

THE SABBATH RECORDER.

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

VOLUME 57. No. 24.

JUNE 17, 1901.

WHOLE No. 2938.

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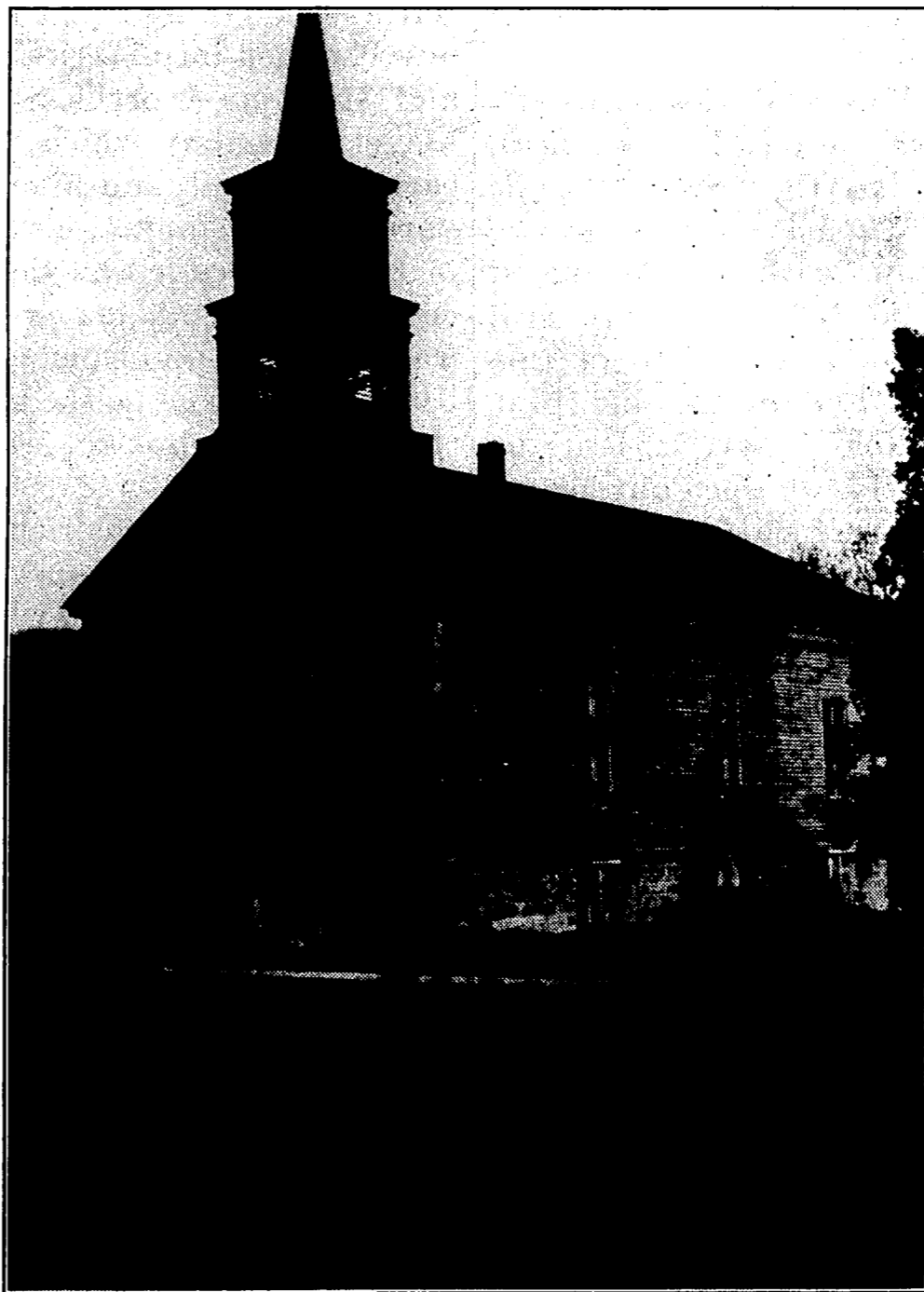
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MEETING HOUSE OF THE SECOND ALFRED SEVENTH-DAY BAPTIST CHURCH,
ALFRED STATION, N. Y.

\$2.00 A YEAR

PLAINFIELD N J

The Sabbath Recorder.

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

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

WE are constantly wondering at the power of the unseen. All force is unseen, except as to results. All life, in the ultimate analysis, is unseen. When this is understood, most of the trouble, which otherwise comes, disappears from the realm of spiritual experiences. A great spiritual force acting upon our lives, changing and uplifting it, is no more unseen than the corresponding force of life which appears in the material world or in our material bodies. That which we call nourishment in the food we eat, and that which we call vitality that is promoted by food, are both unseen and beyond the power of analysis. The trouble is not that these great forces of life, whether in material or spiritual things, are unseen, but that men are blind and indifferent in seeking to know and understand them.

A FINE illustration of this truth is found in the 6th chapter of the Gospel of John, in Christ's words to the multitude on the day after the feeding of the five thousand at the Lake of Tiberias. Eager to obtain earthly food, the crowd followed him, while he sought to teach them by declaring that he was the Bread from Heaven, and that by eating that bread, spiritual blessedness and redemption would come. Accustomed as they were, to interpret language in the most literal way, and to associate religious duties with outward forms and with material substances, the Jews were blind to the deeper truth he sought to reveal. We may not, however, complain of them, for, with all the added light which has come to us, we are still slow to understand the true nature of this Bread from Heaven, and of the life that Christ waits to impart. Nevertheless, at each experience wherein we open our hearts to the incoming of truth, such changes come, such new developments are brought to pass, such new purposes are awakened, as prove the infinite power of the unseen life which Christ imparts to us, through faith. Receiving this divine life, the man who, yesterday, was low as to purposes, earthly as to tastes, and blasphemous as to words, is to-day filled with high and holy purposes, is actuated by heavenly motives, and is devoted and consecrated in the service of that unseen Father and Redeemer whom he has learned to know through spiritual experiences. Unless he turns away to the earthly, the new life thus begun goes on developing, enlarging, enriching and strengthening, until the future years of the man's experience are as unlike what his former life was as is light compared with darkness. In all this nothing has been seen by the natural eye, nothing appears which can be weighed, measured or analyzed. All are unseen spiritual forces.

SEEN from the human standpoint, new thoughts have found lodgment in this man's mind; that is all. Those thoughts have blossomed into new purposes, new actions, new life—a new man. It is the new light from above, of which Christ taught Nicodemus. The power of that new life is seen in numberless ways. It cleanses from impurity in thought, word and deed. It lifts the man from all low earth-born purposes. Yester-

day he was like Bunyan's man with the muck-rake, gathering chips and straws; to-day he is the new man, wearing a crown of glory which fadeth not away, whose face is looking upward, whose treasures are in heaven. When Christ told the Jews that he was the Bread from heaven they murmured, wondering how they could partake of him as food, and so refused to believe. Thus our trouble comes when we fail to appreciate the blessedness of the unseen divine life, not because it is difficult to understand that life or to receive it, but because we are unwilling thus to do in simplicity. We question as to how, refusing to believe what we cannot explain, and so drift away farther from the divine life and its uplifting power.

INTELLIGENT men are not thus misled in earthly matters, by refusing to believe in that which they cannot explain. No farmer or gardener can understand or explain the mystery of the life hidden in the seed he plants, or of its development when the sunshine and showers nourish it. The constant miracle which changes earthy matter to something higher and better is beyond all human power to explain, and yet all men believe it and gladly seek the food that God thus provides through natural laws. To-day men are enjoying the early summer fruits. Luscious strawberries, sprinkled over with sugar and baptized with cream, will rejoice thousands of palates at tea-time to-night. But a few days ago the elements which are now changed into berries were only earth, air and sunshine—worthless for food. A little longer ago, that which to-day is sugar was earth, air and sunshine, passing through various transmutations until the life-blood of the sugar-cane was yielded up, and science crystallized it. A few weeks ago the grass was earth, air and sunshine, without life and beauty. Then came the mild-eyed cows, with clover-laden breath, feeding on the grass, and by another wonderful transmutation, the cream came to enrich the berries. Thus, through transmutations utterly unexplainable, through changes which no science can analyze, unseen forces produce the food our bodies live upon. We are always dealing with the unseen, always believing in the unseen, always feeding upon that which is passing from change to change, the lower into the higher, in endless succession, through unseen forces.

In beautiful correspondence, the same law appears in all character-building and the development of all life towards Godliness. Rejoicing as we do that the divine power changes earthy matter thus for the support of our bodies, we ought thankfully to accept the same great truth as it appears in spiritual experience. Seen from the standpoint of the individual, a life of holiness has countless blessings when compared with a life of sinning. If the question be considered in the light of our relations one to the other, the life of each man who is upright and righteous brings constant blessing to his fellows, whereas the life of the ungodly brings misery and cursing. Seen in the light of the future, of that higher destiny toward which all lives are tending, the comparison between the heaven-born man and the earthly one is, by contrast, too great to be measured. He who accepts the divine life and seeks development in accordance with it here is made one with

God. His childship with the Heavenly Father is assured. He is heir to everlasting life, with its blessedness, purity and peace. The real spiritual life that comes down from heaven waits to transform every man into the image and likeness of divine purity, divine love and divine blessedness. Seeing the picture thus, he who refuses to accept the unseen and to gladly turn his heart heavenward, confesses himself blind and disobedient, even unto death.

THE POWER OF CONSECRATED LIFE.

The following paragraph is an extract from the address of Edwin H. Lewis, Ph. D., of Chicago, made at the farewell service in memory of his grandmother, Tacy Maxson Lewis, at Berlin, Wis., in February last. His words will be a comfort to many of our readers to whom experiences of suffering and loss have come. They may also serve to strengthen the hearts of those who, struggling to do their best in life, sometimes wonder if anything good will be left behind when they have passed out of earthly scenes.

“Words are weak to express our thoughts about those dead whom we dearly love, and they are powerless to voice our feelings. Words are but pale shadows and mirage of thought, often misleading us in spite of our best efforts. But the thing we call personality is real, and not easily forgotten, and it being dead yet speaketh. If such a life as Grandma's means anything, it means that life and character are real. Christian faith is a reality, and they who have it call it 'blessed.' Christian victory is a real victory, as real a thing as these victor's palms which lie above this sainted woman—more real, for these are but dead leaves, while that is alive forever more. These flowers will fade, but the Christian's crown of glory fadeth not away. All we who mourn are still partakers of the earthly life, actors in its action. Heaven knows how sorely we need the sense of reality, which such a life as hers can give; how sorely we need a sense of what our real duty is; how sorely we need the scorn of selfish aims, the abnegation which was her secret of happiness; how often we need the thought of that heaven of hers as real and meant for us. To-morrow or next day—for if it should be half a century it will seem like yesterday when it is past—each of us in turn will be lying with this strange hush upon us, this hush which froze the soul of Eve when it fell on the face of her boy Abel. What will those who knew us best say of us then? Will they remember that we lived for ourselves, or that we entered into the lives of others? Will they say that the reality of heaven is nearer to them for our having lived? that faith seems easier to them for our having fought the good fight of faith? Or as they gaze upon our dead faces shall they see that we were worldlings, whom if God save for his heaven at all it must be out of infinite pity? God forbid that Grandma and such as she should have lived for us so in vain!”

WHERE SHALL STUDENT EVANGELISTIC WORK BE DONE?

Without knowing the detailed plans of those who have the Student Evangelistic Work in charge for the summer, the RECORDER is anxious to repeat what has been said before. A study of the situation, covering many years, convinces us that Seventh-day Baptists have lost, in a number of instances,

by not caring for the "things which remain," and which, if not cared for, are too nearly "ready to die." There are many reasons why our growth in numbers must be slow at the present time, but it is a matter of wisdom that we avoid any mistakes that may add to the hindrances already existing. The RECORDER believes it to be of first moment that the Student Evangelistic Work, which is necessarily temporary should be done at points where churches are already established, or where there are Sabbath-keepers around whom a church may be organized through the work of the students. It is a nice bit of rhetoric to say: "our commission covers the world." That is true; but no army ever succeeds whose base of supplies is not kept intact and well supported, and no business is a success unless its weak points are watched. Our churches form the source of all supplies in our work, and strong, vigorous life in them is the only means by which that work can be pushed out at all.

That our churches are widely scattered and that a number of them are pastorless is well known. Such labor as the Student Evangelists can give, at such points as these, will strengthen the local interests, while the local interests will offer a home for any who may be converted, giving them far better advantages for developing Christian life than as if they were otherwise situated.

This thought presupposes our next important suggestion, namely: that all our Student Evangelistic work should be done with a *specific purpose* of strengthening the Seventh-day Baptist cause, while building up the Kingdom of Christ. There is an element of denominational suicide in expending time and money in such general evangelistic work as does not reach denominational interests to strengthen them. This point needs more careful consideration, year by year, as the influences increase which oppose our denominational growth. Our mission, as a part of the "salt of the earth" is to apply the truth for which we stand, where the necessity of saving salt is most needed. So far as denominational life is concerned, that necessity seems to be greatest where our feeble churches, surrounded by adverse influences, lack the strength and defense that a devoted and able pastor gives. But more than this we need to appreciate that our general strength, spiritually, depends upon the loyalty with which we fulfill the mission given to us. The Jewish church and nation lost the candlestick of God's favor and presence by failing to accept new developments and duties. The church of the Middle Ages went into almost fatal obscurity and weakness by similar neglect, and by being carried away with the desire for extended power and territory. These illustrations in larger fields are definitely applicable to us now. We should send forth no Evangelist, whether for permanent work, or for the temporary work done by students, who does not go forth as a Seventh-day Baptist and with a distinct purpose of building Seventh-day Baptist interests.

If the students go into communities where a church is not organized, the place should be selected because there is already at least one lone Sabbath-keeper there. Among the most devoted of our numbers are these lone Sabbath-keepers. The localities where they reside are quite as likely to yield favorable results to evangelistic work, as any others.

The work of Seventh-day Baptist evangelists, in which the Sabbath should be a part of the gospel preached, would not only strengthen lone Sabbath-keepers, but would be likely to secure converts to Christ and to the Sabbath which he honored and kept.

