentence.

Truly our united prayers will ascend to the Throne of Grace for God's blessings to rest upon Editor Lewis and his family. M.

A PASTOR'S VIEW OF HOW THE PEOPLE MAY AID IN THE WORK OF THE AMERICAN SABBATH TRACT SOCIETY.

BY GEO. W. HILLS.

Address delivered at Conference, Alfred, N. Y., 1901.

AUTHORITY.

Among civilized nations there are three recognized standards of authority for religious belief and practice.

1. *Human reason.* A striking example of the results arising from following this standard is found in German Rationalism.

2. *The Church.* The best illustration of its fruitage is the Roman Catholic Church.

3. *The Bible.* Its product is pure Christianity.

Most Protestants of America claim to take the Bible as full authority in religious faith and practice. This is largely theoretical, for in their practices a great majority of them add some measure of rationalism and the traditions and usages of their respective denominations. It is an insignificant minority of Christians indeed who really take the Bible as their only authority in religious belief and life.

CHRIST THE HEAD.

Under such man-made limitations the church of Christ can never reach the full measure of her possibilities in working out her divinely-appointed mission. If all Christians could be brought to see that human reason sinks into insignificance by the side of the Divine, and that the church is only the body of Christ, with no enacting power, that Christ, its head, must control its thought and life, that he has revealed his will in the Bible for that purpose, and that this revelation is the highest possible and only authority for the guidance and control of those who constitute its membership; then would the church rise to greater heights of growth and power than she has ever yet attained.

AIM.

The chief purpose and aim of the American Sabbath Tract Society is not to seek the establishment of a certain day of the week as the Sabbath, but it is that the Protestant Christians of the world may be brought to accept "the Bible and the Bible only" as their authority in religious faith and practice, as they profess. It is not a struggle for numbers, but for truth, which is the final standard of God, as he is the final Judge. It is the principles of truth, not numbers, that will stand in the final test, for nothing but truth and the hearts in which it dwells can stand the test of the Judgment of God and the glorious brightness of the eternities.

When this task is accomplished the question of "which day is the Sabbath" will be fully adjusted, for the Bible is full and explicit on this point. Adjustment on any other grounds would still leave the Sabbath insecure and liable to unfair treatment according to the weaknesses and caprices of the opinions of men, or to the biased decisions of churches and church councils.

WHOSE WORK?

The first fact to be noticed in this connection is this: the American Sabbath Tract Society is not a company or syndicate of men combined to do business for personal gains, but is an instrumentality through whose Board of Managers the Seventh-day Baptist denomination is striving to accomplish the task of convincing the Christian world that the Bible, in its entirety and without additions, is the Christian's sufficient and only authority in shaping his faith and controlling his life.

We frequently hear reference made to the "work of the Tract Society," and to the "special Sabbath Reform work of Dr. Lewis." These statements do not express the proper view. They are rather the work of the Lord committed to us as a people, appealing to all alike for sympathy and support. The American Sabbath Tract Society and Dr. Lewis are only the duly appointed agencies through which we are striving to meet the responsibilities of that trust.

CONDITIONS.

1. *Arrested Development.*

Since the first great epoch in Sabbath discussion in modern times, during the English Reformation, the progress of Sabbath Reform has been held in abeyance as an "arrested development" in the advancement of truth.

The Seventh-day Baptist denomination is an "earthen vessel" chosen of the Lord, in which he is conserving his truth and holding the Sabbath of the Bible before the world, awaiting its due recognition. This little denomination is his representative and witness in this opening period of the second epoch in the Sabbath discussion. When the completeness of his time is fully come and the fulness of the cup of the world's disobedience is reached, then will the purpose for which we stand be fulfilled, truth will prevail and God's law will be vindicated.

For three centuries this suspense has continued and it now appears that the times are ripe for great upheavals in this line of theological thought, either by way of still greater confusion and entanglement, or some Holy Spirit-directed solution of the problem by reaction from the errors of three hundred years standing. Time and divinely-directed events

will reveal to the world what the outcome will be. Whatever it may be we are to labor and pray and wait; the results are with God. The eleven were instructed to tarry in Jerusalem for the fulness of the Spirit. The people of Israel were kept in Egypt for 215 years, until the finger of God's directing hand indicated the appointed time on the dial of divinely-directed events. So we, as a people, are in the centuries of waiting for the fulness of God's time. It is his cause. He will care for it while in the waiting, and the waiting will enhance the glory of the victory when it is accomplished. If we labor and wait in faithfulness he will breathe upon us his Holy Spirit of power and baptize us anew with the purifying fire from off his altar on high. Then, in the day of final triumph of truth, we will see the fuller significance of his commission to us as a people.

2. *Intelligence.*

This is a reading age; an age of books and periodicals. It is also an age of critical inquiry, and we are confronted by an interrogation point at every turn. Very slight regard is paid to the opinions and traditions that have come down to us from the past. This being an age of experiment and fact, vague uncertainties are brushed aside with a ruthless hand even though they bear the trade mark of antiquity and are moss-grown with age, for facts alone are sought, and logical conclusions only will be accepted.

Americans are voracious readers, close reasoners and tireless investigators. They stand in the front rank of the world's thinkers and are doing much in shaping opinions and giving form to the rapidly-crystallizing vital thought of our times. Never was there so high and full intellectual development as to-day. Therefore, the conditions were never so favorable as now for the distribution of such literature as will tend to accomplish the end for which this Society was called into being.

There was a time, not very remote in the past, when the ministers were supposed to, and did, monopolize the education, reading and general information of their times. The pastor was expected to do the thinking for his people, and they could be reached only through him. These conditions are passed. General intelligence prevails. The masses read, think, decide and act for themselves; therefore, they may be reached and influenced.

3. *Commercialism.*

By the side of these favorable conditions let us place the unfavorable; not for the sake of discouragement nor to create alarm, but that we may see facts and conditions as they really exist, and thereby be better prepared to successfully meet them.

We need to bear carefully in mind the fact that this is not only a reading and thinking age, but that it is also a commercial age, in which the vast majority of its thinking is used in the race for wealth. In the hurry and scramble for place and profit the study of the Bible is sadly neglected, and the living of its precepts receive still greater neglect. Such reading as will aid in keeping abreast of the times in business relations on the one hand, and that which will entertain and amuse, for the sake of relaxation from the high tension of business and for pleasure, on the other, absorbs most of the available time to the neglect of the claims of the Bible, which is treated far too much as a superannuated

book. Proofs of these statements are vividly before us on every hand.

Again, in no period of the world's history has there been so vast an army of "business princes" and "money kings" as at present. This attracts the attention of many young men and not a few young women. To it we may add the fact that many parents, public teachers and the press are constantly referring to those who have amassed great wealth as the models for the young to follow, which excites youthful ambitions and aspirations in pursuit of the grosser and more selfish things with which they are constantly surrounded. Results are not far to seek. Not infrequently we hear the doleful wail that "our young men care but little for church-going and for religious things."

This commercial spirit has crept into the church to such an extent that many, in thinking of the money that duty tells them to deposit in the Lord's treasury, stop to consider "how much would be the income from that money were it used in business," and our denominational Societies continue in their embarrassments for lack of funds.

4. *Germ of doubt.*

The destructive germs of doubt and skepticism have been sown broad-cast throughout the length and breadth of the Protestant world by its leaders and teachers who claim to believe and teach the Bible. When certain portions of the Scriptures, which conflict with their practices and the traditions and usages of their churches, are under consideration, they not infrequently pass over them lightly by saying, "We are not under law but under grace, therefore the Decalogue is not binding upon us." "The Old Testament is out of date." "The Sabbath question is of no importance; one day is as good as another." "The main thing is to observe one day in seven for rest and worship." These and other as false and as foolish statements are made in evading unwelcome truths as they confront them, which proves the fact that man is still unwilling to change his views and practices, no matter how convincing the evidences are of his error. He waits until the march of events compel him to change because of the oft-repeated failure of error. These false teachings have caused many professed followers of the Lord to think that either the Bible or their ministers are not consistent and reliable, and in consequence have drifted away from the anchorage ground of their faith. Such religious leaders have lost their hold, in a great measure, upon the minds and consciences of their people. The result is three-fold.

1. Depleted Sunday congregations. Increased throngs at Sunday excursions, pleasure parks and gardens, and at football, bicycle and boating tournaments.

2. With loss of reverence for sacred time, Bible teachings in general and the Decalogue in particular are held in light esteem, and in corresponding proportion is the sense of moral obligation lost and the conscience seared and blunted.

3. The First-day ministry and the First-day religious press are constantly complaining of these conditions and deploring the general apathy in the churches and the rapidly growing disregard for Sunday. They charge the blame to every one and every thing but the true cause, which is largely their own erroneous teachings and practices, which

even the world's people notice and comment upon. Truly they are in a sad dilemma and should have our profound pity. The saddest consideration in the whole matter is the fact that it is a pit of their own digging.

5. *Environment.*

A great danger to us as a people is this: We are all susceptible in some measure to the influences of our environment, and as we are constantly surrounded by the above mentioned and other disintegrating elements and forces, we need to be carefully guarded against them that we may stand firm in the work the Lord has intrusted to us. Our numbers are so small and the majority against which we stand so great that we are in serious danger of falling a prey to these influences ere we are aware.

6. *Individualism.*

Another danger is found in what ought to be a source of strength. We refer to the marked individualism of our people. While this characteristic should give us sufficient independence to stand against the enervating influences that come against us, we ought not to be so very independent that we are not willing to confide in one another, and to co-operate in the great work of defending the integrity of the Bible and the truth it reveals. Let history teach us her lesson in the past of Greece. The Greeks were highly cultured people, but the individuality of her citizens was so great that they refused to confide in one another and to work together. This prevented them from accepting sufficient organization to become a permanent nation. The result is that Greece to-day is little more than a brilliant memory.

The Tract Board is made up of conscientious men of good judgment and broad business experience, who are worthy of our fullest confidence and most hearty co-operation. If their methods are not what we imagine ours would be, were we doing the business in their places, we need to remember that they have much better facilities than ours for knowing the conditions and needs of the work and field. While we may be fairly well informed of the needs and conditions of our immediate localities, they must take into consideration the needs and conditions of the whole field, of the most of which we have little or no definite knowledge. They also have a thorough understanding of the means available for meeting those needs. Perhaps if we understood these matters as fully as they do, we would do much as they are doing, probably not as well. Therefore it is not wise for us to be too pronounced and opinionated in these matters, or to be too free in criticising their plans and methods. We need to exercise charity and forbearance; they need our prayers, sympathies and co-operation.

Possibly a few words from Paul might furnish suggestions for thought in this connection. 1 Cor. 12: 12, "For as the body is one and hath many members, and all the members of that one body, being many, are one body, so also is Christ." Again, 1 Cor. 12: 21, "The eye cannot say to the hand, I have no need of thee; nor again the hand to the feet, I have no need of you." 1 Cor. 12: 14, "For the body is not one member, but many." 1 Cor. 12: 25, "There should be no schisms in the body."

7. *Dangers within.*

To-day we are reaping the results of the indif-

ference and inactivity of the last generation. May we not well ask, "Will not the coming generation suffer from our indifference and neglects?" It is not the complaining and indifferent parents, nor the luke-warm and grumbling pastor who will influence our young people to be loyal to the cause so dear to our hearts. We need to mark well the fact that the future strength and success of our people depends largely upon the church and home life of to-day, and that we stand for interests much more weighty than personal opinions, or even denominational existence. The demands upon us are great and grave, and the burdens are heavy to bear; but God has promised us, not only sufficient grace and strength for our needs, but he has also promised us the victory, if we are faithful in doing his work.

The greatest danger of all is that we may be influenced by our outward surroundings and internal tendencies to lose the power and indwelling presence of the Holy Spirit by failing to keep close to God as individuals and churches. The Holy Spirit is the breath of God, the church is the lungs, the individual members are the air cells; if the cells become clogged and inactive the church then has the asthma or consumption. Should this become our condition, failure will be stamped on every step of our course and upon every endeavor and undertaking.

8. *Our times.*

There is another danger that we should not overlook. It is that we are too prone to underestimate the importance of the work under consideration, and also the times in which we live as well as the opportunities at our hands. These are epoch-making times and are great with opportunity and possibility. We are in a period of transition, where old beliefs, usages and customs are being reconsidered; many of which are being restated, and not a few are crumbling away and being consigned to their proper place, the rubbish heap of by-gone ages. Surrounded as we are by the wreckage of false hopes and false doctrines, past superstitions and prejudices, in the wilderness-waste of confusion, we are to be the Lord's witnesses for the truth during the period of the crystalization of the newer and purer beliefs and usages that will doubtless spring up in this desert and make it "blossom as the rose." This is the work committed to our hands, to cling to and advocate the divine will in the name of him who was "made flesh."

9. *Standards.*

The tendency of the times is to lower the standards of true manhood and womanhood and moral obligations in business, politics, society, theology and church life, bringing them down to the level of the lives of men and women, instead of leading men and women up to the true standards set by the Lord and revealed to us in his Holy Book.

In the dark ages the enemies of the Bible were those who openly assailed it and attempted to annihilate it. To-day the greatest danger comes from those who profess to be its friends, and adherents, who are lowering its standards by reading men's opinions and traditions into it, and "teaching for doctrines the commandments of men."

SUPPORTERS.

Any cause, in order to succeed, must have supporters. The work we are attempting to accomplish through the instrumentality of

this Society is no exception to this rule. It needs the sympathies and prayers of the people; but there is an inexorable law that makes it necessary to have funds in order to meet its bills and financial obligations. Then the question arises: To whom shall we look as the supporters of this work?

It is not for the ministers alone. They could not if they would. They are proverbially poor and the most of them are really so. We need also to bear in mind the fact that the Lord sends his richest blessings upon the willing workers as reward for service and sacrifice. It would not be just for the ministers to secure all these blessings in this way, if they were able. Neither is it the duty of the members of the Tract Board more than of other workers; nor does the responsibility of its support rest alone upon the wealthy, but upon all alike as the Lord has prospered us. We give our support according to the estimate we place upon the cause we support. It is not the great gifts from a few that we need or that will measure our financial strength so much as the systematic and continuous flow from all, who, in their united amounts, can easily meet the needs of the work, and place us, with solid front, in the line of duty. When each one is sufficiently interested to systematically do a definite and liberal amount toward the support of this branch of Christian work, interest and loyalty will increase as they never can without, for where a man's money goes, there will his interests and affections go also. A systematic and constant inflow of funds would enable the Board to plan and work to far greater advantage than if it came to them in uncertain amounts and by spasmodic effort, and those from whom it comes will feel the burden less, if it is right to call it a burden.

THE SABBATH RECORDER.

We were somewhat surprised, and not a little grieved, to learn from the Corresponding Secretary's report, as he gave it this morning, that only about one-third of our families regularly receive the SABBATH RECORDER, for well do we realize the fact that none can do his duty to the cause he professes to represent, without being a reader of that paper. He cannot be true to his own interests in this neglect, for it is impossible for him to be informed in denominational matters and of the work and workers on the various fields, and in the different interests and branches of our activities. Every intelligent worker must keep informed on the interests, opportunities, needs and means available, and the workers and fields of operation, and the RECORDER is almost the only means of securing this information.

