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(See page 343.)
The Sabbath Recorder.

A. H. Lewis, D. D., Editor.
J. P. Mosher, Business Manager.
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GIVE US THIS DAY OUR DAILY BREAD.

BY MALTUSI D. BAROLO, D. D.

The action taken at the Eastern Association, together with the attendant discussion, concerning the training of children along denominational lines, touches a question upon which the Recorder has spoken many times. We trust that a revival of public interest in this matter will be secured, and that the proposed movement will eventuate in such methods as will secure a continued and systematic study of our denominational faith, not only by the young children, but by all the members of our Sabbath-schools and churches. That our people are comparatively weak for want of knowledge concerning their faith, no one who is familiar with the facts, can doubt. The Recorder has and commend every movement on the part of teachers or pastors which will increase interest and extend information concerning the grounds of our faith, and the consequent equipment of our people for future work.

A MANUSCRIPT from a Western post-office, signed with initials unknown to us, makes it necessary to call the attention of correspondents again to the fact that we publish no communications which are anonymous, or which lack the initial letters, or have only initials. There is nothing objectionable in the article but it has neither date nor other indications, beyond postmark on the outside of the letter to indicate from whence or from whom it comes.

CHRIST THE SUPREME TEACHER OF RELIGION.

The best of men who attempt to teach truth and right ideas mingle more or less of error and imperfection with their teaching. On the human side, the world has come up slowly and with bruised feet along the path to higher life, because of much dubious wandering in by-paths. Much of human philosophy concerns what is right, and what men ought to do, has been like the crude experiments of inventors, burdened with mistakes and furnishing little except material for the waste heap. The best which any one of human thought, left to itself, has been able to arrive, has added very little of permanent value to the world's stock of influences which make for righteousness.

Christ, starting from the foundation already made by the ten commandments and the Old Testament, taught lines of duty, laid down standards of action and developed a system of ethics which have stood the test of succeeding centuries, without flaw or failure. The prominent characteristics of all his teachings is found in their simplicity. Fundamental truths are few. The ten commandments cover the whole field of ethics, and the Sermon on the Mount interprets them without fault or failure. Christ dealt directly with these fundamental truths. He appealed to men along the line of highest motives. Forms and ceremonies, however needful as a means of reaching higher things, were brushed aside or made of little account in what Christ taught. He did not ignore them, but he laid such great stress upon principles, and the consciousness of individual obligation, that lesser things passed into comparative obscurity.

Hence it is that the gospel with its system of ethics and duties is strongest of all systems because of simplicity. It has neither excess of machinery nor superabundance of ornamentation. The simplicity of Christ's teachings are not only beautiful in their strength, but equally beautiful in their application to human needs. When a fundamental truth has been grasped by the soul, that truth becomes the north star which guides into desirable action. If men would study the gospel without the added burden of creeds and philosophies, there would be little need of commentaries, explanations or elaborate systems of theology. If you would know the riches which obedience to Christ has in waiting, and all that is needed, which these promote, accept him and what he taught, not with that simplicity, so-called, which is weakness, but with that deeper conviction of its truthfulness and of your consequent duty, which rises above all lesser considerations, and leads to highest spiritual attainments.

UNSEEN CURRENTS OF LIFE.

Within a week past the outlook from our windows has been impeded more and more each day by the fast-developing maple leaves which already fill the trees. The rapidity with which these products of the unseen currents of life have come to view, is almost incredible. The branches were still swaying, budless and lifeless, in the chill winds of March. Where the unseen currents had been sleeping, by what law they were called to life by the sunshine of May, scientists can do little more than speculate. So far as any demonstration they can make, there were no currents of life when the frosts of December locked the earth in its winter sleep. But no grip of the frost, however strong, whatever in this zone or in the Arctic circles, whatever in the dry season. To such a tree David compared the Israelites, and their branches kindled when they entered the promised land they were ordered to plant all manner of trees for food. To them, even down to the time of Christ, the branches of trees were symbols of joy and rejoicing, and Christ entered Jerusalem hailed as king while they strewed tree branches in his way.

In the book of Job, that matchless story of the mission of evil in the world, the sorrow-stricken patriarch represents a tree as having a future more hopeful than his own. "For there is hope of a tree when it is cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant. But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?"

The first Psalm has a tree for its central figure. This tree is planted within a circle, or perchance a square, formed by an irrigating stream which is the stream of the word. It grows there through all the dry season. To such a tree David compared the righteous man whose leaf withers not and whose fruit is abundant. Other Psalms declare that the trees clap their hands and shout for joy in praise of Him who gives them bread in plenty. The writer of Proverbs makes wisdom a tree of life to those who lay hold upon her.

John the Baptist, crying in the wilderness, drew his most vigorous picture of the Divine presence represented in Christ, from a tree brought down and left to burn into the fire because it bore no fruit unto good. Christ uses the same figure in speaking of grapes, figs, thistles and trees, and lays it down as an universal test in human life, that charac-
ter is known by its fruits, as trees are by their fruit.

In the closing book of the Bible with its.matchless imagery of the future life of blessedness; the trees of life growing on either bank of the river of life, which flows out from the throne of God, bear twelve manner of fruits, yieldeth fruit every month, and the leaves which bless that even their leaves are for the healing of the nations. We have said that the Bible is not a treatise on dendrology. It is a treatise of highest interest on spiritual dendrology, and the joy of dwellers in such company as our lives shall be beantous in spiritual symmetry, and shall abound in that fruitage which brings blessing, healing and peace.

PRAYER IN THE BIBLE.

One who has not read the Scriptures with special view to noting how much prayer they contain will be surprised when reading them in that light. Directly or indirectly, the Bible is a book of petitions. Specific forms of prayer are by this written and yet there is none wanting. In Gen. 18 the prayer of Abraham for the salvation of Sodom is an example of deep earnest supplication in which the reasons for sparing the doomed city are mingled with passionate petitioning. In the 392nd of David’s prayers appears the cry of a soul for personal deliverance, which may well be an example to all those whose lives are beset, and who must seek God as the only saving one. The soul of Hannah struggling with God for a great blessing, as told in 1 Sam., is another example of such personal petition as becomes an individual seeking a great blessing.

The vivid scenes on Mt. Carmel, as told in the 18th chapter of 1 Kings, include Elijah’s prayer which gathers within itself the power and impetuousness of strong faith and of unswerving moral bravery. That prayer, you will remember, turned to praise when the answer hastened, and God replied with assurance.

What which fell from the lips of David, reaches the lowest point in triumph, he is answer and impetuousness of strong faith and of unswerving moral bravery. It will repay history it contains. The American Church has done little to uncover its treasures. That pastor who would bind young men to himself and to Jesus Christ can only do so in proportion as he makes it plain that he loves them and sympathizes with them, only by entering into their very lives. My experience as a pastor has been that the pastor who would bind young men to himself and to Jesus Christ can only do so in proportion as he makes it plain that he loves them and sympathizes with them, only by entering into their very lives.

Second, the effective force that can be utilized to splendid advantage in reaching young men is the young men who already belong to Christ. In all of our churches these young men, intelligent, earnest, consecrated, ready for any good work. The splendid work of the Association is based on this principle, that a Christian young man is the most efficient agent in reaching the young men of today. No presumption can be moulded into living agencies through the church can do much to solve this problem. Get your Christian young men together, talk with them, and you can be sure to reach them, and work through them. No marvellous results may be accomplished.

BURRED HISTORY IN PALESTINE.

Each year adds interest in the matter of excavating the land of Palestine for the buried history it contains. The American School of Oriental Study and Research, at Jerusalem, under the direction of Prof. J. L. Myres, of Yale, in charge, is pushing work in Palestine, as far as the means of the school will allow. Up to this time, although Palestine is the central point of interest to the civilized world, in many respects, the spade and pick have been less successful than the pencil. What has been secured leads to the belief that in the "tells" or artificial mounds which abound in Palestine, there is an untold and unappraciated amount of historical material. From the slight efforts which have been made, the treasures, beginning with the Paleolithic period, include material touching the history of Babylon, Egypt, the Hittites, the Philistines, the Amorites, the Moabites, the Jews, Greeks, Romans, the early Arabs and the Crusaders. No other country is more promising in valuable results than Palestine. For it is the land of the Bible, if you will admit, that is your landscape, that you will have to deal with the greatest and most interesting historical of all the results which the spade and pick have yet attained, or can accomplish.

THE EASTERN ASSOCIATION.

The Seventh-day Baptist Eastern Association held its Sixtieth-fifth Annual Session with the church at Shiloh, N. J., May 23-26, 1901, C. C. Chipman, of New York City, presiding. The printed program announced "Christian Perfection" as the "keynote" of the sessions, and the following Scripture quotations appeared on the successive pages of the program:

Humble yourselves in the sight of the Lord, and he shall lift you up. James 4:10.

Trust in the Lord, and do good; so shall thou dwell in the land, and verily thou shalt be fed. Ps. 37:3.

Therefore brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle. 2 Thess. 2:15.

