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MINOR OR MAJOR.

A. N. A. Over his harp strings the player paused, And his face was full of doubt. Should he play a single minor strain, And change the theme about? Or should he play in a major key, With harmonies rich entwined, Which always bring joy to the listening ear, And peace to the troubled mind?

For the minor strain tells days of strife, Of sorrow and of grief; And a groping in the darkness With no light to give relief. But the major key tells love and peace, And rest for the weary life; And the calm sweet melody lifts the soul Above all human strife.

O'er the harpstrings of life, the player paused, And his face was full of doubt. Should he play a single minor strain, And change the theme about? But hark! in the distance a theme is heard, And his ear soon caught the tune. He bent o'er his harp and harmonized, And the melodies cleared the gloom.

His face lit up with a happy smile, His heart grew full of love; And rapture came, and sweet content Settled down on him like a dove. We, all can play that harp, dear friends, As along life's path we tread. For we tune the strings on the harp of the soul, And the theme is the Love of God.

Power of Christianity

When Christ died upon the cross he had not a single follower who fully understood the purpose of his mission or the nature of the kingdom he came to establish. Those who had accepted him as the Messiah had a prearranged theory concerning the kingdom which he ought to establish. This conception centered around the Hebrew nation. It was primarily political, although it included, in a vague way, some idea of a spiritual kingdom in the future. Not many, if any, of Christ's immediate followers conceived of a spiritual kingdom in the future life in any such degree as we now think of heaven. In spite of all this imperfection, within forty years after the death of Jesus Christianity had spread far and wide through Palestine, and other parts of the Roman Empire, and by the close of the first century Christian congregations were found in nearly all the large cities of that empire. This expression of power and of its achievements through early Christianity, is among the most notable facts of all history. In view of what it accomplished, the meagerness of records touching its accomplishments is correspondingly wonderful, although that meagerness gives cause for regret on our part. The most learned investiga-

tors of modern times have made great efforts to define the power of Christianity, and to account for the success with which it gained acceptance. The modern school of historic criticism has sought for adequate explanations of power and the growth of early Christianity, but when all has been said, a full explanation of the facts which appear in the history of Christianity is still wanting.

LEAVING the reader to define the word, divine, the first fact which we must recognize is that early Christians believed their message to be more than a human one. That they did not have such metaphysical conceptions of the nature of Christ as were developed in later times, is well known. They did not attempt abstract definitions. On the other hand, they felt and believed that a divine message had been given to them and that since God was dependent upon human agencies to accomplish His work, He would give them divine help and divine guidance in proclaiming the message. This conception is well set forth in Acts (1: 8), in these words: "Ye shall receive power when the Holy Spirit is come upon you, and ye shall be my witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth." The power of early Christianity can not be explained without recognizing as historic the truth that men who believe themselves to be thus divinely guided, have power far beyond that which men of the same character and attainments have, who do not believe that their message is divine, and that they are divinely guided in carrying it to the world. The deeper philosophy of history compels us to recognize the unmeasured force of truth when those to whom it is committed believe it to be divine, and feel themselves specifically commissioned, from on high, to carry the message forth. Putting aside all theories of "inspiration," this central fact in the history of Christ's earliest followers must be taken into account whenever that history is analyzed, or we attempt to answer the question, "Why did Christianity spread so rapidly?"

A Divine Force

EARLY Christianity dealt with the actions of men, and therefore with the influence of its individual representatives, far more than either Pagan religions or Judaism had done. The idea was prominent that those who believed in Christ and taught the system of ethics which he had established by his interpretation of the ancient Scriptures, must exemplify those ethical principles in their own lives. Therefore both in the Gospels and in the Epistles, notably in the teachings of Paul, highest standards of personal life

and character appear. Whenever the on-looking world found that these standards were embodied in the actions and opinions of those who accepted Christianity, a corresponding power—it is hardly too much to say, an invincible power—was exerted by each individual. Self-abnegation, helpfulness toward others and purity of life were among the prominent features in these standards. An illustration from the words of Paul in his letter to the Corinthians (1 Cor. 10: 31-33; 11: 1) indicates these high standards in the following words: "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God. Give none offense, neither to the Jews, nor to the Gentiles, nor to the church of God. Even as I please all men in all things, not seeking my own profit, but the profit of many, that they may be saved. Be ye followers of me, even as I also am of Christ." Such was the ideal of conduct which the first missionaries and interpreters of the life and words of Jesus put before the world. These standards forbade them to determine any important question, in view of their own rights, privileges and pleasures; on the contrary, they required them to determine every important question of action or of character, in view of the rights and interests of those whom they sought to bring into faith in Christ, and therefore to salvation. It is scarcely needful to add that the character and conduct of those who represent Christ at the present time—and this truth is peculiarly applicable to Seventh-day Baptists—are among the first agencies through which the power of Christianity finds expression.

THE New Testament does not deal at length with the results which followed either the words or the actions of early Christians. The New Testament is so brief that there is no place for recording results. Principles and requirements appear; results are left undescribed, except in a slight degree. But the most able—and it may be said even the most "unorthodox"—of historic critics, both those who are friendly and unfriendly to orthodoxy, recognize the great power of Christianity expressed through the lives of its followers, together with the simplicity and purity of what it taught. Notable among those of modern times is Professor Adolf Harnack, who says: "A whole series of proofs lies before us indicating that the high level of morality enjoined by Christianity and the moral conduct of the Christian societies were intended to promote, and actually did promote, the direct interests of the Christian mission. \* \* \* Moral regeneration and the moral life were not merely one side of Christianity to Paul, but its very fruit and goal on earth. The entire labor of the Christian mission might be described as a

