JUNE 17, 1901.

CONTENTS.

EDITORIALS.
Paragraphs ........................................... 370
The Power of Consecrated Life ...................... 370
Where Shall Student Evangelistic Work Be Done? .... 370
Pueblo Pottery at the Pan-American .................. 371
God's Word ................................................ 371
Western Association ................................... 371
When Persistency Becomes Obstinate ................. 373

MISSIONS.
Paragraph .............................................. 374
Dr. Babcock's Clarion Call ............................ 374
Fault Finding ............................................ 374

WOMAN'S WORK.
Little Wanteknow—Poetry ............................. 375
"The Education of Our Girls" ......................... 375
What Christ Said—Poetry .............................. 376

YOUNG PEOPLE'S WORK.
"What Is That in Thine Hand?" ....................... 376
A New Tract Needed .................................... 376
The Best Association .................................... 376
Not Slothful in Business .............................. 376
Now That It is Over .................................... 376
The Three Ways ......................................... 376
Shall We Tithe? ......................................... 377
An Instructive Exhibit from Illinois ................. 377
Tract Society—Executive Board Meeting ............. 377

CHILDREN'S PAGE.
Our Playmate—Poetry .................................. 378
The Cocoon ............................................. 378
The Story of a Raindrop ............................... 379
The New Calf .......................................... 379
Wisconsin Letter ....................................... 379
From West Virginia .................................... 379
Church Finance ......................................... 380
News of the Week ...................................... 381
Japan as a Market for American Machinery ........ 381

SABBATH-SCHOOL.
Lesson for Sabbath-day, June 29, 1901—Re-
view ..................................................... 382
The Prodigal Son ....................................... 382

POPULAR SCIENCE.
Turquoise .............................................. 382
A New Process for Making Steel ..................... 383

DEATHS .................................................. 383

LITERARY NOTES ...................................... 383

SPECIAL NOTICES ..................................... 383

$2.00 A YEAR
The Sabbath Recorder.

J. P. Mosher, Business Manager.

We are constantly wondering at the power of light. All force is unseen. Unless we have the right eye, we have the five thousand, no more, no less, than the corresponding force of light 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 blowing of the five thousand, 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. Acquainted 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 of time, it took us all the five thousand years, to become and to-day filled with the knowledge that is actuated by heavenly motives, and is to-day filled with the knowledge that 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. No farmer or gardener can understand or explain the mystery of the life hidden in the seed plants, or of its development when the sunshine and showers nourish it. The constant miracle which changes earthly matter to something higher and better is beyond all human power to explain, and yet all men believe that God does this, and 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 earth was barren and 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 transformations 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 mid-eyed cows, with clover-laden breath, feeding on the grass, and by another wonderful transformation, the cream came to enrich the berries. Thus, in beautiful correspondence, the same law which 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 and new ideas come to the mind's lodging; that is all. Those thoughts have been transformed 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 straw; to-day he is the new man, wearing a crown of glory which fadeth not away, whose face is looking upward, transformed.

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 plants, or of its development when the sunshine and showers nourish it. The constant miracle which changes earthly matter to something higher and better is beyond all human power to explain, and yet all men believe that God does this, and 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 earth was barren and 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 transformations 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 mid-eyed cows, with clover-laden breath, feeding on the grass, and by another wonderful transformation, the cream came to enrich the berries. Thus, in beautiful correspondence, the same law which has been seen by the natural eye, nothing appears which can be weighed, measured or analyzed. All are unseen spiritual 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 earthly matter thus for the support of our bodies, we ought thankfully to accept the same great truth as it appears in spiritual experience. 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 he who is duplicitous 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 is a transforming thing to 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 25th anniversary of the memory of his grandmother, Macy Maxwell 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.