But thanks be to God, which giveth us the victory through our Lord Jesus Christ. 1 Cor. 15:57.

The devotional exercises of the first session were conducted by L. E. Livermore, E. B. Saunders, pastor at Shiloh, welcomed the Association, saying, in substance, the Shiloh church, one of the oldest of the sixteen churches of the Association, gives you full, strong, and active leadership, and has the time to waste in empty formalities. Our hearts and homes are yours. We wait the influence of your presence and words to strengthen us, to awaken higher and better aspirations in the lives of our young people, and to move us onward into higher spiritual living. President Chipman made a fitting response.

The opening sermon was by S. H. Davis pastor at Westerly, R. I. Text: Matt. 5:48, Revised Version. Theme, "Seeking Perfection." The text presents God’s character as our standard and exacts that we bear the bond is high, but it is not presented to mock our weakness nor to deter us from attempting what it demands. It calls for practical perfection in our purposes, aims and endeavors, not for equality with God in our attainments, but in our efforts to do as God himself doeth, and to the glory of God.

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The closing sermon was by Prof. W. C. Tibbitts, of the Shiloh church, and was entitled, "The Storm of the Century." The church was in a storm, and the support of the church was needed. The church had been through stormy times before, and would come through this one. The support of the church was needed, and the church would come through this one.
villaments, and with his personal characteristics, and problems. A perfect strawberry is not a perfect cherry. As the stone-cutter fashioned the blocks, each with reference to some great and beautiful arch, or facade, so God seeks at our hands, separate duties and deeds, each wrought after the divine model. At last his finishing and complementing love will bring the perfected result. Let us strive to follow this divine pattern, rejoicing in the guiding wisdom and helping grace which our Father waits tobestow. That our text is not an arbitrary command to attempt what cannot be attained, is also shown by the rendering in the Revised Version, "Ye therefore shall be perfect, as your heavenly Father is perfect." It is a glorious promise rather than an arbitrary command to do the impossible.

**Afternoon Session.**

A praise service was conducted by Leon D. Burdick, after which delegates from Sister Associations, M. H. VanHorn, South-Eastern Central; L. C. Randolph, Western; E. A. Witter, North-Western; and O. U. Whitford, South-Western, "Proxy," reported and were welcomed, together with the representatives of the Tract, Missionary and Education Societies, and Dr. Rosa Palmberg, of Shanghai, China. Various reports followed.

The sermon of the afternoon was by J. T. Davis, Central Association, John 3:14 and 12:32. In Scripture symbolism the serpent stands for sin. In Oriental lands, where deadly serpents abound, the danger therefrom is much greater than here. Sin equals death. The complaining and disobedient Israelites in the wilderness, were bitten by fiery serpents, and could be healed only by looking at the uplifted "brazen serpent." This was the type of Christ. He must be lifted up, manifested and lifted up in the guiding wisdom and influence of God. The growth of Sabbathlessness, and prevalent criticism of the Bible have brought beneficial influences upon our Sabbath-school work. He also suggested that some other man than himself, as President of the Sabbath-school Board could do more to secure the interest and enthusiastic support of the people. A suggestion with which it was evident the people did not agree. He closed as the theme for the hour, "Attendance." M. H. Van Horn spoke upon "Getting people to the school." Public school methods of securing attendance are not applicable. A fundamental item is to conduct the school so as to interest those who come. Children, as well as adults, go where they are interested and where they expect to find benefit. Various methods must be employed, and we must not be discouraged if the growth of interest is slow. Teachers and Superintendents must seek personal acquaintance with those not in the school, and efforts to become acquainted with the children are demanded. Repeat your invitations; try methods suggested by experience, be kindly persistent, and pray much for yourself and those whom you seek.

Hon. A. S. Babcock spoke upon: "How to keep people in the school." Children follow the example of parents and older friends. Hold parents by appealing to their sense of duty and responsibility. Take them into your confidence. Get close to them. When they have set a question or two questions, at first. In conducting the school keep the pastor from doing too much. Secure personal service from as many others, as possible. People stay where they have something to do. Be prompt in opening and closing. People avoid service if they are long-drawn. Call your school a Bible-school, and say nothing but Bibles in the hands of your teachers and scholars. Strengthen your school by sharp, vigorous Quarterly Reviews. Make your singing pertinent, vigorous, crisp and lively. Service should be the rule of religion. Reconvert the indifferent and they will love the Bible and the Bible-school.

"The Home Department" was described and commended by Dr. A. E. Main. This important and growing extension of Bible school work began in the effort to teach a few children who did not attend the regular school in a private school in New York. It has extended until it includes two or three hundred thousand members, and Bishop Vincent calls it the most important advance step in Bible study, for the last one hundred years. Its results confirm this opinion. Cottage Prayer Meetings and revivals spring up around it. The successful conducting of this work depends much upon the "visitors" who have it in charge. It should be considered as an organic part of the public school, and not a mere attendant addition.

L. C. Randolph spoke on "How the people can make a college." Seventh-Day Baptists have been pioneers in education, as in reforms. Our academies and the love for education they fostered have been of untold value to us. The people should stand by and encourage those who have our colleges in charge. They should give liberal financial aid, and furnish students by personal patronage, and influence the world to locate schools, and the communities where the schools are located should help students to help themselves.

A. E. Witter answered the question, "How Colleges Make Men and Women." "By transformation." A few years ago the clay beds and shale banks near Alfred University were without value or beauty. Science has brought its transforming touch, and now the Celadon works and the School of Ceramics turn out thousands of articles, useful and ornamental. So colleges transform boys into men and girls into women capable of doing good and bringing blessings such as neither they nor their friends thought of at the beginning. This development secures that ripeness of character and fruitage in life, which, under God's blessing, is the light good men can bestow on each other.

**Sixth Morning.**

An early prayer-meeting was held in the chapel which was a session of much enjoyment and power. After the transaction of routine business—Including the report of the Corresponding Secretary which is printed below—and after a devotional service led by O. D. Sherman, the Sabbath-school Hour was conducted by Geo. B. Shaw, president of the Sabbath School Board. In opening Mr. Shaw said, in substance: Disregard for Sunday, the growth of Sabbathlessness, and prevalent criticism of the Bible have brought beneficial influences upon our Sabbath-school work. He also suggested that some other man than himself, as President of the Sabbath-school Board could do more to secure the interest and enthusiastic support of the people. A suggestion with which it was evident the people did not agree. He closed as the theme for the hour, "Attendance." M. H. Van Horn spoke upon "Getting people to the school." Public school methods of securing attendance are not applicable. A fundamental item is to conduct the school so as to interest those who come. Children, as well as adults, go where they are interested and where they expect to find benefit. Various methods must be employed, and we must not be discouraged if the growth of interest is slow. Teachers and Superintendents must seek personal acquaintance with those not in the school, and efforts to become acquainted with the children are demanded. Repeat your invitations; try methods suggested by experience, be kindly persistent, and pray much for yourself and those whom you seek.

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SPIRIT.

Spirit of God drives evil out. Our lips are the door to our hearts, and words are the dwellers who come and go. Peter denied Christ when fear and cowardice were in his heart, but he proclaimed Christ when the Spirit filled his heart; so do we. A. S. Babcock made the application of the lesson: "Let God turn the light of truth and the spirit of wisdom and power into your lives. Your gift of tongues is native English; use that for God. Men will understand your testimony when the Spirit directs it. The Spirit was the seal gift and the anointing with tongues is only a result. Seek men's hearts, and not their intellects. The heart is the home of the Spirit.

A CROWD HOUSE ATTENDED THE INTEREST OF THE PEOPLE IN THE PRAYER-MEETING ON SIXTH-DAY EVENING. It was led by W. D. Wilcox and L. C. Randolph. The general theme was "Divine Life in Us," and the songs, prayers and testimonies gave evidence of the presence of that life in abundance.

SABBATH-MORNING.

The sermon on Sabbath morning was by L. C. Randolph, of the Western Association. Text, Matt. 27: 22. Theme, "The Permanent Question for Every Man." The gospel story has transformed human life and history. It never grows old. Its fresh and absorbing interest is never lost. Thoughtful people, God-fearing people, truth-seeking people love it more as the years go by. Pilate, Herod, the Pharisees, all men are now on trial before Christ. He is the world's judge and king, now, and not a friendless prisoner in a Roman court swayed by a frenzied mob. The creed of the Church Universal enshrines the name of Christ as the Redeemer and puts condemnation on Pontius Pilate as the one who crucified him. There are only two ways of treating Christ: acceptance and rejection. Indifference may seek to escape by a third way, but the effort ends in rejection. Pilate knew his duty and the way of duty. He acknowledged Christ's innocence. You acknowledge, also, your Saviour. Pilate was counselled and warned by his wife. You are counselled by your friends, and warned by the spirit of God. Pilate knew what he ought to do; so do you. He faltered for fear of men; so do true believers. A. L. Davis of Alfred furnished an appeal to young people to accept Christ and choose wisely the way of everlasting life.

SABBATH SCHOOL.