The substance of what we desire to impress at this time is the imperative duty of making all our evangelistic work, and notably that done by the young men who are zealous and devoted but who have not had wide experience in Christian or denominational work, peculiarly and distinctively Seventh-day Baptist. We are endangered by adopting the idea which the world holds concerning us, that Sabbath-keeping is a "denominational peculiarity," to be classed with minor differences between denominations. Sabbath-keeping is an universal duty and not a denominational peculiarity, even though it seems such because we, a minority, stand for it, while the majority of the world is against it. All this is said to strengthen the hands and hearts of the young men who go out. The ideas which control them in their early work are likely to become the standard of future action, and the future of our denominational work and life will be weak in proportion as we fail to grasp the magnitude and importance of our place as Seventh-day Baptists, and the practical importance of strengthening our smaller churches. It is hardly just to say our weaker churches, for not a few of the small pastorless churches are comparatively stronger than the larger ones who have all the advantages of a permanent and able pastor.

PUEBLO POTTERY AT THE PAN-AMERICAN.

A fine lot of Pueblo pottery and relics of different sorts is shown in the Ethnology building of the Pan-American Exposition. The Pueblos who were dwellers in the plains and in the cliffs as well, are one of the most interesting, from an archaeological point of view, of all prehistoric people. Their civilization was remarkable, and their ingenuity in pottery making, basket weaving, bead work and many other things, very great.

They had many peculiar customs, ceremonies and symbolic rites, and their pottery is ornamented with figures, the significance of which puzzles the novice and expert alike. One of their peculiar symbols was a broken instead of a continuous line drawn about a bowl or other dish, suggesting perhaps the finite character of life. A bowl shown in the exhibit of Pueblo pottery has the reproduction of two feet upon the bottom of it, inside, suggesting possibly the transitory and insignificant character of terrestrial existence.

Fine specimens of the famous "black and white ware" are shown, as well as the "red ware," most of which is black on the inside. A number of specimens finished so as to give the outside a corrugated appearance, are shown.

Many ingenious fine tools, finished stone implements, ornamental trinkets, presumably having religious significance, are on exhibition in the cases.

The basket work of Indians is very wonderful. Baskets made by comparatively modern Indians are shown. Water-tight baskets in large numbers and in many varieties are seen in the exhibit. All are ornamented with figures woven in when the basket was made.

The Pima Indians are those most famous for basket making. They even used baskets for cooking utensils, covering them with a thin layer of clay to keep them from being destroyed by contact with the fire.

GOD'S WORD.

Suggestions Concerning Its Use.

1. Have a copy with marginal references: also the revised version. Carry a Bible or Testament with you. Use it reverently, not for display.
 2. Believe that it is God's Word to *you*. 2 Tim. 3: 16, 17. 2 Peter 1: 21.
 3. Each time you open the Bible ask the Holy Spirit to interpret His Word. John 16: 13. 1 John 2: 27.
 4. Give the first waking moments each morning to praising God in HIS OWN WORDS. It pleases Him, (Psalms 50: 23. 92: 1, 2.) and it will cleanse, fill, comfort you.
 5. Aim to read the Bible through once a year. Three chapters daily, five on Sabbath.
 6. Often read a book at one sitting, to learn its scope and teaching. Find when written, by whom, to whom.
 7. Take time *now* to memorize as much as possible. By and by you may have more time, but not the ability. Learn some, or all, of these chapters; John 1, 3, 14, 15, 16; Matt. 5, 6, 7; Isaiah 53, 55; Psalms 1, 19, 23, 27, 34, 46, 51, 65, 84, 91, 103, 119, 145. You need them for growth, comfort, protection, equipment. Only thus can you know the richness and power of God's Word. In school and in business much is learned that is of little use. This is intensely practical, "having promise of the life that now is, and of that which is to come." "Thy word have I hid in mine heart, that I might not sin against thee." Ps. 119: 11. Of the latter verse, Rev. C. H. Spurgeon said, "The *best thing*, in the *best place*, for the *best purpose*." (See 2 Peter 1: 2-4.) When attacked by Satan, you have always at hand the Sword of the Spirit, and will be victorious.
 8. Study the Scriptures topically, finding the whole record of a miracle or incident.
 9. Set apart a definite time for study and adhere to it, whether you feel like it or not. You feed the body regularly: infinitely more should the mind and spirit be regularly and suitably fed. Does it pay to starve the body? Your loss is as much greater in starving the spiritual nature as eternity is longer than time.
- Set the will power in the right line and the affections will soon follow. Deut. 32: 46, 47.
- The Holy Spirit follows and uses His Word. It is our part to put it into the mind and heart: the Spirit then has material to work upon, and if obedient, you will learn the secret of Divine guidance.
- "Great peace have they who *love thy law*, and they shall have no stumbling block." Ps. 119: 165.

WESTERN ASSOCIATION.

The title page of the program reads, "Seventh-day Baptist Western Association, 66th Session, June 6 to 9, 1901, Alfred Station, N. Y." On the morning of the opening date the warm rays of the sun, which had been in evidence for the past three days, after weeks of a rainy season, seemed to indicate God's smile upon the few who gathered at the appointed hour for the opening session.

Devotional services were conducted by Rev. B. F. Rogers, consisting of song by the choir, reading of the Scriptures, Matt. 5, by the conductor, and prayers by Rev. G. W. Lewis and Rev. Stephen Burdick. Bro. Rogers' remarks were based upon the Scriptures read. After thirty minutes interspersed with song and prayer came the Opening Address by the

Moderator, O. M. Burdick, of Little Genesee, N. Y. The word "Welcome" on a back ground of white in a bank of green at the rear of the desk, was emphasized by the speaker. No doubts existed on the part of the congregation as to the warm spot the Western Association occupied in the hearts of the people of the Second Altred church.

At 10.45, in preparation for the morning sermon, Rev. E. A. Witter read the Scripture lesson from the second chapter of Acts, and prayer was offered by Rev. E. B. Saunders. The sermon, by Rev. D. B. Coon, was founded on Isa. 21: 11, 12, "Watchman, what of the night?" We have passed the century mark. What is the progress—what of the night? Minute comparisons were made between the opening and the closing of the century. Advancement in material things is strongly in evidence, but what of the night? Wealth—money—sits as king supreme, throughout the world. Character, reputation, are second in the thought of accumulating. Remedy; a transfer of effort from the material to the spiritual; a revival in the way of *personal* responsibility. Union of pastor and people in church. Tell the story of Jesus' love to people, and people will want to hear it. The *truth* of God cannot be buried out of sight. If the children are reared and nurtured in the home in the love and reverence of God's truth, they will be and remain Seventh-day Baptists.

Communications from the churches, while not showing any special revival seasons, indicated a steady growth in the Christian journey, and the abiding of God's blessings. The Friendship church, at Nile, extended an invitation for the Association to hold its 1902 sessions with it.

The Moderator appointed the Standing Committees as follows:

On Nominations.—Rev. I. L. Cottrell, Charles Stillman, Dr. O. E. Burdick.

On Petitions.—Rev. W. L. Burdick, Mrs. H. A. Place, Mrs. Chas. Stillman.

On Resolutions.—Rev. O. U. Whitford, Rev. Geo. W. Lewis, Rev. E. A. Witter, Prof. M. H. VanHorn, Rev. W. D. Burdick, Rev. D. B. Coon, Rev. E. B. Saunders, J. P. Mosher.

On State of Religion.—Prof. W. C. Whitford, Rev. F. E. Peterson, Rev. J. G. Mahoney.

On Obituaries.—Rev. B. F. Rogers, Rev. J. Kenyon, Prof. E. P. Saunders.

On Education.—Pres. B. C. Davis, Rev. L. C. Randolph, Prof. B. Frank Whitford.

On Finance.—Dea. W. H. Langworthy, Dea. S. B. Coon, L. C. Livermore.

Bro. L. C. Livermore, of Independence, was elected to assist in the work of the Secretary, announcements were made, the benediction pronounced by Rev. F. E. Peterson, and the session adjourned until 2 o'clock.

AFTERNOON.

At 2 o'clock devotional services were conducted by Rev. E. A. Witter, during which period earnest petitions were made before the Throne that the directing of the Spirit should govern all the work and the workers.

Communications from Corresponding Bodies were presented by the various delegates. That from the South-Eastern Association was delivered by M. H. VanHorn. Rev. E. B. Saunders represented the Eastern Association, Rev. Geo. W. Lewis the Central, Rev. E. A. Witter the North-Western, the South-Western was represented by Rev. O. U. Whitford. These reports were freighted with words of encouragement and good cheer. The abiding and controlling influence of the

Christ love was reported as permeating all the Associations.

At the close of these interesting and encouraging reports, Dr. O. E. Burdick led the congregation in singing, "Take the world, but give me Jesus."

During the Sabbath-school Hour, which was directed by Rev. I. L. Cottrell, Mrs. Chas. Stillman presented a paper under the title, "How to Keep the Big Boy in the Sabbath-school." More interest must be shown by the teacher. The work upon the big boy should be commenced in the primary department. Tact must be exercised, and tact means touch. Get the boy close to the teacher, and keep the boy in the right way by saying, Do as I do, and not, Do as I say. The teacher should avoid reproach, and exercise only kindness and love in the government of the class.

Mrs. L. A. Hull spoke of "Mothers as Teachers in the Sabbath-school." The mother's work is a God-given work. Do not place in the school as teacher one without qualifications. The experience of mother is a strong aid for the work of the teacher. Mothers, do not get your children ready for Sabbath-school, and then send them off while you take your rest; go with them; help teach the classes.

"Descriptions of my Ideal Sabbath-school," was rendered by Mrs. Eveline Clarke. The Christ Spirit in work is the one element leading to the ideal. System, precision, punctuality are essential. Consecration, concentration, tact and contact, harmonize teacher and scholar; good results follow. Ten minutes work by the class worth more than one hour's work by the teacher.

In the open parliament which closed the hour, great interest was shown in the preparation of Sabbath-school literature adapted to the use of our children in the way of denominational instruction.

Laymans' Hour is a new feature in the Western Association. It was presented at this session under the leadership of Charles Stillman. Mrs. J. E. B. Santee read a paper on "Church Finance," (which appears on another page.) This department should be conducted on absolute business principles. The pastor, engaged at a stated salary, should be paid promptly, and he also expected to pay his bills with equal promptness. Duty of each of the membership to help carry out these principles. Methods of raising church funds should be free from the chance element. Systematic envelope work the most business-like way. This was a strong argument in favor of the plan of tithing, figures showing that a much increased amount of funds would be in the hands of our Boards by the adoption of tithing.

"How can the Layman aid the Pastor?" was discussed by L. C. Livermore. Attendance upon the services is one of the best helps to the pastor. A good listener makes a good helper. Criticise the preacher, but do this in kindness. Do this with the preacher himself and not through some one else. True Sabbath-observance is a valuable help to the pastor.

"The Opportunities of a Teacher for Christian Work," were detailed by Nelson Norwood. The teacher is next to the parent, in nearness to the pupil. Watching opportunities to impress truths on the minds of pupils in little acts. Pupils unconsciously imitate the

teacher, thus the opportunity should be embraced by the teacher to make the example worthy of following.

After singing, the afternoon session was closed by Rev. E. B. Saunders pronouncing the benediction.

EVENING.

The evening session was opened by spending thirty minutes in praise and devotional services, under the leadership of Rev. W. D. Burdick, which was a good preparation for the sermon by Rev. E. B. Saunders. The Scripture, Exod. 14, was read by Rev. W. L. Burdick, and prayer was offered by Rev. Stephen Burdick. The sermon was from the Text, Exod. 14: 3. Theme, "Coming up out of the wilderness." God only can lead a man or a nation, up into the light. Egypt's darkness was Sabbathlessness. God speaks tonight just as of old, and it is God's power of love that can release from the cruel taskmasters of Egyptian bondage. Too often we are standing on the borders of the Promised Land, and hesitate, longing for the fleshpots of Egypt. God's leadings are out and on, victory comes, and our dwelling is in the sunlight of God's sanction. Ours is not to murmur, but to do; labor on. The benediction, pronounced by Rev. Stephen Burdick, closed the first day's sessions.

SIXTH-DAY—MORNING.

At 9 o'clock, the sessions of the second day of the Association were opened with prayer, after which business was resumed. The report of the Committee on Obituaries was presented by Rev. Stephen Burdick.

Reports of delegates were considered, after which, pending the arrival of the hour of the Tract Society, a devotional service intervened under the combined conduct of Rev. Stephen Burdick and Dr. O. E. Burdick. The Scripture lesson was taken from 1st Cor. Prayer was offered by Rev. Jared Kenyon. After music, short, but earnest, prayers were offered by a goodly number, God's gracious Spirit pervading.

At 10.15 the interests of the Tract Society were presented by J. P. Mosher. During this hour, Rev. F. E. Peterson spoke upon the Relation of the churches to the Tract Society. Rev. L. C. Randolph upon The RECORDER as a medium for interchange of thought. Rev. I. L. Cottrell presented The value of a denominational paper to our young people. We would be glad to give to our readers the full report of the remarks of these brethren, but space forbids. The importance and necessity on the part of both the Society and the people to unite in the work, was grandly emphasized.

At the close of this hour, Bro. M. H. Van Horn gave an address on "Business Principles," which paper will appear in the RECORDER; consequently, we will withhold reporting it at this time.

The Association, at this time, resolved itself into a committee of the whole, and the consideration of the different papers brought forth many earnest and valuable words.

The rain of last night and this morning seemed to lessen the attendance somewhat at the morning session. After music, and benediction by Rev. Geo. W. Lewis, adjournment followed.

AFTERNOON.

At 2 o'clock, the session was called to order, and Rev. E. B. Saunders was requested

to conduct a devotional service for ten minutes. A season of getting close to the Throne of Grace was the result of this service.

The Missionary Hour was conducted by Secretary O. U. Whitford, a report of which will be found in the Missionary Department.

"Student Evangelistic Work," as presented by several speakers, under the direction of Rev. L. C. Randolph, will be reported in full in the Young People's Department.