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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,
The work of Seventh-day Baptist evangelists, who gather at the Sabbath to be a part of the gospel preaching, 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 on the minds of our students is: that all our evangelical 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 work. If there is any one who will be impartial in estimating the need 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 crystallized, 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 archeological point of view, of all prehistoric people. Their civilization was remarkable, and their ingenuity in pottery making, basket weaving, bead work and many other branches of art is remarkable. They had many peculiar customs, ceremonies and symbols: rites, and their pottery is ornamented with figures, the significance of which puzzled the novice and expert alike. One of their peculiar symbols was a broken arrow, 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 Finns Indians are the 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.
THE SABBATH RECORDER.


Moderator, O. M. Burdick, of Little Genesee, N. Y. The word "Welcome" on a back cover of which 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?" What has the church been doing during the last thirty minutes in the way of devotion, and what is the program 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. Jesus said, "he that Hath, let him eat and drink; and he that hath not, let him take heed how he Printable. 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 First Church, at Nile, extended an invitation for the Association to hold its 1902 sessions with us. The Moderator appointed the Standing Committees as follows:

On Nomination.—Rev. I. L. Cottrell, Charles Stillman, Dr. O. E. Burdick.
On Petitions.—Rev. W. L. Burdick, Mrs. H. A. Place, Mrs. Chas. Stillman.
On State of Religion.—Prof. W. C. Whitford, Rev. F. E. Peterson, Rev. J. G. Mahoney.
On Obituaries.—Rev. B. P. Rogers, Rev. J. Kenyon, Prof. E. B. Saunders.
Bro. L. C. Livermore, of Independency, 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 guide and regulate the business of the church. 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. 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. E. T. 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, he should 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. J. A. Hull spoke of "Mothers as Teachers in the Sabbath-school." The mothers' 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 you ready for Sabbath-school, and then send them off while you take your rest; go with them; help teach the classes. The "Descriptions of My Ideal Sabbath-school," rendered by Mrs. Eveline Clarke. The teacher 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. Mr. J. F. Sautee 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 expects 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 tithe, figure showing that a much increased amount of funds would be in the hands of our Boards by the adoption of tithe.

"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. Criticize 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: 2,6,7. "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 fleshy spots 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 the 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. Pray 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 "Enlargement of the church." 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. VanHorn 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 seems 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 Sabbath school meeting 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 Evangeliastic Work," as presented by Mr. A. B. Burdick, was received with approval. The theme was: "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. Thedelivered 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 was: "Consecration of life and person." Testimonies were precious, and all were encouraged as to the blessedness of the Christian life.

Sunday-Day—Moring.

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, becoming a curse for us." "Curse," literally, means maledictions, falling down upon, the one who does the wrong. The extract of such law was 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 Sabbath, Sabbath of Israel, 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.

Possessing these vital and essential requisites, God will take us as people, as 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 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, in the school­house, a Junior C. E. meeting was conducted by Mrs. F. E. Peterson.

In the evening 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 9:30. 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 settling of the question at the coming session. The value of such 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: 8-15; 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 Rev. B. C. Davis. Pres. B. C. 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, when 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.
MISSIONS.

By O. U. Whitford, Cor. Secretary, Welsey, 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 ignore the call of the 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 Association, 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 higher order and in the sessions there was that special atmosphere of personal inspiration that was so noticeable. 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 of the Christian Endeavor Societies were set forth in such a broad, comprehensive and impressive way that there must result therefrom some 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. Palmberg 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. Palmberg and Miss Burdick sang some of the 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 the Holy Club, conducted 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 representation of "a Junior Society Garden." It was given by the Junior and Intermediate Societies of Alfred and the 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, and the products of the garden—the beautiful lilies, violets, poppies and roses. It was sung out with great beauty and lovely loveliness. The exercise was fine and impressive and was heartily applauded.

DR. BABCOCK'S CLARION CALL.

Now that Mabbie 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 shrunk 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 that. I have no inclination 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—ís 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 fought, and never do, it must be some time when I have broken a leg, or have much unoccupied time. I appreciate the proposition, though, profoundly.'"