Recognized by Modern Critics

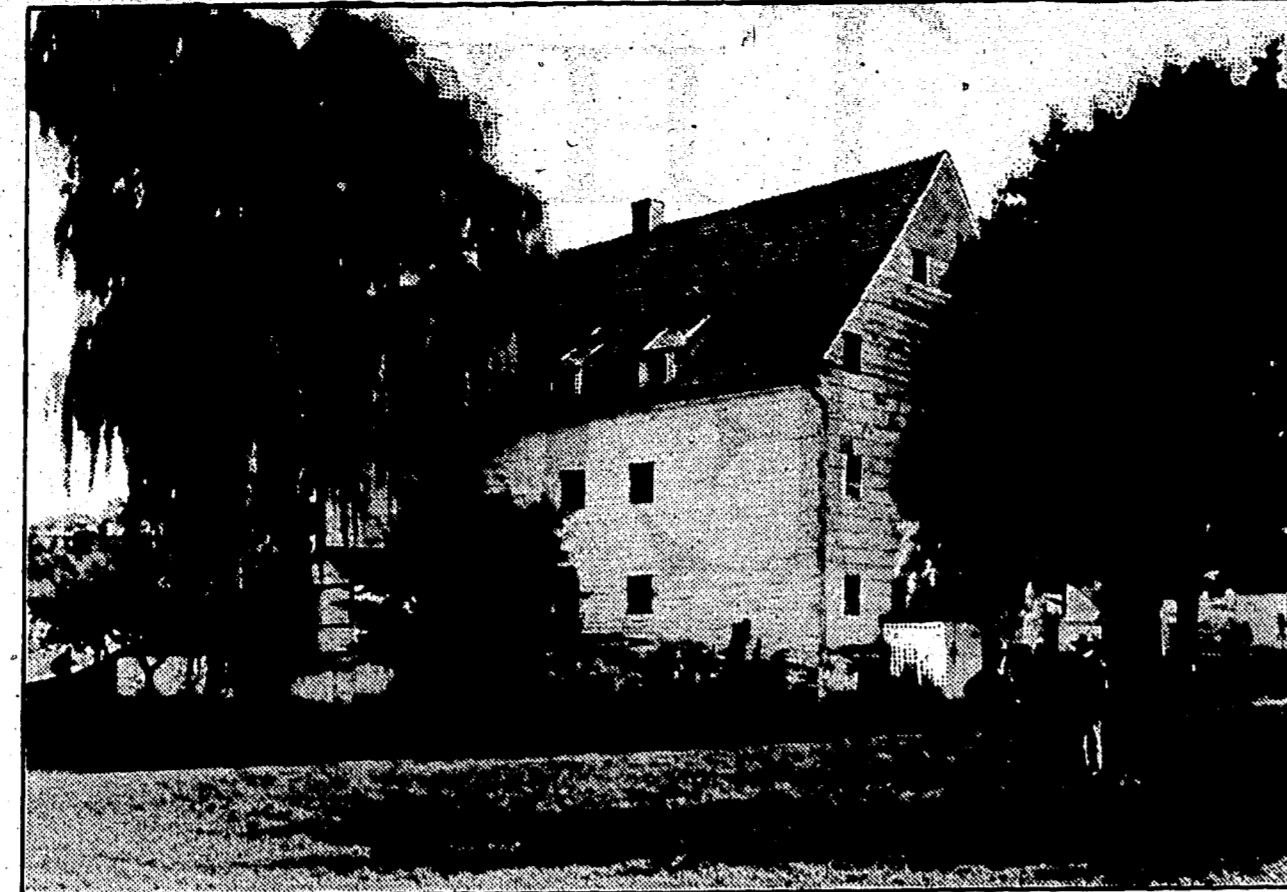
The Conduct of Christians

actions of men, and therefore with the influence of its individual representatives, far more than either Pagan religions or Judaism had done. The idea was prominent that those who believed in Christ and taught the system of ethics which he had established by his interpretation of the ancient Scriptures, must exemplify those ethical principles in their own lives. Therefore both in the Gospels and in the Epistles, notably in the teachings of Paul, highest standards of personal life





THE SAAL.



SISTER HOUSE.

moral enterprise, as the awakening and strengthening of the moral sense; nor would such a description prove inadequate to its full contents." The spirit of self-sacrifice and regard for others, which abounds in the writings of Paul, and which forms the supreme glory of those standards of action which he set for others, runs back to the life, sufferings and death of Christ. In the fact that Christ devoted his life to the welfare of others and suffered for them, Paul finds the norm for his own actions. Hence he gloried in trials, rejoiced in suffering and found satisfaction in imprisonment, because these enabled him to follow in the footsteps of the Master. His first letter to Peter makes this ideal prominent. "But if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did not sin, neither was guile found in his mouth." 1 Pet. 2: 20-22. "For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." 1 Pet. 3: 17, 18. The reader can easily make an application of the principles laid down by Paul, and illustrated by those to whom he wrote, to our own time. This application will not be complete unless each reader applies the test to his own life, own standards of action, and to the spirit and purpose with which he seeks to follow Christ.

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**Buildings at Ephrata**

THE thrift, economy and industry of those early Seventh-day Baptists are shown in the fact that the excellent water power at Ephrata was utilized so that before 1750, they had a grist mill, a saw mill, an oil mill—they raised flax in abundance—a fulling-mill and a paper-mill. A specimen of paper made in that mill is at hand while we write. The grist mill is still standing, having been sold by the society. It has been remodelled into a neat and efficient electric light plant. The other mills no longer exist. Some of the buildings which were used during the typhus epidemic in 1778 were destroyed to prevent further contagion from disease. We believe that the first church, which was a building with two or three galleries, was among that number. A substantial stone building known as the bakery is still in good order, in which bread for the wounded soldiers was baked. The old

Saal is shown in the picture at the head of this column. The back end of the building is of stone, and is the ancient kitchen. The first window in the lower story, which is open, has been enlarged, the other windows on the same story being the original size. The entrance to this room is from the front of the building, the main entrance being in about the center, beyond the tree shown in the picture. We secured two photographs of the interior of the meeting room, hoping to give our readers a better conception of the room, together with a picture of Rev. Samuel G. Zerfass, the pastor. When the pictures reached us, the outlines were so indistinct that it was thought best not to attempt to make cuts. The meeting room—Saal—is about thirty by forty feet square. Two rows of broad tables are placed on either side of the room, together with several rows of long benches upon which the people are seated. These tables are a permanent part of the furniture, since they are needed for use at the quarterly Love Feasts—communion services—which have always formed a notable feature of the religious life of the church. The ceiling is of wood, about eight feet high. The pulpit is a simple platform raised one step, on which is a plain table. The present pastor, being a man six feet in height, has had a small desk placed upon the table, in which singing books and other literature is kept, and which adds convenience in connection with reading, during public services. Heavy wooden pillars in the center of the room support the ceiling. All the furniture of the room was made by hand when the building was first erected. Within a few years it has been necessary to paint the seats in order to check the ravages of wood-eating worms; otherwise there is neither paint nor varnish, nor any form of finish in the room. The seats are of inch and a half plank, with backs of corresponding strength. Aside from the modern paint upon these seats, the wood-work of the room is kept white by careful scrubbing. Certain marks upon the ceiling in one corner of the room are said to be foot-prints of workmen. Something like foot-prints is easily discernible; this is the explanation. The workmen in those earlier times wore sandals or went with bare feet, the feet being frequently covered with oil to protect the skin. The tradition is that men whose feet were thus oiled stepped upon various boards while they were in the process of seasoning, leaving these permanent traces. On the walls of the room hang large mottoes, in beautiful German texts, made with quill pens. These mottoes are

either Scripture texts or allegories representing religious truths, like "The way of life and the way of sin," etc. Although the paper on which these were made was excellent—it was the production of their own paper-mill—it has broken with the passing of years and some of the mottoes have been restored at considerable expense. A large and beautiful one is on the wall back of the pulpit. The seat in the pulpit has curved arms, quite in advance of the plainer seats in the body of the room. The men occupy one side of the room and the women the other, and all persons except those on the benches which line the front wall, face the center aisle. But the devout worshipper forgets the peculiarity of the surroundings when the service begins. A narrow door at the back of the meeting room opens into a smaller room, which is now occupied on Sabbath day by the primary class of the Sabbath school. Still back of that is the commodious stone kitchen and cooking room which appear in the picture. This building combines the conveniences of the modern Institutional Church, in a degree quite adequate to the demands of those earlier years. The massive fireplace where cooking was done yet remains with its surroundings, which include a brick oven and a large homemade sink for the washing of dishes, cut from the native stone of the neighboring mountains. Similar sinks are found in other buildings.