The benediction was pronounced by Rev. D. B. Coon, and the session was adjourned until 7.30 o'clock.

EVENING.

The meeting was opened by a praise service under the leadership of Dr. O. E. Burdick. "The day is dying in the West" was an appropriate selection for ushering in the Sabbath. This season was followed by a devotional service, conducted by Rev. W. D. Burdick. Theme: "The privileges and blessings of religious services." Scripture read, John 5: 24. We believe on the living God; we have everlasting life. We are workers together with God. Obedience to God is not burdensome, but is the privilege of the Christian's life. Many blessed testimonies were given, indicating that the indwelling love of God was directing the thoughts of the people. God-directed words, Spirit-filled words, are indeed blessed.

At the First church the services were under the direction of Rev. L. C. Randolph. The lesson for the evening was Rom. 12. The theme, "Consecration of life and person." Testimonies were precious, and all were encouraged as to the blessedness of the Christian life.

SABBATH-DAY—MORNING.

Services were held at both the First and Second churches.

At the First, Rev. E. A. Witter preached from Gal. 3: 13. The theme of "redemption" was presented. The text was rendered in a transferred form; "Christ, from the curse of the law, hath redeemed us, having become a curse for us." "Curse," literally, means maledictions, falling down upon, the smitings of righteous law when violated. "Redeemed," regaining possession by the payment of a price. God bought back his lost children by the payment of the debt of sin. Having accepted of Christ, we have consented to the buying. Redeemed for righteousness, redeemed for service.

At the Second church, Secretary O. U. Whitford gave the sermon from Exod. 6: 7. Theme: "Our mission as a people and some requisites for accomplishing it."

1. God has kept us in this country for 230 years for a purpose—that, to work out a mission.

2. What is that mission? (1) Like all other denominations, to preach the Gospel of Jesus Christ unto the salvation of men. (2) Our special work is Sabbath Reform; to bring the world to the Sabbath of Jehovah and the Bible. To put it tersely, our mission is to preach Calvary and Sinai; the Gospel and the Law in their vital and inseparable unity.

What are some of the necessary requisites for accomplishing it?

1. We must be permeated as a people with the spirit and purpose of a mission.
2. Spiritual life and power; spirituality.
3. Deep sense of personal responsibility.
4. Consecration.
5. Enduement of the Holy Spirit.

Possessing these vital and essential requisites, God will take us as his people, and be our God. He will bring us out from under the burdens of prejudice, opposition, and obstacles without, and the burdens of indifference, apathy and wordliness within, and give us a glorious victory for the Gospel and the Law, for Salvation and the Sabbath.

At the close of the sermon a collection was taken up for the Education, Missionary and Tract Societies.

AFTERNOON.

At 2.30 a Sabbath-school was held, and after the opening exercises Prof. W. C. Whitford was requested to teach the lesson. A children's class was taught; and at the close of the Sabbath-school a Christian Endeavor prayer-meeting was conducted by Miss Alice Brown. At this same hour, but in the school-house, a Junior C. E. meeting was conducted by Mrs. F. E. Peterson.

In the evening occurred the Young People's Hour, which will be reported in the Young People's Department.

FIRST-DAY—MORNING.

The session of the last day of the Association was opened at 9 o'clock with prayer. Unfinished business was taken up and continued until 9.45. Considerable interest was shown, and discussion elicited in the matter of entertaining the Conference, more particularly in relation to the session of 1901, but incidentally relating to the settlement of the question at the coming session.

The value of collecting old literature pertaining to our people was presented by the representative of the Tract Society, and was spoken to by others, evidencing that this work of the Society is appreciated.

Rev. G. W. Lewis gave the sermon of the morning. Scripture read, Isa. 55: 8-13; and Psa. 119. Prayer was offered by Rev. H. P. Burdick. Bro. Lewis gave as his text 1 Cor. 14: 36. Theme: "The Bible, its nature and character; and its relation to us as a people."

At 11 o'clock came the Education Hour, presided over by Pres. B. C. Davis. Pres. Davis said in his opening remarks that it is no longer a question whether education is needed, but the most important question is, how is it to be acquired, how is it to be rendered.

Music rendered by a male quartet.

The work of the Education Society is divided into two parts. First, it seeks to promote education in general throughout the denomination, and particularly theological education for our own ministry. Second, the financial side of its work. Never has the time been when our people were more interested in educational matters than to-day. The value of our schools is appreciated. The standard of our schools is constantly being elevated. During this hour Rev. E. A. Witter spoke of what our schools are doing for our young people.

Music by the quartet.

Rev. L. C. Randolph spoke of the pioneer work of our schools, and of their development, dwelling particularly upon the needs and work of the Theological Department.

A collection was taken in the interest of the Education, Missionary and Tract Societies.

Music by a quartet composed of young ladies.

Benediction was pronounced by Rev. H. P. Burdick, and the morning session was adjourned to 1.30.

AFTERNOON.

The session was opened by prayer by Prof. W. C. Whitford.

The Committee on Nominations made their report, which was as follows:

Moderator.—Rev. L. C. Randolph.

Recording Secretary.—Henry Jordan.

Corresponding Secretary.—Rev. W. D. Burdick.

Treasurer.—Walter L. Greene.

Delegate to South-Eastern, Eastern and Central Associations, 1902.—W. C. Whitford; alternate, Stephen Burdick.

Delegate to North-Western Association, 1902.—Rev. D. B. Coon; alternate, Rev. W. D. Burdick.

Delegate to South-Western Association, 1901.—Dr. A. H. Lewis; alternate, Rev. J. G. Burdick.

Preacher of Introductory Sermon, 1902.—Rev. J. G. Mahoney.

A thoughtful and efficient line of resolutions was presented and adopted. As they will be published in full in the published Minutes, we will not print them here.

At the opening of the hour devoted to Junior and Intermediate Work, Miss Susie Burdick spoke words of hope for the development of these young lives, and earnest prayers were offered to God for the guiding in this work, which calls for so much wisdom and care. The report of the hour will be given on the Young People's Page.

At the close of the Junior Hour, the hour devoted to Woman's Work was announced. This hour was presided over by Miss Agnes L. Rogers, Associational Secretary, and will be reported on the Woman's Page.

EVENING.

At 7 o'clock the meeting was opened with a service of praise, led by W. L. Greene.

The Corresponding Letter, presented by Rev. W. D. Burdick, indicated a growth and advancement in spiritual activity, and a gradual, but steady, increase in membership throughout the Association.

The closing sermon of the Western Association was given by Rev. E. A. Witter. The text chosen was Exod. 4: 2: "And the Lord said unto him what is that in thine hand?" spoken to a man who was going through God's school to be fitted for a special purpose. Moses chose the welfare of the children of Israel rather than the honors of the Egyptian court—God's call for preparation. Our call is to a special line of work, and our hearts, if touched with the live coal from off the altar of God will prove to the world the power of a consecrated life. Prepare for service.

Pastor F. E. Peterson conducted a closing service of devotion, during which service burning words of admonition, and expressions of love and consecration to God's work were given. Thus closed the services of the Western Association for 1901.

Session for 1902 to be held with the Friendship church, at Nile.

WHEN PERSISTENCY BECOMES OBSTINACY.

Persistency is a power, and obstinacy is an immoral form of it. The obstinate man persists, but the persistent man need not be obstinate. The will that accomplishes its end does it either through right persistency or through obstinacy. Will power is a good thing—a necessary thing to cultivate; but we must be careful in our interpretation of its acts. Right persistence is moral strength; obstinate persistence is moral weakness. Says a philosopher, "Obstinacy is will asserting itself without being able to justify itself." The will that cannot justify its deeds on high moral grounds is a dangerous one, because it is a strong physical force let loose on the world without moral control. Moral control is the highest form of strength, and he who is without this need not credit his weakness of obstinacy with the strength of moral persistence.—S. S. Times.

Missions.

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

THE weather was fair at the opening of the Western Association but the attendance was slim. This was owing to the busy time among the farmers who had been prevented from getting in their crops because of the extreme wet weather and felt that they must improve every sunny day. During the Association the weather was variable with sunshine and showers, and one night and morning there was a heavy rain. The attendance and interest grew and on Sabbath-day the church was packed. It was estimated that there were 500 people in the audience. Services were held Sabbath morning also at Alfred where Bro. E. A. Witter preached a good sermon to a large congregation.

The praise, prayer and conference meeting Sabbath evening at both places was a rich spiritual feast in the Lord. There was a manifest presence of the Holy Spirit in all the sessions of the Associations, but there was not that spiritual power, uplift and inspiration that we all felt and experienced in the Central Association. The sermons, papers and addresses which were not a few, were of a high order and were instructive and inspiring. The various hours were conducted with ability and were full of good things and of deep interest. In all these Hours the different lines of denominational work, of church work, and that of the Christian Endeavor Societies were set forth in such a broad, comprehensive and impressive way that there must result therefrom good fruitage to our cause. In one of the sessions there was a discussion of the ways and means of caring for the coming Conference to be held within this Association at Alfred. Be assured it will be well cared for and the people are looking forward to a great and grand Conference in which a great blessing will come to our people and our cause.

The good people of the Second Alfred church and of the whole community and at Alfred, with loving hospitality and care, did all they could to make every one comfortable and happy. As we attend these Associations we are impressed every time that Seventh-day Baptists are like a great family where each one is a loving inmate and feels he is at home.

The Missionary Hour at the Western Association was much like the one at the Central Association. Added interest was given to it by the help Miss Susie M. Burdick gave to Dr. Palmborg in presenting the interests of the China Mission. Opportunity was given for questions which were answered with satisfaction and made the hour more helpful in information and more inspiring in influence.

Dr. Palmborg and Miss Burdick sang two hymns together in the Chinese, "Just as I am" and "My faith looks up to thee," which were greatly appreciated and moved deeply the hearts of the hearers.

The Missionary Hour was supplemented by a very interesting hour led by Rev. L. C. Randolph on Student Evangelistic Work in which five young people spoke upon different points of Evangelistic and Quartet work, showing methods and their results in such efforts, also the influence and effect of such labor upon the young people themselves.

ONE of the best exercises of the Association was the "Junior and Intermediate Work" conducted by Miss Marie Allen. It was a rep-

resentation of "A Junior Society Garden." It was given by the Junior and Intermediate Societies of the First and Second Alfred churches. As they sang there was represented the spading of the garden, the sowing of the seed, the watering of the flowers, the hoeing up of the weeds, the products of the garden—the beautiful lilies, violets, poppies, and roses, and in the songs were brought out beautiful lessons of purity and spiritual loveliness. The exercise was fine and impressive and was heartily applauded.

DR. BABCOCK'S CLARION CALL.

Now that Maltbie Babcock's silver tongue will never plead again in earthly assemblages in behalf of royal living and devoted service—there is general regret that so few of his public discourses were committed to print. With singular modesty he shrank from the numerous requests received from publishers and editors. Once when he was approached he replied: "Do not talk to me about such a thing as publication. I have no hankering for going down to posterity in half-calf. But if I ever do, it must be some time when I have broken a leg, or have much unoccupied time. I appreciate the proposition, though, profoundly."

It is fortunate, however, that one of the greatest addresses he ever delivered—that before the Ecumenical Missionary Conference in New York—is printed in the volume containing the report of that meeting. It was then pronounced one of the most impressive addresses of that great gathering, which it fitly brought to a close. A few of its most striking passages follow:

"Where would Paul be to-day if he were here with us. He would be in the thin red line in the foreign field, at the forefront of the battle, where it meets the great black, broad line. I was ever a fighter—Paul did not say it that way—but in effect he said: 'It is my ambition to fight where no one else has ever drawn a sword; let me be the first runner to go ahead with the news of life. Let me build where no one else has built.'

"Because Christian opportunity is a claim, it is inescapable. If Jesus is much to me, I am logically bound to feel the compulsion of that love, sweeping into line every man who needs what Jesus can do. Intensity and extensity are wrapped up together. Intense devotion to Jesus Christ means extensive sympathies. If a light is bright it will shine a long way. Only a precious ointment can fill a whole house with its fragrance, but an exceedingly precious ointment will do so. If Jesus Christ is everything to me, I know he can be everything to any man, and as much as in me lies I will take Christ to the last man. And because I know it I have got the woe resting upon me if I will not do all that is in me to let the last man who does not know Jesus Christ divide with me. There is no escape from this logic. If I love Jesus Christ—which means if I am loyal to him—never let clouds disturb the stars; never let feelings run away with conviction. If I love Jesus Christ—which means if I keep his commandments—I am in touch with everybody to the end of the earth who needs him, and I cannot take a washbowl and wash my hands and say that you must excuse me from this matter. Jesus Christ said: 'Ye are my witnesses,' beginning at Jerusalem. That is New York city. I believe in city missions, of

course. So does every foreign missionary. Christ said: 'Ye are to be my witnesses in all Judea,' and that is home missions, 'and in Samaria.' What is that? That is the particular tribe or nation that you do not like. 'In Jerusalem and all Judea and Samaria, and to the uttermost parts of the earth.' And that takes in the last man. See Jesus, before he goes to his Father's side, with his hand outstretched and pointing to the uttermost part of the earth. Let the church never forget that gesture. To the uttermost part of the earth! I tell you, fellow-Christians, your love has got a broken wing if it cannot fly across the ocean.

"God took the Jewish candle out of the candlestick because it would not be the light of the world, and the nation went into darkness. It was for the same reason that the church went into the dark ages. It turned its candle into a dark lantern, and said, 'As long as I may see the light I do not care who is in the dark.' Fellow-Christians, can we doubt our Master's will? Ye are the light of your families? I hope so. 'Ye are the light of the world!' You are to shine so that the last man shall have some sight of your candle. Ye are the salt of the church? No; 'ye are the salt of the earth.' Go put your light in the darkness; go rub your salt into decay. That is what we are for. Go where darkness and decay are worst. When Jesus said, 'love your neighbor,' he meant the man who needs you. O, the wonderful story of the good Samaritan! The man in need is your neighbor. And who is your nearest neighbor? Your neediest neighbor. It may be some child-widow in India is your nearest neighbor. It may be some famine-stricken laborer in India; some groping soul in Africa is your nearest neighbor, because just now in the interest of God's kingdom he needs you more than your Sabbath-school class needs you. It may be, I do not know.