No family can afford to be without it. It elevates the home influences, gives direction to its thought and to home topics of conversation. More emphatically is this true if there are children and young people in the home. In the younger years of life, when the mind is receptive and the life is plastic, nothing but the Bible is superior to the SABBATH RECORDER as a daily source of mind food to aid in forming right character and giving direction to young life.

TRACTS.

If each one would carefully study the various tracts this Society sends out, we, as a people, would soon become well prepared to "give a reason for the hope within us," and

we would also soon realize that the Sabbath question has assumed far greater proportions than many are now aware. They would clearly see that the discussion of the question to-day with the lines of argument of a quarter of a century ago would be much out of place, from the fact that the whole opposing front has been entirely changed. But, again, we ought to make a far more liberal use of them in their distribution, thereby putting very important and timely information before others.

RESPONSIBILITY.

This work does not come to us as a matter of choice. It is forced upon us by conditions and events over which we have no control. It is a reaction from the compromise with the error of the English Reformation, when the Puritans refused to accept the Bible authority for the Sabbath which they were about to do, but were led to take the false step under the erroneous teachings of Dr. Nicholas Bownde, who taught that Sabbath sacredness might be transferred from the seventh to the first day of the week. The harvest is proving much greater than the sowing, but of the same kind. Men, denominations and legislatures cannot stop the ongoing wheels of events, as they hurry us on toward still greater entanglements in religious beliefs and practices, or toward the goal of God's eternal purposes, according as men accept or reject the truth.

This is not a conflict for the growth or the life of the Seventh-day Baptist denomination, though they are both prominently involved; nor is it for the Sabbath of the Lord alone, though that is fully involved, but it is in defense of the Holy Bible and the truths it teaches, which are the foundation principles of pure Christianity. We could not escape the responsibilities if we would, but must meet them in the name and in the strength of the Lord of hosts, who will in his own good time bring the victory. Until that glad time he will hold each of his workers accountable for his part in the conflict. If we fail to do this heaven-appointed and event-compelled work, we, as a people, will be crushed to powder between the "upper and nether mill-stone" of divinely directed events, and then be blown to the four winds of earth by the blast of the breath of his displeasure, and another people will be raised up to do the work we neglect to perform, for it is God's work and must be done.

HOPE.

Too many become discouraged because the work is not at once accomplished, but we ought not to overlook the hope element in this world-wide question. Let us notice:

1. It is God's work and is not dependent upon great numbers, nor human wisdom, nor church councils for the victory. He will defend his own truth and bring it to full and final triumph in the time he has appointed.

2. This little people has been led by the Lord to the exalted calling of being the instrumentality through which he is to do his pleasure and accomplish his purposes. He will not allow his truth to always be defeated, nor its progress always obstructed; it will come to its final issue in his own good time.

NEEDS.

"The Lord has need" of consecrated lives and consecrated money to use in the work. We need prayerful, patient, enthusiastic de-

votion, consecrated faithfulness and the spirit of divine wisdom and power. No matter how little and weak we may be, even though we number not more than Gideon's 300, if we are consecrated, the Master will have use for us, and we shall receive our full measure of reward. It was not Admiral Dewey, on the bridge of his flag-ship, alone who won the brilliant victory in Manila Bay, but every faithful man below him in rank, even to the stoker in the coal bunkers, far below the water-line, was his aid, and deserving of his proportionate reward and joy in the victory.

If we possess a full measure of the spirit of Christ we will also possess a willingness to bear our proportionate part in the great work in hand. We will be prompt to give our financial support, our prayers and kindly sympathy to the men we have placed in the firing-line of this conflict in the defence of the Word of Truth. When the victory shall have been secured in the name and under the standard of the Lord, we, too, will be sharers in its triumphs and rewards.

MEETING OF THE SABBATH SCHOOL BOARD.

According to previous notice, the Sabbath School Board of the Seventh-day Baptist General Conference met at 220 Broadway, New York City, September 15, 1901, at 10 o'clock A. M., with the President of the Board, Rev. Geo. B. Shaw, in the chair. The following members were present: George B. Shaw, Frank L. Greene and Corliss F. Randolph. Prayer was offered by Rev. George B. Shaw.

The President reported the personnel of the Board for the current year as follows:

President—George B. Shaw, 1293 Union Ave., New York City.

Recording Secretary—Corliss F. Randolph, 185 North Ninth St., Newark, N. J.

Corresponding Secretary—John B. Cottrell, 1097 Park Place, Brooklyn, N. Y.

Treasurer—Frank L. Greene, 490 Vanderbilt Ave., Brooklyn, N. Y.

Vice Presidents—Eastern Association, Mrs. Henry M. Maxson, Plainfield, N. J.; South-Eastern Association, Moses H. Van Horn, Salem, W. Va.; Central Association, Lucius R. Swinney, DeRuyter, N. Y.; Western Association, Ira L. Cottrell, Hornellsville, N. Y.; North-Western Association, Herman D. Clarke, Dodge Centre, Minn.; South-Western Association, Miss Elizabeth Fisher, Fouke, Ark.

The President presented correspondence from E. S. Bliss, of Alfred, N. Y., offering to sell the *Sabbath Visitor* to the Sabbath School Board.

It was voted to make the following offer to Mr. Bliss, viz.:

That upon the completion of the current volume of the *Sabbath Visitor*, E. S. Bliss shall cease the publication of the *Sabbath Visitor* and transfer to the Sabbath School Board, with clear title, his subscription lists and good-will of the said paper, together with the heading and such cuts as are in his possession.

That all money paid on subscription in advance of the present volume shall be turned over to the Sabbath School Board.

That all unpaid subscriptions to the close of the present volume shall be the property of, and may be collected by, said Bliss.

That, if the above conditions are accepted by the said Bliss, the Sabbath School Board shall pay said Bliss one hundred dollars (\$100) on October 1, 1901, two hundred dollars (\$200) on the transfer of the *Sabbath Visitor* to the said Board at the end of the present volume, and two hundred dollars (\$200) on May 1, 1902.

It was voted that George B. Shaw, Frank L. Greene, and John B. Cottrell be appointed a committee with power to complete the negotiations with Mr. Bliss.

It was voted that the raising of the funds

required to meet the expenses of the Board be intrusted to the President of the Board with power.

It was voted that Corliss F. Randolph, Mrs. Henry M. Maxson, and Frank L. Greene be appointed a committee with power to prepare a series of tracts on subjects of denominational history and doctrine for use in our Sabbath-schools, Christian Endeavor Societies and homes.

The auditor appointed at a previous meeting to audit the Annual Report of the Treasurer reported that he had examined the report, compared it with the vouchers, and found it correct. The report was accepted, and the treasurer was requested to prepare an abstract of the report for publication in connection with the Conference Minutes.

Bills were presented by George B. Shaw and John B. Cottrell for last year's expenses. The bills were approved and ordered paid.

The following resolution was adopted:

Resolved, That this Board hold its regular and stated meetings on the third Sunday of September, December and March, and the first Sunday in June.

Minutes read and approved.

Adjourned.

CORLISS F. RANDOLPH, *Rec. Sec.*

Our Reading Room.

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

WEST EDMESTON, N. Y.—We are very thankful to God for his many blessings to us, and are trying to prove faithful to him. There are many things of encouragement here, and the good people of West Edmeston are deeply interested in their little church. Church services are well attended; Sabbath-school and Christian Endeavor Society are doing good work; Ladies' Aid Society is making money, and doing a great deal of good with it; and lately a Junior Christian Endeavor Society has been organized, which is proving itself helpful to its members.

Arrangements are being made to place a furnace under the church, and plans are being laid to entertain the Central Association, which meets with us next year.

Alfred Quartet No. 1 held evangelistic services here in August. They are all earnest workers, and as a result of their meetings the church was made stronger, and four additions were made to it by baptism. They were Misses Bessie Nichols, Mable Stevens, Jessie Stevens and Lizzie Holmes. The first named was converted during Rev. J. G. Burdick's revival in 1900. These candidates were baptized Sabbath-day, Aug. 25, and received into the church last Sabbath, Sept. 21. We are ready to have the Quartet come again; always ready. Though they have gone, yet the songs of Jordan, Brown, Titsworth and Annas still ring in our hearts. Oh that we had fifty quartets, and could keep them in the field the year round.

A. C. DAVIS.

DERUYTER, N. Y.—Those who attended the late Conference at Alfred, and enjoyed it so much, gave us quite a symposium, on the first and second Sabbaths of September, of the good things they saw and heard. These individual reports were very helpful, especially those from the "Group Meetings," which, while a new feature at Conference, were exceedingly practical, and will certainly bring good results.

L. R. S.

STOKES, OHIO.—No doubt it will interest some of the readers to know how we, as a little company, are getting along. Our pastor, Eld. A. G. Crofoot, went to Conference, and, we are sorry to say, is still detained there by the serious illness of his wife. We have Sabbath-school every Sabbath afternoon, which is well attended by our people. The interest is good, and we know the Lord is with us; although our number is small, yet we feel very strong, and are much encouraged, knowing the many promises God has made us that he is our God and we are his children; that he made us and not we ourselves, and his presence is ever near, which is all in all. We meet at one of the brethren's to have our Sabbath-school, and know that we are welcome. But we feel very much in need of a home of our own, especially for the benefit of the children. We want to be remembered in your prayers that we may grow in strength and make a strong society.

LOU VANHORN.

CROWLEY'S RIDGE, ARK.—Crowley's Ridge, a ridge of the Ozark mountains, begins at Cape Garderean in Missouri and ends at Helena, Ark.

The Ridge averages about six miles in width. On either side of it are "the bottoms." Before the levees were constructed along the Mississippi River, "the bottoms" east of the Ridge would be flooded during an overflow and the waters reaching to the foot of the Ridge, a distance of forty miles, and averaging ten feet in depth. When the waters began to rise, the settlers hastened with their families and stock to the mounds and there found a place of safety. These mounds, are supposed to be the work of the Mound Builders, the earliest inhabitants of North America.

All of this land, which has been subject to inundation, is of course very rich, and I am told will yield 75 bushels of corn, or a bale of cotton to the acre. The land on the Ridge is well adapted to fruit raising. Uncle Bobbie has a young orchard of 885 trees which will yield 800 to 1,000 bushels of apples this fall. Land is very cheap here. A farm of 160 acres, government land, can be obtained for \$14. Cattle and stock of all kinds are branded and then allowed to roam in the bottoms and on the ranges, to find pasture and water. A short time ago, I saw a calf which had been badly torn by a panther. That savors of the "Wild West," doesn't it.

And now the part of Crowley's Ridge in which we are most interested is, of course, the part where our church is located. Our people who form the Crowley's Ridge Seventh-day Baptist church live in Cross County (P. O. is Hydrick), about eighty miles south of the Missouri and Arkansas state line, and about forty miles west of Memphis, Tenn. The church was organized in 1896, with thirteen members. The membership is now eleven, nine resident and two non-resident members. The former are as follows: Mr. and Mrs. R. J. Ellis, Mr. and Mrs. William Shannon, Mr. and Mrs. Wm. Bruce, Mrs. Mollie Shannon, Mrs. Luiza Bennett and Mr. Geo. Geiser. The non-resident members are Mr. and Mrs. W. C. Terry, of Earle, Ark. Death has claimed two of the original members. Sister Mary Wright, of blessed memory, and Bro. John Shannon. The first a sister, and the second a son, of Uncle Billy Shannon.

The first Sabbath-keeper in all this section

was "Aunt" Mary Wright. (Perhaps I had better explain that the older members of our church are uncle and aunt to the whole country round, so you will not deem me impertinent when I speak of Mr. and Mrs. Ellis as Uncle Bobbie and Aunt Mat, or of Mr. and Mrs. Shannon as Uncle Billy and Aunt Patsy.) She became convinced from reading her Bible that the seventh day is the Sabbath, and began observing it as such in 1872. Many strange tales were told, some even went so far as to say she was crazy, but such stories made no difference to the loyalty of this devoted Christian woman. The next who embraced the Sabbath truth were Mr. and Mrs. William Robertson, which they did in 1873. After Mr. Robertson's death, his widow became the wife of Mr. R. J. Ellis, and in 1880 Mr. Ellis became a firm Sabbath-keeper. Prior to this time, he had been bitterly opposed to Sabbath truth, but that year he was brought very near to the valley of the shadow of death, and during his sickness vowed that, should he be restored to health, he would follow God in all his appointed ways. He regained his health, and consequently has kept the Sabbath ever since and a more devoted or zealous Sabbath-keeper it would be hard to find. Uncle Bobbie was widely known, and when the news spread that he had become a Sabbath-keeper, many people came to see him to convince him of "the error of his ways." Some even staid all day, but not one but said to him before leaving, "You are right." They were loath to admit this, but could not do otherwise after searching the Scriptures. There are scores of people in this settlement and vicinity who believe that the seventh day is the Sabbath, and many who openly acknowledge it, but they are not willing to take up the cross. Uncle Billy and Aunt Patsy became members of our church during Rev. S. I. Lee's labors on this field.

Our missionary pastor in the Southwest, Rev. G. H. F. Randolph, visits the church whenever he can possibly do so, and his visits are looked forward to with great pleasure. He was with us in July and conducted evangelistic meetings. These meetings were deeply spiritual, and I am sure many and lasting impressions for good were made.

Except when Eld. Randolph visits them, our people have no church services of their own, other than a prayer-meeting. It is to their credit that this prayer-meeting has been kept up. We meet at the home of some of the members, usually at Uncle Billy's, on Sabbath afternoon at 3 o'clock, and have a good meeting; prayer, praise and testimony. Recently the boys in the families have taken turns in reading the Scripture lesson, and have indeed done well.

We were cheered by the presence of Brother and Sister Terry with us over last Sabbath. They rode horseback from their home, about twenty miles distant, reached here Friday at one o'clock, and remained until the following Monday morning. He gave us a good talk at the prayer-meeting, and he and his good wife have now a warm place in all our hearts. Brother Terry was formerly a minister in the Free-will Baptist denomination.

The time for our South-Western Association, which meets at Little Prairie, October 24-27, comes on apace. Pray that we may have Spirit-filled sessions.

ELIZABETH A. FISHER.

Missions.

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

SUMMARIES OF WORK FOR THE CONFERENCE YEAR ENDING JULY 1, 1901.

Foreign Fields.

WEST AFRICA.

Ayan Maim, Gold Coast, two native workers.

HOLLAND.

Two workers. Churches in good working condition, much missionary work done.

CHINA.

Four workers and eleven native helpers. Two of the missionaries in the home land. Seven added to the church by baptism.

Statistical Report.