A large Congregation gathered for the school, conducted by A. C. Davis, Superintendent of the school at Shiloh. The subject of the lesson was "Pentecost." Varnum Saunders gave a description of the events, telling how the disciples received the divine baptism Christ had promised. So we should wait and seek for the baptism of the Spirit. W. D. Wilcox spoke of "The Meaning of the Event to Us." As this event cleared the vision of the disciple concerning Christ's kingdom, so the Spirit waits to teach and guide us, through divine wisdom and power. O. D. Sherman answered "Objections" to the reality of the Pentecost events, and to the work of the Spirit in our time. The world is full of realities in science, in nature and in our experience which we do not understand as to methods, but which are most real. Every converted man is an example of changed tongues. "The Effects of the Event," were presented by S. H. Davis. The incoming brother, Jacob Balker, the divine leading seems to be manifest at every step. Are we to trust you will look at it from all these interpreting points of view and become cordial and genial supporters.

FIRST DAY MORNING.

The after the transcription of routine business the sermon was conducted by Mrs. M. M. Maxson of Plainsfield, a report of which will appear on the page of our next issue.

The sermon of the morning was by A. E. Witter of the North-Western Association, from the text in 2 Tim. 2: 8. The stronger influence destroys or removes the weaker, or engravts that which is better upon an inferior stock. Thus, good overcomes or removes evil, ignorance and indifference. Thought is the greatest transforming power in the universe. Great thoughts produce great lives, and no life can rise higher than its leading purposes. Timothy, a young pastor at Ephesus, seized the great thoughts and the inspiration which Paul's letter gave. We should remember that Christ is one with us as well as our Divine redeemer. His incarnation which brought him in touch with men is the great fact that was finally crowned by his resurrection. His death on the human side was real, but a life like his could not be kept from rising again. His incarnation is the foundation, his sacrificial life the structure, and his resurrection the cap-stone of the temple of redemption. Through him our lives are resurrected, filled with hope and every noble purpose. Being thus filled, though in the minority, Seventh-Day Baptists have no reason to fear, but have full ground for hope in the power, guidance and blessing of him who is the resurrection and the life. Only when thus inspired can we fulfill our mission and accomplish our sacred trust.

FIRST-DAY AFTERNOON.

The devotional services were conducted by Sec. O. U. Whiford, the theme being "Indwelling of the Holy Spirit." This was followed by an address of great force by Rev. Dr. Main on "Our Theological School," a summary of which he has kindly furnished for our next issue.

TRACT HOUR.

This was conducted by Secretary Lewis. The central thought was the great importance of the work of the American Sabbath School in our country and the need of extending the work to the world through its publications. He made a special plea for the Sabbath Recorder as representing the currents of denominational thought and sympathy which bind churches together. Dr. Main, President Davis, Secretary Whiford and others supported this thought and spoke especially of the value of the work of the Society in securing files of our publications for permanent preservation. Through the words of these brethren the interests of the hour were well and strongly sustained.

CLOSING SESSION.

The closing service on first-day evening was a sermon by President Davis of Alfred University from Prov. 22: 6; theme, "Training of the Young." All intelligent training of children must be guided by the character
ics and surroundings of the child. "Train
up a child in the way he should go." (The
prominent feature of which we base the
world's progress. Individual character is an
important factor in all work, and each indi-
vidual should be trained for his specific work.
What the training of children shall be and
how it shall be accomplished is of supreme
importance to the laborers associated with the
church and to the state. That which shall be
perpetuated depends upon each training.
This training should embrace all phases of
the child's life. It should adjust him to ma-
terial surroundings, to his physical abilities,
development of self-control, and add some-
thing to the wealth and good of society.
The uneducated are dependent and
are, in some sense, abnormal in society. The
same adjustment must be sought in the mat-
ter of social and intellectual surroundings
and possibilities. What one may do and be
come depends upon the knowledge one has.
This is true in matters social and in all things
pertaining to righteous living. Higher still
must be the adjustment of the child to religious duties and universal truth.
Learning is a great pietà but pietà, in the nar-
rative, is one of the less important features
of religious life. Piety, associated with noble purposes, broad knowledge and
right aspirations, becomes the crown of char-
acter. Cultured Christian life is the thing
God seeks. In all this realm of child train-
ing parents hold the balance of power.
We need new conceptions of what parenthood
means, and right training for parents, that
they may give right training to their children.
In the evolution of character and destiny,
right training secures a steady transforma-
tion from that which is lower to that which is
higher and better. There is an actual res-
urrection in the process, as there is in nature.
The peach pit, through the life embodied
therein, begins the work of transforming
earth into the tree, then into the blossom,
then the fruit; and the fruit, eaten by man,
is transformed into muscle, brain-power,
thought, individuality, destiny. More truly
than this illustration can portray, the child,
properly trained, is transformed into the
Resident members, 1,656; non-resident, 469; total
4,261. We are all God's tenants, and, if you
are not using the tops of these windows, and
are not tillable sheltered, do not be so
stingy. We are all God's tenants, and, if you
will let us alone, we will pay our rent with
sweet morning songs at the rising of the sun.
And I heard you sing in church in your
Benedicite, "O all ye fowls of the air, bless ye
the Lord; praise him, and magnify him for-
ever." I am told that you men in your horrid
wars, batter down and burn down each other's
houses. We don't do that. Are you not
ashamed to hurt our nests?"

"Well," said the man, "you have con-
quered. I will let you alone this year."—S. S.
Times.

A COLLEGE SONG-BOOK.

A committee, recently appointed from Al-
fred University, has arranged for the publica-
tion of a new college song-book, which, it is
hoped, will be ready for use at the opening of
the next college year. It is to contain general
popular college songs and some distinctively
of Alfred. The committee believe that the
interest which alumni and students always
show in a cause connected with Alfred should
be used to increase the number of Alfred
songs. This applies to all of the many who
have literary or musical talent. Contributions
may be sent to S. B. Everts, Alfred, N. Y.

No one can take out of men's minds and
hearts the seeds of evil he has dropped there.
J. R. Miller.
The Missionary Hour was conducted by After

the Rev. Perle Randolph Burdick. The con­
ductor spoke of the object of the Missionary
Tract, Education, and various other Hours held
for so many years in our Associations. They serve to post our people on the work, needs and demands in the various lines of denominational work; to keep up and in­
crease the interest in our work as a people.

At our Associations there is more time and more people can be reached in this way than at our Conferences, which are so crowded with business. These Hours have also a wider and grander purpose and result than information in details, and inspiration in special lines of work; they serve to imbue our people with the spirit and purpose of a mission. God has kept us in this country as a people for more than two hundred years, and though we have made a slow growth, yet we are a people and a nation, and we are here to stay and that for a mission. Our mission is Evangelism and Sabbath Reform. Calvary and Sinai in their inseparable and vital union. Our mission as a people is world-wide evangelization and the bringing of light to the observance of the Sabbath of the Bible, of Christ and the Apostles, the Sabbath of Jehovah. Probably not more than fifty per cent of our people are thoroughly
imbued with the spirit and purpose of our mission, and are alive to it. These hours should increase the percentage and the inspira­tion which our Associations and Conferences give should greatly enlarge the denomina­tional spirit and purpose in the hearts of the people, and qualify them for the accomplish­ment of that mission. The conductor pre­sented in detail the work on the home field; the help to the small churches; the general missionary and evangelistic work; the evan­gelistic effort on various fields and the needs and demands in these lines of missionary labor.

W. D. Wilcox presented the quartet work being done in the summer campaigns. The Lord can use various humble instruments in the advancement of his kingdom in the world, as fishermen and humble disciples in the days of Christ on the earth. The Lord gave the command to go and they went forth to preach the gospel. In these days men cannot only preach, but sing the gospel.

The quartet movement commenced with the boys who went out from Morgan Park several years ago. The movement has deep­ened and widened and has become a very im­portant factor in our work of evangelization. This movement does not go to our churches and our cause, but to the young men and women who are engaged in it. Some of the quartets went out last summer, some six are going out into various fields the com­ing summer, and who can measure the good that has been accomplished and will be done in this work. But the work is not limited to, and centered in, quartets. All disciples should be workers—farmers, mechanics, merchants, laborers, boys and girls everywhere who love Christ and his kingdom should be engaged in this glorious work. This year Mr. Wilcox spoke very hopefully of the numerals now look­ ing forward to the gospel ministry and thought the quartet and evangelistic work had done much in leading young people to consider their duty in that sacred work.

After singing, "Throw out the life line," Dr. Rosa Palmborg spoke upon our China mission. She shared the sufferings and ap­propriate words, to the work and life of Dr. Ella F. Slweeney. She then sketched the cause which led to the Boxer uprising and disturb­ance. She showed how it is resulting in awaking a greater interest in gospel work in that land. That field is opening wider and will open wider for gospel missions, as the result of that uprising than ever before.