"Every one of us Christians will go some day—not before the great white throne, never dream it; you belong to Jesus Christ, and there is, therefore, now no judgment to the man whose hand is in Christ's—but before your Master, as a servant to give an account of your fidelity, of how you used your tools, your talents. And what is your chief trust, what your most invaluable talent? It is your personal knowledge of Jesus Christ. I am to give an account before my Master for what I did in this world, with what I knew about him. Do not doubt it. 'What shall I do with Jesus that is called the Christ?' Ask, rather, 'What am I doing now with Jesus that is called the Christ?'"—*The Congregationalist*.

FAULT-FINDING.

The ease with which men can find fault with neither a high purpose nor good results is illustrated by the story of a dog, hitched to a lawn mower. He stopped pulling to bark at a passer-by. The boy who was guiding the mower said, "Don't mind the dog; he is just barking for an excuse to rest. It is easier to bark than to pull this machine." It is easier to be critical than correct, easier to bark than work. Easier to burn a house than to build one. Easier to hinder than help. Easier to destroy reputation than construct character. Fault-finding is as dangerous as it is easy. Anybody can grumble, criticise, or censure, but it takes a great soul to go on working faithfully and lovingly. Fault-finding is the work of small souls.

Woman's Work.

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

LITTLE WANTERKNOW.

There was once a little urchin with a very curious mind; The how and why of everything he always wished to find.

He was always asking questions, wherever he might go, And all the folks that knew him called him "Little Wanterknow."

He'd want to know "How far it was from here up to the sky?"

And "What made George so awful sure he couldn't tell a lie?"

What made the noise inside his drum, and why a cow don't fly;

And "How much would a million million million dollars buy?"

And also, if you please, he'd like to know about these things:

"When will tomorrow come?" and "Are the stars all worked with strings?"

"How big'll I be when I'm big?" and, "Ain't it tea-time yet?"

And "Why it's cold in winter," and "What makes the water wet?"

And, "Do all naughty boys get drowned?" and "Do all good ones die?"

And "Do you think that doughnuts are better'n berry pie?"

And "Where does money come from?" and "When is by and by?"

And when his questions all gave out he'd simply say, "Well, why."

—Companion.

THE EDUCATION OF OUR GIRLS.

BY MRS. CORTEZ R. CLAWSON.

Read at the South-Eastern Association at Salem, West Virginia.

More and more frequently do we hear it said that the education that sufficed for our fathers will not answer for their sons. May it not be said with equal truth, that the training that prepared our mothers to so nobly fulfill life's mission will not enable their daughters to meet the demands of the coming years?

Many advocate for the girls of to-day that preparation which will enable them to take their places beside their brothers in all the soul-trying, body-wrecking occupations of life—places which the very nature of their physical being unfits them to fill. All honor is due to those women and girls who, through necessity, have gone out to wrest from the world support for an aged or invalid parent, or, perhaps, an education for a younger brother or sister.

But there are too many girls who go out from the home and plunge into the world's arena for no higher reason than a disdain of home duties, or a selfish desire to obtain for themselves greater luxuries than the home affords—thus depriving father and mother of the helpful companionship, to which their years of care and sacrifice entitle them.

Many business firms, and our own Government itself, are recognizing the fact that woman's power to withstand long hours of public service, neither are nor can be equal to her brother's. One of the largest railroads of the country has already taken steps to replace with men all positions now held by women, because of man's greater physical endurance. Many careful thinkers of the day believe that a widespread movement of this sort would aid materially in the solution of the great industrial problems which confront our nation.

Be that as it may, it is greatly to be deprecated that there is a growing tendency on the part of our girls to shun household duties, to shirk all kinds of womanly work, and to look upon labor in the home as beneath their dignity and talents. This tendency, if allowed to increase, will both weaken the position now held by woman and under-

mine the props upon which rests the American home. Our girls may, if they will, learn lessons from the past, in which the neglect of the home and its influence upon national life has been, without doubt, a potent factor in the downfall of the nations that have flourished and decayed. Could the mothers of Egypt, Greece, Rome, have taught their girls the true import of the home, made them feel its responsibilities, realize its wide influence upon social and political life, those civilizations would longer have existed, and, dying, would have bequeathed nobler, purer legacies to succeeding generations.

The Christian religion has placed woman in her exalted position, magnified the importance of the home, and made it the unit of society, the foundation stone on which to build. But how many sad examples might be cited of homes mismanaged, or entirely neglected, through the mistaken ideas of duty, or false ambitions held by her who should make home the place where the boys are trained to true and noble manhood, and where the girls gain high conceptions of womanly virtue and employments. From such neglected homes the boys early wander forth, unprepared to withstand life's temptations, and soon fall into vice; the girls, becoming discontented in that home, which scarcely knows a mother's care, go forth to seek a place behind the counter or desk, there to lose health, strength, and all too often, honor itself. The picture is not an imaginary one, nor is it overdrawn.

Believing then, that physical, civic and economic reasons, and the interests of morality itself, all point the girls toward the home as the place where they must find their noblest mission and truest success, it behooves us to ask: "What shall be the nature of the education which will best fit the girl for her sphere in life?"

First of all, let the fact be emphasized, that this view of woman's true sphere of usefulness does not deny to the girl a college education; rather, it calls for one; for, one principle must determine alike the education of the girls and of their brothers, namely, the broadest possible foundation, followed by that special training which will best fit for the avocation each is to pursue. As the most successful lawyer, physician or teacher is the one with a foundation of wide general knowledge, before specializing, so the most successful homemaker is the one with a liberal education as a foundation, on which to erect the superstructure of special training for special duties.

It is a mistaken notion, held by many, that that education is alone *practical* whose value can be determined in dollars and cents. Whatever accomplishments will make the girls more attractive at the fireside, in the social circle, will make them entertaining companions for father, brother, husband or son; will enable them to make home a place of greater interest than any other. Are these not practical? Their value in dollars and cents, even, is none the less real because it cannot be computed.

Whatever education will give the girls other subjects of thought and consideration than the petty trials of daily life, the latest styles in sleeves and hats, or the shortcomings of their neighbors, is, after all, the truly practical, though it may never add a single dollar to the family income.

If the foundation, then, shall include some knowledge (the more the better) of language and literature, of music and art, of the history-making events of passing days, of all those subjects which develop sound judgment, systematic habits of neatness and precision, what shall be the special training to follow?

These lines of home work suggest themselves as particularly needful; cooking, sewing and cleaning. One is tempted to add a fourth, for the *ideal* education would include for every girl some portion of the professional training for nurses—at least enough to teach her what to do in the emergency which may arise when no other help is near; to know how to bandage the broken limb or dress the gaping wound; to treat the slight ailment so promptly and effectually as to ward off the serious illness. This training, however desirable, is not easily obtained by the average girl, but she may in some measure atone for its lack by a careful reading.

Well would it be if every girl could attend at least a six-months' course in a good cooking school. "But," perhaps you exclaim, "our mother's learned to cook without going to school for that purpose." So they did, but through long years in the school of experience and perhaps with many mortifying and expensive failures which might be saved to the girls.

Our fathers practiced medicine without four years of hard study supplemented by two or more years of hospital practice, but many were the lives sacrificed in their acquirement of experience. The teacher of fifty years ago did not spend three years at a Normal School with one-third of the time devoted to actual practice in teaching, under the direction and criticism of experienced and competent teachers.

"New times demand new measures." Educators believe and urge the importance of manual training schools in which the boys may acquire skill in the useful trades. Many are the schools of this kind established in our cities and larger towns as a part of the public school system. If these are good for the boys, why not the cooking-school for the girls? Some do indeed exist, but they are comparatively few. Fortunate are the girls who can avail themselves of their privileges. To them the planning and preparation of a meal will not mean simply the getting at specified times of something to satisfy hunger; but thorough knowledge of food elements and food values will conduce toward better preservation of health and the truest economy.

To many of the girls of to-day the accomplishment of sewing is a lost art. One can but feel pity for the helpless dependence of the girl or woman who exclaims, "I don't know a single thing about sewing," sometimes adding, "I cannot even mend my own clothing." Too often these statements are made a little boastfully, as though such ignorance were an evidence of superior tastes and mental ability.

Girls, if you don't know how to sew, begin at once to learn. Without that knowledge your education for woman's estate cannot be called complete. Some sensible mothers bring into their homes skilled seamstresses and dressmakers for the purpose of teaching the girls to fashion their own garments. All cannot have such an opportunity, but "where there's a will there's a way." Learn, you can, if you but realize the value of such knowl-

edge enough to earnestly desire its possession.

Perhaps it is needless to say that a thorough knowledge of cleaning should form a part of every girl's equipment for life's duties. They do, it is true, receive a life-long object lesson in sweeping, dusting, scrubbing and the rigidly-observed house-cleaning seasons. We wage a life-long battle against visible dirt—but modern science proves more and more conclusively the importance of battling as persistently and relentlessly against the invisible foes which lurk on every hand to attack through food or drink or through the very air we breathe.

Many are the tedious, costly, and fatal illnesses which could be traced to the kitchen or bathroom whose walls and floors were cleaned with scrupulous care, but from whose drain-pipes daily escape the death-laden gases.

In cellar or pantry the milk, the butter, absorb the contaminations from decaying vegetables and table refuse, from neighboring drain or more remote barnyard or sty, and a life pays the penalty. Who dares to say there is not need for girls to acquire a full and scientific knowledge of sanitary cleanliness?

The thorough knowledge of the household arts for which we plead does not commit the girls to lives of drudgery. On the contrary it would lighten the daily tasks by the trained skill which it would bring to their performance. It would mean less plodding, more planning; less guesswork, more accurate knowledge; less sacrifice, more time, as some one has expressed it, for "a daily climb to the levels where we may feel the cool breath of heaven, and receive inspiration from the larger view."

Parents, teachers, give the girls all the discipline of the mathematics and sciences, the culture of language, literature, music and art; but let them not go forth from your teaching with the impression that these are ends in themselves and that the pursuits in which these are directly employed, are the only ones worthy of their attainments.

Instil into their minds and hearts the truth that not one of the professions, not even the noble one of teaching, is more honorable than the fulfillment of those duties which cluster about the home. Imbue them with the conviction that no service is so menial that it cannot be dignified by performing it in the very best manner possible; no task so humble that it cannot be made honorable by the spirit in which it is performed. Impress indelibly upon them the truth that in ministering to the needs of the body we are as truly rendering service in the temple of the Holy Spirit as did the Levites of old; and that no talent is too great for the wise direction of American homes in which the destiny of the nation is being shaped and souls are being molded for eternity.

WHAT CHRIST SAID.

I said, "Let me walk in the fields."
He said, "No, walk in the town."
I said, "There are no flowers there."
He said, "No flowers, but a crown."
I said, "But the skies are black;
There is nothing but noise and din."
And He wept as He sent me back:
"There is more," He said; "there is sin."
I said, "But the air is thick,
And fogs are veiling the sun."
He answered, "Yet souls are sick,
And souls in the dark undone."
I said, "I shall miss the light,
And friends will miss me, they say."
He answered, "Choose to-night
If I am to miss you, or they."
I pleaded for time to be given.
He said, "Is it hard to decide?
It will not seem hard in heaven
To have followed the steps of your Guide."
—George Macdonald.

Young People's Work.

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

"WHAT IS THAT IN THINE HAND?"

Many searching thoughts must have come to those who listened to Bro. Witter's sermon last Sunday night. To some present the Spirit of God used the question with practical results. A woman said to me since, "So many things came to my mind that I might do, if I would. For instance, in my canvassing work, as I go into the different homes, how easy it would be to have a few little tracts to awaken interest in Christ and in the Sabbath. Whether I sold any goods or not, I could at least leave a blessing at every house." Yes, what is that in thine hand? God grant us all the illumination of the Spirit that we may see the possibilities for usefulness which lie within our reach.

A NEW TRACT NEEDED.

Don't we need one to cover the ground for the purpose suggested above? It should set forth not only the Sabbath argument in a nutshell, but also the evangelistic spirit and purpose of our work. It should give a few salient facts regarding our history and mission, tell about our schools and other lines of progressive labor, and open the way for further investigations. Such a missive could be handed out in answer to questions, and would often be needed. The right kind of a leaflet would gain a wide circulation.

THE BEST ASSOCIATION.

It is not usually wise to be drawing comparisons, but it may be an encouragement to the little company of Verona brethren to know that to one man the Association most richly blessed was the one held with the smallest church. It was not due simply to the hearty singing by the choir and congregation. It was not altogether due to the painstaking forethought with which the program was devised and carried out. It was not due to extra care bestowed by delegates on their addresses. But that little company of Christians must have been praying for this meeting for months. Certainly the power of God was there, and those sessions of tenderness and power will linger long to bless the memory.

"NOT SLOTHFUL IN BUSINESS."

One of the features of all the Associations by no means to be despised or forgotten, was the complete system of arrangements for feeding guests. At Salem the visitors were all cared for in town, and there was no need for dining tables at the church. Shiloh gave both dinners and suppers in the church basement, newly fitted up for that purpose. Verona served the meals in a vacant house half a mile from the church, but carriages were always at hand to convey guests back and forth. Alfred Station has one of the best equipped kitchens and dining rooms to be found. It is a strain on the Tenth Commandment every time the nearest neighboring pastor goes in there.

There is a little story which illustrates the masterly manner in which these dining arrangements were carried out. The dishes for the occasion were rented of a local merchant, who, in order to supply the necessary number, was obliged to send several different styles. The Monday morning following, Pastor Peterson came into the store and was

abruptly accosted with, "Who is responsible for those dishes?" F. E. P. was never a man to shirk or dodge. He faced the situation and promised to see that all damage was made good. "Well," said the merchant, "I have been in business for twelve years, and have rented a good many dishes, but never before have I had an experience like this." About this time, it is said, Pastor Peterson began to look dismayed, but bravely asked to be told the whole truth. Said the merchant, "Every dish has come back, each kind by itself, in just the order that I sent them out. Not a cup is missing or cracked, and I have not been able to find so much as a nick or anything."