Foreign workers in the field.....	4
Licentiate.....	1
Churches.....	1
Church organized.....	1850
Preaching places.....	3
Additions.....	7
Present membership.....	58
Sabbath-schools.....	3
School work:	
Girls' Boarding School.....	1
Boys' Boarding School.....	1
Day Schools.....	4
Girls in Boarding School.....	15
Boys in Boarding School.....	25
Pupils in Day Schools.....	130
Native teachers employed.....	7
Cooks in Boarding Schools.....	2
Bible-women.....	2

Home Fields.

SUMMARY OF THE MISSIONARY PASTORATES.

During the past year thirty-seven (37) churches have been aided by the Board of Managers of the Missionary Society in the support of pastors. There have 27 ministers served these churches as missionary pastors. Some of these have been over their churches the entire year, others only part of the year. The most of them have served only one church, some of them have been joint pastors over two or three churches located near each other. The small churches thus aided are in the following states: Rhode Island, West Virginia, Pennsylvania, New York, Ohio, Wisconsin, Minnesota, Iowa, Nebraska, Colorado, Illinois, Missouri, Arkansas, Texas, Louisiana, Alabama. In the most of these churches there have been additions; in some of them it has been a time of seed-sowing, which will in good time bring forth a harvest. There have been added to the churches, 66 by baptism, 37 by letter and experience; one convert to the Sabbath.

SUMMARY OF THE GENERAL MISSIONARY WORK.

There have been employed five General Missionaries during the year; two of them the entire year, three only parts of the year. They have labored in the states of Wisconsin, Iowa, Missouri, Arkansas, Texas and Alabama, in Indian Territory and Oklahoma, and in New Brunswick, Canada. Many churches and scattered Sabbath-keepers have been visited, encouraged and strengthened. Through their labors 20 have been added to the churches by baptism; 41 by letter and experience; 9 converts to the Sabbath; 1 church and 2 Sabbath-schools organized.

SUMMARY OF THE WORK OF THE EVANGELISTS.

Two evangelists have been employed by the Evangelistic Committee of the Board during the entire year. They have labored in six different states in the Union. Aggregate sermons, 506; visits, 606; conversions, 95; baptisms, 42; added to the churches, 33 by baptism, 20 by letter and experience; total,

53; wanderers reclaimed, 12; converts to the Sabbath, 5; reclaimed to the Sabbath, 2; organized 1 Christian Endeavor Society, 1 Sabbath-school.

SUMMARY OF THE STUDENT QUARTET WORK.

There were 7 quartets of 28 young men; 2 of 8 young women; 15 preachers at different times; time, 2 months each quartet, months of July and August, the summer vacation; conversions, 97; many quickened and reclaimed; baptisms, 44; added to the churches by baptism, 40; by letter and experience, 9; total, 49; converts to the Sabbath, 15. The pastors who went with the quartets as preachers were given the time by their churches, their salary going on the same, their traveling expenses paid out of the Student Quartet Evangelistic Fund. The quartets were paid, and their traveling expenses, from said fund, raised by contributions from the churches and individuals, collections on the fields and appropriations by the Evangelistic Committee. Contributions and collections for the work, \$933.11; paid by order of the Evangelistic Committee, \$664.47; total expenses of the Student Quartet work, \$1,597.58.

THE WORK OF THE CORRESPONDING SECRETARY.

A full year's work; 81 sermons and addresses; 971 communications received; 1,185 sent out; 203 reports and blanks mailed; sent letters to all the pastors of our churches and to the missionaries and missionary pastors, in the interest of the pledge card and envelope system of raising funds for our missions; mailed quite a large quantity of monthly pledge cards and envelopes to the churches; held 8 informal Missionary Conferences; attended the Ecumenical Conference of Missions in New York, as an officer and as delegate; attended all Board meetings; also the Eastern, Central, Western and North-Western Associations, conducting the Missionary Hours, giving information, striving to increase the missionary spirit; was in attendance at two Conferences of the Boards of Foreign Missions of the United States and Canada, held in New York City; visited Dr. Ella F. Swinney in the hospital in Philadelphia; attended the General Conference and Anniversaries. The Secretary has edited the Missionary Page of the SABBATH RECORDER during the year; prepared the Annual Report, and presented it at the Anniversary of the Society held in connection with the Conference at Adams Centre, N. Y. He made two trips during the year, viz.: 1. An extended trip in the South-Western Association, visiting the churches and scattered Sabbath-keepers in Missouri, Arkansas, Texas, and attending the South-Western Association, held with the Hammond church, La. 2. Made the round of the Associational gatherings, and in connection with them visited some of our churches in Wisconsin and Pennsylvania. In these trips he was away from home five months. Besides serving as Chairman of the Evangelistic Committee of the Board, the Secretary has served on a number of other committees. In several portions of our home field of missions the work and workers have been put under the supervision of the Secretary, and he has looked after their interests to the best of his ability. He has tried to perform all duties which have come to him, having in view the glory of God and the advancement of Christ's kingdom in the world.

GENERAL SUMMARY FOR THE YEAR.

In the China Mission there have been the past year four workers and eleven native helpers. There were added to the Shanghai Seventh-day Baptist church, 7 by baptism.

In Ayan Maim, Gold Coast, Western Africa, two native workers.

In Holland, at Rotterdam and Haarlem, two workers.

On the home fields there have been 76 workers; some the entire year, some only part of the year; added to the churches through their labors, 159 by baptism, 107 by letter and experience; total 266; converts to the Sabbath, 30; Sabbath-schools organized, 4; Christian Endeavor Societies organized, 3; churches organized, 1.

ECHO FROM CONFERENCE.

Among the reports pertaining to the recent Conference, I was greatly interested to see that at a meeting of church clerks it was suggested that the General Conference should prepare suitable blanks for letter of standing and recommendation from one church to another. This seems to be a matter of no little importance, and gives an opportunity for the church and denomination to show not only tact and breadth in dealing with the different phases of life, but opens a way to prove themselves possessed of the Spirit of Christ. There may be conditions of life and environment that while we may not be able to understand or explain them, seem to force upon us changes of belief from the old ways, and possibly too without any decline in spirituality or any desire to sunder old ties and interests. If one were devoid of conscience, no doubt some of the apparent difficulties would be obviated, and probably there would be no request for a letter of standing. With an alert conscience, after much reverent consideration and helpful conversation with the pastor and a request for a letter of standing, there must come a feeling of disappointment not to say depression, when that letter contains no word of appreciation for many years of intended usefulness, counting no sacrifice, at home or abroad, too great if only the church might be honored. No word of regret at the proposed separation and a plainly implied expression of doubt as to the fulfillment of the church's requirements.

Were there to be an attempt to describe one's feelings under these circumstances, they might be compared to a physical condition arising from being suddenly dropped into the ocean with the mercury at zero. It would be well to remember that this letter is to appear before a body of men to whom the applicant may be a stranger. Is there any injustice in the case? Why not date the letter of recommendation from the time of the request and not insinuate that in the interval between the asking and granting the letter there might be a failure to meet the requirements of the church. No doubt all these various phases will be considered by your committee, and if there is left any room to err, would it not be more in accord with the true Spirit to believe too much good of the individual rather than to imply so much as a shadow of doubt that might result in injustice?

AN INTERESTED READER.

IF we look at our sins we may lose sight of Christ, for his image is not in them. But in looking to the cross we do not lose sight of our sin; it is graven there.—W. R. Nicoll.

Woman's Work.

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

'FORE DADDY'D GO TO BED.

Each night for fifty years or more,
'Fore daddy'd go to bed,
He'd come 'round tryin' ev'ry door
From front hall to the shed;
And then he'd blow the candle out
And sit it on the bin,
And by and by you'd hear him shout,
"Is ev'rybody in?"

And if it happened one of us
Young fellers still was out,
He'd walk aroun' an' fret and fuss
And say he had no doubt
That somethin' had befallen us
Or we'd fell into sin;
But when he'd hear our trampin' feet
He'd say, "Thank God, you're in!"

And now I reckon he's up thar,
Awaitin' day by day,
To bid us welcome from afar
If we should go that way;
But one thing's certain, he won't rest
Until his kith and kin
Have passed the portals of the blest
And all are gathered in.

—St. Louis Globe-Democrat.

CONFERENCE, AND AFTER.

To those who attended the General Conference this year the remembrance will ever be a pleasure. A more perfect situation for the meetings it would have been hard to find. The outlook from the audience tent, the view of forest and mountain and valley made a picture that often preached its own sermon and led the on-looker "from nature up to nature's God."

Much has been said, but too much cannot be said of the efficient manner in which those who had the matter in charge performed their various duties. All was so done that no one committee's work was prominent, but all together made a perfect whole.

We have a great advantage in being a small denomination. There were no strangers at Alfred. Each one knew his neighbor.

A Christianity that touches a man's pocket is usually thought to be pretty well founded. To judge from the ready responses made to the appeals for funds for the Theological School and the Gold Coast Mission, spirituality at Alfred was deep seated.

The large number of young people, bright, earnest, interested workers, must have been a source of encouragement to all who saw them. It is to these young people that we are looking for help and from them that we are getting it. The Quartets, with their gospel of song, have been a means of untold good. When we wanted someone to go to Africa to help Mr. Booth, Jacob Bakker, one of our young men, responded. When we wanted a man to go to the Gold Coast, again from the ranks of the young people came the answer, "Send me, Peter Velthuysen." Bless God for our young people.

The group meetings, touching so many lines of work, lent new interest and zeal to many activities, and all over the denomination we shall feel the effect of this conferring together.

And so on and on and on. It is like the old colored woman who tried to count up her mercies, but had to stop because it took too long. When we begin to cite the good points of the Conference of 1901, we find no place to stop.

TRUE prayers are desires spoken; true works, desires passing into endeavor.—T. Lynch.

NOTES OF PRAISE FOR VICTORIES OF THE PAST YEAR.

From the Annual Report of the American Baptist Missionary Union, 1901.

First, that his royal command has once more been fulfilled with regard to our devoted missionaries in China, "Touch not my anointed and do my prophets no harm," and for the return of two of our brave missionaries to the interior and others who will go out this fall.

Second, for the great ingathering at Ongole, India (just read Dr. Clough's report); for the wonderful fruitage realized at Loi-Kaw, Burma; for the happy occupancy of our latest station at KengTung, Burma, which is the key to the great Shan district to the north; for the new signs of promise at Tura, Assam; for Captain Luke Bickel's story of the waiting thousands of the inland seas of Japan, a work supported largely by our Bible-schools; and now for the news just received, of a mighty revival in Tokyo, Japan, and spreading on to Yokohama. Rev. Mr. Topping writes that 478 have professed conversion; for the marvelous openings which have greeted Mr. Lund and Mr. Briggs in the Phillipine Islands; for the news of successive revival waves moving up and down the Congo, transforming "darkest" into brightest Africa; for the 12,000 souls who were buried with Christ in baptism during the past year at our mission stations in foreign lands; for the financial outcome of the past year; for the deepened prayer-life of thousands of our people in the home churches.

THE POWER OF UNITED PRAYER.

Three months before the books closed it looked as if we should add \$50,000 to the \$111,000 debt of last year. To whom should we go but to Him who has said, "If ye ask anything in my name, I will do it"? A letter was prepared and sent out to more than 3,000 men and women, young and old, asking for daily, definite prayer in behalf of our treasury that the needs of the schedule might be met. Replies came from all over the country and were read at our noon meeting, bringing joy and gladness to our hearts. Within ten days of the time when the books were to close, from every human standpoint it looked as if we might add \$25,000. But when the books closed every dollar of the schedule was provided for and \$70,000 paid on the debt of last year, and from thousands of hearts goes up this note of praise, "Thine, O Lord, is the victory."

BREAKING OF THE ALABASTER BOX.

At the close of the noon prayer-meeting the other day, a young woman said to me, "I thank you for sending me Dr. Bunker's report letters, and here is a little gift for his work," whereupon she unrolled \$112 in bills; \$110 the result of her own service, and \$2 from a consecrated friend. This gift will be very much more appreciated when I tell you that this same young woman serves from early morning until late at night in a dry-goods store. The best love gives its best.

A letter was received Monday morning from the pastor of a crippled young woman who had sent me \$25 with a request that she might have the privilege of supporting a native worker. Realizing that her money would not accomplish the highest good used in that way, I wrote her and asked her to take a share in some of our mission stations. She brought the letter to her pastor and told him she was very willing to fall in with the plans

of the Board, and sent an additional draft of \$100. The pastor writes, "I was deeply touched when this cripple girl, who goes to and from her work on crutches, came to me with this gift.—*Around the World.*"

RESPONSIBILITY OF PARENTS.

(Extracts from a sermon by Bishop Doane in a memorial service at Albany for the late President McKinley.)

But when we are seeking to heal disease, to eradicate evil, we have need to get at the roots and germs. And I am constrained to look for these in earlier lives and quieter places than in the grown-up censoriousness of self-conceit and unbridled partisanship, or in the halls of public harangues and the offices of the public press. I am compelled to look for them in the attitude of the nineteenth century childhood and the atmosphere of the nineteenth century home.

It must, it seems to me, begin with us elders. Parental indulgence, parental indifference, parental impatience, parental inconsistency; the inconsiderateness with which we let our uncontrolled tempers, our unbridled tongues, our unguarded actions, betray the unreality of our characters, in which we are proposing to mold the clay of childhood in its plastic time; the proxy bringing up of children because fathers are too busy and mothers too lazy to watch over them themselves; the homes which are merely houses to sleep in and to eat in, but not to live that common life in, with its shared interests, its divided duties, its common joys and sorrows and concerns; the envies and rivalries and strifes for position; the utter earthliness of aims and ambitions, of training and example; the unblessed food, the ungathered family for prayer; the uncertainty and variableness of discipline.

And then, on the other hand, pertness and impertinence, discourtesy and disrespect and disobedience, resistance of control, either in open rebellion or in the evasions of deceit; questioning and criticising and self-assertion is the habit of the modern child. What are we breeding, brethren, in these caricatures of home if not the very contempt for authority—which too often makes itself contemptible by its inconsistencies—which is the source and spring and "root of bitterness," from which flow and grow the spirit of insubordination which disturbs the governments of the world. Is it not time to hark back to God's old commandment and say to the child, "Honor thy father and thy mother," and to plead with fathers and mothers to make themselves honorable to their children? Have we not need, if we would cure this frightful evil and arrest this threatening destruction of all that makes society safe, life sweet and authority secure, to pray, "O Lord, turn the hearts of the fathers to the children, and the hearts of the children to their fathers," and smite not "the earth with the curse" of disobedience and lawlessness and disorder and misrule.—*New York Tribune.*

STATE OF OHIO, CITY OF TOLEDO, }
LUCAS COUNTY, } ss.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

A. W. GLEASON,
Notary Public.

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

Sold by Druggists, 75c.
Hall's Family Pills are the best.

A NEW ENGLAND FESTIVAL.

BY ALYN YATES KEITH.

It was a poor little corner of a rocky New England township, but not too poor nor too rocky for humanity to live and die and be buried in.

There was to be a funeral two miles away; and on this bright August afternoon came rumors of a great gathering of the clans. No fiery Scottish cross could have borne tidings faster than this somber bit of news was passed on and on like a word of command from farm to farm.