The prospects are very hopeful and encourag­ing. If we had never yet occupied that land as a people, we should now. The Chinese are not naturally a fighting people, but em­pathize with a peaceful people. They will quarrel with loud words, but do not fight. The in­troduction of opium into China was a great cruel evil, working degradation, vice and ruin. That was enough to make hatred on the part of the better and more thoughtful class, against foreigners, as it was brought by England. The church has been greatly tried—thousands of native Christians were killed, or have fled, but there will be a grand awak­ening for the church some day. Dr. Palmborg thought the plan for an industrial mission in China is important. She was inclined to the opinion that to make missions in the world self-supporting would be a mis­fortune to the church of Christ. It would dry up the love of souls and deprive Christian people of the privilege and pleasure of giving to the support of missions.

The Seventh-day Baptist Church at Shiloh, New Jersey.

There were Seventh-day Baptist families res­iding in Cohansey, N. J., as early as 1716, and Jonathan Davis a traveling missionary from Pesctaway N. J., held meetings there, but no church was organized until 1737. In 1738 Caleb Ayars gave an acre of ground which is now part of Shiloh cemetery, and a frame church was erected. Jonathan Davis, J.r., nephew of the former minister, was called and ordained as its first pastor. There were eighteen (18) constituent members and it grew under his pastorate to about a hundred. His short pastorate expired July 12, 1799, Nov. 12, 1768, Jonathan Davis, a convert to the Sabbath from the "Welch Tract," Delaware, son of Eld. David Davis, was called to ordination, and at the death of the pastor, he accepted a call and continued until his death, July, 1785.

In 1771 a brick edifice for worship was erected on the site of the "frame" church, but considerable larger. Nov. 13, 1786, Na­tion Ayars was called to ordination and the pastorate, which continued until 1802. The church depended on "supplies," until 1807, when the fourth pastor, John Davis, son of the second pastor, was called and ordained at the General Conference, Sept. 14, 1807. He continued until 1841. About 300 were added to the church by baptism during his pastorate. Elder Azor Estes's pastorate continued from 1841 to 1844, during which time 90 were baptized, and 188 in all. Elder Solomon Carpenter was then called to the pastorate, but in 1846 he accepted a call to the China mission. Elder Samuel Davison, a convert to the Sabbath, was called in March, 1846, and continued until 1848. Elder Giles M. Langworthy accepted the pastorate but on account of ill health resigned in 1849. Then, for a year, the church depended again on supplies. Rev. Wm. M. Jones, a Sabbath convert and mission­ary from Hayti, was called to the pastorate. In 1851 the present brick church was built and the old one was converted into Union Academy. In 1853 Rev. W. B. Gillett was called and served as pastor for twenty years during which time 434 were made. In 1873 Rev. A. H. Lewis was called to the pastorate and served until July, 1876, when he resigned to accept a call to the chair of Church History and Homiletics in Alfred University. About 70 were added to the church during his pastorate. Rev. D. H. Davis, succeeded him, and served as pastor until 1879, when he accepted a call to the China Mission at Shanghai. Rev. Theo. L. Gardiner became pastor in 1879 and served until 1890, when he accepted a call to Salem, W. Va., where he has been wonderfully used in the cause of God. In 1890 D. H. Davis returned to the church and served until 1899, when he resigned to accept a call to the China Mission at Shanghai. Rev. E. L. Cottrell com­menced his labor as pastor, Nov. 27, 1899, and continued until May 21, 1899. Both this and the former pastor were greatly blessed by many additions to the church, which labors still continue. The church has had in all 15 regularly settled pastors. The present membership is about 900. Parlors and dining room have been fitted up lately in the basement of the church.
Woman’s Work.
Mrs. Henry M. Mason, Editor, Plainfield, N. J.

TWO RELIGIONS.

I.
A woman sat by a hearthside place
Reading a book with a pleasant face.
Till a child came up with a childish brow
And said, “Papa, take a peep at Row."

Then the mother, slapping his early head,
Said, “Troublesome child, go off to bed;"
A great many of Christ’s life must I know
To train you up as a child should go.”

And then the child went off to bed to cry
And denounced religion—by and by.

II.
Another woman bent o’er a book
With a gentle eye and an intent look,
Till a child came up and jogged her knee,
And said, “Mama, put this book, put in down—leave me.”

Then the mother sighed as she stroked his head,
Said, “Child, I never shall get it read;
But I’ll try loving to learn his will,
And his love into my child instill.”

That child went to bed without a sigh
And will love religion—by and by.

—Hamm’s Horn.

The Woman’s Hour of the South-Eastern Association was held Sunday morning, May 19, 1901, and was conducted by the Associational Secretary, Miss Elsie Bond. At this time the following program was rendered:

Scripture Reading, Mrs. T. F. Kemper.
Prayer, Mrs. Joshua Jones.
Treasure the Name of Jesus Rocks,” Mrs. S. B. Bond, Mrs. C. R. Claxon.
Collection for the Girl’s School Fund.
Trio, “Rest for the Weary,” Misses Ora Van Horn, Mary Lowther, Nettie Bateson.

The collection taken was appropriated toward the Girl’s School Fund. We had hoped to secure for publication the valuable papers mentioned in the program, but, as they have not yet been received, will give our readers the benefit of a letter written by Mrs. Davis for the Woman’s hour of the Eastern Association.

LETTER FROM MRS. DAVIS.

WENTWORTH, Shanghai, China, April 14, 1901.

My Dear Mrs. Randolph,

Your kind letter just received this last mail with the request for a letter, which would be of interest at the coming Association, has followed me very closely these few days. The first thought on reading it was that my days now just past are too full of other duties to think of writing anything worthy of use at a public gathering, but a little further on in your letter you say, “The Association is to be held at Shihlo,” and immediately there comes a heart-longing to send some message of love and good cheer to those who are there, for there will ever remain in my heart a tender, sacred, affectionate love. I must endeavor to realize that a large majority of those who were the fathers and mothers in Israel twenty-two years ago have already entered into the rest prepared for the saints of God, and their places are filled by a younger generation; and the little children, the memory of whose sweet, innocent faces must ever linger with me, have now grown to be a strong factor in all the work of the church and community. It would be impossible to express the real sorrow of heart experienced by our separation from them when we decided the Lord had called us to a distant field and work, the difficulties of which we were then mercifully ignorant. Our faith was greatly strengthened, however, by the prayers of many of God’s dear children and friends by their sympathy and interest in the work to which we had been called. It was not a new experience to them, for there were not a few among them who distinctly remembered the consecration of another pastor to the work we were trying to do. We were filled with the great commission of our Lord. Their prayers and blessings were a benediction to us as we started on our journey, which, through man’s inventive genius, had been greatly shortened since the earlier days when our heart’s desire and hope was to take the same voyage in a sailing-ship, requiring as many months as we were weeks. After bidding adieu to our people at Shiloh and while visiting other churches on our way westward, we did not always find the same encouraging, helpful spirit of consecration to God’s work in the world-wide field. The remarks of one influential member, in the church where my brother had been pastor, comes back to me with great force. This brother had received and accepted a call to Shiloh church, so that I went to him to urge us to take the same voyage in a sailing-ship. I wished you had remained where you were instead of going away off to China, then we should have kept our pastor. In some places we me the expression, “Why do you go to that far-away land? There are heathen enough at home.” So the Word of God has seemed the medical work. The Boy’s Boarding School, where my brother had been pastor, is now on its way to China, then we should keep our pastor.”

And now a word regarding the present prospects for mission work in this land. As we look back over the intervening years, since our first arrival on these shores, and note the strides we have taken, the thousands who have believed, even the fearful experiences and sacrifice of the past year, which to our finite vision has seemed an almost irreparable loss and great hindrance to the work, should not, if we take the broader view, in the least discourage us, for we know it is God’s work and that he is more powerful than all the Powers of earth, and in the end we shall see he has permitted this sacrifice for some wise purpose. It is wonderful to see the spirit of submission shown by those who have lost most heavily, whose courage and patience are an example to us, who are not entirely overthrown. We were permitted at our union prayer-meeting this week to listen to some remarks from Dr. Christie, of Manchuria, who has been for over twenty years working in that field, during which time from North to South, all through that large province, there have been established churches, schools and hospitals until there were some thirty-nine thousand converts. When the Boxer movement arose, the missionaries were obliged to flee for their lives, some not being able to escape, and with hundreds of native Christians were massacred. He said of course some of these Christians, to save their lives, recanted while many more remained faithful to the end. In November, he, with another missionary were able, with much difficulty, to return to Mukden, the capital, where they found, as previously reported, all their missionary property destroyed by the Boxer movement. One native worker was literally cut to pieces. They first cut off his ears, cut out one eye and then the other. He still continued to preach. To stop this they cut out his tongue, but he still would not kneel to the false gods, and finding nothing would move him off his head. Another, a blind man who had been converted in the hospital, after returning to his home was so filled with the spirit, God most wonderfully blessed him in bringing others to believe. Dr. Christie said it was thought he had been the means of bringing two thousand into the church. This man was also beheaded, though he had ample opportunity to save his life if he would deny his Lord. The Doctor is now on his way to England for rest and change. He says, notwithstanding all this sorrow, he goes rejoicing that God has permitted him to see so many brought into the Kingdom of God. The Russians are doing all in their power to hinder Protestant missions, he has faith that God has still greater blessings in store for Manchuria.