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**The Sister House**

THE picture at the head of this column represents the Sister House, which adjoins the Saal at one corner. The view here given presents the end and the side which are away from the Saal. This house, like the Saal, is three stories high, with a fourth story in the extreme attic. It will be almost impossible to give the reader a complete conception of the inside of this building by any description words can make. It is about thirty by sixty feet and contains fifty or sixty rooms, each of which was calculated for two occupants. These rooms or cells are described by Mr. Von Nieda in THE RECORDER of April 16 in the following words: "The interior of the Sister House is divided into about fifty small apartments or cells, as they were called, each about six feet long and five feet wide, with a window eighteen by fourteen inches and a door five feet high and twenty inches wide. In one of these is shown the first cot or bed which was used, but many of them still have a small bench, about eighteen inches wide, which, with a block of wood, constituted the only resting place of the earlier members. On entering

these silent and deserted cells and traversing the long, narrow passages, barely wide enough to admit one person, visitors can scarcely divest themselves of the feeling of walking the tortuous windings of some old ruined castle, and momentarily expecting to see the form of some cowed monk with piercing eyes and menacing gesture spring forth from some dark nook or cranny to resent the intrusion on his ghostly habitation. The ceilings are scarcely seven feet high, and are plastered to a thickness of five or six inches with a mixture of clay and straw." We did not have time to take measurements, but were impressed that the larger rooms are perhaps seven by nine instead of six by five feet. The doorways are certainly not more than five feet high, nor more than twenty inches wide, and the hallways between the rooms are not more than twenty inches wide. The floor of the attic was built of clay, in part at least as protection against fire which might ensue from the burning arrows of Indians, in which case it was thought that only the roof of the building would be burned, because of the fire proof character of the attic floor. The writer sat in one of the attic cells—which is still fitted with two narrow board benches on which the sisters were accustomed to sleep—while the little door was closed, that he might the better conceive how narrow and meager of comforts was the home of those devoted women of God. Surely the largeness of their faith and the strength of their patient love was in measureless contrast with the rudeness of their surroundings and the absence of those creature comforts which we associate with the life of woman. Whenever occasion demanded the extent of their service for others was as great as love-filled hearts could dictate to willing hands. The writer once groped alone through a dungeon in the Castle of Chillon, Switzerland, which Byron immortalized, in verse, by the story of Bonivard, "Prisoner of Chillon." That was sacred to the memory of political liberty, but the attic cells at Ephrata are sacred to religion, and the memory of pure sisterhood.

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**The Power of a Minority**

WE speak of majorities and minorities by human standards, the arithmetical norm of numbers. Practically, this is well enough; actually, as a measurement of power, it is delusive. In the work of reform the real power is that of truth. That is divine power. It is God working among men. All reform is pioneered by a few. They are those who, with deeper loyalty to God and truth, obey without regard to what the majority do or think. The spirit of obedience clarifies their vision, and enables them to see what the less loyal do not see—do not want to see. In writing upon this question of Sunday observance, in the *Congregationalist* of January 21, 1886, Professor Austin Phelps, D. D., brought out the power of minorities clearly. He urged the few friends of Sunday who believe in it as a sacred day, in contrast with the great majority who regard it only as a holiday, or not at all, to take courage even though they are few. He says:

"Majorities are not requisite to move majorities. In moral reforms, especially, it is the few who sway the many, the world over. All that they need is a great principle for a fulcrum. Such a reform as the one now in hand not popular? Then make it popular. Minorities create everything that comes to greatness and renown. Little handfuls of men do all the

great work. The elect make all the history that lives.

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"Men of robust beliefs, who know 'the reason why,' men who are not afraid to make motions which nobody seconds, men who do not blush for the nicknames with which the world labels them—are the men who, in the long run, command the moral homage of mankind. They have 'great allies.' Time and God are on the side of such men."

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**Application to Seventh-day Baptists**

THE truth thus expressed lies underneath the faith and hope of Seventh-day Baptists. Eliminate this truth from history and from human faith, and all minorities must be classed with fools and fanatics. But while it remains true that "majorities are not requisite to move majorities; that minorities create everything that comes to greatness and renown," no friend of true Sabbath reform is at liberty to despair, or to cease from expecting the triumph of truth. God is, and hence truth must triumph. Truth is God's thought. It rides on God's power. It is guided by God's wisdom. On this we may rest. If imperfect conceptions on our part must be put aside, so much the better, that so we may come nearer to God. The sure way to escape from imperfect conceptions, and from error, is agitation and re-examination. Whoever loves truth, welcomes these. The bigot opposes them, lest his little kingdom of self-sufficiency be overturned. The spiritually indolent oppose them, because they require labor and research. The half-hearted oppose them because they fear that something will be disturbed. The real lover of truth rejoices in agitation and investigation, because they develop the riches of truth. The lazy and the unbelieving sit on the bank waiting, while the true miner unearths the gold of the valley. Fault finders lift up their querulous voices to complain about the methods of workers, and tell how "not to do it." Through all this the lovers of truth work on, though few and disregarded. A thousand indolent and criticising ones may stand at a safe distance, while an "ice jam" holds back the swollen waters rising above the river banks, a threatening destruction. Their cries are as impotent as their carpings are foolish. Meanwhile, a score of brave men—the "insignificant minority"—work steadily away at the crucial point. They are weak and few, but they can do enough to let loose imprisoned floods. This once done, the mightiest power in the universe, gravitation, does the rest. Thus the faithful few make a path, narrow though it be, for reform. This done, the truth rushes out, and makes its own broad highway. Because these things are so, Christ said: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

"Ye fearful saints, fresh courage take;  
The clouds ye so much dread,  
Are big with mercies, and shall break  
With blessings on your head."

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**A Sea-Going Railroad**

WONDERFUL feats in engineering crowd the pages of everyday history. We bridge chasms, tunnel mountains, build great highways under rivers, make a network of underground railroads in great cities, and stretch elevated roads like spider webs above the surface. Thus thirty islands will be used for the short stretches. Rock embankments will be built where the water is shallow, but where it is deep, and the open

the surface of the earth, the air above it and the rocks beneath it are subject to the will of the engineer. Not least among these wonders is a railroad now in course of construction which is planned to extend at least one hundred miles into the ocean, from the south end of the main land of Florida. The coral islands which stretch like a string of beads from Florida, southwest, will be utilized for this project. Liquid stone is the material by which this railroad will leap from coral rock to rock, until a Pullman train, starting from any point on the North American continent, can make its way to Key West. It is promised that all this will be realized within the next three years, and that one may take a sleeping car at Vancouver, B. C., run to Key West, at which point the train will go on board a ferry boat, and the traveler will step from his sleeping car at the wharf in Havana, Cuba. The dreams of ancient times, the tales of Arabian nights and the wonders of Aladdin's lamp will be realized in this permanent and practical enterprise. The northern end of this railroad is at Jacksonville, and the present terminus is at Homestead, Fla. Henry M. Flagler, multimillionaire, has this work in hand. The ferry route from Key West to the Cuban capital is about ninety miles. Cuba has developed great commercial interests and has become popular as a winter resort so that the lines of travel in that direction are likely to be greatly increased by the plans which Mr. Flagler is executing. It is said that about sixty-five miles of the railroad will be built on natural coral foundations. The remainder is to be upon rock embankments and re-enforced concrete-arch viaducts. About places are exposed to storms, concrete-arch viaducts will be built. The viaducts will be the most difficult part of the work. Four are planned, aggregating nearly six miles in length. The longest is to be 10,500 feet, the shortest 4,950 feet. When the line is completed, travelers will go by railroad for nearly one hundred miles, in almost immediate contact with the water, surrounded by the foam-tossed billows of the Atlantic and the Gulf of Mexico. In the most absolute sense, it will be a "sea-going railroad."