That is worth being put into the SABBATH RECORDER.

NOW THAT IT IS OVER.

The Young People's Editor is home from the circuit of the Associations. He is glad he went—and glad to get back. It is not exactly what you would call a vacation to make these rounds, speaking from one to half a dozen times a day. It is a glorious experience, but you would not want to be doing it always. Only there is a big yearning to be at Walworth, the dear old home where the Association for the great North-West begins tomorrow. Then how delightful it would be to go on to Milton for Commencement. Please don't talk about it, for duties nearer at hand crowd thick and fast upon us.

I cannot hope to pack all the lessons of these four weeks into this page of the SABBATH RECORDER. Only let me say this. Sitting down in the quiet of my home after the stir and rush of events—the last song sung, the last delegate gone—counting up the spiritual assets—I find that life is richer than ever before, Christ is nearer, his service is dearer. My life, I believe, is on the altar for God to use in any way that seemeth unto him best. I have very little confidence in myself. But I have great confidence in the God of all grace who has given us the earnest of his Spirit. Dear Lord, help me, and help us all, to be humbly at thy feet, cleansed for thy use and sanctified to thy service.

THE THREE WAYS.

There are three ways of meeting the will of God when it comes athwart the human desire.

One way is to defy him and his laws; to break down the fence placed across the forbidden road; to disregard the danger signal planted in plain sight; to reach out wilful hands and grasp the apples that are so beautiful to the eye of desire. How many have done this, and found at the last the apples turned to ashes, the road leading down to spiritual death.

Another way is to submit unwillingly, in discontent and rebellion; to stand looking wistfully at the fields to which entrance is denied; to beat out ones life against the bars of fate. Ah, the sour and embittered lives! God save you, my brother, from this—God save you.

Then there is a way—thanks be to our gracious Master—the way of holiness, the way of peace. Blessed be the Lord God of Israel that he hath led my feet to know something of this path. I do not know how to describe it, for here all illustrations fail. It is not that I have attained—far from it—but my whole heart reaches out for the fulness of this glad surrender to the will of God.

It is something like this. We yield ourselves to our Father's will, in self distrust and weakness, scarcely willing, but willing to be made willing, feeling helplessly our inability to choose what we ought, but reaching in the dark for our Father's hand. We pray for the incoming of the Holy Spirit to sanctify our ambitions, our affections, our whole spirit of life. And in process of God's time—in answer to prayer—according to promise—God makes his promise good.

Perhaps with some this is instantaneous; but with many it is a long process. It is a good deal to ask, is it not, that God will turn sorrow and loss, yea, even pain, into blessing, blessing to the world, blessing to our own hearts. "But, dear friends, let us be satisfied with nothing short of this. We must have it, for he is faithful that hath promised and not one of his good words shall fail.

So imperfect my life has been. So many wasted opportunities, so many lost days, so many times when the heart would stubbornly follow its own selfish devices. If God can make anything better of it by any discipline he may bring, shall I cry, Hold? If I cannot sing,

"Let sorrow do its work, Send grief and pain."

let me at least say, when the messengers of his Providence come,

"Sweet are thy messengers, sweet their refrain,
When they can sing with me, More love, O, Christ, to thee
More love to thee."

SHALL WE TITHE ?

BY MISS CORA BOND.

Read at the Young People's Hour at the South Eastern Association at Salem, West Virginia.

Difference of opinion prevails among Christian people as to the duty and obligation relative to tithing. It is not the object of this paper to discuss this subject at length, but to notice briefly some reasons for tithing.

First, it is God's method of providing funds for carrying on his work. Just when the law was first given we may not say, but the obligation to pay tithes has been recognized from the earliest times. When Abraham returned from the rescue of Lot and the slaughter of the kings, he was met by Melchisedec, priest of the Most High God, to whom he paid tithes of the spoils.

When Jacob dreamed at Bethel and awoke to realize God's presence, he said in his vow: "Of all that thou shalt give me I will surely give a tenth unto thee." In Leviticus it is distinctly said, "The tithe is the Lord's." The Jews evidently recognized it a duty and obligation to give tithes, and a *privilege* to make thank-offerings and free-will offerings. Throughout their history, as they adhered to this custom, they prospered. When they forgot or failed in their duty, we hear the word of the Lord by the mouth of his prophet, saying: "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Bring ye the whole tithe into the store-house, that there may be meat in my house, and prove me now herewith," saith the Lord of hosts; "if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

In the time of Christ the ideal Jew was scrupulously strict in tithing. Christ also gave his approval, when, in a rebuke for lack of zeal in other things, he said, "These ought

ye to have done, and not to have left the other undone."

Just how far tithing was observed in the early Christian church we do not know. Paul urged Christians to contribute weekly as the Lord had prospered them, thus adding to tithing the regular systematic distribution of the funds.

In later times a kind of spasmodic giving has been substituted, giving when one, under pressure of circumstances, feels impelled to give; or, having supplied all one's own needs, wants, rather, and remembering God's cause from the remainder, if there be a remainder. Empty treasuries and hindered work bear witness to the result of this method. Consider the abundant funds intrusted to God's people. Tithe the vast amount, and add to it appropriate thank-offerings and free-will offerings; compare this with the usual contribution, and we need no better evidence in favor of God's method. Thus the whole question of church finance would be solved, church treasuries would be filled, and God's cause abundantly prospered.

Besides, the careful record which the business man must keep to be able to tithe, often benefits him financially, as by such record he sees what transactions produce profit or entail loss, and is enabled to arrange his business accordingly. Thus, in a perfectly natural way, "The liberal soul is made fat." Besides, God rewards obedience in his children, and makes all things work together for good to them, even in a financial way. Many who have adopted the practice testify that nine-tenths of the income has done better service than the ten-tenths did before. Also, being brought face to face with the cost of an evil habit, many a man has been caused to stop and consider, and, finally, has had the courage to break the chains, and thus was bettered, not only financially, but physically and spiritually.

But the greatest blessing that comes to the tither results from the realization that he is in partnership with God. Such a partnership necessarily leads him to consider the wishes of the silent partner, and must cause him to ask God's guidance and blessing on all he does. In short, the zealous, systematic return of God's funds to his treasuries is his method of developing loyal, large-hearted men and women, by binding them to him with new interests and strong motives, thus leading them to a more perfect, loving consecration.

Since tithing is God's own way of providing funds for his work, since thus his treasuries are filled and his work prospered, since tithers are blessed financially and spiritually, most assuredly Christians should tithe. Thus let us hail the "Tenth Legion," "Tithers' Union," and all other organizations for advance movements in systematic benevolence, as faint gleams of the approaching dawn of a better day, when all Christians shall realize they are but stewards of the Master, and when tithes and offerings restored shall bring the promised abundant blessing to the church.

AN INSTRUCTIVE EXHIBIT FROM ILLINOIS.

An instructive exhibit of flint implements from Mill Creek, Union County, Ill., occupies five cases in the balcony of the ethnology building of the Pan-American Exposition. Rough pieces of flint are shown in different stages of completeness, and incompleteness.

On the left a number of blocks of flint are shown, and, as one walks along the line of cases, he sees the various implements assuming a more nearly finished condition, and finally the complete flint spade, hammer, axe, knife, or whatever domestic or agricultural implement the crude work produced.

In working the rough tools a stone bearing some resemblance to the shape the implement is to assume is usually selected to save labor in chipping and flaking the rough block.

Many of the implements are extremely crude, being hardly more than flat stones used, probably, in excavating; and round hard stones used in pounding and flaking the larger pieces of flint. Many of the stone spades and axes, however, are chipped down to a remarkable degree of thinness and must have made very effective tools.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, June 9, 1901, at 2.15 P. M., President J. Frank Hubbard in the chair.

Members present: J. F. Hubbard, Stephen Babcock, D. E. Titsworth, A. E. Main, A. H. Lewis, J. D. Spicer, W. M. Stillman, J. A. Hubbard, H. V. Dunham, J. M. Titsworth, G. B. Shaw, O. S. Rogers, A. L. Titsworth.

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

Minutes of last meeting were read.

The Committee on Amending the Constitution of the Society so that industrial work may be engaged in if desired, presented a communication from H. G. Whipple, embodying the legal aspects of the case, and on motion the same was received as a report of progress.

The Committee on Bequest of Reuben T. Ayers reported that E. B. Clark had been written by the Committee that they deemed it wise to have the deed for *our* interest made to the Treasurer of the Society. On motion the report was received as a report of progress.

The Treasurer presented his usual financial statement.

Correspondence from A. P. Ashurst reported the work completed of writing to the clerks of 1,600 churches in Georgia for names of heads of families to be used for mailing lists.

Correspondence from Geo. Seeley reported the distribution of 30,000 pages during the month of May.

The Corresponding Secretary read the final draft of the Annual Report, which, on motion, was adopted.

Voted, that the Recording Secretary be requested to express to Bro. H. M. Maxson the sympathy of the Board and their best wishes for his speedy and complete recovery from the illness through which he is passing.

A communication from G. B. Shaw, President of the Sabbath-school Board, relating to ways and means of further promoting the study and teaching of denominational doctrine and history in our churches and homes, was, on motion, received and referred to the Committee on Distribution of Literature, to be reported on at the next meeting of the Board.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec.*

Children's Page.

OUR PLAYMATE.

BY CORA WATERMAN BRONSON.

Last week there came
With us to play
The little sister
Of grown-up May.
She'd a bonnet of pink
Tied under her chin,
And a pretty green gown
With a rose tucked in;
She had red-rose cheeks
And eyes so clear;
"You may stay four weeks,"
Said Mother Year.

And where she stays
There are hosts of birds,
And where she plays
There are gentle words,
And day's light lingers
When day is done,
And roses redden,
And waters run.
O, Heaven comes near
To earth alway,
When dear little June
Comes down to stay!

There are clover meadows
To wander through,
And cups of yellow
And bells of blue;
And wild strawberries—
But where they grow
Only we and
The robins know.
O, the robin feasts
But does not think
That he should divide
With the bobolink!

But we know well,
Wherever we are,
That joy is dearest
Which we can share.
That God would have us
Be kind and sweet,
And scatter flowers
For others' feet.
He would set our lives
To a glad, sweet tune,
And so he sends us
Our playmate, June.

—Congregationalist.

THE COCOON.

A funny, woolly caterpillar once lived in a hazel bush in a large forest. A great many other caterpillars lived close by, and they were all such good friends. Our little caterpillar of which I am going to tell you was a very hungry fellow. It took so much for him to eat. All summer long he crawled along the branches of the bush in which he lived. And, do you know, he sometimes even crawled down to the ground and over to another bush; then up he would crawl on its branches.

One day as he and a friend were taking one of these fine walks they saw a little girl. She was lifting the leaves that were lying on the ground. She looked very carefully under each leaf.

Then very softly, lest he should be heard, the caterpillar said to his friend: "Come, let us hide behind this tuft of grass, then we can watch her and she can't see us." And away they ran and hid behind the tuft of grass. What do you suppose they saw that little girl doing? Why, they saw her gathering pretty purple violets. She was placing them, oh, so gently, in her little basket.

She came quite close to the little caterpillars, and she had such a beautiful face. They lay very still and watched her. Then, all at once, she saw them. Stooping down very near to them she said: "Dear little fuzzy things, what are you doing down here?" But of course they didn't answer her, so she went on, looking for more flowers.

"What a kind, good child," said the caterpillars.

"I hope she will come into the woods again," said one.

"I, too," said the other, "for I should like so much to see her again."

She did go into the woods again, and very often, too, and almost every time she went she saw those caterpillars. She loved to watch them, and we know they loved to watch her too. All summer long she visited them and they grew to be such good friends.

Pretty soon all the leaves began to change their green dresses into golden and scarlet and brown. The little girl came to the woods to gather hazel nuts. All the way to the bushes she watched for her little friends, but she didn't see them, so she began to gather nuts.

Fastened tightly to one of the smallest branches she saw a funny, dark gray ball. "Oh," she said, "why, here is one of those queer cocoons like the ones we saw in kindergarten. I wonder if my little friend is asleep in this one. I will carry it home anyhow and take care of it this winter." So she broke off the little branch that held the cocoon.

She took it home and kept it in a warm place all winter long; and I want to whisper to you that that little caterpillar had, really and truly, builded himself that snug little house, and he was asleep in it, and he slept a long time.

After awhile everything out of doors began to wake up. The birds came back and sang sweetly near the windows. All was bright and beautiful.

Our little girl thought it pretty nearly time for the caterpillar to wake up. In a few days he did wake up, and, what do you think, he came out of that cocoon a beautiful butterfly!

At first his wings and body were wet, so he sat in the sun until they were dry, then he flew about the room and up to the window. So the little girl let him fly out into the warm sunshine and he went right over to a pretty tulip. She watched him there for some time, then he flew away.—*Child Garden.*

THE STORY OF A RAINDROP.

Once upon a time some little drops of water that lived in a great sea thought they would like to take a journey. They were talking about it one day when they looked up and saw a friendly cloud sailing by.

One little drop of water seemed to be more anxious to take the journey than any of the others, and said: "Let us play the cloud is a carriage and the gentle breeze a horse, and take a ride without saying a word to anyone."

"But," said another little water-drop, "how do you suppose we can climb into the carriage?"

"We can help you," said some little sunbeams that had been listening to the water-drops.

And they did, for they carried the water-drops right up to the cloud carriage and very soon they started on their journey.

What a jolly time they had! Always happy until one day something happened! The carriage broke and all the little water-drops came tumbling out upon the earth. They fell in all sorts of places. Some on the grass which was just beginning to get green, some in the newly-made garden, and some on the sidewalk.

One little drop that happened to fall into a puddle by the roadside said: "Oh, I don't like this one bit. I want to be with my

brothers and sisters in a nice, clean place, where I can do some good."