What we have said of the stations in this province applies with equal force to many missions in North China. When we realize the fearful losses in both workers and property which these various societies have sustained, together with the massacre of hundreds of their native converts, does it not seem that we as Seventh-day Baptists, who are here to minister in the work of God in this land, have a double cause of rejoicing in the face of such immense trials and difficulties in that our work has been so little disturbed?

During last year when from different parts hundreds of workers were fleeing for their lives, Mr. Davis and Mr. Crofoot were able, with safety, to remain in our mission all the summer. Dr. Palmberg, Mrs. Crofoot and myself returning from Japan in September, and by October much of the work had been reported here of that Dr. Palmberg’s illness and return to the homeland in November necessitated temporarily closing the medical work. The Boy’s Boarding school has now nearly the same number of pupils as before the disturbances. I sadly feel the loss of Miss Burdick in the care of the Girls’ Boarding School and the four Day schools, and am anxiously looking forward to her return. All of the indented pupils in the Boarding school have returned with the exception of one who was married a few months ago. Some of the smaller girls were, however, retained by the Boarding school, taken into the interior and have not returned. There are only fourteen now in the school and two of these are day pupils formerly in one of the Day schools. One of the first pupils taken into the school sixteen years ago is now acting as pupil-teacher. The four Day schools have now over a hundred pupils. Two of these schools are in our old chapel in the native city and are taught by former pupils from the Boarding schools. I try to examine the classes in these Day schools once a week. It has been my pleasure to assist the teachers in our church services on Sabbath afternoon, and, even if it were possible, our chapel is too small to seat them all, so Mr. Davis and I alternate in going to assist the teachers in holding Sabbath schools with them on
Sabbath morning. One a mile west of the Mission, in the country, and these in the city.

The people in Central China seem favorable to missions and are gladly welcoming the missionaries back to their stations. In the North great disorder yet prevails and doubtless will until the Emperor is allowed to return to his navy and is re-established with much of the present suffering caused by the intrigues of these unrighteous and unlawful rulers? We hope by the time this reaches you, and the Association has convened, you will have received more assured news from this land.

In writing to the Shiloh church I am not forgetting that only four years after we left them it was their privilege to consecrate another of their number to this field when our dear Doctor Swinney joined us in her labor of love. I believe it is only those short months since her precious remains were laid to rest in that hallowed cemetery, I can but believe the hearts of God’s people there are very tender toward this work for which she labored and for whose interest we believe she would have made any personal sacrifice. Though through unaccountable circumstances she was detained from the field these last few years, we all know her heart was in China, and that she had a longing desire to see this work advanced and strengthened. She was a spirit which impressed the heart of our dear Mrs. Carpenter and impelled her to write on the eve of her departure for China these words: “Our last and most earnest request to you is abandon not this mission. For its success pray, labor, wait. So shall the God of missions gather you at last with his redeemed out of every kindred, tribe and people and tongue, and both they that sow and they that reap shall rejoice together.” It was during the terrible experiences of last summer, when our hearts were filled with sorrow and anxious forebodings for the hour and day put an end to our beloved Dr. Swinney to her fellow laborers in China. While others were urging us to abandon the field, out of the depths of a heart filled with love for this people and a longing desire for their salvation, she says, “Don’t forego this work; retire to Japan if necessary until the storm has spent its fury, but don’t come home. After a time the doors for the entrance of the Gospel into China will be wider open than ever before and opportunities for work greatly increased.”

The Editor may not print it, but I have thought of writing up the Topeka pulpits and preachers for the Recorder. This naturally would have been preceded by an article on Mrs. Nation, but I have just returned from the First Congregational church, where the pastor preached a searching and an earnest sermon that I must first speak of that. Dr. Fisk could never be dull. He is a man of deep and broad culture, a nervous organization, rapid fire, perfect command of the King’s English, forceful and almost tragic in his manner of delivery, and withal a preacher of high standards of practical religion, civic, and national righteousness. Of his three or four sermons that I have heard each has seemed a wonder in its line.

To-day his theme was: “When shall preaching and the church become popular?” From Isaiah 30: 10, “Prophecy not unto us right things, speak unto us smooth things,” and 1 Cor. 2: 14, “The natural man receiveth not the things of the spirit of God.” I wish the Recorder readers could have every word of his sermon, but I must briefly write from memory the essence. When will the church be thronged? When shall we cease to have empty pews, half-filled churches? ‘The preachers are dull,' you say. Yes, I admit it, and I am guilty of my share. It is expensive. Subscriptions or collections are burdens they cannot bear; or so many are unable to dress properly to sit beside their finely dressed neighbors, and hence stay away. Or the preaching is too doctrinal; or you may say of this pulpit, perhaps, anti-doctrinal, that people do not care to hear it. But the three-class prices, though first-class prices are full. The crowds are at the horse-races. The circus, the dance, the minstrels, the foot-ball and base-ball have no lack of patronage, and all of these at twenty-five cents or fifty cents a ticket, and it takes quite as good dress for the theatre as for the church, and such social functions. Indeed, sisters, you could have better bonnets and more dresses if it were not that your husbands are gambling away their nickels at the slot-machines for cigars and gum. This is one of the devil’s devices and I speak, advisedly, of ‘gambling.’”

Call it what you may, it is gambling. If the pulpit and the theatre would change places, the pulpit amuse and the theatre rebuke unrighteousness, the churches would be full and the theatres with a small patronage. A salesman offers the finest goods to a country merchant and says these are first-class in every respect, the best to be had, and the merchant says, they are too good for my trade. They would lie on the shelves unthought. There’s no demand for such goods here. That is the trouble with church attendance. People are not spiritual minded. They are not willing to spend something to minister to the beastliness in them. “The natural man receiveth not the things of the Spirit of God.” And church-going, even with church-members, is largely affected by meteorological conditions. It takes but the least feverish condition of clouds in the sky to affect the pews, and I can always tell by these conditions, Sabbath morning, what will be the attendance for the day. This is true in this state, as well as others, and with other pastors as with my own. I am one! I speak plainly, if I should ask all in this audience to rise who are not members of this church, what a small number would it reveal of our membership? We are a church of covenant breakers! You covenant to attend the appointments and ordinances of the church. I have been here two years now and not half of this church ever attends its communion. A church has the right to expect and demand that its pastor preach the truth, and give them good and high standards of Christian doctrine and of spiritual living. If they do not like his leadership they have the right to ask him to resign, whether he has been with them six months, two years or ten. On the other hand, the pastor has the right to expect and demand that his church shall be his force; that they shall be active and loyal in their attendance and support of the church, and also in seeking to bring in the unenlightened. Now do not go home and say, “I will not go to hear that man preach again for six months”; but go home and ask yourself, is this true, and if it is, determine, so far as is in your power, it shall no longer be true. A slow and discouraging work? Perhaps so, but it is ours to sow the seed, and here and there we shall see men right-about-face, and turn from the beast in them to spiritual living. When will the church and preaching be popular? When there is a demand for noble living and high spiritual thinking, and men are ready to renounce their sins when rebuked and love God and serve their fellow man. G. M. COTTRELL.

TOPEKA, Kan., May 15, 1901.

You must no longer regard the missionary as the thing you put your money into.—G. A. KING.
**Young People's Work.**

Leverett C. Randall, Editor, Alfred, N. Y.

**YOUNG PEOPLE'S HOUR AT THE EASTERN ASSOCIATION.**

We hope to have the four papers, which were strong, for this Department in due time. They were on "Intermediatc Work," by Mrs. Frank J. Hubbard (paper read by Miss Grace Swinney); "Junior Work," by Mrs. H. Maxson; "The Relation of the Young People to the Work of our Tract Society," by Miss Ernestine Smith. (These three names will be recognized as belonging to Plainfield.) Dr. Rosa Palmberg (who might be christened our religious gatherings never appear in the blackboard: "What are some common ways of events on mission voting?"

It was a goodly host of young people who took to the railroad at Troy, Ayers on the evening of May 12. About one year ago the Recorder set forth abundant samples of the wise and weighty sayings of those Associations. I was your messenger to bring to us in return these papers, which, after some consideration, cordially called us up to tell the college boys to think of the ministry, and the two girls who expressed themselves as desiring to be missionaries, may be but samples of the high ideals and stalwart purposes which shall develop in the coming years. Thank God for the Bethels where visions of life's grandeur come to us, the Shilohs where God's work is done, and the Sunny Hills where the weary may rest. May these happy May days prove to be a land mark in many a life.

Six Questions for a Prayer-meeting.

The Y. P. S. C. E. prayer-meeting, Sabbath afternoon, went with swing under the charge of J. C. Bowden, John Bonham leading the singing. To give point to the meeting the following questions were placed upon the blackboard:

What assurance is there that missionary work will succeed?

What prophecies tell of the extent to which missions may go?

What prophecies tell of the means to be used in missions?