"Well, poor Aunt Almy's gone at last," said my hostess, with a final turn of the wooden button that shut her bluechina treasures into the small cupboard over the fire place. "I thought might be you'd enjoy going to the funeral?" she added, with interrogation in her tone.

"But she was a stranger to me," I replied, with inborn reluctance to thrusting myself needlessly into scenes of grief.

"'Twon't make one mite o' difference," was the brisk reply. "Father, he's busy's ever was with that rowen crop down to far meadow, thinkin' its likely to set in an' rain. But he didn't take the colt, an' I can hitch up an' drive just as good's men folks. He's dre'dful sorry not to go. It's the first funeral he's missed since I do' know when. I don't take much stock in its rainin'. Moon ain't in the right quarter, an' I observed the sun set clear last night.

"He remembers Almy from the time folks first begun to call her 'old maid.'"

"Was she very old?" I ventured, as some sort of response was waited for.

"Well, yes; she was—considerable. Seems to me I'd say so, even for Stony Ridge, where 'tis said folks mostly dries up an' blows away. Foolish sort o' say now, ain't it? Yes, she was considerable old—risin' of seventy. Well there! the' ain't but just one house left standin' where the' use' to be four five long ago's I can recollect. Some chimneys left, an' them beginnin' to tottle! Kind o' creepy I say when you think back to how they was young once, an' built accordin' to their notion; settle down an' raised a family, an' all died off or married off or moved away, till finally the old houses seemed to sort o' give out an' die off, too, to keep 'em comp'ny like. Don't it seem so? And all the trouble they went through first to last. Poor crops mebbe, an' mor'gages on the farm; things gettin' run down, babies havin' scarlet fever an' whoopin' cough, every soul of em that was born into this world; and marryin' poor, likely, some of 'em that lived to grow up. Now and then a-drinkin' one, an' boys gettin' into all sorts o' mischief, an' mebbe goin' out West to start again."

"Perhaps it was the best thing they could do," I suggested.

"Well, yes; for some of 'em that would't ever amount to anything. Just as well to get 'em off where they wa'n't talked about so much. Aunt Almy's father, now, he made a sight 'o talk here-about. Name in everybody's mouth. "My boys didn't grow up," she added, with a comfortable sigh. "His folks was weakly, an' the boys seemed to take after them. I don't see why, I was rugged, an' it wa'n't 'sins of the fathers visited onto the children.' But I must say I've been spared some things; an' a little row in the

buryin' ground ain't the worst that happens to folks."

There was a brief pause which called for no response.

"If you can't go I'll step over an' ask Tilly Chris; but, like as not, he's got his crop all in by this time, an' then he's sure to go. He's young an' spry, an' he'd hate to miss it."

"Who is Tilly Chris?" I asked, with an uneasy consciousness of curiosity.

"Well, of course, you ain't expected to know so soon, an' not residin' here, too. You see there was two Tillys, first cousins named after their grandmother; an' they married two twin brothers, Christopher Pike an' Columbus Pike. Not that I think much of such far fetched names myself, but it's none o' my concern one way or another. So when the's a call to speak of them, we say, 'Tilly Chris' an' 'Tilly Clum.' Sounds queer, I presume, to strangers, but we're all use' to it."

There was no question as to my desire to attend the funeral—that was taken for granted. But there might be some unknown disabilities that did not stand in the way of the native, trivial in their way, and of secondary importance, such as letter writing and the reading of books other than "Beckwith's Almanac," and "Young's Night Thoughts."

"I can go if you wish me to," I said, with selfish reluctance, thinking of the joy of a country afternoon with an unopened box of books that the stage had dropped at the door just before dinner.

"Don't you wan' to go?" my hostess asked in cold surprise. There was an air of something lacking about me in her tone; as if Nature, usually beneficent, had grudged me some essential faculty; left out some legitimate source of pleasure.

"I thought you'd be real pleased," she added dejectedly. "Why, I presume, we haven't missed a funeral, him an' me, for upward of thirty years. Wet or dry, hot or cold, freeze or thaw, we was there—always to be depended on. But I'm free to say I don't enjoy goin' alone anywheres the way I used to. I was spryer then, and could get in an' out of any sort of wagon. Yes, or cart, when I use' to go up meadow hayin' time, foolish like, year we was just married. Didn't like to have him out o' sight. All is, colt's good to go, but he hates to stan' still when you're gettin' in, so it's handy to have somebody along to hold the lines. He'd ruther I would; though its seldom enough I go to the store even, without him. If I do they bring things out to me."

"Shall I go down to the meadow and tell him?" I asked, thinking it proper that some ceremony should be observed on such an occasion.

"Oh, my, no!" It's too hot. When we start I'll just set a broom alongside the door an' he'll know."

What connection a broom had with the funeral rites I did not try to think out. There are mysteries of this twentieth century as profound as those that obtained in the young ears of Greece, though we build no visible temples for them.

In due time the colt came to the door; a shaggy creature, of the color of a faded cow, with lank mane and tail somewhat knotted with burrs; a drooping head, hollow back, and several worn places on his sides and hips, where some misfit harness or much rubbing

against the stall had spoiled the growth of hair.

But, for all that, the colt had a wise eye that took in the situation, and an alert instinct that missed the curb. So as soon as his mistress had dismounted, slowly, and quite bunchily like Dicken's *Peggotty*, he swerved toward a great clump of tiger lilies that adorned the front yard, and snapped off two stalks viciously.

"You won't do that again, I can tell you!" cried the driver, as she pulled up the curb and snapped it in place with a vigorous freckled hand, adding to me in a quiet aside: "If you'll just stand by his head while I step in an' get my hat, an' give him a han'ful of grass 'f he gets jerky," and I pulled up the long blades with fragrant heads of clover, and held them so far from his nose that the great feet coming nearer and nearer and the loud breathing with a wheeze in some deep chest region forced me quite up on the top stone step.

"I thought likely!" my hostess exclaimed, as she thrust a stick through the latch to let any chance passerby know that she was not in and set the kitchen broom against the door. "He knows the minute you're afraid. Back there, Ceph! you old —" and she laid a strong hand on the bit. "Now then, if you'll take the lines, so, an' hold 'em tight. Here, I guess I can manage it an' get in by myself. He knows better'n to fool with me."

"What's his name?" I asked, deferentially, as we went out at the great gate which a passing boy was told to shut behind us.

"Why, we call him Ceph! 'Twas Parson Tuller named him for father when we'd as many as six, an' got all out o' names ourselves. The' was *Gray* an' *Prince* an' *Major* an' *Gen'ral* an' *Jube*; an' we couldn't think of another proper name to save us."

"Why not *Tom* or *Dick*?" I asked, futilely.

"Why, you see o' the folks we know had them names, an' all is they might not like it. So one day Parson Tuller was up in the horse lot, an' father says: 'What's a good name for a colt?' He wa'n't a man to make words; an' the parson looked him in the eye—the colt's eye I mean, an, he says as if he was thinkin' in his mind to find somethin' suitable, *Bucepholis*; right out quick, like that. Some great name or another I presume, an' we didn't like to seem to slight it since he'd been so obligin' an' took the trouble to study it up. An' Ceph he is, to this day; for the other was too long to speak suddenly, an' that's the way he has to be spoke to as you can see. Sound's foolish to you, I'll be bound, to call him the colt; but the others was sold off when they was three or four years old, an' he seemed kind o' young an' frisky to us then. An' he does now, I'm free to say, long side the old horse. Get up! Now if that ain't just like you, Ceph, stoppin' in the middle o' the road, an' all them teams comin' up behind. I declare, I'm mortified at you, Ceph!"

But the colt stood still, with an air of perfect unconcern, reaching out a hampered nose toward the alder bushes that leaned near and hindering the long procession of wagons coming up after us, till Tilly Chris and her husband drove on ahead and offered to attach us to the rear of their buggy. This neighborly kindness was graciously accepted, and as the leading horse set off at a good pace Ceph

decided that it was the part of discretion to keep up.

It was humiliating to be towed to a funeral in this fashion, as if horse and family needed persuasion to do a good deed; so at the top of the first long hill the colt's mistress begged to have the rope loosed, adding that it would be well not to get too far ahead, as she hated dreadfully to be late at the funeral.

It must be said for Bucephalus that he was a horse of dignity and spirit; for after his own self-respecting fling—a silent protest perhaps at being controlled by women folks—there was no more occasion for the leading string. And he kept up so well in the procession, with such decided setting down of his feet, that not only did we take the dust of all the teams ahead, but passed it on as well to the long line coming after us. No ordinary dust was this—just thickened and glorified trails of light, sifting over us and softening the landscape.

It was a wonderful road. No sooner did we climb to the top of a stony hill with painful effort and much lathering of the horses under the harness, than we dropped as painfully down, Ceph holding back faithfully, even cheerfully, with a sitting down effect in the steepest places, but with no disposition to be childish. The gravity of the occasion had reached his brain at last, and his grateful mistress said there'd be no more foolin' now that he understood.

"And he can walk b'utiful to the grave," she added. "You'll see how when they begin to slow up. Why, when he was young— younger, that is, we was on the way to Deacon Swift's funeral, an' he wouldn't walk in line. My! wa'n't I scared. An' mortified, too. First, he'd pull out one side, then over to th' other; an' when father jerked him in sharp, what did he do but wheel round, an' go smack over the stone wall! I can show you the very identical spot. There; you see that big elder clump ahead? 'Twas just th' other side of that; an' the gap's in the wall yet where he fetched down the top stones.

"But he was 'shamed enough, I can tell you when the whole procession went past, folks afoot and all, an' he had to be took out o' the buggy to get 'em both back into the road.

"Father give him a few lashes then an' there to let him know who was master. He's a mild man an' didn't train him the way some would; but Ceph knew just as well's you would that he wa'n't to cut up any more didoes goin' to funerals. And he never did. I don't count this time, for you see he didn't rightly sense what we was settin' off for.

"Like as not he'd thought it over an' made up his mind I wanted somethin' another from the store; an' when we took the wrong road he suspicioned I didn't know what I was about, an' so just stopped to let me straighten out things in my own mind. Anybody can think better keepin' still you know.

"See how good he was when they took that rope off! Oh, he won't disgrace himself that way again! He's thinking it all over, I know, by the way that off ear lops. Father'd say he was philososophizin'."

It was a beautiful country that we were jogging and creaking along; poor enough for meadow or planting, but lovely for situation. From the tops of the hills, oaks and chestnuts stood up against the white, summer clouds, and the bees and butterflies stopped

at every thistle. Prodigious nature loves to shower gifts on waste and lovely lands in token of her tremendous reserves.

In the lowlands the drought had not yet yellowed the foliage, and the hedges were riotously thick and green; white and fragrant with clethra, the sweet pepper bush of New England, which the bees hung about with contented blurring of the soft air; and deep, yellow heads of tansy, whose Greek name stands for immortality, its strong tonic odor typical of the bitter herbs of the Paschal season. Goldenrod was in full bud, with here and there an early blossom, and the intense purple of iron weed reared its royal banner under the tall heads and coarse leaves of Joe-Pye-weed, sown by the artist hand of nature that brings into gracious harmony her blues and pinks and purples of all degrees.

"I declare, if there ain't pennyr'yal right in the horses' tracks!" broke out the colt's driver, suddenly. "Did you ever see such a smell! B'utiful, ain't it? I'll stop an' gether some when we go home, if so be Ceph'll wait. I like to keep it up garret long o' boneset an' chamomile an' mint."

We had left the dusty thoroughfare and were climbing up a narrow, green lane with overgrown wheel ruts strewn with last year's leaves, through which young oaks and chestnuts sent up shoots, and dark green pipsisura spread its exquisite growth. Above this soft tract birches whispered together, and pines sifted the wind that passed through their tops, and gave out the balmy odor that is like nothing else in the tree kingdom.

We caught glimpses of sailing, white clouds through delicate twigs of alder and black birch that leaned quite across the road and brushed our faces when we failed to stoop in time.

Presently we left even this shadow of a road, and turned into a rough cart track between great bowlders, where some hidden spring glistened in the long grass, and the cardinal flower knee deep in the water tossed up its splendor of color that makes even the wood lily pale.

"I'd just love to get some of that!" cried Ceph's mistress, with a strong, backward pull on the reins. "And I would, too, if it wa'n't for a funeral. You go on Ceph."

"And why not for a funeral?" I asked, with the simpleness of an alien.

"For a funeral?"

The rebuke in the tone was sufficient reply. It might have been inferred from my lack of enthusiasm at the start that I knew nothing of these proprieties.

The cart path wound up and up by easy stages, passing the kitchen door on its slow way to an unused barn with sagging roof and gaping sides.

The stone step leading to the front door was quite choked with grass and blackberry vines. It must have been years since anyone had driven that way. So one by one the teams halted at the kitchen porch, then passed on to the shady side of the barn, where the horses were taken out and tethered to the backs of the wagons, whinneying softly to each other with reticent comment on the quality of deep grass and clover at their feet, but out of reach.

It was a little, brown shingled house of one story, weather beaten to the universal tint of rocks and stone walls and lichens. Nature gathers such gently into her large embrace,

and lulls it to its final repose. But over its porch ran the wild splendor of a trumpet creeper into whose scarlet horns the humming birds thrust themselves half out of sight with a purring sound. It must have been the one strenuous voice of animate nature here at other times.

There was no sign of dog or cat, nor of the universal chicken that makes the abomination of desolation on the hardened face of earth.

Two downcast neighbors, from a mile or more away, came to the door, and one, the bolder of them, asked us to come into the keepin' room and take chairs. They spoke in whispers as if we stood before a shrine.

It was difficult to explain why I preferred the porch, and impossible for them to understand why I should not care to see her that had passed away. One capable woman detached herself from a slowly formed group, and urged the matter as we stood under the shade of the trumpet vine.

"Nobody's made us acquainted," she began, modestly, with native dignity and sweetness; "but I hope you'll excuse me for taking liberty. I presume you're a stranger here—one of the ladies intimated as much; and, of course, you didn't know Aunt Almy.

"But we've fixed her up b'utiful, and I'd take it kindly if you'd step in and look at her. She's laid out in her old, black alapacy. 'Twas all she had, though I wish't had been silk. We've sponged it off and pressed it, and my girls made her a nice cap with white ribbons, and she's got two of her own white lilies in her hand. She looks b'utiful, if I do say it, and I wish't you'd step in."

So I went in by way of amends for my tardy courtesy, and to praise the generous care that had been so lovingly given by those in no way akin. It was a sweet, strong face, with thin, brown hair softly powdered with gray under the lace cap, and a look of absolute peace on the clear cut features.

There were no mourners, for Aunt Almy was alone in the world. And there was only a deacon-service; for Parson Tuller had died some months earlier, after more than a half-century of faithful ministering to his feeble parish. But there were remarks from two tremulous deacons, very old men from whom the joy of even middle life had departed, who made much of the occasion, with mournful allusions to the brevity of life, and the surety of a better country that the best among us might hope to attain. Then the audience that quite filled the three small rooms lifted up quavering voices, with here and there one fresh and young, and sang: "Why should we mourn departed friends," to the heart-rending tune of *China*, whose mournful cadences wailed through the narrow rooms and passages, filling the house quite full of melancholy. I thought of it shut in like the odor of bitter herbs, with the youth of Aunt Almy, and only going out of it when the framework went to ruin, and let in the sun, and summer wind to sweeten and scatter it.