"Never mind," said a kind fairy who heard the raindrop complain, "if you are patient you may make some one happy just where you are." And, sure enough, the fairy was right. In a short time the puddle soaked into the ground near the roots of a daisy plant. One little root was just saying to another, "Oh, I am so thirsty," and just then the cool drink came and the daisy commenced to grow. In a few days some little children who were out for a walk clapped their hands in glee when they saw the green leaves, and said: "This looks like a daisy." And the daisy, who heard the children talking, said in a soft voice: "You are right, and if you will watch very closely someday you will find me in full bloom."

When that day came they were very happy indeed, and what do you suppose they did! You can't guess, so I am going to tell you. They picked a big bunch of daisies and sent them to some children who lived in a large city. These children did not have flowers, and you may be sure they were delighted. So the raindrop, although it did fall into a puddle by the roadside, helped to make some one happy after all.—*Selected.*

THE NEW CALF.

Mollie was out on Grandpa's farm one morning during Spring vacation, and just as she looked up from a bunch of dandelions she was picking, she heard a little snort behind her. How she did jump! and turning around there stood a gentle little calf all cream-colored and brown, looking at her.

It was grandpa's pet Jersey calf, and he wanted to sniff at the dandelions. He was tied with a rope to keep him from going away, as he was not yet old enough to wander off in the woods by himself.

At first Mollie was afraid to go too near, but very soon they became the closest of friends and spent many sunshiny hours together. Mollie would pick the redtops in the clover for the dear baby bossy.

What do you think! grandpa asked Mollie to name the lovely calf, and she had so many beautiful names in mind she could not decide. Would you have liked to have helped her give it a name?

When Mollie goes back to grandpa's in the summer bossy will be bigger, and I am sure he will not forget Mollie, who was so kind to him. Before the summer is over I believe he will follow Mollie everywhere.—*Child Garden.*

A DIGNIFIED clergyman had a parishioner addicted to drink, and one night met him coming home in such a condition that he remonstrated with him on the spot. By way of clinching his argument he asked, "What would you say if you were to see me reeling down the road in a state of hopeless intoxication?" The offender appeared to be deeply impressed, and answered fervently, "I wouldn't tell a soul sir."

PATTERING, pattering, falling soft and light,
Splashing on the thirsty earth the little raindrops bright;

On the soft and feathery grass,
On the people as they pass,
On the trees and on the flowers,
Through the happy summer hours,
Pattering, pattering, falling soft and light,
Washing all things, oh, so clean, the little raindrops bright.
—*Child Garden.*

MAN has his will, but woman has her way.
—*Holmes.*

WISCONSIN LETTER.

Matters of interest to the general reader of the RECORDER are not occurring very rapidly in Wisconsin of late. Changes in the calendar have brought us the "smiling month of June," just as they have done before, except that too constant north winds have prevented the coming of our usually delightful spring weather. Still, farmers and dairymen are hopeful that the summer will bring, at least, the average bountiful harvest.

Wisconsin has a vigorous, progressive C. E. Union, of which Prof. Shaw, of Milton College, is Vice-President for the Seventh-day Baptists, and *ex officio* member of the Executive Committee. Since the National C. E. Union has decided upon biennial instead of annual sessions, our Executive Committee has also decided to hold a general session of the Union only once in two years, instead of every year as heretofore; and the sessions will be made to alternate with those of the National Union. It is thought this will insure a larger attendance of Wisconsin Endeavorers at the national gatherings, and give time and opportunity for more and better work by local and district unions. Time will test the theory. The state is divided into ten or twelve districts, the counties of Green, Rock and Walworth constituting what is known as the Southern District. Of this district the pastor of the Milton church is Vice-President and member of the Executive Committee. As the meetings of this committee have usually been held on Sabbath afternoons, he has, of course, been unable to attend them. Since the annual meeting, held in Beloit in April, the time of this meeting has been changed to mid-week—a concession made at some inconvenience to some members of the committee. This is a step a long ways in advance of a proposition of the National "Union" some years ago, to exclude Seventh-day Baptists from all official recognition in the organization.

Governor LaFollette has recently appointed a lady as member of the State Board of Regents, the first appointment of this kind ever made in the Badger State. Another advance step.

During its session last winter the Legislature passed a bill for the establishment and maintenance at Madison of a "Memorial Hall." The object of this movement is to collect and preserve relics of the Civil War, such as regimental flags, arms, banners, etc., of our own boys in blue, as well as those captured from the enemy; in short, whatever will help to constitute an illustrated history of a great struggle now rapidly passing out of the memory of living men, and the part which our own state bore in that struggle. It will be no small task to collect these relics, now scattered throughout the state in individual homes or small private collections, classify them, and accompany each with the little history connected with it, without which it would be comparatively valueless in such a collection. This will call for the services of a curator who is in full sympathy with the movement, and who has sufficient historic genius to do the difficult work of classifying, arranging, etc., with discriminating taste. It is currently reported that Prof. H. W. Rood, whose home is in Milton and who is well known to many RECORDER readers, has been honored with this appointment. He will honor the position.

The Wisconsin State W. C. T. U. Convention was held recently in Janesville. Several of the National officers were present, among whom was Mrs. Stevens, the National President. The addresses and reports were, for the most part, vigorous and hopeful. A resolution was agreed upon in committee pledging the Union to strenuous efforts to secure a better enforcement of the Sunday laws; but it got into the convention in the shape of a promise to try to observe the Lord's day better, and passed without much discussion. Mrs. M. G. Townsend, who was a delegate from Milton, was appointed "State Evangelist" to the Union. This appointment, while not interfering with her work as an evangelist employed by our Missionary Society, affords Mrs. Townsend a good opportunity to watch the Sunday law tendency of the Union from the inside; for it was made with the full understanding that she is a Seventh-day Baptist, and will be known as such, and that she will discuss any resolution or proposition arising in the Union relative to the Sabbath, consistently with that faith.

The recent session of the Ministerial Conference and Quarterly Meeting of the Southern Wisconsin and Chicago churches was devoted entirely to the consideration of missionary subjects. Beginning with a free general missionary conference, there followed a missionary prayer-meeting, a missionary Endeavor meeting, and four stirring sermons upon various phases of missionary work. All together one of the pleasantest and most profitable sessions held in a long time.

L. A. PLATTS.

MILTON, June 4, 1901.

FROM WEST VIRGINIA.

Readers of our family paper, the RECORDER, have just been having a special annual message from our Association. Closely following that pleasant gathering was the session of the State Christian Endeavor Convention at Fairmount, May 21-23. The State Executive Committee had made up a strong program. Most of those who were appointed to the places were on hand for the service. Probably about two hundred delegates poured in upon the hospitality of the thriving citizens of that hustling little city, and they were right royally entertained. Four years ago the tenth of this June I saw the lifting crane place the first heavy block of stone down in the trench as the beginning of the beautiful court house since completed.

Then, the ground was piled here and there with stone for the foundation. Now we find one of the finest court houses of our day and upon its broad steps we see at sunset a happy company of Christian Endeavorers singing the gospel songs and proclaiming salvation. Such is human experience. First the foundation, then the building bringing the declarations of justice and eternal glory.

On Tuesday the delegates generally found their places and made ready for the excellent opening that night. Three times we had passed under a lofty street banner bidding us welcome before we entered the beautiful Methodist Protestant temple, a \$20,000 building. Then the Mayor that night positively declared that Fairmount is getting great and prosperous and that we were welcome. Next stood up the Episcopal Bishop, a nice, strong man, held in high repute as we afterward learned, and pleased us intensely by talking about hospitality. He held that hospitality

had always been a great power for good, citing as an example how that down in ancient Egypt one Joseph had entertained all Egypt for seven years and also taken in his own father's family of seventy souls. He declared in favor of general hospitality and said we would find plenty of it in Fairmount, and we did.

Following this speaker, a wise man from another city stood up in our behalf to say: we are glad of it; we like hospitality intensely, especially when away from home and hungry.

The singers put forth gospel praise and the convention got down to real business in hearing the strong, practical address by the evangelist Arthur J. Smith from New York. He is a man highly favored by nature and training for the glorious work of the Master. One of the most practical points enforced in his address was the test of our fruitfulness in Christian service. He urged that we should expect some personal evidence of turning to God by our own personal endeavor, and that we should feel very guilty for failing to find some response to our pleadings for souls. It was a most practical thought. None who attended that meeting will soon forget A. J. Smith.

President Barnes then announced that he had been informed that the Salem College quartet was present. They soon gave good evidence of their presence and were immediately cheered back for more songs. They proved a pleasant addition to the program and found in this opportunity a wholesome encouragement as consecrated Christian servants. May they ever have true courage born of a right purpose, and directed by a wise and humble devotion to duty.

On the following day, the program contained many good parts. Another strong man appeared, this one from Pittsburg. We found Ph. D., D. D., printed after his name, but he dispelled some fear as to the meaning of those subtended letters by forcibly urging in his most practical speech, that in Christian service, true spiritual devotion is of first importance in a teacher. Consecration without the higher mental training will do more for God than great mental attainment without the true faith. Learn all you can that is worth your striving. Set the highest value not on scholastic victories but upon communion with God by faith and heart service, coming directly to the revealed word as leading to the Fountain of Divine life. Some one knowing his power of voice in song as well as in speech, sent up a request for a special song. He sang just as if he meant all that it said, and that it didn't hurt at all to say it. It was a fine lesson in the power and expression of song.

Such were some of the thoughts and experiences of this State Convention. It was a pleasant and helpful privilege, but who that ever reads this page could expect it to equal our Association program upon which were names of men from several states willing to defy all the world for Bible truth, such truth as even the Christian world generally ignores. Yes we had an excellent Association. They are not likely to do better at Conference only they will have more of it. But we do not desire any boasting. We are too far behind what we should be as a peculiar people. May the Lord increase our faith and zeal in true Christian Endeavor.

M. G. S.

GRATITUDE is the memory of the heart.—Ex.

CHURCH FINANCE.

BY MRS. J. E. B. SANTEE.

Delivered at the Layman's Hour at the Western Association, 1901.

The problem of church finance is one of vital importance to churches and religious societies and has been studied, considered, and experimented upon ever since the association of individuals for religious study and practices. Much has been written thereupon by both practical men and theorists, and many divergent opinions have been the result. It is not the purpose of this article to criticize any of these various ideas; rather, to give a layman's idea of what the church should support and some of the modern ways of meeting the ordinary demands and expenses incident to the successful conduct of church organization. It is hard to say which branch of work comes first for each has its own important place, but we will commence with the pastor.

He must be paid a sufficient salary to support him and his family; not only that, but the salary should be liberal, for we wish him to have a pleasant home, to appear in suitable garments, and to have books, papers and time that he may keep up to date in discoveries which verify history and the progress of the sciences which reveal God's power, and in theological thought that he may give his people good meat for their spiritual food, and satisfy all the demands of his congregation. To do this the man must have money; and, if he has spent years in preparation to fit himself to explain and bring out the truths of the Bible for the development of the soul, why should he not be paid as liberally as the man who has spent the same time preparing himself to instruct the mind or doctor the body, or expound the law in regard to material things? We should deal with our pastor upon business principles. There should be a clear and definite agreement as to the amount of salary, when it shall be paid, and what is expected of the pastor. Then it is the duty of each party to fulfill his part of the contract. We would think it very strange to deal with other people as many churches deal with their pastors—never making any effort to raise their salary on time. Many people who have pledged so much a week or month seem to think it does not matter if the money is not paid in promptly: on the other hand, the pastor is expected to keep all his debts paid, and we feel annoyed, and justly so, if he does not do things in a business way. Debts ought to be an unknown term in a pastors' experience, for the debts of a minister may hinder the progress of a whole church in a community. So it is the duty of the church to pay on time.

Next we must have a place for worship. We desire a building with comfortable rooms for our Sabbath services and prayer-meetings and, in some churches, rooms for the social societies and the pastor's study. The rooms need not be expensively furnished, but they should be cheery and restful—a place where we would delight to come. One of the good pastors of our city has said that a church would never grow very much until it had a church building. While this may not always be the case, it is desirable to have a home in which each member of the church is interested—one which they will strive to keep in good order and improve. Often we find a church which cannot build a home of worship with-

out help from others. It seems to us that each church of a denomination is a child of a large family, and, when that child is weak and in need of any one thing it should be the pleasure of the rest of the family to assist it until it can gain strength enough to take care of itself; but the child, in the meantime, must put forth every effort to become strong. So the building or church extension fund is one branch for which we should give liberally. We in Hornellsville are particularly interested in this just now, for, as a little church, we could not have thought of building a home had it not been for our building fund, and the kindness of the dear friends who assisted us. While we have yet a heavy load, for us, we expect to lift it in time, and we hope that the denomination will never have occasion to regret helping us, but that they may have cause to rejoice over our growth both spiritually and numerically. The true Christian heart will extend its interests beyond its immediate circle of church acquaintances, and its own denomination, and will take in the whole world of humanity.

Out of this interest has grown the Missionary and Tract Societies, and they should receive our hearty support that they may carry the good news to all peoples in all lands. They are equally important, for while one sends the gospel to be preached by mouth, the other sends it through the silent influence of the pen. Poor indeed is that person or church who does not long to have all people know of the wonderful love that God has for his children, and long so earnestly for it that he will put his hand deep into his pocket to help send some one forth to tell the old, old story.

The educational interests of all denominations are to be remembered. The temperance work, also the church charities, such as homes for the aged, orphan asylums, hospitals, and the care of the poor in the community. Indeed there is no good work for the uplifting of humanity in which the church should not be interested.

Now let us turn our attention to some of the methods used in raising money to meet these demands.

One of the most popular is the church supper which, as a social function, might be encouraged, but, for the purpose of raising funds for the support of the church, it would not be necessary if the spiritual condition of the church was what it should be.