What future does prophecy see in the development of missions and our faith in the prophecies?


Some of the most interesting features of our religious gatherings never appear in the printed reports. I will give you snap shots of some of those incidents and thoughts which linger in the memory of those who were present at the Associations. For instance, at Salem Elder M. G. Stillman, as delegate to the other Associations the previous year, rendered his report. This formal report was to appear in the minutes, was concise, proper, irreproachable—and dry. But, after he had laid aside the written page, he launched into an offhand description of his trip, what interested him, what interested his young people, their thought and a vote of thanks. "Now," said the Y. P. Editor, "I want you to write out that speech for me, and when you have done this, I will tell you what it is for." And thus he did. He left out some things. (Why is that ever done?) But there are some good things left.

And I commend his breezy narrative to your consideration.

This is the same M. G. Stillman who was once a school principal, so absent minded that he walked home one night wearing a boot on one foot and a shoe on the other. He is now the pastor of the Lost Creek church, and his mind is strictly present whenever words of sense and wisdom need to be uttered. Following Bro. Stillman's report of the trip, as you go along, and an outline in denominational geography:

"About one year ago the Recorder set forth abundant samples of the wise and weighty sayings of those Associations. I was your messenger to bring to us in return these delegates who have come fresh from other fields who are of your vocation. It seems pertinent for me, at this moment, to speak very briefly of my experience on that trip.

We stopped in New York City. I dined with Pastor Shaw, and took a nap. Then we rode down on the train seemed to be about to pass under that structure. We took a look into the Judson Memorial church where our people have the privilege of Sabbath worship, then down to the boat landing.

I had long hoped for a ride on the famous old Hudson. I expected the scenery to excel almost everything else—but it didn't. We simply lay in the steamers state-room all night trying to sleep against the rudder and groanings from the boat machinery. We took to the bridge, and the train seemed to be about tared out with its burden, the brakeman called out, Berlin. Then with considerable tidiness we enjoyed the feast with the strong company of the wise men of the East.

We start Westward. At Albany it was my good fortune to get a pass into a great building, that great twenty million capital building, the place where this brother from Alfred lobbied for the School of Ceramics. On up the beautiful Mohawk Valley on the 'Fastest train in the world,' and leaving that valley we came to old DeRuyter, returned from the famous building seen, the old DeRuyter Institute, the schoolhouse of so many of the past generations. Thence we came to Scott to enjoy the feast in the Central kingdom. Not quite so many wise men but more music. Good place to stay. Our next stop was at old Cornell where a few of our favored young men go for some additional touch of educational finance (and where one of them got a wife.—En) Some good Seventh-day Baptist students were there to show us around and get the best of the food. Everything was very grand and way up. Even the dinner bell plays a tune to call you in.

On to Alfred was the next pull. Not so fine a dinner bell but here we strike our denominational hub. A great many Seventh-day Baptist students are confined when they die—but there are others who look for a city not made with hands. They received us right cordially, called us up to tell the college boys some stories and made us feel very glad to have again a brief walk in old Alfred. But I must hasten. After the Western Association we heard the brakeman call out Chicago. A soon, they took a quite unsightly turn to his home to enjoy his abundant hospitality. We asked him if he was going to the Association, and he said he had no time to hear you fellows. It was very direct in its appeal to the Work of Ernestine Frank, J. Hubbard.
Children’s Page.

THE SPOLIATED PICTURE.

BY EVA KINNEY MILLER.

The Lloyd family had decided to have a family picture taken. All the family relations were to gather in the front yard at grandma’s and grandpa’s home, at four o’clock on a certain day, and the artist was going to take their pictures all together.

Kittie Lloyd was very much delighted, and asked her mother very many questions about it.

"Am I to be in it, mamma?"

"Yes, dear—all the family."

"And Baby Ruth, too?"

"Yes, all the children and grandchildren."

"O mamma! can’t I have my dog Sandy in it, too? I think, if you have Baby Ruth, I ought to have Sandy."

"Well, you ask papa to-night."

When Kittie’s papa came home that night, the first thing he heard, when his little girl came to meet him, was:

"O papa! may I have Sandy in the picture with me? Mamma’s going to have Baby Ruth."

"I’m afraid you’ll spoil the picture," responded Mr. Lloyd, "and Sandy is worse yet. You see, we shall all have to keep very still to have our pictures taken, and I am afraid neither you nor Sandy can do that."

"Oh yes, we can!" assured Kittie; "I’ll teach Sandy."

Every day after that Kittie gave Sandy some lessons in standing still. The appointed day came at last, and Mr. Lloyd got out the big carriage, and took them all over to grandpa’s, where there was a large gathering of cousins, who were to be in the picture. Sandy was allowed to go along, and Kittie was delighted.

At last the artist came in a newly-painted wagon with a big, long word on the outside, which Kittie, after a good deal of spelling, learned was “photographs.” It was very interesting to watch the artist take out his camera, and set it up on a little frame and peep through it with a black cloth over his head. When his machine was ready, he called the people together on the front porch, and, with grandpa and grandpa in the center, the tall ones in the back, and the short ones in the front, the people were arranged, and made ready for the picture. Kittie had a place in the very front of the picture with Sandy by her side, who was to sit up on his hind legs.

"Now, Kittie," said mamma, "you must keep perfectly still, and not move or you will spoil the picture. The artist says, ‘Ready,’ you must not even wink till he’s through."

Kittie stood up very straight, and looked just where the artist had told her to look. "All ready?" said the artist. "Now." Kittie looked around awfully quick to see if Sandy was sitting up all right, and just then the artist took the picture.

"Why, mamma is it over?" asked Kittie, as they began to move around and talk.

"Yes, Kittie," answered mamma, "it’s all over now, and you can run about and play."

The artist had a small proof of the picture was brought to Mr. Lloyd, and he showed it to Kittie. There was grandma and grandpa sitting up in the center, looking as calm and placid as ever. There was mamma and Baby Ruth as plain as she could be, and Sandy sitting up as straight as a dog could, but in the place where Kittie’s face ought to be, there was the back of a curly head and a blur.

"You moved," said papa, gravely, "and you spoiled the picture."

Kittie burst into tears. "I only looked around to see if Sandy was quiet," she sobbed, "and then it was all over. I didn’t think the man would be so quick."

When the picture was shown to the other relatives, they decided it was so good of grandma and grandpa that it must be kept. So, a short time after, Mr. Lloyd brought home the picture all finished and framed, and hung it up in the parlor. Kittie cried bitterly and begged him not to hang it up, but papa said he must. Then mamma took her little girl into the parlor, and talked to her.

"The picture is spoiled, dear, because you did not do as I told you at once. I told you to keep perfectly still when the man said ‘All ready,’ but you wanted to look around first and see what Sandy was doing. Now I want you to come over to the spoiled picture very often, and always remember that it got spoiled because you did not obey promptly."

Kittie tried hard to remember the lesson, and, when she forgot to mind promptly, her mamma would say:

"Take care, Kittie, you are spoiling your picture now," and then Kittie would smile into her mother’s face, and hasten to do as she was told.—S. T.imes.

THE BLOTTED PAGE.

BY ANNA SPOTTWOOD YOUNG.

"Elsie, come here a minute," called the little girl’s father one day from his study, where Edie was playing school with her four dolls, caught up Doll Melinda, her oldest and favorite, in her arms, and ran into the room.

"What is it, papa?" she asked. Her father was turning over the leaves of the big dictionary. He lifted the book off the stand where it was resting, and put it down on the desk where the little girl could see it.

"Oh!" said Elsie, suddenly remembering something, and standing quite still in the middle of the dictionary page.

"Come over here; I want to ask you a question," said papa, holding out his hand. Elsie walked slowly over to the desk. Her father put his arm around her and then pointed to two big blots on the white pages of the dictionary.

"Do you know anything about these blots?" he asked.

"Why, who made that other blot?" exclaimed papa.

"Tell me all you know about one of them; then perhaps I can tell you about the other," suggested papa. The little girl looked almost ready to cry.

"Well," she said, "it was just this way, papa. The other day, Melinda and I came in here. You were down-town, and I climbed up to your desk and thought I’d write a letter to you to surprise you when you came home. I wanted to look up big words in the dictionary like big folks do, and just as I opened the book Melinda almost fell out of my arms, and that scared me and I jumped, and the ink fell off the pen onto the book, and—" Elsie hesitated.

"And then," finished papa, "you were still more scared, and you shut the book and ran away."

"Why, how did you know?"

Elsie looked so surprised that papa was forced to laugh a little.

"See here," he said, pointing to the second blot.

"But there was only one blot, papa; really I only dropped one little spot of ink on the book, protested Elsie.

"I know," said papa; "but when you closed the book the first blot made a perfect one on the opposite page. Do you see now?"

"Yes, said Elsie, slowly.

"Now, if you had told some one about it before the ink soaked into the page, see what could have been done," Here papa shook a big drop of ink off his pen on to a sheet of blank paper; then he took up a piece of heavy blotting paper, dipped it into the ink-spot, and in a moment almost all the ink was soaked up.