Four withered old men lifted the plain coffin from the keeping room table and carried it haltingly to the door, at which younger men took their places. Then the long procession followed across a meadow to the back of the garden wall, where two dark, lichened headstones leaned away as if shrinking from the newly-opened grave.

(To be continued.)

Young People's Work.

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

Finding Joy in a Sick Room.

You would think it strange, wouldn't you, to look upon a visit to a sick bed as a luxury; but that was the way it seemed to me as I came away. There were happy tears of gratitude in the patient's eyes, and a look of brightness upon the face which you felt came from within. I love to see these faces that are illuminated from the inside. I tried to carry good cheer; but was myself the chief gainer. My heart was singing a song of faith and love as I came down the stairs. Ah, in what out-of-the-way places contentment must be sought. Peace is to be found where duty lies, and the flowers of happiness grow along the pathway of sacrifice.

A Minister's Privilege.

I thank God more and more every day for the privilege of being a minister of the New Testament. To have the opportunity of giving all one's time directly to Christian work, to the saving of souls, the building of character—what a privilege! Love your people. Love those whom Christ came to save. Let the mind be in you which was also in Christ Jesus, and every minute of your service, being spent in his presence, will be joyful and satisfying. There is no other occupation in life that seems to me so attractive to the man who is called of God to enter it, so full of possibilities, so rich in blessing. O, young men, you to whom the voice of the Spirit has come summoning you to this work, do not dread to listen; but bow your head in gratitude for the high calling.

The Chief Lesson.

There is no lesson from the nation's day of mourning, humiliation and prayer which needs to be more carefully studied than that which touches the national sin of slander. There are few who can go scott free from the charge. Yellow journalism has enough to answer for; but this poison has percolated through most of our newspapers, campaign speeches and curbstone discussions. What kind of an idea would be gained by an inhabitant of Mars, should he come to earth to investigate our public life? The cartoons, insinuations, innuendoes, to say nothing of bold insult and open attack, would shake his confidence in our public officials. We have handled edge tools with reckless hands; we need not complain if gashes befall. Are the anarchists solely to blame for picking William McKinley as the embodiment of tyranny? Is there not a strangely familiar sound about that phrase? Have not editorial comments, journalistic reports and the cartoonist's pencil set forth the same thought time and again? I seek no excuses for the assassin. He will pay the full penalty of his act, and justly. But I arraign the traducers of the dead President as accessory to the crime, and I call on all good citizens to set their stamp of disgust on the whole spirit of selfish partisanship that would trail a noble name in the mud for the sake of some selfish advantage.

I am glad to have put before the public in the last campaign a tribute to the personal character of each of the three leading candidates for the Presidency. Thankful am I that these words of appreciation were spoken while the President was still alive. The time

will come—indeed, is it not here, borne on the wings of a nation's sorrow—when all men, regardless of party ties, will thankfully acknowledge the high character of our noble dead.

To the living leaders and the living issues let us give ourselves anew. We are not to be dumb, driven cattle, but we shall be jealous of the good name of our officials, and slow to believe evil. We shall be loyal and sympathetic citizens, aiming to work through constructive methods rather than by the ministry of hate.

To President Roosevelt, coming to his difficult work at such an early age, I pledge my loyal support, sympathy and prayers; and let every citizen say Amen.

GROUP MEETINGS.

DEACONS.

A meeting of the Deacons was assembled at 3.30 o'clock Wednesday, Aug. 28, 1901, which was led by Bro. C. C. Chipman, of New York City.

Reading Scriptures from Acts 6, 1 Tim. 3, Phil. 1: 1, for instruction as to duties of the office.

Prayer was offered, and a general discussion followed as to the qualifications and duties of the position.

The prevailing opinions offered were that deacons should be grave, holding the mysteries of the faith, with a pure conscience, free from all cause of reproach. Holding themselves in readiness to help the poor of the flock or any needy one. To assist the pastor in any good work, all ceremonial duties, etc.

The question was raised, Should the office of Deacon be for a term of years, or for life, as is the present custom? The prevailing opinion, with some objections, was in favor of short terms.

Deacons should be thoroughly versed in the Bible and taught by the Holy Spirit, so as to see clearly in deciding the merits of all religious questions that may be referred to them. Should at all times do all possible to support the pastor in any way, and at times relieve him of portions of his detail work, thus giving him an opportunity for better service. One brother thinks it proper, in the absence of a pastor, to administer the Lord's Supper and baptism. Various opinions were offered, this matter being governed by nothing more definite than custom.

The universal opinion was that the object of supreme importance is the saving of souls, and to that end all efforts should be directed—all else being of minor importance.

Respectfully submitted,

H. C. BABCOCK, Sec'y.

CHORISTERS AND ORGANISTS.

A small number of church musicians came together and spent a very pleasant and profitable hour discussing in an informal manner many questions pertinent to the object of the meeting.

The relation of the minister to the choir leader, the place of music in public worship, the reverent and devout conduct of the work of choirs, the order of public service, the general management of the choir were among the subjects treated. Matters of details were also considered, such as hymn-books, manner of playing or giving out tunes for congregational singing, the treatment of volunteer singers and players, the

overcoming of choir difficulties, and many other interesting questions. There was no prepared program, but all passed a profitable time, and the general sentiment of the meeting was that a good beginning was made, and all present wished that at future Conferences a similar meeting might be held; and it is to be hoped that, with better preparation for the meetings and a larger attendance, great good may result from them.

W. C. DALAND.

LAITY.

"The Laity Group," composed of the rank and file—the private soldiers—all gathered in the tent, and, under the leadership of G. B. Carpenter, considered the possibilities of service by themselves. The general topic was "The Laity, Its Duty and Privilege." Milton Quartet sang effectively. Dr. A. C. Davis read the Scriptures and offered prayer.

President W. L. Clarke, of the Missionary Board, had the subject, "Our Relations and Duty to Mission Work." He compared the laity to the mainspring of a watch, and drew from it the lesson of responsibility, trustworthiness, patience, perseverance, diligence. The unused spring rusts from idleness.

Dr. Rosa Palmborg, who is in herself the exponent of her subject, inspired her hearers with a desire for "Success in Consecration."

Mr. Frank J. Hubbard urged all to recognize the possibilities for "Preaching Through the Printed Word." He stated that the people were neglecting their privileges to the extent that 60 per cent of the families in the denomination *do not* take the RECORDER.

Mrs. T. J. VanHorn gave some personal experiences in "Singing as a Means of Conversion," which drew out some tender and touching responses from the audience.

The hour closed with remarks by Deacon William B. West, of Milton, on "Evangelistic Work," in which he urged all whose hearts were on fire with the love of Jesus to claim their privilege of scattering the good news wherever the need was great. He thought one does not necessarily require the previous training of a theological education to speak the word in season which may be blessed to the saving of men.

The hour was both tender and helpful.

THE PALSY OF INDEFINITENESS.

There is a great lack of definiteness in the religious life of Christian people. Once the grace of assurance was sought so earnestly that none were satisfied unless they possessed it, but now so many are content with mere church membership and the perfunctory performance of religious duties. As a consequence there is little enthusiasm, and antagonism of sin has gradually lessened until its tolerance is manifest, and it is difficult in some places to hold our own, much less to advance boldly into the regions beyond. Worldliness will soon so interfere with our experience that the fact of personal salvation will cease to be a certainty, and there will remain only a memory of former days. Indulgence in sinful tempers and tastes soon brings on such condemnation that all the joy of salvation goes out of the life, and we assume the burdens again which Christ offered to bear for us. And the absence of definite testimony leads many of the younger people to doubt such an experience of assurance, and be content without growth in grace.—Selected.

Children's Page.

WORRY AND FRET.

Worry and Fret were two little men
That knocked at my door again and again:
"O pray let us in but to tarry a night,
And we will be off with the dawning of light."

At last, moved to pity, I opened the door
To shelter these travelers, hungry and poor;
But when, on the morrow, I bade them "adieu,"
They said, quite unmoved: "We'll tarry with you."
And, deaf to entreaty and callous to threat,
These troublesome guests abide with us yet.

—S. S. Visitor.

DAVY'S PRIZE.

BY ANNIE HAMILTON DONNELL.

"There's company at our house," announced Uncle Julian, one morning. The Curley twins received the news with keen interest—everything at Uncle Julian's was of interest.

"Perhaps you wouldn't call them company, really, for Auntie and I hope they have come to stay. Its a young couple, you know. They are both beautiful little creatures, and so well behaved and quiet! On short acquaintance I've only discovered one fault in them—they are vain. Well, you and I would be if we had such splendid tails!"

"Uncle Julian—tails!"

"They haven't got tails, Uncle Julian?"

Uncle Julian dropped down on the doorstep between the Curley twins, laughing.

"O, but they have—perfect beauties!" he said. "I'd like to have you get acquainted with them. Come in and call on your way home from school."

And promptly at ten minutes past four the Curley twins called on Uncle Julian's "company." They were up in the pigeon loft strutting round, with their beautiful soft white heads stretched back proudly till they almost bumped their beautiful white tails.

"Fantails!" shrieked the Curley twins, in chorus.

"Why, I didn't know you'd ever been introduced! How did you know their names?" smiled Uncle Julian. "Yes, they're the Fantail couple from Boston. See them show off—I told you they were vain. I think they mean to set up house-keeping at once, the smart little fellows! Now, look here, boys I'm going to offer a prize!"

The Curley twins "looked" there, instantly. Prizes and Uncle Julian went together beautifully. The brown twin nodded to the yellow twin in token of delight.

"Yes, a prize—this way. The boy who finds out the most interesting things about the little Fantail couple, in six weeks, shall have a prize. You can come up and call on them as often as you like out of school hours."

It was such fun! The Curley twins were over in Uncle Julian's loft early and late, and the more they studied and watched the little snow white creatures the more they enjoyed it.

"Well," Uncle Julian said, at the end of the six weeks, "Who's ahead?"

"I guess Davy is," the brown twin said, politely.

"No, of course it's Tim'thy," the little yellow twin rejoined.

"We must call in our evidence and find out," laughed Uncle Julian. "Begin, Tim, because you are half an inch taller than Davy. What have you discovered about the Fantail couple?"

Timothy had made "notes." He pulled them out of his pocket, grimy and crumpled.

"Well," he said, "first, I know they love each other—they're the greatest friends, Uncle Julian! The other day the mother-one was kind of washing the father-one's face and brushing his hair, and it *looked* as if she was tying his necktie, same as Grandma does Grandpa's! I guess you'd have laughed, Uncle Julian! He stood just as still! Then, another thing, while the eggs were hatching the father-one used to sit on 'em daytimes to rest the mother-one. Yes, sir, he did!"

"I discovered that, too!" Davy shrieked, excitedly. "An' about their loving each other."

"Tim has the floor—go on, Tim," said Uncle Julian, smiling.

"And after the eggs hatched it was just the same. He'd take care of the babies daytimes."

"While the old lady took a 'day off,' eh?"

"All her days off, Uncle Julian, truly. Every single day he did it. I think he went on the nest just about ten o'clock and stayed until about four o'clock. Anyway, that's the way he did Saturdays and Sundays, when we could watch him. Wasn't he a kind little father-one?"

"To be sure he was! Any other discovery?"

"Yes, there's how the little mother-one feeds her babies. That's funniest of all! You ought to see her, Uncle Julian! She lets the baby-pigeon poke his bill clear into hers and then kind of pumps his breakfast into it. I guess she must have a little pantry in her throat where she gets breakfast all ready for him."

"Yes, she has! she has!" exclaimed eager Davy; "I discovered that, too! And I found something about it in a book. It says you can't raise a pigeon-baby by hand—no, sir! If you do, he'll die, 'cause he's 'customed to have his mother pump food into his bill like that. She gets it all der—dergested for him."

"Right!" cried Uncle Julian, "you beat Christopher Columbus himself! Go on, Tim."

"That's all," Timothy said slowly, cramming his "notes" back into his pocket.

"Now, Davy."

Davy was dancing from one foot to the other in great excitement.

"I've got another one!" he shouted. "Yes, sir, I discovered how they drink water! They don't hold their heads back and let it run down their throats, same as other birds do, Uncle Julian. They keep their bills right in till they've got all they want, same as—as—an ox."

"Good!" Uncle Julian cried. "You're right, Davy. They're an exception to all the bird tribe."

Of course, on account of that one last discovery, Davy got the prize. But it really didn't matter, Timothy said, as long as they were twins.

"You'll find it up in your barn chamber tomorrow after school, Davy," Uncle Julian said, briefly. And the next afternoon—well, what do you suppose the Curley twins found was Davy's prize? They scurried up into the barn chamber, three steps at a time.

"Hark!" whispered Timothy, suddenly.

A beautiful, soft, cooing sound came to them faintly.

"It is!" whispered Timothy.

"Yes, sir, *it is!*" breathed Davy.

And it was! There, in a little room boarded off in a corner, they found the Fantail couple and their two babies. That was the prize Uncle Julian gave.—*The Congregationalist.*

ROLLO AND TIPP.

Rollo who is an unusually fine setter dog, with a silky coat of golden brown, belongs to Miss Fagundas, and enjoys a life of luxury in his Eighty-fifth-street home. His early history is somewhat obscure, because he was a year old when his present owner found him in the dog pound and paid three dollars to become his owner. Since that time he has developed into an animal whose beauty attracts general attention.

Tipp is a collie also belonging to the same owner, and the two dogs are inseparable companions, although at first Rollo was inclined to resent the admission of a newcomer into the home where he had reigned alone for one year. But Tipp brought with him a gentle disposition as well as his pedigree of English prize-winning ancestors, and established himself so firmly that Rollo was obliged to make the best of the matter, and a firm friendship was established. Still Tipp is reminded now and then that Rollo has prior rights, for, although each dog has his special mat, Rollo does not hesitate to nudge Tipp off his own mat and appropriate it. And he will not allow any one to pet Tipp without indicating his jealousy by brushing in between the individual and Tipp, and rubbing the hand with his nose, as he looks up with pleading brown eyes.

Tipp can find his way anywhere, and on the day of his arrival in the city he headed after a carriage in Central Park and was gone three hours, but returned in the evening to the home he had hardly known. When he was left with a friend downtown while the family moved he ran away regularly every day and waited at the door of the old home to be admitted.

He has a great weakness for doughnuts, and one morning, when he was taken to the baker's, he discovered a tray of them. The temptation was too great to be resisted, and, supporting himself by his front paws on the counter, he selected a doughnut on the edge, and, carrying it in his mouth, started straight for home. After that he always wanted to go to the baker's, and would bring his collar in his mouth to indicate his desire to make an early start. He derived so much enjoyment from abstracting this doughnut, unobserved, as he thought, that an arrangement was made to keep one doughnut on the edge of the pan for him, and on the weekly bill is recorded an item that reads something like this: "To seven doughnuts for dog, seven cents," but Tipp thinks his daily doughnut is still his own secret.