The church fair with its numerous artifices for divesting the visitor of his change may be conducted in a becoming and praise-worthy manner, but how often have lotteries and games of chance brought it to a level with questionable places. A merchant of the town is solicited to give some article upon which tickets are sold and the one getting the lucky number wins the prize. Another way is to vote, paying so much a vote, that a favorite may get a cane, a watch, or a diamond ring, the one receiving the most votes secures the article; when some churches are having their fairs, we housekeepers are continually annoyed by the ringing of the door bell; upon answering the call, we are confronted by one or two children, who ask us to sign their books, and the one who brings in the most money has the reward. Even a man who is running for office is solicited to give, and, if he fails to do so, he is reported and consequently loses a good many votes of that

church. Is it not lamentable that the members of a church organized to help people live pure, upright lives should resort to such means for raising money to support that church. It teaches the young especially to get something for nothing—which is the ideal law of the gambler—a law which should not be countenanced by the church of God.

Other ways of raising funds are the appeals from the pulpit, the pew rentals, the lecture and the concert; but that the envelope system is the best plan by which the church can carry on its finances is very generally conceded. It teaches us to give a specified sum regularly. This plan has been suggested in one of the church papers, and may be helpful to some of you: Having ascertained, by estimates based upon previous years and the demands of the current year, the required amount of funds to be raised, the membership is split up into divisions and apportioned among the officers of the church or individual members—each taking a division. Opposite each name on the several lists are given the amount contributed during the past year and the estimated amount of the new pledge to be secured. The aggregate of the latter should be at least ten per cent more than the sum actually needed—to provide against shrinkage and the misfortunes of pledgers. Pledges are secured upon blanks like the following: For the purpose of defraying the expenses of this church, commencing —, and so long as this pledge remains in the hands of the church treasurer, I hereby agree to pay the sum of so many dollars or cents per week or month regularly. The particularly good feature about this form is that it is continuous, rendering its annual renewal unnecessary. More than that, its cancellation depends upon its being taken from the custody of the treasurer. While death cancels it, the wording is such as to make it a claim against the pledger's estate. The envelope system is used—the amount of the contents posted weekly. Then quarterly statements are made out by the treasurer and mailed to those in arrears, or some one calls upon them. No statements are made out for those who have fully met their pledges. This seems to be a very complete and business-like way.

After deciding to give systematically and regularly, the question comes up, how much shall we give? There was a rigid law in Israel that every man should give one-tenth of his income to the Lord each year. We would feel ourselves greatly oppressed if we were obliged to give over to the church every tenth dollar that comes into our hands; but that is just what God required of his ancient people, and when they failed to obey the law, he called them robbers. He must have meant that that was a debt they owed—and not a gift.

The Jews in Malachi's time, having returned from exile, and being very poor, thought they could not afford to give so much to the church, so, for the sake of economy, they withheld the tithes of their increase. You know the result. After years of bitter experience, they learned that it did not pay to rob God. A great many Christians believe that the law of tithing is still binding upon the children of God, and if they practiced it, they would have greater spiritual and temporal prosperity. A neighbor of ours said the other day, that every tenth dollar that

came into their home was put by for the Lord's work, and he felt confident that the other nine went farther than the ten would if kept for themselves. When asked to help in this or that good work, they always had something to give, and it was astonishing how easy it was to give if one would once decide upon this course. He feels, too, that he has been blessed in his business, and it seems so to others. What could we as Seventh-day Baptists do if we thoroughly believed this and would honestly live up to it. Government officials estimate the average daily income of each man, woman and child in the United States at fifty-five cents. Suppose one tenth of that—\$05½—were put by each day, how much does that mean in a year? Counting out all the Sabbaths and giving two week's vacation, it would be \$16.50. Now for 10,000 Seventh-day Baptists that would be \$165,000 yearly. How mightily the work of God would advance! Every church treasury would be full to overflowing. There would be no vacant pulpits among us—no more Boards distracted over church finances—no more spiritually destitute neighborhoods and the gospel would spread through all lands. Money alone will not save the world, but the world cannot be saved without money. "Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." While all may not believe it binding upon them to give one-tenth, every Christian believes he ought to give some portion of his income to the Lord, and, when we join a church, we solemnly promise to help support the gospel. So let us give as we are prospered—systematically, regularly, liberally—feeling thankful for the privilege, for the recipient is not the only one benefitted. Remember the words of the Lord Jesus how he said, "It is more blessed to give than to receive."

NEWS OF THE WEEK.

The trial of School Commissioner Adams for playing golf on Sunday, which was in progress at Yonkers, N. Y., when we went to press last week, resulted in his acquittal at the hands of a jury. This acquittal was accompanied by a recommendation that the Sunday law of New York be repealed or so amended as "not to interfere with innocent amusements on Sunday." The result of this decision, which took place Sixth-day, June 7, was a great increase of golf playing and other out-door sports on the 9th of June. The Sunday question was much discussed in the pulpits of Yonkers and other places on that day, and the police were charged with having broken good faith in arresting golf players when the objections made by the clergymen were against base ball playing.

The Jubilee of the Y. M. C. Associations of the United States, began at Boston, Mass., on the 11th of June. A thousand or more delegates were present at the opening. The growth of this movement has been marvelous in many respects and the permanency of the work it represents is already a valuable factor in the moral and religious influences of our nation.

An important item of news during the week passed is found in the fact that the following statement from President McKinley was pub-

lished on the 10th of June. Putting forth such a statement at this time is an additional evidence of the practical wisdom and genuine patriotism of the President. It will clear the political atmosphere and relieve the administration of much adverse criticism, and perhaps from actual hindrances, in carrying out the work already in hand. The statement finds approval we think at the hands of Mr. McKinley's friends everywhere:

I regret that the suggestion of a third term has been made. I doubt whether I am called upon to give it notice. But there are now questions of the gravest importance before the administration and the country, and their just consideration should not be prejudiced in the public mind by even the suspicion of the thought of a third term. In view, therefore, of the reiteration of the suggestion of it, I will say now, once for all, expressing a long settled conviction, that I not only am not and will not be a candidate for a third term, but would not accept a nomination for it if it were tendered me.

My only ambition is to serve through my second term to the acceptance of my countrymen, whose generous confidence I so deeply appreciate, and then with them to do my duty in the ranks of private citizenship.

WILLIAM MCKINLEY,

Executive Mansion, Washington, June 10, 1901.

On the 12th of June the Cuban Constitutional Convention accepted the Platt Amendment without reserve, by a vote of 16 to 11, three members being absent. The news of this action was received with no little rejoicing at Washington and elsewhere in the United States. Since the Cubans have thus demonstrated their good faith in our Government it is probable that our military forces will soon be withdrawn from the Island and that Cuban independence, under its new Constitution, will then be announced.

During the week important movements have been made on the part of Metal Workers through which a Union war upon the striking Machinists is likely to follow. It now looks as though the arbitrary methods adopted by the strikers, in the beginning, will react upon themselves. It is a lamentable feature of our prosperous times that cases of disagreement like that out of which the strike grew, are not adjusted by arbitration beforehand. When such troubles begin by strikes or lockouts, the prospect for successful arbitration and for wise and just settlement is greatly lessened, and better counsels have comparative little chance for being adopted. It is wiser for all parties that arbitrations should take place before any open rupture comes.

An unusually sad and serious accident has occurred during the week, by explosions in a coal mine at Port Royal, Pa. The first explosion occurred on Monday night, June 10. Searching parties attempted to relieve the miners who were imprisoned or dead. Other explosions followed and on the 13th of June all hopes of relieving any of the unfortunate men were given up and the waters of the river near by were turned in to flood the mine. Fifteen or twenty men have lost their lives by this dreadful accident.

The prospective crop of wheat in the United States is now placed at 675,000,000 bushels. This will give an immense volume of wheat for export with the probability of fair prices. The influence of the wheat crop in the United States, in commercial circles, as well as that of the corn crop, increases year by year. The output of coal which continues to increase, forms another growing and important factor in the commercial world. Between these three products, wheat, corn and coal the United

States has taken a place in the realm of economics little dreamed of a few years ago.

College and University Commencements have crowded the days of the week just passed. Such periods emphasize the value of our educational institutions. They mark the first victory in life when young men and women leave school where they have gained preparation for coming work and step into the arena of active affairs fitted for duties as they could not otherwise be but for the culture which such occasions celebrate.

The discovery of Petroleum is reported from Marion county, Florida. It is in connection with Phosphate mines near Ocala.

As we go to press the reports concerning the health of Mrs. McKinley are more favorable than a week ago. All her friends—which means the people in the United States—will rejoice at every evidence of returning health on her part, and will give increasing sympathy to her husband, the President, whose devotion has secured for him the highest admiration from all classes.

A new effort to reach the North Pole has been inaugurated during the week, by the sailing of Evelyn B. Baldwin for Norway. He will be accompanied by a corps of scientific observers. He will have a fleet of three vessels and a supply of provisions for several years. Mr. Baldwin will sail from Tromsø, Norway, for Franz Josef Land, on the last of June.

On the 14th of June it was announced that proceedings instituted in the Appellate Court at Rochester, N. Y., against certain Police Commissioners at Buffalo, for malfeasance in office, in permitting the gates of the Pan-American Exposition to remain open on Sunday had been dropped by mutual agreement. Mr. Chapin announced that he has become satisfied that the Commissioners were not guilty and that the gates can be open on Sunday "without disturbing the religious liberty and repose of the community."

JAPAN AS A MARKET FOR AMERICAN MACHINERY.

The *Mining and Metallurgy*, of New York, is devoting considerable space to pointing out opportunities abroad for the sale of American machinery. Referring to the excellent field which is offered our manufacturers for the extension of their trade in Japan, the paper says editorially:

"In January, 1900, there were 7,366 factories in the Japanese Empire, of which 2,968 were worked by machinery, and 4,398 by manual labor. A total of 414,000 workmen were employed in the factories—274,000 in those worked by machinery and 140,000 in those worked by manual labor. Japan now consumes over 2,000,000 tons of coal annually for industrial purposes. Last year the Japanese mines produced coal to the value of 26,617,039 yen. Japanese coal already plays an important part in the coal trade of the Far East. A leading German contemporary, *Export*, of Berlin, in a recent issue, called the attention of German mining machinery manufacturers to the development of the coal fields on the island of Kiushiu, and advised them to be promptly in the field. The same advice may well be given to American manufacturers.

During the year 1900, the imports of machinery and engines into Japan amounted in value to 8,969,000 yen, to which Great Britain contributed to the value of 4,094,764 yen, the United States 2,644,912 yen, and Germany 1,533,821 yen.

During the same year the imports of locomotives amounted to 2,425,672 yen, of which 1,819,081 yen were of British and 479,876 yen of American origin."

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.

SECOND QUARTER.

April 6.	The Resurrection of Jesus.....	Luke 24: 1-12
April 13.	Jesus Appears to Mary.....	John 20: 11-18
April 20.	The Walk to Emmaus.....	Luke 24: 13-35
April 27.	Jesus Appears to the Apostles.....	John 20: 19-29
May 4.	Jesus and Peter.....	John 21: 15-22
May 11.	The Great Commission.....	Matt. 28: 16-20
May 18.	Jesus Ascends Into Heaven.....	Luke 24: 44-53; Acts 1: 1-11
May 25.	The Holy Spirit Given.....	Acts 2: 1-11
June 1.	Jesus our High Priest in Heaven.....	Heb. 9: 11-14; 24-28
June 8.	Jesus Appears to Paul.....	Acts 22: 6-16
June 15.	Jesus Appears to John.....	Rev. 1: 9-20
June 22.	A New Heaven and a New Earth.....	Rev. 21: 1-7; 22-27
June 29.	Review.....	

LESSON XIII.—REVIEW.

For Sabbath-day, June 29, 1901.

GOLDEN TEXT.—God hath both raised up the Lord, and will also raise up us by his own power.—1 Cor. 6: 14.

NOTES.

In this quarter we have been studying passages of Scripture that strikingly illustrate the fact that Jesus was alive after his death upon the cross and burial in the garden. Their evidence is not only sufficient to establish the historical fact of the resurrection, but also to make us sure that Jesus has continued alive unto this day. He is the Living One, the one in whom we may trust for all things.

In the first lesson the tomb is found empty, and angels testify to the fact of the resurrection; but no one has seen Jesus. In the second lesson Jesus appears to Mary Magdalene, but the disciples have not seen him and are inclined to doubt her testimony, although Peter and John have seen the empty tomb. In the third lesson Jesus appears to two of the disciples not of the number of the twelve, but is recognized by them only after he had been a long time with them. In the fourth lesson Jesus appears twice to his apostles, and satisfies the doubts of all, even of doubting Thomas.

The next three lessons picture three of the interviews between Jesus and his disciples in which he speaks of the work that they have to do. To Peter Jesus said, "Feed my sheep" and "Follow me;" to the disciples upon the mountain in Galilee he said, "Make disciples of all nations;" to the disciples upon the Mount of Olives, he said, "Ye are my witnesses." To the human eye the task assigned seems impossible; but Jesus gave to them the promise of the Holy Spirit and of his own continued presence.

Lesson eighth tells of the coming of the Holy Spirit with power and of the transformation of the fearful disciples into fearless witnesses for Christ.

The last four lessons speak of the ceaseless activity of Jesus, and of his never-failing care for his disciples. He is our high priest in heaven; he appeared to Saul to turn him from the error of his life and make him useful; he appeared to John to send messages of warning and comfort for the churches, and to renew the strength of the downcast by telling of the new heaven and the new earth and the new Jerusalem.

At the end of this course of eighteen months of "The Studies in the Life of Jesus," it may be profitable to ask some members of the school to present short papers discussing the different periods. For example:

The Birth and Boyhood of Jesus.

The Beginning of His Ministry.

The Judaean Ministry.

The Period of his Great Popularity in Galilee.

From the Feeding of the Five Thousand to the Departure from Galilee.

The Perea Ministry.

The Last Week of His Earthly Life.

The Appearances Until the Time of His Ascension.

The Activity of Jesus After His Ascension.

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with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's catarrh cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

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THE PRODIGAL SON.