"That is what this heavy blotting paper is for," exclaimed papa. "You see there is only a very thin blot left. "Now look again."

Once more papa dropped a big blot of ink on the paper, then laid another paper over it. After a moment he showed both papers to Elsie. On each of them there was a big, black spot. "I see now, papa," said the little girl.

"One wrong made two wrongs that time, didn’t it?"

"Yes," answered papa; "that is what I wanted to show you. Do you think you can remember now?"

"Yes, and I’m just as sorry as I can be, and so is Melinda," answered Elsie.

"Then, I must forgive you both, I think," said papa, kissing away a tear that was beginning to roll down Elsie’s cheek, and patting Melinda’s flaxen curls.

"Doll Melinda," said Elsie, as she ran happily out of the study, "aren’t you glad that papa knows about that blot?" And Melinda said "Yes" just as plain as a doll could say it.—Central Presbyterian.

THE GINGHAM NEST.

"Mamma," said Edie, coming in from school, "our teacher wants each of us to bring her a piece of one of our school essays to put into a quilt. Can’t I give her a piece of this new gingham dress?"

"Yes, certainly," said mamma, "and I know of another place where some of your dresses might be welcome; some very little bits."

"Where?"

"Mrs. Robin Redbreast is building a nest in the pine-tree, and if you take this handful of clippings and scatter them about under the tree, she may be glad to weave them in."

Edie did so, and Mrs. Robin made good use of it. After the nest was done, Edie could look up and see the bits of red and blue, and she called it a "gingham nest."—Mayflower.

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"Hence then as we have opportunity, let us work..."—Gal. 6:10. "But to do good and to communicate, forget not."—Heb. 13:16.

WESTERLY, R. I.—The recovery of the Pawcatuck church Clerk, J. Irving Maxson, from the effect of a delicate surgical operation now seems assured, and all rejoice that his life has been spared. Mr. and Mrs. Maxson are still in Philadelphia.

The fifth annual concert by the church choir was given, May 16, and was a great success. The church was handsomely decorated for the occasion, and the music was a treat. The choir has been under the instruction of Dr. Jules Jordan, of Providence, and was assisted by Miss Barrows, soprano, and Miss Hunter, contralto, both of Providence, and our former pastor, Rev. William C. Daniel, of Leonardville, as organist. Mr. Daniel remained in town over the following Sabbath, and occupied the pulpit by invitation of Pastor Davis. He also took part in the Friday evening service, and was warmly greeted by many old friends. Mr. and Mrs. J. H. Tanner, Jr., entertained the choir and friends on the evening of May 19.

Last Tuesday evening a Sabbath-school rally was held at the Calvary Baptist church, which drew out some sixty laborers in that field of church work. Our school was exceptionally well represented. It was something new for Westerly, but was most successfully carried through, and proved a pleasant and apprarent to, and important decision in the public interest. The general government is sustained and our former pastor, Bro. Irving Maxson, is holding an immense business at Cedar Rapids as florists, having greenhouses at both places, and the sale of the Rapidian has been held between our Iowa brethren and this church. Bro. Kramer is a man of ability, having published Saturday's, and other tracts, and has a store of good teaching, and originality. We hope to hear him again, as we intend to write, but already this letter is too long and too personal, but we hope of interest to some.

H. D. CLARKE.

KEOTA, IOWA, May 23, 1901.

IOWA LETTER.

A year ago we promised the Editor some Iowa letters by request. We afterwards became a resident of Minnesota, but Iowa is yet "our place of business." This is our fourth journey into the state since January, providing homes for orphans, making over twelve hundred miles of travel during this time, and over twenty towns visited for this purpose. At present we are writing in Keota, Keokuk County. Before reaching this town during a week of travel we have tried to find the hearts of some nine orphans who are just now written on our list.

At one point there were two nice German boys who had been taken two years ago, but were being cruelly treated and hard-worked and their morals sadly neglected. We went to remove them to a new and Christian home, and were about to take the train when some angry sympathizers with the man spirited the oldest boy away when we were not watching and the boy could not be found. Losing the train we tarry over night mak- ing two unsuccessful attempts to find the family. Fortunately in due time with an officer to settle that kind of foolishness, we went on our way, though not rejoicing.

This morning, the 23d, we met the New York agent, who arrived with a good-sized company. We met at the Opera House as previously arranged to proceed account the good farmers, and others, who had good recommendations, with boys. The God of the orphans help them to make good citizens, saved from crime and poverty.

At Kenwood Park, near Cedar Rapids, we visited Mr. M. J. Vander Schuur, a Hollander, who is trying to establish an orphan's home. He has just opened work and has a number of children. These he sends to the public school and during work hours takes them to a garden for proper exercise and lessons in the practical way. Two bright little babies had been brought to him, one left by a mother of fifteen years who, instead of leaving the world, has been found in due time, and given short dresses attending the public school. Mrs. Vander Schuur and her sister at present are the matron and assistant. We hope their work will be successful and wisely carried out.

Arriving at Keota last evening we heard the church bells calling to prayer. Leaving our estcheal at the Columbian, we selected the most unpretentious church building and entering found it to be the Baptist. The pastor had been suddenly called to Davenport to minister to the sick, and there was no leader. The sexton approached us and said, "Are you Baptist?" We said, "Yes, sir; do you want you to lead our meeting?" After praise and prayer we announced that we were in the city for the first time, were a Baptist and more than a Baptist, being a Seventh-day Baptist. Selecting 2 Thess., third chapter, we had a pleasant service and received many thanks for the help. A lady had placed a Bible into our hands, into which, at the close of the service was placed a Sabbath tract. It may be that a truth, new to these Baptist, will be revealed by this unexpected event. Being near Garvin last Sixth-day we ran up and spent the Sabbath. By request we led the evening prayer-meeting and preached in the morning. This rather unexpected visit gave us great pleasure and also resulted in finding a home for a little orphan boy.

If it is possible this week to be near Marion, we will go there and spend the next Sabbath. The Marion brethren always give us a hearty welcome to their pulpit and homes. Bro. E. P. Kramer is doing an immense business at Cedar Rapids as florists, having greenhouses at both places, and the sale of the Rapidian has been held between our Iowa brethren and this church. Bro. Kramer is a man of ability, having published Saturday's, and other tracts, and has a store of good teaching, and originality. We hope to hear him again, as we intend to write, but already this letter is too long and too personal, but we hope of interest to some.

H. D. CLARKE.
tion and hasten the full development of self-government for the island. A system of commerce, of which there is a most unfavorable prospect, will be introduced with advantage to both the island and the United States. Later information indicates that the Cubans have interpreted the Amendment in a manner not acceptable to the government of Washington.

President and Mrs. McKinley left the Pacific coast early in the week and reached Wash­ington on the 30th of May. Mrs. McKinley has gained a little in strength and the trip does not seem to have jeopardized her returning home well.

Another important feature of news this week is the publication of the Report of the Presbyterian Assembly of the Presbyterian Church which closed its session at Philadelphia on the 28th of May. The prominent question before the Assembly has been the revision of the Creed of the Presbyterian Church. Until a late hour it seemed that the Assembly was hope­lessly divided. The conservative element op­posed all revision, while the extreme radicals and those occupying middle ground sought some form of revision. A compromise was fin­ally arrived at, and the adoption of an able committee to present a new form of the creed at the meeting next year. The har­mony thus attained is favorable for a careful consideration of the question during the year to come, for a larger knowledge concerning the possibilities of a reformed creed is the result of the discussion of the denomination. We believe that revi­sion is desirable, and although the question may remain before our Presbyterian brethren for some years, the present indications are that wisdom and good fellowship will prevail and that the Assembly will adjust itself to these changes of faith which, as every observer knows, have come in the faith of the people but have not been embodied in the creed.

The General Assembly of the United Pres­byterian church, in session at Des Moines, Iowa, on the 28th of May decided "to exclude members of secret orders from admission to the church." The action is interpreted by some as giving authority to expel those who are already members of the church and of such orders.

The National Anniversary of the Baptist denomination, celebrated in session at Boston, Massachusetts where they closed on the 28th of May. The question of Foreign Mis­sions in Africa, Japan and China engrossed a large share of the attention of the Conven­tion.

The decision of the Appellate Court of Western New York bearing upon the opening of the Pan-American Exposition on Sunday is still delayed.

The Annual Conference of Christian Sab­bath keepers in London was held in that city on Thursday, May 23, 1901.

PASTOR'S EXCHANGE.

Dear Brethren in the Ministry:—A few weeks since our Sabbath-school Superintend­ent asked our school how many of them thought we ought to set apart some day for special services with which to commemorate the fact of Christ's resurrection, and impress the importance of that fact upon all, and especially upon the minds of the young. I have thought to place this question before you and ask you to look upon it as a subject you views upon the matter. Let it be distinctly understood that in doing so, I am not in any way seeking to inaugurate such a move, but, as a matter of just and proper reli­gious training, would it not be well for us, as a church, to set a day apart for this purpose, in April of each year, as a day for appropriate services with which to commemorate the resurrection of Christ.