"Because Christ's opportunity is a claim, your Master, as a Christian, must be everything to any man, and as much as that man can do, it must be some time when I have broken a leg, or have much unoccupied time. And I appreciate the proposition, though, profoundly."

It is one of the things that will be remembered in posterity. It is a precious ointment, and the man who needs that music is called the "Great White Throne." And that man is the one who needs your help. He is just waiting for you.

"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 face to the wall. By and by, it turned its face to the wall 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 will shine so that the last man may see the light 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, or an imperial ravisher 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 before the great white throne, never dream it; you belong to Jesus Christ, and there is, therefore, no new 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 your hour of 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 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 trying to be an excitable. 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 than to reconstruct character. Fault-finding is as dangerous as it is easy. Anybody can grumble, criticize, or censure, but it takes a great soul to go on working faithfully and lovingly. Fault-finding is the work of small souls.
WANTERKNOW.

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 education that sufficed for our girls will not answer for their daughters? Among the many and varied questions which the very nature of their position compels them to ask is this: "What makes the water wet?" And, "Do all naughty boys get drowned?" And, "Where does money come from?" And "How is it cold in winter?" And "What makes the water wet?" And, "Do all naughty boys get drowned?" And, "Where does money come from?" And "How is it cold in winter?" And when his questions all gave out he'd simply say, "Well, why?"

COMPANION.

THE EDUCATION OF OUR GIRLS.

By Mrs. Cooper E. Clawson.

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

And when will tomorrow come?" Be that as it may, many business men are 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 city?" And "What made George so awful sure he couldn't tell a lie?" What made the noise inside his drum, and why a cow - "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 he be when I'm big?" and, Ain't it tea-time yet?" And "Why is it 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 dumshuties are better's berry ole?" And, "Where does money come from?" And, "When is home?" And when his questions all gave out he'd simply say, "Well, why?"

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COMPANION.
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 get 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 purposes. If you would not have a few silent 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 levies on their addresses. But that little company of Christians must have been praying for this meeting for months. Certainly the power of God which these sessions of tender-heartedness 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, new, clean, and spacious, and for that purpose Verona served the meals in a vacant house across the road, the nearest neighbor, saying to the church, and the church, "Come and eat with us, and feed the visitors, and we will do it." There was no need for the visitors to do anything in 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 this work, for her heart was not so much as broken down in the will of God.

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 this work, for her heart was not so much as broken down in 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 some way—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, yes, 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. Through them it was adhered to as a 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, O priest?" But ye were carrying 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 testimony to this wiser rule of God. Consider the abundant funds intrusted to God's people. Tith 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 himself. Such a record shows 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 ninth-tenths of the income has done better service than the tenth-tents 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 better, 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 dealing with 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 treasures are filled, 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.
Children's Page.

OUR PLAYMATE.

By COFA WATERMAN BROPHY.

Last week there came With us to play The little sister Of growing May. She'd been 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 fingers When day is done, And roses red, 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 blue of blue; And wild strawberries— But where they grow Only we see And the robins know. O. the robin knows But does not think That she should die 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 COCONUT.

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

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

"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. When 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 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.

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 going to the cool drink," 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, when she heard this, 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 CAIL.

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 sunny hours together. Mollie would pick the redtops in the clover for the dear baby boosy.

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 boosy 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 remained with him some hours together. 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."

—Patterning, patterning, falling soft and light, Patterning, patterning, falling soft and light, little raindrops bright: On the soft and feathery grass, On the people as they pass, Through the happy summer hours.

—Child Garden.

Man has his will, but woman has her way. —Holmes.
WISCONSIN LETTER.