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**Church Federation Report**

A COMPLETE report of the Church Federation Convention held in New York in November, 1905, is at hand. It is a book of 691 pages, 9½ inches by 7½ inches. It is well put up and gives a good view of the Federation, its proceedings, papers presented, etc. Any one who desires to know what the Federation aimed to do and what it did, what was said and by whom, should secure this volume. We commend it to the readers of THE RECORDER. Having examined it with care, they will be much better prepared to consider the question of federation and the relation of Seventh-day Baptists to that movement, a question which will doubtless appear in some form at the next General Conference. No one can be prepared to form an opinion wisely concerning the movement for federation, what has already been done and what may be done, in the future, without being familiar with the reports given in this volume. The book is furnished for \$2.00, the price being placed thus low with the purpose of giving it a wide circulation. That price we apprehend can do scarcely more than cover the cost of the book. It is published by Fleming H. Revell Co., New York, Chicago, Toronto, and edited by Elias B. Sanford, secretary of the Federation. Orders for the book may be addressed to Mr. Sanford, 90 Bible



House, New York: Draw checks to Alfred R. Kimball, Treasurer. We wish that every Seventh-day Baptist clergyman and all others who are interested in the movement might secure the volume and learn from the permanent record more than they can otherwise know with reference to the Federation. The brief reports that were given in THE RECORDER last autumn could not even outline with anything like completeness what was said and done. Do not fail to provide yourself with a copy of this report.

THE SUMMER CONFERENCES AT NORTHFIELD.

An outline of the work to be carried on at Northfield for the summer of 1906, which has just been issued by those in charge, schedules four Conferences and two Summer Bible Schools. Extensive preparations have long been under way for these gatherings and strong efforts have been put forth to make them comprehend all the major branches of Christian enterprise. They are in thorough harmony with the standards which have governed the Northfield meetings in the past, and the following request for prayer and co-operation has been made by Mr. W. R. Moody:

Dear Friends: The spirit of commercialism is pervading even Christian communities, and to meet this evil the united efforts of all Christian denominations are needed. During the past year not a few notable incidents have emphasized the necessity of a higher Christian standard of morality. A few have seen the remedy earlier than others and already a reaction against commercialism and against disintegration has set in. This reaction has made itself felt in revivals in all parts of this country simultaneously, and the time seems ripe for a reformation.

In recognition, therefore, of the increasing public sensitiveness to religious things and of the sturdy efforts being put forth to withstand this spirit of commercialism, we urge all evangelical churches to co-operate with us in the coming season at Northfield, that the things which are of the spirit may prevail over the things which are of the world, that in the unity of evangelical purpose, and in the loftiness of its ideal, the Kingdom of God may be brought nearer fruition by the Conferences to be held here this summer. To this end we ask in the intervening months the prayers of all, that God may direct our hands in their preparation and that He may be present at the gatherings themselves.

Sincerely yours, W. R. Moody.

The exact dates of the Conferences are:

Student Conference, June 22 to July 1, inclusive; Mount Hermon School Twenty-fifth Anniversary, June 30 to July 3, inclusive; Young Women's Conference, July 5 to 15, inclusive; Summer School for Women's Missionary Societies, July 17 to 24, inclusive; Summer School for Sunday-school Workers, July 21 to 29, inclusive; General Conference of Christian Workers, August 3 to 19, inclusive; Post Conference addresses, August 20 to about October 1.

EAST NORTHFIELD, MASS., MAY 8, 1906.

EDITORIAL NEWS NOTES.

The editor starts to-day, May 16, on the round of the Associations. As a result, the news columns of THE RECORDER must go unrepresented for the next six weeks. We regret this, but it seems unavoidable. The Business Manager, Mr. Moore, will act as office editor during the absence

of the editor, but his work will not allow him to give the attention requisite to keeping up this department.

Up to date there is increasing interest in the Russian Parliament. The speech from the throne, at the opening, has been met by the Lower House of Parliament with more vigor than was anticipated. It has been thoroughly discussed, and a reply to the Emperor's speech has been introduced, the substance of which is found in the following recommendations, which are demands expressing the temper of the House. They ask for:

- 1-General suffrage.
2-Ministers responsible to the people.
3-Repeal of states of siege and arbitrary laws.
4-No new laws to be enacted without Parliament's consent.
5-The four liberties.
6-Equality of all citizens before the law.
7-Abolition of the death penalty.
8-Expropriation of lands belonging to the Crown, Church and nobility.
9-Right of trades unions to strike.
10-Popular education.
11-Satisfaction of demands of various nationalities.
12-General amnesty.

These demands indicate how serious the feeling is among the representatives of the people in favor of more liberal treatment. Their appearance indicates that the Lower House is likely to exhibit greater activity, and perhaps greater unity of purpose and action than has been expected. Russia is certainly making history. The reply concludes as follows:

"Your Majesty: On the threshold of our labors one question agitates the soul of the whole Russian people and prevents us as their representatives from calmly entering upon our legislative work. The first word pronounced in Parliament was amnesty. It was met with cries of sympathy. The country is thirsting for it. It is a demand of the people's conscience, which it is impossible to refuse or delay.

"Sire: The Parliament awaits full political amnesty as the first pledge of a mutual understanding in the future and concord between the Emperor and the people."

The introduction of automobiles will probably give a new impetus to the question of "good roads." A proposition is already made by Governor Pennypacker and other representative men of Pennsylvania, to "open a great highway between Philadelphia and Pittsburg." This would be akin to the old Lancaster turnpike, which was one of the earliest "hard roads in America." The present proposition calls for a highway one hundred feet in width. It could not follow exactly the line of the "old pike," for that had branches from Washington, Hagerstown and Wheeling, and it went across the Ohio river into Indiana, before it was overtaken by the railroad.

Rev. Mr. Crapsey, of Rochester, to whose trial for heresy we have called attention, was found guilty by four out of five of the clergymen forming the court. Their report recommends "That the respondent be suspended from exercising the functions of a minister of this Church until such time as he shall satisfy the ecclesiastical authority of the diocese that his belief and teaching conform to the doctrines of the Apostles' Creed and the Nicene Creed, as this church hath received the same. However, we express the earnest hope and desire that the respondent may see his way clearly, through the thirty days under which

the canons of the church must intervene before sentence can be pronounced, to fully satisfy the ecclesiastical authority of such conformity on his part." It seems probable that an appeal will be taken.