If Tipp gets out of sight when they are on their daily walk his owner will say to Rollo, "Where is Tipp?" and Rollo, after glancing around, will give three sharp barks, to which Tipp will respond in like manner as he comes bounding back. The dogs originated this system of calling and answering one day when their owner, looking at Rollo, happened to say, "Where is Tipp?" and since then either dog will call the other when asked his whereabouts.—*Selected.*

"ALFRED STUDENT."

For a complete set of the "Alfred Student," in good condition, bound or unbound, will be paid

\$5.00.

SABBATH RECORDER,

Plainfield, N. J.

ADDRESS

BY PRESIDENT M. B. KELLY.

Before the Young People's Society at its Annual Meeting in connection with the General Conference, 1901.

To-day we are young people; to-morrow the weightiest burdens of life will press heavily upon our shoulders; the following day our work will have been done, our opportunities past, and success or failure pronounced upon our lives. With this thought before us, questions as to the possibilities of life, and of individual responsibilities come trooping into the mind. If, according to the Psalmist's epitome of life, "we spend our years as a tale that is told," each Christian Endeavorer should be deeply concerned with the question, "How can I make the very most of my life?" This question must be answered by each individual alone.

But instead of considering individual questions, important though they be, let us to-day consider one of a more general character: "How can we, as a collective body of young people, accomplish the greatest service for God in behalf of humanity?" As we face this question, let us remember that He who observes the sparrow when it falls, and numbers the hairs of every head, has a plan for each life, and must also have a definite purpose for every body of believers. This being true, we should make an effort to ascertain the divine purpose concerning us.

Early in the history of the church, selfish and ambitious leaders, by turning a deaf ear to the voice of the Spirit, permitted superstition, unbelief, worldliness, and many other Pagan influences to enter and increase more and more, till in the sixteenth century these things resulted in the great religious upheaval known as the Reformation. Large numbers broke away from the church, protesting loudly against its corruptions. But to-day, we find this Protestant body itself divided into many denominations. Denominationalism is the church feeling its way back to primitive Christianity.

Undoubtedly God has a specific mission for every denomination in clearing away the rubbish of Pagan accumulation, defending against further encroachment, lighting the pathway, and giving encouragement to the church in her return to apostolic faith. We have our part to contribute in this service. What is it? If we should be informed that a villain had come into the community, and finding some man struggling with adversity, had driven him out from his home and taken possession himself, we should have no trouble in deciding upon the question of duty; every man of us would arise in indignation, and with a united impulse drive out the villain, bring him to justice, and restore the rightful owner to the possession of his property, and thereby honor the law of the state.

So also, when we see the Pagan venerable day of the sun enthroned in the bosom of the church, having, in a time of adversity, driven out the Sabbath of the Lord, which alone had the right to dwell there, our duty is plain; the usurper should be driven out, the Sabbath re-instated, and the law of God vindicated.

Young people, God has greatly honored our ancestors in the faith, by calling them to be the conservators of the meaning, sacredness and perpetuity of the Fourth Commandment. Not that it is more important than the other nine, but because its requirements

are ignored, they were called to emphasize its sacred and immutable character; and the duty plainly incumbent upon us, young people, is to perpetuate their effort. This is our work, and must have the precedence of all other efforts; a work of which the religious world is in great need; and than which God has not committed to any body of men in the present age a more important service.

Young people, this is beyond a doubt God's purpose concerning us. Do we see it, and shall we rise to our opportunities? Let us therefore humbly ask: How can we fulfill the divine purpose? Permit me to call your attention to four ways in which we may greatly facilitate its accomplishment:

I. By honoring the truth which we are called to defend.

The tide of no-lawism and a Sabbathless spirit is rising high, and here and there one and another of our own strong young people is swept off from his feet by the undertow of popular feeling and borne out to the depths of worldliness beyond the reach of rescue. We must rise above the fear of popular sentiment.

In conversation with a bright young man a short time ago, a graduate of one of our large Eastern Colleges, and one who had formerly kept the Sabbath, we endeavored to impress upon him the necessity of adhering to conscientious convictions as impressed by the plain teachings of the Word of God, to which he replied substantially, that in these days of advanced thought, it is generally considered an evidence of narrow-mindedness to adhere rigidly to these old religious ideas. What a flood of light was thrown into the inmost recesses of that young man's life by the little phrase, "It is generally considered." It revealed the inward springs of his outward actions; the controlling forces of his life. Public opinion occupied the first place in his thought, and was absolute lord over all the domain of his intellectual and spiritual possessions; the god which received his first allegiance, to which he did homage, and in which he lived and moved and had his being. Let me ask you which must eventually prove to be the broad-minded man, the one who builds his religious habitation upon the shifting sands of popular opinion, or he who builds upon the solid rock of God's immutable truth? "Ye cannot serve God and mammon." Some shrink from the insinuation that we are an insignificant minority without power or influence, and consequently all sorts of subterfuges are resorted to to conceal our religious identity when with those of other faiths. When a pointed question is asked as to our belief, some, rather than give a frank statement of their denominational affiliations, reply that they are Baptists. While this is in a measure true, it is not the whole truth, but only half truth; and a half truth may be, as in this case, an untruth. We would be equally justified in claiming that we are Congregationalists upon the ground that we adhere to a congregational form of church government, as in claiming merely that we are Baptists, for in either case we would be knowingly and wilfully giving a false impression. Let us gladly tell what we are, and thus honor the truth we represent, even if we were looked upon as an insignificant minority, for no less a personage than Martin Luther declared, "The Scriptures clearly show that they who persecute are generally in the

wrong, and they who suffer persecution in the right; that the majority has always been on the side of falsehood, and the minority only on the side of truth."

II. We must have an abiding consciousness that God has chosen us for an important service.

We should give no place to the bigoted idea of being the only chosen people of God, for that denomination which considers its members the chosen people of God, to the exclusion of all other peoples, is a denomination of bigots. This was a great fault of the Israelites. They could not conceive how God could look with any degree of favor upon any other people than themselves. It is now, however, very evident that while they were, in an important sense, the chosen people of God, he could also choose other people, and yet show no lack of interest in the children of Israel. The latter were surely the chosen people of God to emphasize to the polytheistic world the great truth that Jehovah is the only God. But the Gentiles who flocked into the early church were also the people of God, to teach the Jews that "God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted of him." Spenser and Francke, with their followers, the Pietists, were the chosen people of God to show the religious world the difference between a spiritless scholasticism and true piety. Luther, Zwingli, and their followers were the chosen people of God to bring to light the great, but well-nigh obscured, doctrine of salvation by faith. The Methodists have proven themselves to be the chosen people of God to keep alive in the church a very essential emotional element, against a constant tendency to cold rationalism. The Baptists were undoubtedly chosen of God to enforce the principle enunciated by Chillingworth, that "The Bible, and the Bible alone, is the rule of faith and practice for Protestants," although they seem now to have relaxed their grip upon that principle.

We might thus show how each denomination has been chosen of God to accomplish some important mission, which, however, they could never have accomplished had they not been permeated through and through with the abiding conviction that God had chosen them for his service.

If, therefore, we as a people witness any marked degree of progress, and fulfill the mission for which we are called, there must be a greatly intensified consciousness that we are a chosen people of God to accomplish a great and glorious service.

III. We must prove to the world that our mission is a struggle for the fundamental principles of Christianity.

Let us show first of all that we do not observe any commandment merely as a *means* of being saved, but rather that we delight to do God's will as manifest in any precept, as a *result* of being saved.

The fruits of no-lawism, and kindred lines of teaching, are becoming more and more apparent in the fact that Christianity is coming to mean to the average man an indefinable something which can be warped and twisted to fit the caprice and inclinations of any life. How frequently the sentiment is expressed, even among religious leaders, that it makes no difference what a man's religious convictions are, if he is only sincere and conscientious in living up to them. You will remem-

ber that there was once a man by the name of Saul, who, in the early days of the church verily believed that he was doing God's service in a determined effort to crush out Christianity. He was extremely conscientious, and no less zealous in carrying out his convictions, but he never forgot to his dying day the vividness with which the truth was emphasized to him, that it makes a vast deal of difference what a man believes, and that the most scrupulous adherence to convictions will not suffice, unless those convictions spring from truth. If Christianity means anything, it means something very definite. It must rest upon some great fundamental principle. This principle runs conspicuously through both the Old and the New Testaments, and reaches its grand climax in the awful agony of Gethsemane. "Not my will, but thine, be done" voices the true spirit of Christianity. God's will is expressed in his law, of which Christ said, "Till heaven and earth pass away, one jot or one tittle shall in no wise pass from the law till all be fulfilled." The entire Decalogue is no more representative of the infinite will than any single precept; hence the apostle James says, "Whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all."

Every Christian must therefore submit to the will of God; not a servile, but a glad submission; a submission born of love. "For this is the love of God, that we keep his commandments, and his commandments are not grievous."

When our fathers took up arms in the Civil War, it was to lay down their lives, if necessary, for a great principle. The question of slavery held a conspicuous place, but the terrible struggle was to decide a question far in advance of slavery, the question of the preservation of the union, and the authority of the federal government. So also, while the observance of the Fourth Commandment is important in itself, the point at issue between us and the rest of the religious world rises far above the mere keeping of a day; it is the settlement of the question as to whether the sovereignty of God is to be fully recognized in the Christian church, and this we have seen to be a fundamental principle of Christianity.

IV. We need careful preparation for this service.

Christian Endeavorers should have a thorough knowledge of the Word of God in its practical application to the needs of humanity. The physician of to-day, though a specialist, must know much more than the facts along the line of his specialty; he must be conversant with pathological conditions in general; must not only know the relation of bone to bone, but also of bone to sinew, and sinew to muscle, and muscle to blood, and blood to respiration, digestion, and assimilation. So also, he who would handle the Word of God skillfully must be conversant with more than an aggregation of isolated passages bearing upon a single truth, however important that truth may be; he must not only know the text, but also the context; he must be strong, not only upon a single Bible truth, but also upon many, and see their relation one to another, and their combination into a great whole.

Still further as a means of preparation to meet the pressure that will surely be brought to bear upon us, a mind stored with facts

will be of great value; a mind possessing the power of analytical thought, and accurate reasoning will be of much greater value; but far above and more important than all else, is the endowment of the Holy Spirit. All these we should, if possible, possess; but the latter we *must* have if we fulfill the divine purpose concerning us. We also need to cultivate a spirit of sweet charity toward those of different faith. We shall accomplish nothing as Sabbath Reformers by a Pharasaical attitude toward Sunday-observers, as though we were afraid of contamination by associating with them. Affability with loyalty, gentleness with firmness, co-operation without compromise is our best policy, and will in the end surely win.

I have neither the disposition nor room in my heart to-day for a spirit of complaint on account of present contingencies, or gloomy forebodings as to future prospects. But as I have been permitted to see this throng of young people, look into your cheerful faces, hear your ringing testimonies and earnest prayers, and come to know your longings for usefulness, my heart is filled with joy, and lifted up with hope that it has not known before. There are many evidences that Seventh-day Baptist young people are being sanctified by Almighty God for his service.

The cheerfulness and liberality of our giving is indicative of a growing interest. We are not only glad to aid in raising funds for the Gold Coast interest, but are also willing to go to that distant land if duty calls that way. Do not Susie Burdick and Rosa Palmberg, who are waiting to return to their work in China, belong to us? Does not that lone young man who has carried his cross into the jungles of Africa hail from our ranks? Is not this increasing army of student evangelists recruited from our Societies? I never felt so proud of our young people as to-day. Let all be filled with a spirit of courage and hopefulness. These are times well calculated to foster a spirit of pessimism, but with truth, the Bible, and God on our side, there is no occasion for gloomy thoughts, for "truth, though crushed to earth, will rise again."

Oh, young people, let us humble our hearts, but lift up our heads, and be of good courage, for under God and in behalf of his truth there is a glorious future before us.

DOUBTS.

The way to meet a doubt is to face it resolutely and to fight it out. The spirit must not lie supinely under its burden, or seek by flight to evade its searching interrogations. Let it not nestle in some dark corner of the heart, eating its way like some corroding mildew. Take it out into the sunlight, examine it. Learn its texture, its exact constitution. Sometimes it will fade away like the dew before the morning sun. At other times it will require all the strength of a true man's soul to meet its insidencies—never run away from it, or it will pursue you. If once resolved, it leaves a purer conscience, a firmer resolution, a stronger and more intelligent will than before. Upon such struggles as these, successfully conducted, the foundations of character firmly rest. It is of such that Mr. Tennyson declares:

He fought his doubts and gathered strength,
He would not make his judgment blind;
He faced the spectres of the mind
And laid them: thus he came at length
To find a stronger faith his own,
And Power was with him in the night
Which makes the darkness and the light,
And dwells not in the light alone.

—*Jewish Exponent.*

Popular Science.

BY H. H. BAKER.

Two New Ideas.

About forty well-known mathematicians of this country met at Ithaca, N. Y., a few weeks ago, to attend the annual meeting of the American Mathematical Society. At this meeting was a Mr. George H. Cooper, a steam-boat navigator from British Columbia, who had devised a system of notation, on the basis of *eight* instead of *ten*. As Mr. Cooper was not down on their program, the Society would not allow him to present his notation nor listen to his explanations.

We regret very much that this program was thus prepared and iron-bound, as we would like to have seen in what this notation improvement consisted, and wherein it differed from the Arabic. We think we can readily see where it would be more efficient than the Roman.

Speaking of making programs, we take this opportunity to say that the making of a program by a committee in advance to govern a promiscuous assembly, is always more or less open to severe criticism, and often engenders unpleasant relations, especially where selections have been made of subjects, writers, or speakers, and the time measured and allotted. There are always present some who really imagine they were born to rule, and if they have ever read Philippians, second chapter and third verse, they had forgotten it long ago. Then there are others that are always running before they are sent; hence, if their voice is not heard on every paper, or measure, there must be a great loss in effect. Then there are those who are always rising to points of order, to throw the speaker off his track, etc. We have known on more than one occasion where a superior has been silenced by an inferior, by striking out with a song.

Our religious meetings are following too closely the ways of the politicians. First the scheme, then a committee who will report favorably, then a bare majority, and the scheme is complete, all managed by a single mind.

But you say, this is a Popular Science column, and what has all this making-of-program talk to do with Science? Why, bless your heart, it is the way the thing is done, which is "Scientific," and is becoming very "Popular," and of course belongs in this column.

A Few More Words From Peary.

Mr. Herbert L. Bridgman, Secretary of the Peary Arctic Club, who conducted the Peary Relief Expedition referred to in the last RECORDER, has arrived at home.

Mrs. Peary and her little girl, who was born in the Arctic regions eight years ago, came as passengers. When at breakfast at Sidney, Cape Breton, last week, she said, "This is the first time I have eaten on land in fourteen months." Here, at Sidney, Cape Breton, four days after it occurred, Mr. Bridgman heard of the shooting of President McKinley. He says this last Relief Expedition was the eleventh sent to the Polar regions by the Arctic Club.