Matters of interest to the general reader of the Racoonian, whether student or dairymen, will be found daily 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. Still, the sun is shining better, the weather is becoming warmer, and the 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. The National 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 and place of meeting, 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 Satur­day evenings, 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 this 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 La Follette has recently appoint­ed a lady as member of the State Board of Regents; a position of this kind was never before 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 living memory, and the parts 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 that may be developed about 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 discrim­i­nation. A gentleman recently reported that Prof. H. W. Rood, whose home is in Milton and who is well known to many Racoonian 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 women of the county, among whom was Mrs. Stevens, the National Pre­­ident. 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 Seventh­Day 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 District of the Wisconsin Western 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 profitably 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 well known to many of us. Probably about two hundred delegates poured in upon the hospitality of the thronging cities of that bustling 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 plied 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 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 a city 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 Joseph had been eminently kind to his 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 reports of the strong, practical sociologist 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 in­stantly 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.

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 fears as to the meaning of the shortened 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. Let work be worth the cost, be it of 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 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 every Christian would accept.

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 de­serve any boasting. We are too far behind what we should be as a peculiar people. May the Lord increase our faith and send us the true Christian Endeavor.

M. G. S.

GRATITUDE is the memory of the heart.—Ex.
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 the early church. Various methods of raising funds have been tried and discarded. 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 large number of what the church should support and some of the modern ways of meeting the ordinary demands and expenses incidental to the successful conduct of church organization. It is hard to say which branch of work comes first for each has its own importance, 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 church 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 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 teacher 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 popular papers, and to some of the pastors: 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 pledges. 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 particular good feature about this form is that it is continuous, rendering its annual renewal necessary. Only that sum which 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 pledgee's estate. The envelope system is used — the amount of the contents posted weekly. Then quarters are sent 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 is it what God requires 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 it a part of their duty to not only give 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 giving. They found, too, that they had 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—$0.50—were put by each day, how much does that mean in a year? Counting out all the Sabbaths and giving two weeks' 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—and more Boards distracted over church finances —no more denominational limitations and the gospel would spread through all lands. Money alone will not save the world, mental and spiritual without reserve, by a vote of

*The Sabbath Recorder.*

June 17, 1901.

**THE SABBATH RECORDER.**

listed 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 policy of the country. The world wasSelecting the most appropriate summary for this document is challenging due to its length and complexity. However, based on the content, the summary could be:

The President's statement on the 10th of June was welcomed in the United States with appreciation for its practical wisdom and genuine patriotism. It cleared the political atmosphere and relieved the administration of much adverse criticism, and perhaps removed some actual hindrances.

**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 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. We believe in the independence of that country, and want 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 if every method 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 arbitrators before they develop into troubles begin by strikes or lockouts, the prospect for successful arbitration and for wise and just settlement is greatly lessened, and better counsel have comparatively little chance for being adopted. It is wiser for all parties that arbitration 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 supposed to be 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 disaster.

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 cotton crop, is of great importance. 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 gain the approval of the world in the way 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 the coal mines at the port of Yokohama in Japan, 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 past week by the sailing of Evelyn B. Baldwin for Norway. She will be accompanied by a corps of scientific observers. She will have a fleet of three vessels and a supply of provisions for several years. Mr. Baldwin will sail from Tromsoe, 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 night, 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, in discussing the possibilities of the connection, is 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:

"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 66,617,000 yen, and 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 Kyushiu, and of the possibilities of being the first 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 5,456,972 yen, of which 1,819,081 yen were of British and 470,876 yen of American origin."
Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD, 1875.

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

INTERNATIONAL LESSONS, 1901.

SECOND QUARTER.

LESSON XIII.—REVIEW.

For Sabbath-day, June 29, 1901.

GOLDEN TEXT.—God hath both raised up the Lord, and will also raise us up 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 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 her disciples have not seen and are inclined to doubt her testimony, although Peter and John have seen the empty tomb. In the third lesson Jesus appears to the disciples not at 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 vindicates the doctrine of doubting Thomas.