The death of General Carl Schurz occurred on May 14, at his late home in the city of New York. He was seventy-seven years of age. He was born at Liblar, Prussia, March 2, 1829. During student life at the University of Bonn, he became connected with the Revolutionary movement of 1848. When that movement was defeated he escaped to Switzerland and came to America in 1852. In 1855 he settled at Watertown, Wis. He was a man of marked ability, an able lawyer, an idealist and a reformer. He was prominent in the anti-slavery struggle which preceded our Civil War and became an able commander in the war. His face and words were familiar to the young men of Wisconsin, when the writer was a student of Milton College. From a party standpoint, he has been somewhat irregular in his political affiliations, but whatever he has said and done, whether as a supporter of Abraham Lincoln, a member of the United States Senate, or a representative of the government at the court of Spain, the uprightness of his life, the honesty of his purpose and his forceful ability have never been questioned. One of his greatest speeches was made in Faneuil Hall in 1859, his theme being "The Ideal Mission of this Country and this People." A brief paragraph from that speech presents a vivid picture of Mr. Schurz's lofty ideals: "You may tell me that my views are visionary, that the destiny of this country is less exalted, that the American people are less great than I think they are or ought to be. I answer, Ideals are like stars; you will not succeed in touching them with your hands. But, like the seafaring man on the desert of waters, you choose them as your guides, and following them, you reach your destiny." The Public Ledger of Philadelphia, May 16, said: "When Carl Schurz was dying the people of the land sorrowed. Men distinguished in the affairs of the world sought his chamber with softened tread, or sent messages of cheer and hope. When he was dead the President of the United States expressed a personal sense of loss. The only living ex-President, in voice shaken by feeling, paid a beautiful tribute. From the royal grandson of the monarch against whom the German student had revolted came early and sincere condolence, for Germany had learned to admire and love the son whose career in the Western world had been one of proud achievements."

The Egyptian sands are not only yielding up their treasures to the spade of investigators and historians, but there are evidences that a better era is dawning in the political, commercial and general status of that ancient home of civilization.

It will hardly be news to our readers to say that very severe cold appeared throughout the United States about May 10; that snow, frost, general chilliness and abundant prophecy of greater disasters abounded.

It is said that an injunction has been applied for to prevent the formal union between Presbyterians and the Cumberland Presbyterians. The injunction has been sought in connection with the meeting of the Cumberland Assembly, which took place on May 17. Reports indicate that this injunction is sought upon the plea that the property of the Cumberland Presbyterians can not be transferred legally to the General Presbyterian denomination.

An Indian prince, a man of culture and broad views, named Gaekwar, ruler over the Province of Baroda, reached New York on Sunday, May 13. He is accompanied by his wife and a few servants; to the disgust of newspaper reporters, he is not surrounded by any of the pomp which is supposed to belong to the rulers of India. His wife is a woman of culture and refinement. The coming of such a man to our country does much to correct the popular notion that high types of manhood and culture, together with world-wide views of the needs of humanity, are lacking among the better classes of the people of India.

Certain men who played base-ball on Sunday, May 6, at Jersey City, N. J., were fined one dollar each, although the Judge, in announcing his opinion, expressed his personal opinion in the following words: "While I am in favor of Sunday base-ball and feel that no evil effects would result from giving permission to play, I am forced, while the Vice and Immorality act remains on the statute books, to find the defendants guilty on the admissions made, and must under the law impose a fine of \$1 on each. The only remedy that we, who love the national game, have, and who would like to see Sunday games, is through the Legislature. I am in duty bound to take the law as it is and adjudicate accordingly."

Discussion of the Railroad Rate Bill in the Senate has been vigorous, not to say bitter, during the last week. Steady progress is being made in formulating a bill which will doubtless become law. As the case goes forward a large amount of "peanut politics" is developed, especially in the effort to place President Roosevelt "in a hole," and the vigor with which he defends the government shows that the story of Haman finds its counterpart in current history.

TRACT SOCIETY EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, New Jersey, on Sunday, May 13th, 1906, at 2.15 P. M., President Stephen Babcock in the chair. Members present: Stephen Babcock, J. A. Hubbard, D. E. Titworth, A. H. Lewis, W. M. Stillman, F. J. Hubbard, J. D. Spicer, H. M. Maxson, E. F. Loofboro, H. H. Baker, Asa F. Randolph, H. N. Jordan, C. W. Spicer, M. L. Clawson, C. L. Ford, W. C. Hubbard, O. S. Rogers, A. L. Titworth and Business Manager N. O. Moore, Jr.

Prayer was offered by Rev. Eli F. Loofboro. Minutes of last meeting were read.

The Supervisory Committee reported the purchase of the second linotype and payment made in full to the Mergenthaler Co., a loan for that purpose having been negotiated.

On motion the action of the committee was ratified.

The Committee on Distribution of Literature reported on the new tract, "Christ and the Sabbath," and on motion the Corresponding Secretary was requested to arrange for the sale of this tract, if possible, by the Young People's Societies, the latter to receive one-third of the proceeds. Voted that the consideration of the question of republishing the tract, "Sure Word of Prophecy," be deferred to the next meeting of the Board.

The Treasurer presented statement of receipts and disbursements since the last meeting, and also reported the receipt through Eugene F. Stillman, Executor, of a bequest to the society

of \$500.00 from the late Mary Rogers Berry, of Westerly, R. I.

Correspondence was received from B. F. Langworthy, Attorney, relating to the will of Rev. Nathan Wardner, expressing the hope of having the matter closed during the summer. On motion the Corresponding Secretary was requested to say to our attorney, Mr. Langworthy, that the Board advises the sale of the vacant property, the net proceeds to be paid to the Memorial Board, and the income therefrom paid to Mrs. Wardner during her life-time.

The Committee on Program for the Tract Society hour at the coming Conference presented the following report:

Your Committee on Program would recommend the following for the afternoon of Thursday, August 23, 1906, the time assigned to the Tract Society by the General Conference:

- 1. Presentation of the report of the Executive Board.
(a) Report of Treasurer, F. J. Hubbard.
(b) Report of Corresponding Secretary, A. H. Lewis.
2. Message from the Publishing House, N. O. Moore, Jr.
3. Open Parliament for the Consideration of the Report of the Board.

STEPHEN BABCOCK, A. H. LEWIS, A. L. TITWORTH, Committee.

Report adopted. Time was given to the consideration of the annual report as presented in general outline by the Corresponding Secretary. Minutes approved. Board adjourned.

ARTHUR L. TITWORTH, Recording Secretary.

TRACT SOCIETY.

Treasurer's Receipts for April, 1906.

Table with columns for Contributions, Churches, and Income. Total receipts: \$2,169 17.

MEETING OF SABBATH SCHOOL BOARD.

The Sabbath School Board of the Seventh-day Baptist General Conference met in regular session in the St. Paul building, New York City, May 6, 1906, at 10 o'clock A. M.

The following members were present: Charles

C. Chipman, Stephen Babcock, Esle F. Randolph, Rev. Eli F. Loofboro, Frank L. Greene, Edward E. Whitford and Corliss F. Randolph.

In the absence of the President, Charles C. Chipman was elected President pro tem.

Prayer was offered by Rev. Eli F. Loofboro. The minutes of the last meeting were read.

The Recording Secretary reported that notice of the meeting had been sent to all the members of the Board.

The monthly statement of the Treasurer was presented, showing a balance of \$162.00, with all bills paid up to date, but with an outstanding loan of \$200.00. The receipts from April 3 to May 6, were as follows:

Table with columns for location and amount. Total: \$119 39.

The Treasurer stated that the number of contributions direct from the churches was highly gratifying, and that the number of churches thus contributing was increasing.

Correspondence was presented from the following: Rev. George B. Shaw, William L. Clarke, and the Field Secretary, Rev. Walter L. Greene.

The report of the Field Secretary was read and accepted, as follows:

"To the Sabbath School Board of the Seventh Day Baptist General Conference.