[The Rev. H. P. Dewey, of Brooklyn, New York, preaching on Sunday, May 12, said many excellent things concerning "Christ as a Teacher." From among these things we select the following:]

Jesus has the consummate art of brevity. In a story which is short, yet, so far as we know, the longest that ever fell from his lips, every sentence crowded with meaning, no word superfluous, in a few swift passages of the brush striking colors of signal strength and delicacy upon the canvas, He paints the vivid picture of the sinning, toiling world receiving relief from its God. And the parable is the universal parable; it is not merely the story of an erring son, it is the portraiture of the life of every man, woman and child dealing with God. Every life does not run through all the details of the parable to its beneficent conclusion, but in its main outlines or in some portion of it, the narrative is true to the experience of each one of us. A young man has a fortune coming to him and he desires to possess it at once, and, as it would seem, somewhat prematurely, for there is the evidence of impetuosity in his request. Here is the indication that sin is always the impulse to present gratification. Sin does not look forward, it does not abide its time; selfishness demands the immediate reward. That appetite which unmans you; that rising anger which seizes the bow, and springing it, sends the poisoned word to its mark, is simply the impulse to the gratification of the moment. How often does it seem that what we obtain through unlawful process we might obtain quite as abundantly and more happily if we were to wait upon the legitimate issue. One may steal, or use the method of the gambler to gain money, but he will secure quite as much—certainly as much as he can keep and enjoy—by honest toil. One may lift his hand to strike another who has injured him, but penalty will come quite as severely to the offender if the hand is withheld even from Him to whom vengeance alone belongeth. Eve might have been given the fruit in due time, but she could not wait. Oh that we had more ability calmly to anticipate, patiently to look for the proper time of inheritance, to keep impulse and passion under the reign of a sane reason and a stalwart will—how many painful experiences should we thus be spared.

The father grants the son's request. There is indicated one of the most solemn phases of our freedom as moral beings, in that it puts limitation upon the power of the Almighty himself. It would seem to be the part of the dutiful parent to restrain a child from an evil course by every persuasion possible, yet there comes a time when all that can be done is to give full reign to the youthful will. And thus in the higher relationship we sustain there comes a time when out of deference to that power which he has conferred upon us, which makes our sonship possible, and which distinguishes us from the brute, God must allow us to go our chosen course, even though he knew that it be the path of our destruction, as Mrs. Browning puts it:

"God sometimes answers sharp and sudden on
our prayers,
And flings the things we ask for in our faces."

PAN-AMERICAN.

The undersigned can accommodate a number of boarders. Street cars direct to Exposition grounds. Address G. A. Campbell, or Mrs. C. B. Skinner, 209 South Division Street, Buffalo, N. Y.

Popular Science.

BY H. H. BAKER.

Turquoise.

The California Academy of Science has made a discovery, which not only enriches archæological science, but may identify the turquoise country from which the Aztecs procured those opaque, greenish-blue stones, that were found among them in the days of the Montezumas.

The turquoise beds are situated very near the point where three states—California, Nevada and Arizona—meet west of the Colorado River, but in California. This section of country, being of volcanic origin, is nearly a desert, on account of the scarcity of water, producing but little vegetation, and consequently sustaining very little animal life.

The beds of turquoise are traceable over a territory from thirty to forty miles in extent, but the principal ones are found within an area of twelve miles long by four miles wide. Within this space are found many pits, from fifteen to thirty feet in diameter, made in the lava and basalt, in which are found the remains of veins of turquoise, which at some ancient period have been worked.

In this section are found beautiful turquoise, from the size of a small pea to that of a large bean. In some places evidence has been found that these precious stones have been worked by an ancient people, evidently during the stone age, for stone implements used for chipping have been found, also stones for polishing.

Numerous specimens have been obtained from this section which have greatly interested scientists in this country. Heretofore this favorite ornamental stone was only found in a mountainous region in Persia, and was brought into Western Europe by way of Turkey. A variety of greenish-blue turquoise is found in New Mexico, said to have been mined by Indians in very early times.

An imitation turquoise, much used in jewelry, is made of very finely powdered ivory, which is deposited in a solution of copper. This deposit is dried, then baked slowly until it becomes very hard, when it is cut and polished, and to the unknowing ones is sold for turquoise, as the pure gem.

A New Process for Making Steel.

A process for making steel has been discovered by Dr. J. A. Hunter, of Philadelphia, which will greatly facilitate the manufacture of machinery and reduce its cost, by allowing all the small parts to be cast, which thus far have had to be forged into shape from steel already prepared. This was a slow and difficult process, creating great expense.

Before this invention, pig iron has been cast, and then converted into malleable iron by subjecting the casting to great heat in a charcoal furnace for the space of ten days or two weeks. This was an expensive process.

The new method of converting pig iron castings into steel was lately put into operation at the foundry of Mr. Charles Creighton, 155th street, New York, and Harlem River.

The steel made by this new way is different in color from other steel, and can be tempered and hardened in a very short time, and for strength, toughness and durability, it is equal to the best steel.

This kind of steel is being manufactured at Bradford, Pa. A company has lately been incorporated in New Jersey, intending to

carry on the manufacture of steel from pig iron, after it has been cast from patterns in molds, in the usual way, and which can then be done in a very few hours.

While the Bessemer process converts iron into steel in large quantities, which is then rolled into railroad bars, or into large plates; the Hunter process is designed first to cast the iron into the proper shape, and then convert it into steel, thus minimizing the amount of labor to produce the desired result.

The company, we understand, will have an office in Broadway, New York.

MARRIAGES.

LOOFBORO—MUDGE.—At the home of the brides parents, Mr. and Mrs. Myron C. Mudge, in Welton, Iowa, June 5, 1901, by Rev. Geo. W. Burdick, Mr. Horace R. Loofboro, and Miss Hattie Odessa Mudge, all of Welton.

BIGGS—CHAMPLAIN.—At the residence of the bride, Ashaway, R. I., May 29, 1901, by the Rev. C. A. Burdick, Mr. Robert Briggs, of Hopkinton, R. I., and Miss Ida May Champlain.

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.

BALDWIN.—Mrs. Laura A. Chapin Baldwin was born in Brookfield, N. Y., July 13, 1829, and died near Glenulah, Wis., May 27, 1901.

Sister Baldwin was the daughter of the late Dr. Darius Chapin and Hannah Crandall Chapin, of Brookfield, N. Y. She was baptized by Eld. J. W. Morton when he was General Missionary in the North-west, and became a member of the Milton Junction Seventh-day Baptist church, Aug. 31, 1889. The pastor visited her several months ago and found her living in the enjoyment of her religious faith, and seeking daily preparation for the call of her Master to the higher life. A son and daughter are left to mourn their loss. "Blessed are the dead who die in the Lord." G. J. C.

POTTER.—At the home her daughter, Mrs. Moses Crowley, in Milton, Wis., June 5, 1901, Mrs. Rebecca Potter, widow of Dea. Daniel Potter, in the 85th year of her age.

A fuller notice will be given later. L. A. P.

VARS.—Dennis Vars was born Jan. 18, 1832, and died at the home of his son Frank, in Berlin, N. Y., June 3, 1901, aged 69 years.

He was married to Miss Harriet Peckham, March 7, 1866. Nine children were born to them, four of whom died in infancy. He enlisted into the United States army in 1861, and served faithfully until the end of the war. Services were conducted at the home by the pastor of the Berlin church. Text, Isaiah 40 : 8. M. S.

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

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Literary Notes.

THE Delineator for July, 1901, is at hand. It surpasses its own high record in the matter of illustrations, both as to excellence and variety. Those which are in colors are particularly attractive. The publishers announce special advantages in the matter of illustrations of the Pan-American Exposition, at Buffalo. The July edition is 625,000 copies. The *Delineator* furnishes many things valuable for the household, as well as for ornament and pleasure giving. Butterick Publishing Co., 17 W. 13th St., New York.

THE Dietetic and Hygienic Gazette for June, 1901, is just at hand. Its table of contents presents a valuable array of living themes, and the work of the editor, Dr. Samuel S. Walliam is both bright and breezy. "What the Century has Taught us About Living," from the editor's pen, is among the best things along that line. Much attention is given to Physiological Chemistry, and under the department of Hygiene there is a fine discussion of "The Therapeutic Value of Climate." The *Gazette* is in its 17th volume, one dollar a year. 503 Fifth Ave., New York.

THE BENCH AND BAR AS MAKERS OF THE AMERICAN REPUBLIC by Hon. W. W. Goodrich, Presiding Justice, Supreme Court, Appellate Division, State of New York. An address delivered Fore-Fathers' Day, 1900; Celebrating the 280th Anniversary of the Landing of the Pilgrims, with Portraits. E. B. Treat & Co., New York. 65 pages, cream-colored vellum.

This address discusses those elements which insure permanence in the nation insisting that such permanence must be founded upon justice to the individual, liberty to each citizen and obedience to the law of God. The theme is treated under the Colonial Period, the Formative Period, and the National Period. The last named period is made to begin with the close of the Civil War. The author concludes that the "present standing of America is secure." He also takes the optimistic view of the future and believes that the fate of dead nations will not be ours. "On the contrary, I believe that we are building a great spiritual university and temple of freedom, a university in which mankind will learn the fundamental principles of justice and of civil and religious liberty; a temple of such Catholicity that all men will gather in its broad aisles and bow before its altars to learn obedience to the law of the one living and true God." The address is rich in historical references and in suggestive themes.

WHY I BECAME A BAPTIST by Rev. Madison C. Peters, D. D., author of "Justice to the Jews," "Wit and Wisdom of the Talmud," "Birds of the Bible," etc.

A biographical sketch of Dr. Peters opens this volume. His first parishioners were Germans of Pennsylvania when he preached in German and English alternately. In 1889 he began the pastorate of the Bloomingdale Reformed church, Broadway, New York. Early in 1900 he resigned that pastorate because he had accepted the distinctive views of the Baptists concerning immersion. His reasons for doing so are set forth in a clear and definite manner. They are in keeping with the reasons generally given by Baptist writers. That he did not become a Baptist in the fullest sense, obeying the Bible as a whole, and so accepting the Sabbath with baptism, thus becoming a Seventh-day Baptist, shows that an earnest man may stop short of the position to which Logic and Scripture both compel him, when he begins the work of reform. In closing chapter 7, Dr. Peters writes "you who know what the baptism is which Jesus received but have never submitted yourselves to it know that Christ has said, 'if ye love me keep my commandments,' and 'whosoever shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of Heaven,' and 'now why tarriest thou?' 'arise and be baptized,' 'his commandments are not grievous and in keeping of them there is great reward.'" Dr. Peters knows what day Christ kept as the Sabbath in obedience to the law of his Father. He knows that since all things were made by Christ, that Christ is the author of the Sabbath and Lord of it, as he declared. He knows that obedience to these commandments is proof of loyalty to Christ. The conclusion is inevitable that Dr. Peters stands self-condemned in the matter of Sabbath-keeping, quite as strongly as his Pede-Baptist friends are condemned by the positions and experience which he here recounts. This is a case in which consistency is more than jewel, it makes the difference between full obedience, and that incomplete obedience which comes when men make only partial reform.

WANTED!

A young woman able and willing to do housework; willing to be a "servant" when that is needed; and who, outside of that, would like to be treated as "one of the family." Address, SABBATH RECORDER, Plainfield, N. J.

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.

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.

SEVENTH-DAY BAPTIST SERVICES are held, regularly, in Rochester, N. Y., every Sabbath, at 3 P. M., at the residence of Mr. Irving Saunders, 516 Monroe Avenue, conducted by Rev. S. S. Powell, whose address is 11 Sycamore Street. All Sabbath-keepers, and others, visiting in the city, are cordially invited to these services.

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

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

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

I. L. COTTRELL, *Pastor*,
29 Ransom St.

COMMENCEMENT WEEK, MILTON COLLEGE.

June 20-26, inclusive, 1901.

1. Public Session of the Iduna Lyceum, including an address by Dr. Rosa Palmberg, medical missionary at Shanghai, China, Thursday evening, June 20, in College Chapel.
2. Annual meeting of the Christian Association, including music by the College Evangelistic Quartets, a paper by Miss A. Gertrude Campbell, of New Auburn, Minnesota, and an address by Prof. Edwin Shaw, of the College, Friday evening, June 21, in the Seventh-day Baptist church.
3. Public Session of the Philomathean Society, including an address by Eli F. Loofboro, of the Divinity School of the University of Chicago, Seventh-day evening, June 22, in the College Chapel.
4. Examinations of Classes Monday and Tuesday forenoons and afternoons, June 24 and 25.
5. Public Session of the Orphidian Lyceum, including an address by Joseph Palmer, assistant steward of the State Hospital at Oshkosh, Monday evening, June 24, in the College Chapel.
6. Class Exercises by the Class of 1901, Tuesday afternoon, at 4 o'clock, June 25, on the College Campus.
7. Annual Concert by the School of Music, under the direction of Prof. J. M. Stillman, Mus. Doc., Tuesday evening, June 25, in the College Chapel.
8. Commencement Exercises, including an address by the Rev. Webster Millar, D. D., pastor of the Methodist Episcopal church, of Evansville, Wisconsin; an address by Prof. D. B. Frankenburger, A. M., LL. B., of the Department of Rhetoric and Oratory of the University of Wisconsin; and music by the Imperial Quartet, of Chicago, Illinois, Wednesday morning, at 10 o'clock, June 26, in the Seventh-day Baptist church.
9. Annual Meeting of the Alumni Association, including addresses by the President, Dr. C. E. Crandall, late of the University of Chicago; the Rev. O. U. Whitford, D. D., of Westerly, Rhode Island; Prof. N. Wardner Williams, of Chicago; Prof. J. B. Borden, Superintendent of Schools at Marshfield, Wis., and others, Wednesday afternoon, at 2.30 o'clock, June 26, in the Seventh-day Baptist church.
10. Senior Concert by the Imperial Quartet of Chicago, Wednesday evening, June 26, in the Seventh-day Baptist church.

THE Committee of the Conference on Obituaries, desires that the family of any official member of the denomination who has died during the Conference year, communicate to some member of that Committee such facts in the life of the deceased, as may be of value in making their annual report.

The Committee is composed of the following: C. A. Burdick, Ashaway, R. I.; Chas. York, DeRuyter, N. Y.; Rev. L. E. Livermore, New Market, N. J.; R. S. Langworthy, Brookfield, N. Y.; A. B. Kenyon, Alfred, N. Y.

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We live in the consequences of past action.—A. A. Hodge.

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