Mr. Peary is expecting, during this coming autumn, to make extensive explorations of the interior and along the coast of Ells-

mere Land, and contemplates discovering natives hitherto having never been known.

Mr. Bridgman says that next April Peary will start for the Pole from Cape Hecla, the farthest northern point of land known in the Western Hemisphere, which is only five hundred miles from the pole, and he expects to find ice from this point the whole distance.

If the theory from this hemisphere to the pole proves correct, with Mr. Peary's outfit of men, provisions, and dogs, he will, we think, be quite sure of accomplishing his task, as it would not be necessary to call a halt more than two or three times to establish stations, and make cairns for storing provisions to use on the return. Mr. Bridgman says, "but he will reach the pole."

Mr. Bridgman mentions an incident or two of danger on their return. He says, "Once we got caught between a glacier and ice floe, and went aground on a muddy bank. We were fast for several hours, and the fear was lest the ice pack should sweep around and make us prisoners. The captain pounded a hole in the nose of the floe and fastened a big hawser to the floe, and in ten minutes the great body of ice, the movements of which you could not see at all, had swung us clear of the whole thing." Another time a more serious danger, was when "we got caught between a lip of ice, underwater, and the glacier. These are moments when the captains get white, and think the propellers may be broken. We were fast, but we got away all right."

First News From Mr. Baldwin.

Mr. William S. Champ, who accompanied the Baldwin Expedition with the supply ship as far as Franz Josef Land, has just returned on the Steamer Cymrie. He reports that everything was found to be more favorable for the dash to reach the pole than Mr. Baldwin had anticipated.

The America had difficulty with ice before reaching Franz Josef Land, where the expedition was to establish head-quarters, and was delayed ten days by fog and heavy weather. As Mr. Baldwin proposes to make a grand rush and take the pole by storm, he has secured four hundred and twenty dogs to constitute the train.

There are now three expeditions on the Western Hemisphere, and two on the Eastern that are going for the pole the coming season. First, Peary from Cape Hecla; second, Walter Wellman, we cannot now locate him, for he seems to be keeping his own counsels, and Mr. Baldwin, with his dog train a mile long, all moving in the same direction, at the same time and for the same purpose, namely, to hug a Pole.

We are watching "Aurora."

REFERENCE LIBRARIES.

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

Paganism Surviving in Christianity.....	\$ 1 75
A Critical History of Sunday Legislation.....	1 25
A Critical History of the Sabbath and the Sunday in the Christian Church.....	1 25
Biblical Teachings Concerning the Sabbath and the Sunday.....	60
Sabbath Commentary.....	60
Swift Decadence of Sunday; What Next?.....	1 00
The Seventh-day Baptist Hand Book.....	25
Thoughts on Gillfillan.....	60
Proceedings of the Chicago Council.....	60
The Catholicization of Protestantism on the Sabbath Question.....	25
Studies in Sabbath Reform.....	25
Life and Sermons of Jonathan Allen.....	3 00
Total list price.....	\$11 40
Proposed price, f. o. b., Plainfield, N. J.....	8 00

Address: American Sabbath Tract Society,

PLAINFIELD, N. J.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

INTERNATIONAL LESSONS, 1901.

FOURTH QUARTER.

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

LESSON II.—JOSEPH IN PRISON.

For Sabbath-day, Oct. 12, 1901.

LESSON TEXT.—Gen. 39: 20-23; 40: 1-15.

GOLDEN TEXT.—But the Lord was with Joseph, and showed him mercy.—Gen. 39: 21.

INTRODUCTION.

Joseph doubtless did not understand God's plan, and so esteemed it a great misfortune that he should be sold into slavery in Egypt. But he did not become discouraged or lose his faith in God. He applied himself with diligence to the service of his master, and by his efficiency and integrity soon won the highest place in the household. Then there came to him a great temptation, but he resisted on account of his devotion to right and duty, and through false accusation lost his place of honor and trust and found himself in prison.

Surely now Joseph will say, It is of no use to serve God and to treat my fellow-men fairly: my brethren did not appreciate me and sold me into slavery, and now here I have lost all that I gained by faithfulness. But no, Joseph says nothing of the kind. By showing the same character and ability as before, he soon finds a place of usefulness and responsibility in the prison.

TIME.—A few years after last week's lesson.

PLACE.—At the capital of Egypt. It is uncertain just which city was the capital at this time—probably Zoan, otherwise called Tanis.

PERSONS.—Joseph, his master, the keeper of the prison, the chief butler of the king and the chief baker.

OUTLINE:

1. Joseph in Prison Remembered of God. v. 20-23.
2. Joseph Ministers to the King's Officers. v. 1-8.
3. Joseph Interprets the Dream of the Chief Butler. v. 8-15.

NOTES.

20. *And Joseph's master took him and put him into the prison.* He did not deal as severely with Joseph as might have been expected. This was perhaps on account of the great esteem that he had for his faithful steward, or possibly because he did not believe him guilty. *Where the king's prisoners were bound.* That is, were confined.

21. *But the Lord was with Joseph.* When he was sold as a slave, God was with him; now that he has fallen a step lower, God has not deserted him. The divine providence is manifest in the good-will of the keeper of the prison toward Joseph.

22. *And the keeper of the prison committed to Joseph's hands, etc.* As in the house of Potiphar so here he inspires the greatest confidence and manages all affairs with skill and discretion.

40: 1. *And it came to pass after these things.* We have no means of knowing how long Joseph had been in prison; perhaps several years. *The butler of the king of Egypt.* The word translated "butler" would be better rendered "cup-bearer." In verse 2 ff. the officials of the king are called "chief cup-bearer" and "chief baker." Historians have been discussing for the centuries as to the identity of this king of Egypt. It is a difficult question. Possibly he was Apepi of the first Hyksos dynasty. *Had offended their Lord.* Literally, had "sinned against."

2. *And Pharaoh was wroth.* The word "Pharaoh" is, strictly speaking, a title rather than a name. All the kings of Egypt were called Pharaoh. [It is better to pronounce this word in two syllables *fa-ro*. The longer form comes from the Greek version.]

3. *He put them in ward.* That is, in confinement.

4. *And the captain of the guard charged Joseph with them.* Joseph seems to have been both keeper and attendant of these two distinguished prisoners.

5. *And they dreamed a dream.* In the same night they each had a dream which seemed of peculiar importance, especially from certain striking resemblances between the two dreams. *Each man according to the interpretation of his dream.* They realized that the dreams had a meaning for them; but in order to get at that meaning there was need of an interpretation.

6. *And behold they were sad.* That is, out of humor, dejected.

7. *Wherefore look ye so sadly to-day?* Joseph asked this question out of the kindness of his heart.

8. *We have dreamed a dream.* They speak of their dreams as one dream because they were alike in so many features. Each dreamed that he was again about his duties in the service of Pharaoh, and each dream was associated with the number three. *And there is no interpreter of it.* As prisoners they could not apply to the magicians and wise men who made a business of interpreting dreams. *Do not interpretations belong to God?* Joseph turns their thought away from the human pretenders to supernatural knowledge and offers in the name of God to interpret their dreams.

9. *In my dream behold a vine was before me.* The chief cup-bearer dreamed that he saw a grape vine with three branches which budded and blossomed and brought forth ripe grapes before his eyes.

11. *And I took the grapes and pressed them into Pharaoh's cup.* The action of the dream continues with great rapidity; the juice of the grapes was pressed out and the cup handed to Pharaoh.

13. *Lift up thine head.* That is, give thee a position of honor. *And restore thee unto thy place.* He is to have full pardon for his past offenses and to be restored to his former office.

14. *But think on me.* More literally, "Remember me with thee." Joseph takes this opportunity to ask a favor of the one for whom he had done a great favor. *And make mention of me unto Pharaoh.* If a favorite of the king should ask justice for an obscure captive, it would doubtless be speedily granted.

15. *For indeed I was stolen away out of the land of the Hebrews.* And so is unjustly held as a slave, and is deserving of deliverance at the hands of a just sovereign. If Joseph was stolen as he says instead of sold into slavery, his brethren are not thereby the less guilty, for they threw him into the pit and left him to the mercy of the passers-by. *And here also I have done nothing that they should put me into this dungeon.* As a further reason for the favor of the king he asserts his innocence of the charge for which he was imprisoned.

MARRIAGES.

JOYCE—BROWN.—At the home of the bride's mother, Emily Brown, Alfred, N. Y., Sept. 17, 1901, by pastor L. C. Randolph. Harry William Joyce and Mary Elizabeth Brown, all of Alfred.

DEELEY—HUNTING.—At the residence of the bride's father and brother, Alfred, N. Y., Sept. 20, 1901, by Pastor L. C. Randolph, Jesse Deeley, of Vienna, N. Y., and Gertrude Hunting of Alfred.

DEATHS.

Not upon us or ours the solemn angels
Have evil wrought.
The funeral anthem is a glad evangel,
The good die not.

God calls our loved ones, but we lose not wholly
What He has given.
They live on earth in thought and deed as truly
As in His heaven. —Whittier.

STILLMAN.—Matie Irene Stillman was born in Jefferson county, Kansas, Jan. 24, 1893, and died at the home of her parents, near Nortonville, on Sept. 19, 1901, after about a week's illness with spinal meningitis.

Verily "the flower fadeth." G. W. H.
GRIFFIN.—Samuel P. Griffin, the Senior Deacon of the Nortonville Seventh-day Baptist church, was born in Laurel county, Kentucky, Oct. 27, 1821, and died at his home in Nortonville, Kans., on Sept. 16, 1901.

A fuller notice will soon appear in the columns of the RECORDER. G. W. H.

FELTON.—Earl Sholes, infant son of Mr. and Mrs. E. A. Felton, died in West Edmeston, N. Y., Sept. 8, 1901, aged 2 months and 26 days.

The little life was not long for this world, but has passed on to a better one. Words of comfort were spoken from 2 Sam. 12: 23. "I shall go to him, but he shall not return to me." A. C. D.

STILLMAN.—In Alfred, N. Y., Sept. 14, 1901, Amanda Melvina Stillman.

She was born in Petersburg, N. Y., May 17, 1814. When she was four years old, her parents, David and Lillis Rose Stillman, moved to Alfred. Her father at once built the house, now the oldest in Alfred, which has ever since been her home. She was one of the few of



Light Biscuit
Delicious Cake
Dainty Pastries
Fine Puddings
Flaky Crusts

Alfred's earliest pioneers who have remained to see the development of the town. She was baptized in early womanhood by Eld. N. V. Hull, and joined the First Alfred church, in whose fellowship she has since remained. Aunt Amanda, as she was known by all, was refined, genial and warm-hearted, ever ready to give assistance to others. Her time for many years was given to fine embroidery work, for which she was famous and for which she had orders from all over the East. She was bright, witty and cheery, and many of her quaint little poems are remembered by her friends. She was a Christian by faith and practice. Funeral service conducted by Pastor Randolph. Text, Rom. 15: 55.

L. C. R.

Lewis.—In Brooklyn, N. Y., Sept. 14, 1901, of consumption, Alfred Langworthy Lewis.

The only child of Orville L. and Elizabeth Valkenburg Lewis, and the only grandchild of "Aunt Lucy" Lewis. He was born June 15, 1880. One year ago last June tuberculosis began to appear. He spent the summer and fall in Alfred, steadily gaining in health and weight; but, going home to Brooklyn, he was attacked by the grip, from which he never rallied. He was bright, genial and ambitious, the President of his class in Pratt Institute, and much beloved. He was a member of the Church of Incarnation in Brooklyn. Funeral services were conducted at the home by the Rector. Brief services were conducted at Alfred Station, and in Alfred Rural Cemetery by Pastor Randolph.

L. C. R.

THE ANSWER BEFORE THE CALL.

Rev. Hamilton A. Hymes, pastor of the Second Presbyterian church of New Albany, Ind., relates an unmistakable instance of direct answer to prayer which has greatly strengthened the faith and courage of devout Christians in his city. Mr. Walter S. Elliott, Secretary of the Y. M. C. A., of New Albany, and a leading member of Pastor Hymes' church, became convinced that it was the Lord's will for him and his wife to go to China as missionaries. They had no money for the trip and knew of no source from which their support in the field would come, but neither hesitated on these accounts. Mr. Hymes writes:

"Having made up their minds to go, they settled on Monday, June 24, as the day on which they would start for the Pacific coast. As members of my church, we felt that we ought to give them a farewell service, which we appointed for the preceding Thursday evening. Mr. Elliott had stated positively that he would begin this journey on the date already mentioned. When asked if he had the money, he said, 'No.' When asked how he knew he would have it, he answered, 'The Lord has it and he will provide, if it is his work, and he has shown us that it is his.' On Wednesday evening, he received twenty dollars from a friend, but, as the Assistant Sec-

retary of the Y. M. C. A. needed money to go to Michigan, and had less than a dollar, and inasmuch as he had persuaded him that it would not be the act of a Christian to sue the organization for salary, he turned over to him fifteen dollars of his twenty.

"He had in the meantime packed his household belongings and had them taken to the depot for shipment to California. He was anxious that the Lord would send him enough to pay his way to California before the meeting on Thursday night, and entreated the Lord for it. He was on his knees in prayer, just before coming to the meeting, when the doorbell rang. Going to the door, a man handed him an envelope in which was fifty dollars, being the exact sum that he needed to make up the amount. It was sent to him by a gentleman who was interested in the work that he had undertaken. In the note he said to him that it had been his intention to send it to him the next day, but fearing that he might be prevented, or that something might happen, he had sent it to him then.

"Can anyone see in this anything but the hand of God? Is it not a direct answer to prayer, and another of the many evidences that God will honor those that are willing to trust him? In this age of skepticism it is well that we have such living proofs as this to which we can turn. Mr. Elliott is not a visionary man, as some might be tempted to think, but a fine example of healthy, muscular, Christian manhood, with a wife who, like himself, enjoys good health and lives in a sweet reliance on God."

Literary Notes.

An Ideal Shakespeare.

An exceedingly handsome and astonishingly cheap edition of Shakespeare is just issued by John B. Alden, Publisher, New York. It is in 13 vols., big type, fine limp cloth, gilt top, the set in a silk cloth box. The regular price is \$5, but if you will send at once 25 cents for a sample volume he will send with it a special offer that will surprise you, and give your money back if you prefer to return the sample. Send a dime for his last monthly *Book Worm*, and you will be amazed at the vast variety and multitude of the book bargains he offers. Write, mentioning this paper, to John B. Alden, Publisher, 442 Pearl Street, New York.

The *Cosmopolitan* for October is full of entertaining fiction. Thomas A. Janvier, for some time not seen in the magazines, reappears in *The Cosmopolitan* with a Mexican story of love and adventure, "Forfeit to the Gods." Bret Harte, whose "condensed novels" won

him so much fame, contributes a side-splitting parody of Hall Caine's "The Christian." Irving Bacheller writes a short sketch of a little New York inn, "The Shadow of Happiness." E. W. Kemble tells a short humorous story of "How the Buzzards Worked a Spell," while Clara Morris's love story reveals her as an accomplished writer, capable of analyzing and sympathizing with man's deepest emotion.