DEAR BROTHEREN:

Your Field Secretary began work in the Western Association, April 6, and during the month of April, he has labored in the following churches: Little Geneva, Shingle House, Portville, First Alfred and Second Alfred.

The summary of work is as follows: Sermons, 15; addresses, 11; parlor conferences and round-table conferences conducted, 14; prayer and testimony meetings led, 11; calls and visits, 61; letters written and communications sent out, 26; Home Department's organized, 1; teachers' meetings organized, 1; teachers' training class organized, 1; Sabbath Schools graded, 1; articles written for publication, 1; Sabbath Schools re-organized, 1; Sabbath School classes taught, 1; miles travelled, 488; traveling expenses and printing chargeable to the Board, \$15.83; collections on the field (Second Alfred Church), \$2.00.

The work among these churches has shown that there is a growing interest in the Sabbath School and a deeper appreciation of the place which the Sabbath School holds in the church. In most places the work is well in hand, and is being carried on by consecrated and efficient workers.

WALTER L. GREENE, Field Secretary. ALFRED STATION, May 2, 1906. Minutes read and approved. Adjourned.

CORLISS F. RANDOLPH, Recording Secretary.

Some men move through life as a band of music moves down the street, flinging out pleasure on every side through the air; to every one far and near that can listen.—Henry Ward Beecher.



## Missions.

REV. EDWARD B. SAUNDERS, Corresponding Secretary  
Ashaway, R. I.

### SHOW ME A PENNY.

We have had sermons in books and sermons in stones, but the sermon in the "penny" seems never to have done its work in the church of Christ. A cloud of debt seems to gather and hang over us. It is true that the people to whom He preached this wonderful sermon were his enemies, while we do not intend to be. They had murder in their hearts, while we have indifference. Indifference to his claims upon us amounts to an indifference to Christ. I do not write this little message so much because our boards and many of our larger churches are carrying a debt, but because we are carrying a spirit which makes us poor towards God. Those institutions can do without the money better than we can do without the wealthy spirit towards God. There is no greater need among our people than the training and discipline along this line. That is the secret of some of the loss of interest which we, at times, feel is among us. It will show more in the next generation than in this if this is the cause. Strong appeals for money may have led us to contribute occasionally in spite of our indifference. This saves us from the disgrace of not giving, but falls far short of training us, and much more our children, to reap the blessing which God promises the cheerful giver. Those of us who approach this financial problem in any other spirit than that of a desire to learn of Christ, and to help his cause will neither see nor get more out of it than those who approached Christ in the spirit of "craftiness," and said, "Is it lawful for us to give tribute to Caesar?" Yet those very people doubtless gave their tenth, but this did not make them Christ-like. While we can be benevolent and not be Christ-like, we cannot be Christ-like and not be benevolent. We desire both to become growing Christians and to build up the kingdom of God in the earth.

The man who stood before Christ held up the penny, and on it the image of his earthly king, Caesar. He also held up before Christ in his own face the image of his God. As Christ looked at the penny, He said, "Whose image and superscription hath it?" They answer, "Caesar's." Then Christ, looking in the face of the man, saw in him the spiritual image of God; and in the hearing of all, gave him the withering reply. Render therefore to your king the things which be his, "and unto God the things which be God's."

The people marveled and held their peace. They neither comprehended his words nor allowed them to take hold of and change their lives. They must, however, take hold of us if we are saved to carry forward this great work. I feel not only a responsibility, but a measure of guilt, in this matter of our not being the benevolent people which we might become. The old saying "like priest like people," has very much of truth in it. I with others have been trying to save our own lives. A contracted life and message.

I promised the Board of Systematic Benevolence that I would lay this matter before the churches of this, the Eastern Association, in connection with my other work of visiting them; but the call to Boston on account of the Sabbath interest has consumed the time until the commencement of the Associations, which will continue for five weeks. Some of the churches of this Association have made the canvass of their

membership with the best results ever obtained. At least a part of the good results can be attributed to the hearty support of the church officers. Brethren, let us give this movement our hearty support. Train our children to give, become regular supporters of this, and every good cause. If they contribute cents now, they will contribute dollars later. It may hold them from leaving the Sabbath.

### YOUNG PEOPLE.

Some of our people may not have noticed the advertisement in THE SABBATH RECORDER put there some time ago by the Sanatorium at Battle Creek, advertising for help and offering advantages to Sabbath-keepers for both employment and instruction. This is an opportunity to our young Sabbath-keepers for both employment and instruction. This is an opportunity to our young people to fit themselves for medical missionary work and not be to great expense.

I call attention to it in a hope that there are those who will avail themselves of this opportunity.

### OBSERVATIONS.

JAY W. CROFOOT.

Secretary Saunders believes in short articles or items and I fancy that most of us agree with him. My own "Observations" are on so many and such diverse subjects I have always divided them into items, but the printer, doubtless thinking that if he gives space to my words that is sufficient, "sets them up solid." I would be glad, now that we have a new manager, if he would do so No Moore.

When I wrote last I was in the midst of a search for a school teacher. In fact, the day after writing I set out on another hunt. I went first to Dr. Parker, the President of the Anglo-Chinese College. He thought his right hand man, Mr. "Thanks," might be able to recommend some one. He could not tell me where he lived except that it was in "Thick Virtue Alley." To that alley I went and asked for Mr. Thanks, for some time in vain. A by-stander helped my question thus: "Is there anyone here name Thanks who eats foreigners nice?" Finally I found a man who pointed with his chin and lips, of course, to the residence I was seeking. On asking the women who were at home I found that Mr. Thanks was on the Peking Road. "Where on Peking Road?" "At the Green Year's Society." Accordingly I went to the Chinese Central Y. M. C. A. on the Peking Road, and thence to the office of the General Committee of the Y. M. C. A., farther up the road, when I found the man and learned that he knew of no one whom he could recommend.

When it seemed that I was likely to be reduced to robbing Dr. Palmberg of the old school boy who has been with her ever since she went to Lieu-oo, Mr. Dzau, who teaches in the Girls' School forenoons and helps Miss Burdick and me, each three afternoons per week, offered to live in the school and act as general manager, suggesting that a non-Christian teacher could do such of the teaching as I can not do myself. I was much pleased at his offering to do this when he is already so busy, but I had a different feeling when I learned how much he thought it worth. A satisfactory compromise was made on that, however. Perhaps I had not been considering sufficiently the increased cost of living,

and teachers' salaries. This plan seems to work well, though it gives me more work in teaching than I had before. And the arithmetic classes are not doing so much better than before as I thought they would if I taught them myself.

About the time school began I learned from one of my old pupils that two of my day boys had published in a native paper a testimonial to the excellence of the instruction obtained here. It was a surprise to me, and gratifying in a way, but I hoped that none of my foreign acquaintances would think I was the instigator.

The departure of Mr. Tong and the absence of Mr. Davis at Lieu-oo puts more preaching work on Mr. Dzau and me. "The Seventh-day Baptist Pulpit" is one of the sources of my help. In regard to much of my speaking, I can say, like Confucius himself, "I am only a transmitter, not a creator."