E. A. Witter.
**Special Notices.**

North-Western Tract Depository.

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

**Sabbath School Lessons.**

M. D. Lewis, Seventh-day Baptist Church, London, Address of Church Secretary, 45 Valmar Street and West Hill, London, S. E.

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

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

**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. R. 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 A.M. Inviting Sabbath-keepers in the city are cordially invited to attend these services.

I. L. Cotterell, Pastor.
29 Edgewood St.

**Proposed Program of the Seventh-day Baptist Western Association,** to be held with the Second Alfred church, Alfred Station, N.Y., June 6th-9th.

**Fifth-Day-Morning.**

10.00 Devotional exercises, Rev. R. F. Rogers.
10.30 Address by Moderator, O. M. Burdick.
11.30 Report of Executive Committee, Communications from Churches, and Appointment of Committees.

**Afternoon.**

2.00 Devotional Exercises.
2.15 Communications from Corresponding Bodies.
2.45 Sabbath-school Hour, Rev. L. L. Cottrell.
3.30 Layman's Hour, Charles Stillman.

**Evening.**

7.30 Praise and Devotion and Sunday School Service.
8.00 Sermon by Delegate, Rev. L. F. Randolph.

**Sixth-Day-Morning.**

9.00 Devotional Service.
9.15 Business.
9.45 Reports from Delegates.
10.15 Tract Hour, J. P. Moyer.
11.15 Address by Delegate, M. H. VanHorn.

**Afternoon.**

2.00 Devotional Exercises.
2.15 Missions Committee, Rev. O. U. Whitford.
2.45 Student Evangelistic Work, Rev. L. C. Randolph.

**Evening.**

7.30 Praise Service, led by Dr. O. E. Burdick.
8.00 Address by General Mission Committee, Rev. W. D. Burdick.

**Sabbath Morning.**

11.00 Sermon by Delegate, Rev. O. U. Whitford.

**Afternoon.**

2.30 Bible-class, conducted by Prof. W. C. Wood.
2.50 Children's Bible-class, conducted by Superintendent of Second Alfred Sabbath-school.
3.50 Junior Christian Endeavor, Mrs. F. B. Peterson.

**REFERENCE LIBRARIES.**

The following list of books is recommended to Pastor 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...
- A Critical History of Sunday Legislation...
- A Critical History of the Sabbath and the Sunday...
- Sabbath Information by J. M. Allen...
- Swift Decadence of Sunday: What Next?...
- The Seventh-Day Baptist Hand Book...
- The Sabbath as a Sabbath...
- Proceedings of the Chicago Sabbath Association...
- The Sabbath Question...
- The Sabbath Sabbath Reform Act...
- Life and Sermons of Jonathan Allen...

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DEATHS.

WILLIAMS.—At his home, near Verona Mills, N. Y., May 13, 1901, David P. Williams, in the 80th year of his age.

Brother Williams was the fifth son of the late Joshua and Sarah Williams, descendants of the famous Roger Williams, of Rhode Island. He has spent his entire life in this locality. His occupation has alternated between farming and school-teaching. During his educational career he served for a time as school commissioner. Other and important positions of public trust have been given him in town and county affairs. During the Civil War he served as enrolling officer. At the age of 14 he gave his heart to the Lord. Soon after he united with the First Verona Seventh-day Baptist church, yet in its infancy. He has been a constant and faithful member, and has held the position of trustee, moderator, chorister, superintendents and teacher in the Sabbath-school, and for some forty years was church clerk. For years he was a faithful helper and advisor of his brother-in-law, the late Charles M. Lewis. April 11, 1849, he was united in marriage to Miss Caroline Wentworth, who passed to the home above some seven years ago. He was a man of stalwart character, intelligent, ambitious, social, brave, frank and generous.

S. E. W.

DAVIS.—Charles E. Davis was born Jan. 1, 1848, and died near Shiloh, N. J., April 11, 1901.

He was the son of Deacon Enoch Davis. Charles was never married, but he had a home with kind friends. His life was spent in and near Shiloh, with one brief visit to the West. As none of his near kindred are living, his funeral was held at the home of a distant relative, Bro. Ed. Davis. In early life he was converted and became a member of the church at Shiloh, which relation continued until his death.

R. R. S.

LITERARY NOTES.

Many women have been reproofed for living for the sole object of entertaining. No one doubts that such an aim is petty and narrowing, but it is equally certain that it is a woman's duty to understand the Art of Entertaining, and this form the subject of an attractive and useful article by Lady Jane in the Cosmopolitan for May.

"LANGUAGE IN THE HUMAN BODY" is the title of a neat little brochure of 32 pages, by Mary Alice Stewart, teacher in English at Battle Creek College, Michigan. Price 10 cents. This little book is somewhat unique, as the following extract from the "Foreword" will indicate.

If the teachers into whose hands it may fall are as capable of interesting their pupils as the author of the work evidently is, it will help to lessen that "dryness" which is so often associated with the study of grammar.

"The idea set forth in this brochure may seem fanciful to some, but the correspondence between the different parts of the body and the laws of language is certainly striking. In carrying out the comparison, it has not seemed necessary or best to take in every little detail, indeed it might seem impossible to do so; but the chief facts of grammar are given, with examples to illustrate all the points taken, so that one looking through this booklet will have a fair idea of the fundamental principles of grammar. It is also thought that it may help to make the study more interesting to young students, thus to connect it with physiology."

The subject is presented in the form of questions and answers, as the author has given it to classes.

GEOLOGICAL PROOF OF THE DELUGE.

Evidences have been found of a former great sea around Mt. Ararat. The Biblical account of the Flood is substantiated: Dr. Frederick G. Wright, Professor of the Harmony of Science and Revelation at Oberlin College, tells of his great discovery in a convincing article in McClure's Magazine for June. While traveling in Asia he found geological conditions such as only could be explained by a vast, internal submergence of all that region where the Scriptures locate the Flood. The evidences of the Deluge Dr. Wright sets forth very clearly, and his conclusions are so logical as to make no question. The facts as they appear to him are based on the story in the Bible and the geological conditions discovered.

TWO VERDICTS.

BY ARTHUR LEWIS TURB'S.

She was a woman, born and thin, Whom the world condemned as a single sin; They cast her out on the king's highway, And passed her by as they went to pray.

He was a man, and more to blame, But the world spared him a breath of shame. Beneath his feet he saw her lying there, But raised his hand and passed her by.

They were the people who went to pray At the temple of God on a holy day. They scorned the woman, forgave the man; It was ever thus since the world began.

Time passed on and the woman died, On the Cross of Shame she was crucified. But the world was astounded and would not yield, And they buried her in the Potter's Field.

The man died, too, and they buried him In a casket of cloth with a silver ring. And said, as they turned from his grave away, "We have buried a honest man to-day."

Two mortals, knocking at Heaven's gate, Stood face to face to enquire their fate. They were the people who went to pray, and they a pardon from Love Divine.

One who judge twixt virtue and vice, Which, think you, entered to Paradise? Not he who the world and sin would win, For the woman alone was burdened.

The Rain's Horn.

MUSIC AT THE PAN-AMERICAN EXPOSITION.

Seventy-five representatives, performing nearly every prominent musical center in the United States and Canada, will give daily recitals on the grand organ in the Temple of Music during the entire Exposition. Prominent among these centers of the inter-American Exposition are those of Buffalo, Chicago, St. Louis, New York, Boston, Philadelphia, and Washington. The names above are mentioned merely to convey an idea of the quality of the music that will be rendered. This feature alone will be worth a trip to the Exposition.

The organ is one of the largest in America. It occupies a recess prepared for it, in one of the arches of the auditorium of the Temple of Music, and is about thirty-six feet wide by forty-four feet high, with a depth of thirty-five feet. The key-boards are located several feet in advance and the player sits facing the organ. The displayed pipes are gilded on a surface and present a rich appearance, and the player sits in a cabinet of cloth with a silver ring, and said, as they turned from his grave away, "We have buried a honest man to-day."

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REST IN THE LORD AND WAIT.

The Lord would have us know that we are weak, and that he alone is strong. It may cost us many struggles and many disappointments before we understand this fact. Ambition, sorrow, and strife, and human pride, and strifes and falls; but when man comes at last into the presence of his Maker, and cast himself up in his presence and into his arms, then he lays hold upon eternal strength.

How easy it is for the Lord to subdue our pride, to humble our confidence, to bring to our feet the smoothest plans and the most cherished purposes and then, upon the wreck and ruin of all our hopes, he can lay broader foundations, and build for us better than all our plans, and show us that he is a father, and a gracious God, supreme in power, boundless in wisdom and in love.—The Christian.

SPEAKING of worrying, which kills more people than disease, here is a word for a mental and see if you do not worry over a great many things that turn out all right.—Daily Cheer.

HELPING HAND

IN BIBLE SCHOOL WORK.

A quarter's reports have just been received from the Bible School workers who have been installing the New Testament in the AMERICAN SABBATH TRACT SOCIETY'S LIBRARY.

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