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.

✉ CORRESPONDENTS will address Rev. J. G. Mahoney at Almond, Allegany Co., N. Y., until further notice.

✉ MILL YARD Seventh-day Baptist Church, London. Address of Church Secretary, 46 Valmar Road, Denmark Hill, London, S. E.

✉ THE Sabbath-keepers in Syracuse and others who may be in the city over the Sabbath are cordially invited to attend the Bible Class, held every Sabbath afternoon at 4 o'clock, with some one of the resident Sabbath-keepers.

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

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

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

GEO. B. SHAW, *Pastor*,
1293 Union Avenue.

✉ PROGRAM of the Annual Meeting to be held with the Long Branch church, beginning the second Sabbath in October, 1901. Also report of Nominating Committee appointed at last Annual Meeting:

Introductory Sermon, Eld. E. A. Witter.
 Paper, Rev. B. Clement.
 Paper, Mrs. Geo. W. Hills.
 Paper, Dea. U. F. Davis.
 Moderator, Eld. Geo. W. Hills.
 Secretary, Mrs. Clara Hamilton.

L. R. VAN HORN,
 U. F. DAVIS,
 E. A. WITTER, } *Com.*

MRS. CLARA HAMILTON, *Clerk.*

WANTED!

MILTON COLLEGE JOURNAL.

Vol. II., No. 6 (September, 1879).
 Vol. VI., No. 1 (March, 1883).
 Vol. VI., No. 2 (April, 1883).

MILTON COLLEGE REVIEW.

Vol. I., No. 3 (November, 1899).
 Vol. I., No. 4 (December, 1899), 2 copies.

MINUTES PUBLISHING SOCIETY.

1853, 3 copies.
 1856, 5 copies.
 1857, 2 copies.

THE ALFRED UNIVERSITY.

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

HELPING HANDS.

Vol.	No. 1.	No. 2.	No. 3.	No. 4.
I.	1	1	1	1
II.		5		
VIII.		5		
IX.		2		
X.	4	1		
XIII.	1	3		1
XIV.				3

Send to **SABBATH RECORDER,**

Plainfield, N. J.

ALFRED UNIVERSITY.

One Hundred Thousand Dollar Centennial Fund.

Alfred University will celebrate its Centennial in 1936. The Trustees expect that its Endowment and Property 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 many small gifts. The fund is to be kept in trust, and only the interest used by the University. The Trustees issue to each subscriber of one dollar or more a certificate signed by the President and Treasurer of the University, certifying that the person is a contributor to this fund. The names of subscribers are published in this column from week to week, as the subscriptions are received by W. H. Crandall, Treas., Alfred, N. Y.

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

Proposed Centennial Fund.....	\$100,000 00
Amount needed, June 1, 1900.....	\$98,698 00
Amount needed, June 1, 1901.....	\$97,822 00
Rev. A. G. Crofoot, Jackson Centre, Ohio.	
Mrs. A. G. Crofoot, " " " "	
Curtis Fitz Randolph, Ashaway, R. I.	
Mrs. Curtis Fitz Randolph, " " " "	
Amount needed to complete fund.....	\$ 97,707 00

Salem College...

Situated in the thriving town of SALEM, 14 miles west of Clarksburg, on the B. & O. Ry. This school takes FRONT RANK among West Virginia schools, and its graduates stand among the foremost teachers of the state. SUPERIOR MORAL INFLUENCES prevail. Three College Courses, besides the Regular State Normal Course. Special Teachers' Review Classes each spring term, aside from the regular class work in the College Courses. No better advantages in this respect found in the state. Classes not so large but students can receive all personal attention needed from the instructors. Expenses a marvel in cheapness. Two thousand volumes in Library, all free to students, and plenty of apparatus with no extra charges for the use thereof. STATE CERTIFICATES to graduates on same conditions as those required of students from the State Normal Schools. EIGHT COUNTIES and THREE STATES are represented among the student body.

FALL TERM OPENS SEPT. 10, 1901.

Send for Illustrated Catalogue to

Theo. L. Gardiner, President, SALEM, WEST VIRGINIA.

Fall Term 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 ladies in the Preparatory studies, as well as in the Collegiate, of the principal courses, as follows: The Ancient Classical, The 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 Chorus Singing, Pianoforte, Voice Culture and Harmony.

Thorough work is done in Bible Study in English, in Oil and China Painting, in a brief Commercial Course, in Elocution, and in Athletics and Military Training.

Club boarding, \$1.40 per week; boarding in private families, \$3 per week, including room rent and use of furniture.

For further information, address

REV. W. C. WHITFORD, D. D., President, Milton, Rock County, Wis.

THE WOMAN AND HER CLOTHES.

When a woman devotes one-half of her life to thoughts of dress she absolutely takes the whole question out of its proper relation to her life, and belittles the talents which God gave her for far greater things," writes Edward Bok, in reply to a woman correspondent, in the Ladies' Home Journal. "It is, indeed, a grave question whether she does not debase herself. Nor will she be 'well dressed': the chances are far greater that she will be 'over-dressed.' No woman who has any regard for what is worth while in this world, and for what will bring her the surest and fullest happiness in the long run, will so dissipate her energies and vitality. The right to dress prettily and becomingly belongs to every woman. It is her birth-right and her duty. A disregard of queer or freakish dressing does not belong to a normal woman. But to make dress one of the vital things of life is carrying it beyond the ridiculous point and close to the criminal. And it is just this rightful adjustment of the things in life which simplicity does for us. It gives a rightful place and a rightful value to each. It doesn't belittle the one nor distort the other."

HELPING HAND IN BIBLE SCHOOL WORK.

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by The Sabbath School Board. Price 25 cents a copy per year; 7 cents a quarter.

DE BOODSCHAPPER. A 20 PAGE RELIGIOUS MONTHLY IN THE HOLLAND LANGUAGE.

Subscription price.....75 cents per year. PUBLISHED BY G. VELTHUYSEN, Haarlem, Holland. DE BOODSCHAPPER (The Messenger) is an able exponent of the Bible Sabbath (the Seventh-day) Baptism, Temperance, etc. and is an excellent dapper to place in the hands of Hollanders in this country, to call their attention to these important acts.

OUR SABBATH VISITOR.

Published weekly under the auspices of the Sabbath-school Board at ALFRED, NEW YORK.

Single copies per year.....	\$ 60
Ten copies or upwards, per copy.....	50

Communications relating to business should be addressed to E. S. Bliss, Business Manager.

Communications relating to literary matter should be addressed to Laura A. Randolph, Editor.

The Sabbath Recorder.

PUBLISHED WEEKLY BY THE AMERICAN SABBATH TRACT SOCIETY AT PLAINFIELD, NEW JERSEY.

TERMS OF SUBSCRIPTIONS. Per year, in advance.....\$2 00 Papers to foreign countries will be charged 50 cents additional, on account of postage. No paper discontinued until arrearages are paid, except at the option of the publisher.

ADVERTISING DEPARTMENT. Transient advertisements will be inserted for 75 cents an inch for the first insertion; subsequent insertions in succession, 30 cents per inch. Special contracts made with parties advertising extensively, or for long terms. Legal advertisements inserted at legal rates. Yearly advertisers may have their advertisements changed quarterly without extra charge. No advertisements of objectionable character will be admitted.

ADDRESS. All communications, whether on business or for publication, should be addressed to THE SABBATH RECORDER, Plainfield, N. J.

Seventh-day Baptist Bureau of Employment and Correspondence.

T. M. DAVIS, President. L. K. BURDICK, Vice-President. Under control of General Conference, Denominational in scope and purpose. FEES. Application for employment..... 25 cents. Application to Correspondence Dep..... 25 cents. One and two cents stamps received. To insure attention enclose stamp for reply. Address all correspondence, SECRETARY BUREAU EMPLOYMENT, ALFRED, N. Y. Box 207.

Business Directory.

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD.

J. F. HUBBARD, Pres., J. D. SPIER, Treas. A. L. TITSWORTH, Sec., Rev. A. H. LEWIS, Cor. Sec., Plainfield, N. J.

Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 P. M.

THE SEVENTH-DAY BAPTIST MEMORIAL FUND.

J. F. HUBBARD, President, Plainfield, N. J. J. M. TITSWORTH, Vice-President, Plainfield, N. J. JOSEPH A. HUBBARD, Treas., Plainfield, N. J. D. E. TITSWORTH, Secretary, Plainfield, N. J. Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

THE SABBATH EVANGELIZING AND INDUSTRIAL ASSOCIATION.

D. E. TITSWORTH, President. Wm. C. HUBBARD, Secretary. O. S. RÖGERS, Treasurer. Regular Quarterly Meetings of the Board, at Plainfield, N. J., the first Monday of January, April, July, and October, at 8 P. M.

W. M. STILLMAN, COUNSELOR AT LAW, Supreme Court Commissioner, etc.

New York City.

SABBATH SCHOOL BOARD.

GEORGE B. SHAW, President, New York, N. Y. JOHN B. COTTRELL, Secretary, Brooklyn, N. Y. F. M. DEALING, Treasurer, 1279 Union Ave., New York, N. Y. Vice Presidents—F. L. Greene, Brooklyn, N. Y. I. L. Cottrell, Hornellsville, N. Y.; M. H. Van Horn, Salem, W. Va.; G. W. Lewis, Verona Mills, N. Y.; H. D. Clarke, Dodge Centre, Minn.; G. M. Cottrell, Hammond, La.

HERBERT G. WHIPPLE, COUNSELOR AT LAW, St. Paul Building, 220 Broadway.

C. C. CHIPMAN, ARCHITECT, St. Paul Building, 220 Broadway.

Prohibition Park, Staten Island, N. Y.

PIANOS AND ORGANS. Special Inducements. J. G. BURDICK, Prohibition Park, Staten Island.

Utica, N. Y.

DR. S. C. MAXSON, Eye and Ear only, Office 225 Genesee Street

Alfred, N. Y.

ALFRED UNIVERSITY. 66th Year Opens Sept. 17, 1901. For catalogue and information, address Boothe Colwell Davis, Ph. D., Pres.

ALFRED ACADEMY. PREPARATION FOR COLLEGE. TEACHERS' TRAINING CLASS. Earl P. Saunders, A. M., Prin.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY. E. M. TOMLINSON, President, Alfred, N. Y. W. L. BURDICK, Corresponding Secretary, Independence, N. Y. T. M. DAVIS, Recording Secretary, Alfred, N. Y. A. B. KENYON, Treasurer, Alfred, N. Y. Regular quarterly meetings in February, May, August, and November, at the call of the President.

THE ALFRED SUN, Published at Alfred, Allegany County, N. Y. Devoted to University and local news. Terms, \$1 00 per year. Address SUN PUBLISHING ASSOCIATION.

W. W. COON, D. D. S., DENTIST. Office Hours.—9 A. M. to 12 M.; 1 to 4 P. M.

Westerly, R. I.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

WM. L. CLARKE, President, Westerly, R. I. A. S. BABCOCK, Recording Secretary, Rockville, R. I. O. U. WHITFORD, Corresponding Secretary, Westerly, R. I. GEORGE H. UTTER, Treasurer, Westerly, R. I. The regular meetings of the Board of managers occur the third Wednesday in January, April, July, and October.

BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT.

IRA B. CRANDALL, President, Westerly, R. I. O. U. WHITFORD, Corresponding Secretary, Westerly, R. I. FRANK HILL, Recording Secretary, Ashaway, R. I. ASSOCIATIONAL SECRETARIES: Stephen Babcock, Eastern, 344 W. 33d Street, New York City; Edward E. Whitford, Central, Brookfield, N. Y.; E. P. Saunders, Western, Alfred, N. Y.; G. W. Post, North-Western, 1987 Washington Boulevard, Chicago, Ill.; F. J. Ehret, South-Eastern, Salem, W. Va.; W. R. Potter, South-Western, Hammond, La.

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

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

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

All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries, will be strictly confidential.

Ashaway, R. I.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

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

PROF. H. M. MAXSON, Plainfield, N. J., President. REV. L. A. PLATTS, D. D., Milton, Wis., Cor. Sec'y. PROF. W. C. WHITFORD, Alfred, N. Y., Treasurer. Mr. A. W. VARS, Dunellen, N. J., Rec. Sec'y. These officers, together with Rev. A. H. Lewis, D. D., Cor. Sec., Tract Society, Rev. O. U. Whitford, D. D., Cor. Sec., Missionary Society, and Rev. W. L. Burdick, Cor. Sec., Education Society, constitute the Executive Committee of the Conference.

Milton, Wis.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

President, MRS. S. J. CLARKE, Milton, Wis. Vice-Pres., MRS. J. B. MORTON, Milton, Wis. MRS. G. J. CRANDALL, Milton Junction, Wis. Rec. Sec., MRS. E. D. BLISS, Milton, Wis. Cor. Sec., MRS. ALBERT WHITFORD, Milton Wis. Treasurer, MRS. L. A. PLATTS, Milton, Wis. Secretary, Eastern Association, MRS. ANNA RANDOLPH, Plainfield, N. J. South-Eastern Association, Miss ELSIE BOND, Salem, W. Va. Central Association, Miss CORA J. WILLIAMS, New London, N. Y. Western Association, Miss AGNES L. ROGERS, Wellsville, N. Y. South-Western Association, Mrs. A. H. BOOTH, Hammond, La. North-Western Association, Mrs. NETTIE WEST, Milton Junction, Wis. Editor of Woman's Page, Mrs. HENRY M. MAXSON, 439 W. 6th St., Plainfield, N. J.

Chicago, Ill.

BENJAMIN F. LANGWORTHY, ATTORNEY AND COUNSELOR AT LAW,

Room 512 Continental Nat'l Bank Bldg., 218 LaSalle St. Tel., Main 3257. Chicago, Ill.

YOUNG PEOPLE'S PERMANENT COMMITTEE.

M. B. KELLY, President, Chicago, Ill. Miss MIZPAH SHERBURNE, Secretary, Chicago, Ill. EDWIN SHAW, Editor of Young People's Page, Milton, Wis. Mrs. HENRY M. MAXSON, General Junior Superintendent, Plainfield, N. J. J. DWIGHT CLARKE, Treasurer, Milton, Wis. ASSOCIATIONAL SECRETARIES: ROY F. RANDOLPH, New Milton, W. Va.; MISS L. GERTRUDE STILLMAN, Ashaway, R. I.; G. W. DAVIS, Adams Centre, N. Y.; B. FRANK WHITFORD, Nile, N. Y.; MISS LUIA BURDICK, Milton, Wis.; LEONA HUMSTON, Hammond, La.

50 YEARS' EXPERIENCE

PATENTS

TRADE MARKS DESIGNS COPYRIGHTS & C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the Scientific American. A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers. MUNN & Co., 361 Broadway, New York. Branch Office, 65 F St., Washington, D. C.