We have been surprised to see the exaggerated accounts of Shanghai troubles that appear in usually reliable papers. THE RECORDER, for instance, said that Japanese were unmolested in the riot, while no Japanese, I believe, did happen to be wounded. I feel sure it was not for lack of intention. Several other nations did not have any of their subjects among the injured. At the time of the riot there was no American man-of-war at this port and Japanese bluejackets guarded the American consulate until one came from up the river. A Japanese church has recently been organized in Shanghai.

The school was much troubled by thieves during the winter and after trying the lower officials several times I decided to go a step higher and visit the "old father" in charge of this district. The conversation was much like what I suppose usually takes place under such circumstances. That is to say, I said "the thieves are very troublesome." He said, "Have a cigarette?" I said, "No, thank you, I don't eat smoke." He said, "You speak Chinese very well, indeed," etc., etc. He came up here next day, looked around, took some tea, asked, "Do you keep a watch dog?" and went home. We've had no thieves since, so perhaps it was of some use after all.

One morning not long ago as my lodger and I were out for a walk we came upon a half naked man, lying moaning in the muddy road. The skin of his forehead was wounded and his face all bloody. No one, of course, paid any attention to him, nor knew where he came from. I could not get any answers to my questions put to him, nor could others, who came about when I began to show an interest in him. I tried to get a rickshaw to come and take him, intending to send him to a hospital, but the rickshaw man would not come, probably because the man was so dirty. He was shivering with the cold and apparently unable to speak. He looked like an opium ghost, too. I felt like a priest and a Levite, not to do more for him, but I did not know what to do, so on Mr. Scherer's suggestion I reported the case to the soldiers' station near by, who said they would take care of him. In addition to all the difficulties such cases present at home, here there is danger of trouble from relatives or even from officials if a stranger dies on one's hands.

We in China have been much at a loss to understand the general alarm that seems to exist in

America in regard to Chinese affairs. I thought I got the explanation of some of it recently when I received a letter from a man I knew when at Alfred, asking about a society which is recruiting officers in the United States, ostensibly for service in the Chinese army. Whatever that society is, it is pretty certain that it has nothing to do with the Imperial government. In all probability it is a part of one of the frequent efforts made by various secret societies to organize a rebellion to overthrow the present Manchu dynasty. I believe the Manchu at Peking fear something of the sort.

One of the reasons for not believing in a rebellion is the feeling that a purely Chinese government would not be likely to be any better than the present one. If there is any extended movement toward a rebellion among the Chinese in the United States that might explain the American government's sending more troops to the Philippines.

Such troubles as have recently taken place in different parts seem to be local in character. That at Nanchang is the most. There some five or six Roman Catholic priests and an English family were killed by a mob. The beginning of the trouble was in the death of an official from injuries received while at the Roman Catholic mission. The official story is that a priest stabbed the official. The Catholic story is that the official committed suicide. Both stories seem sufficiently improbable, but the story of suicide less so than the other, for Chinese do often commit suicide from motives of revenge. The Peking government issued a decree commanding the punishment of the guilty persons. Investigations are now going on. The affair may or may not be at an end. China is a volcano.

One of the factors that must be counted in, in the great changes that are sure to take place here during the next few years is the influence of the Chinese students in Japan, at present numbering more than 8,000. Mr. D. W. Lyon, of the General Committee of the Y. M. C. A., read a paper on that subject at the February meeting of the Shanghai Missionary Association. The Y. M. C. A. is planning to open a work for them in Tokio, where most of them are and where they certainly present a unique and pressing opportunity for Christian work, the future influence of which can not be estimated.

The Shanghai Missionary Association itself perhaps deserves a paragraph. The monthly meetings are a source of inspiration to all of us I am sure. And the social hour preceding the regular meeting we would regret to miss. Refreshments for this hour are provided by different missions in turn. Our mission was one of the entertainers at the February meeting. One of the papers read at the March meeting was by "your younger brother."

WEST GATE, SHANGHAI, MARCH 30, 1906.

The greatly enlarged and improved means of communication constitutes one of the chief facilities of which the church of this generation can avail herself. Of the 454,730 miles of railroad in the world; a considerable mileage is already to be found in non-Christian lands. It is possible, for example, to go by rail to many parts of India, Japan and South America. The greatest railway enterprises of the time are those now building or projected in non-Christian lands. The Siberian railway will bring hundreds of millions of the Far East a month nearer to the

Christian nations of Western Europe. The Cape-Cairo Railway and the lines being stretched from the east coast of Africa will afford easy access to the people in the interior of that continent. It is not improbable that links will be supplied within a few years connecting the Russian and Indian railway systems, thus bringing London and Calcutta within ten days of each other. Still more likely is it that a line will soon connect the cities of the Levant with some port on the Persian Gulf, thus not only bringing India nearer us, but also opening up the regions of Asia Minor and the Euphrates Valley. At the present time England, America, Germany, France, Belgium, Italy, Russia and Japan are either building or projecting railroads in China. Nearly twenty concessions for this purpose have been granted to foreign companies within two years. When even a part of these plans materialize, as they will within a few years, more than one-third of the evangelized world will be made much more accessible than now to the missionaries.

JOHN MOTT,  
in *This Generation*.

### THE TWO MYSTERIES.

We know not what it is, dear, this sleep so deep and still;  
The folded hands, the awful calm, the cheek so pale and chill;  
The lids that will not lift again, though we may call and call;  
The strange, white solitude of peace that settles over all.

We know not what it means, dear, this desolate heart-pain;  
This dread to take our daily way, and walk in it again;  
We know not to what other sphere the loved who leave us go,  
Nor why we're left to wonder still, nor why we do not know.

But this we know: Our loved and dead, if they should come this day—  
Should come and ask us, "What is life?—not one of us could say.  
Life is a mystery as deep as ever death can be:  
Yet oh, how dear it is to us, this life we live and see!

Then might they say—these vanished ones—and blessed is the thought,  
"So death is sweet to us, beloved! though we may show you naught;  
We may not to the quick reveal the mystery of death—  
Ye cannot tell us if ye would, the mystery of breath."

The child who enters life comes not with knowledge or intent,  
So those who enter death must go as little children sent.  
Nothing is known. But I believe that God is overhead;  
And as life is to the living, so death is to the dead.  
—Mary Mapes Dodge.

### PUNCTUATION COUNTS.

Punctuation marks are small things, but they make meaning plain when properly used, as appears from the following: "The old gentleman then entered the drawing room on his head, a white hat on his feet, finely polished boots on his nose, gold-rimmed spectacles in his hand, a silver-headed cane was carried in the manner of a sword."

This is ridiculous, but may be made sensible by slight changes in the punctuation, as follows: "The old gentleman then entered the drawing room, on his head a white hat, on his feet finely polished boots, on his nose gold-rimmed spectacles; in his hand a silver-headed cane was carried in the manner of a sword."

## Woman's Work.

ETHEL A. HAVEN, Leonardville, N. Y.

"Yes, leave it with Him;  
The lilies all do,  
And they grow;  
They grow in the rain  
And they grow in the dew—  
Yes, they grow;  
They grow in the darkness all hid in the night,  
They grow in the sunshine revealed by the light—  
Still, they grow.

Yes, leave it with Him!  
'Tis more dear to His heart,  
You will know,  
Than the lilies that bloom,  
Or the flowers that start  
'Neath the snow.

What ever you need if you ask it in prayer,  
You can leave it with Him, for you are His care,  
You, you know."