The next three lessons picture three of the interviews between Jesus and his disciples in which he spoke of the work that they had to do. To Peter Jesus said, "Fell asleep and "Follow me;" to the disciples upon the mountain in Galilee he said, "Make disciples of all nations;" the Mount of Olives, he said, "Ye are my witnesses." To the human eye the task assigned seemed 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 believing 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 appears 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 church, and to renew the strength of the disciples 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 Judas Ministry; The Period of His Great Populariry in Galilee; From the End of the Five Thousand to the Departure from Galilee; The Perean Ministry; The Last Week of His Earthly Life; The Appearance Until the Time of His Ascension; The Activity of Jesus After His Ascension.

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THE PRODIGAL SON.

(The Rev. P. D. Dewey, of Brooklyn, New York, preaching on Sunday, May 12, said many excellent things concerning "Christ as a Teacher." From among these we selected 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 vividness upon the memory. And instantly 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. Life itself does not run through all the details of the parable to its benificent 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, 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; self-interest demands the immediate reward. Jesus knew that rising anger which seizes the bow, and springing forth, sends the poisoned word to its mark, is simply the impulse to the gratification of the moment. How often does it seem that 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 withhold even from Him to whom vengeance alone belongs. Ewe 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 means to keep us from these impulses, and the whole impulse and passion under the reign of a sane reason and a stalwart will—how much 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 play to that will, and in the high relation in which we stand, there comes a time when out of deference to that power which we have conferred upon us, which makes our souls 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 brings the things we ask for in our faces."

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Popular Science.

BY H. E. BAKER.

Turquoise.

The California Academy of Science has made a discovery of only enriching the archeological science, but may identify the turquoise country from which the Aztecs procured those opalescent, 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 region the beds have 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. Herefore 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 has become a tough, yellowish green stone, which 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, 15th street, New York, and Harlem River. The steel made by this new way is different from other steel, for it can be tempered and hardened in a very short time, and for strength, toughness and durability, 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 or cut into 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.

LOUSTORO-MEREDIS—At the home of the bride's parents, Mr. and Mrs. George M. Mudge, in Watertown, on June 5, 1901, by Rev. Geo. W. Burdick, Mr. Horace L. Loustor, and Miss Hattie Ouelles Mudge, all of Watertown. They are the parents of the late Edna Louise Mudge, who was born in 1875, and died in 1901.

DEATHS.

Not upon our family angels Rain well sweetly. The falling of the dew, the snow, The good die not.

God ordains that we live but a little time. What He bestows He takes away. They sleep, for ever; and they die as they were born. As in His heaven.

BALDWIN—Mrs. Laura A. Chapin Baldwin was born in Brewster, N. Y., July 13, 1832, and died near Glen-Auburn, Wis., on the 22nd of May, 1901. She was the daughter of Mrs. William Chapin, a member of the Milton Junction Seventh-day Baptist church for many years, and a good member of the church of Christ, the Lord. She was married to Mr. Benjamin A. Baldwin, and he and she have lived in Milton Junction for many years.

Sister Baldwin was the daughter of the late Dr. Daniel Chapin and Hannah Cranford Chapin, of Brookfield, N. Y. She was married to Mr. Benjamin A. Baldwin, and they have lived in Milton Junction for many years.

REV. J. L. POTTER—At the home of her daughter, Mrs. Moses Cressy, in Potsdam, N. Y., on the 25th of May, 1901, Mrs. Sarah Potter, widow of Den. Daniel Potter, in the 85th year of her age. A full notice will be given later.

VAR—Deen Yarn was born Jan. 18, 1883, and died at the home of his son Frank, in Berlin, N. Y., June 3, 1901, aged 18 years, 5 months, and 15 days.

He was married to Miss Harriet Peckham, March 7, 1896. Nine children were born to them,four of whom died in infancy. He enlisted into the United States army in 1861, and served until the end of the war. His services were conducted at the home by the pastor of the Berlin church. Text, Isaiah 40:8. M. S.

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

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