—Selected.

"The world is so full of a number of things,  
I'm sure we should all be as happy as kings."

Thus quaintly does Robert Louis Stevenson express a truth that the world at large is prone to forget. Especially is womankind likely to overlook the sources of happiness that lie close at hand. Are you finding happiness in to-day? If not, why not? Taking the poet's words for a text, permit me to preach you a little sermon.

"The world"—and what a world it is! These days of May, with the miracle of spring being enacted before our eyes—speak a silent language, more eloquent of the Father's love and care than libraries of books. From hour to hour the eyes can follow the growth of leaf and bud. The soft shimmer of distant woods, the emerald turf at our feet studded with golden stars, the balmy breath of spring which caresses us, and above all the golden radiance and warm delight of the mounting sun—all these set our pulses astir with something of the same throbbing life that nature knows. But "the world" means people as well as nature, and in people also there is growth and development, there is the sunshine of gladness, the gentle rain of sympathetic tears, the bursting into bloom of new graces. So that whether in the world of nature or the world of living souls, there are constant miracles to stimulate our faith and renew our joy. The "Little Minister" was led to exclaim: "I know there is good in all the world because of the lovable souls I have met in this corner of it."

"Is"—not "was," not even "will be"—but "is." There is a blessed quality in the present tense. The past oppresses us with a certain hopelessness. However fair it may have been, it is over. The flower has been plucked from the living vine and put to press in the book of memory. The future is evasive and our hands grasp at it in vain. But now, while we can say "it is"—we may appropriate such things as seem to us beautiful and good. "The world is" now, here, to-day, grand and glorious and rich in resources.

"So full!" Go where you will you can find no place that is devoid of beauty. Whether it be the desert, the trackless sea, the forests, the mountains or the valleys, in storms, in sunshine, in summer or in winter, "the earth is full of the glory of the Lord." With no sparing hand has the Creator scattered beauty in the earth. In human lives the same thing is true. God has given so much of sweetness, of goodness, of unselfishness to the children of men that it is a thousand pities that we allow these fair flowers to be choked back by baser growths.

"A number of things." Are your interests



small? Is there really but little that can minister to your happiness? Why should it be so? Have you a home? It will pay you back richly in happiness for your loving, patient care and thought of it. And you have friends. They are waiting to give to you of themselves. Did you ever find out that on a certain day you robbed yourself of a rich outpouring of your friend's heart because, being so intent on your own concerns, you gave her no opportunity to share with you her joy? Many a time we miss such experience because of our blindness to that kind of happiness. Then there is your church and your society. These may be, if you will let them, sources of happiness to you. They are like banks—the more you put in, the more you may draw out. Besides these there are books and pictures—a treasury so rich that your life-time can not exhaust its precious store. Indeed, time fails for the naming even of the "number of things" of which the world is so full. One, however, must not be overlooked—the possibility of service. Try it! Give of yourself to others and find if it be not true that "good measure, pressed down and running over, shall men give into your bosom."

The next word to demand attention is "should" and a most significant word it is! Is happiness, then, a duty? Is it not our privilege, if we choose, to go about with a long face and snarling at things as we find them? The question answers itself. Gratitude to God, consideration for our fellow-men, and regard for ourselves all forbid such a notion.

"Happy as kings." They tell us that kings and queens have really no happier time than the humblest subject of the realm. We think queens ought to be happy because they are gorgeously clothed and daintily fed. But the fact that so many miss of real happiness amid all this pomp and splendor only emphasizes the truth that happiness is a growth from within—not a result of splendid environment.

And so, because there is infinite variety in the fullness of the world, there is abundant food for the equally various desires of the children of men. It is for you to hold yourself receptive and responsive to that which is lovely and noble and good and happiness will flow in upon your heart to its own enrichment and enlargement.

CONTRIBUTED.

Extracts from a letter from the Gentry Aid Society might be suggestive to other societies. "We have an active membership of 10 or 12 and do any thing we can get to do, but mostly quilting. We furnish a bed for the Fouke school and keep it supplied." To remember the Fouke school seems very commendable. More such aid might be very acceptable.

MRS. S. J. CLARKE.

FROM SALEM.

Dear Editor: We have just returned from a very pleasant social and business session of the Ladies' Aid Society this afternoon.

Some time since our society conceived the idea of giving a musical and literary program in connection with our business meetings, which come once a month. We find these programs add much to the interest of our meetings, as well as proving helpful along intellectual lines. The following is the program rendered this afternoon:

Music, by the society, led by Mrs. Wardner Davis at the piano.

Paper, Pastors and Their Churches, by Mrs. Ira Goff.

Paper, Our Ministers Who are Not Pastors and Their Employment, Mrs. C. R. Clawson.

Duet, Mrs. Charles Ogden, Mrs. Wardner Davis.

Our Program Committee did their work so well for the meeting for the month of March, that they were asked by their friends outside of the Aid Society to have it rendered in a session, to which the church and public should be invited.

PROGRAM.

Singing, audience.

Scripture reading, President Mrs. Fenton Clark.

Prayer, Professor M. H. Van Horn.

History of Our Mission in China, Miss Elsie Bond.

Biography of Rev. Nathan Wardner, Mrs. Ray Randolph.

Biography of Rev. and Mrs. D. H. Davis, Mrs. Wardner Davis.

Biography of Dr. Ella F. Swinney, Mrs. Charles Ogden.

Song, Never Yet Heard, Ladies' Quartette.

Biography of Miss Susie M. Burdick, Mrs. S. B. Bond.

Biography of Rev. Gideon H. F. Randolph, Mrs. E. A. Witter.

Song, quartet.

Biography Dr. Rosa W. Palmborg, Mrs. George H. Trainer.

Biography Rev. and Mrs. J. G. Crofoot, Mrs. M. H. Van Horn.

Song, Only a Little Baby Girl, Miss Lucille Davis.

Recitation, A Missionary Hen, Miss Eva Witter.

Recitation, Only Pennies, four little girls.

Recitation, My Dime, Carroll Ogden.

Collection, benefit of Palmborg Home.

Close, prayer by Deacon Stillman F. Lowther.

This entertainment was well calculated to create renewed interest in our China mission and missionaries. Our latest, by way of dinners, dime socials, and suppers, was a Conundrum Supper, from which we realized about twenty-five dollars.

Our society has been quite enthusiastic this year in collecting and making money to pay on our scholarship in Salem College, for the benefit of girls from our country churches. We have been interested, too, in the work at Fouke, Arkansas, and have helped some there in a small way. We are hoping the beautiful spring and summer weather will bring to them cheer and comfort, and to Mr. Randolph, renewed health. We enjoyed the report from the Ladies' Missionary Society at Boulder, Colorado, as well as others which appear occasionally in THE RECORDER. Mrs. Maxson has our warm sympathy, and we are sorry for the cause that compels her to leave off editing the Woman's Page in THE RECORDER.

We are looking forward to the coming sessions of the Association as a time of receiving anew inspiration for our work, and all other lines of denominational interests, as well as a time of spiritual refreshing.

Yours in the work, and in behalf of the Ladies' Aid of Salem, W. Va.

COMMITTEE.

SALEM, W. VA., MAY 8, 1906.

You can help your fellow-men; you must help them; but the only way you can help them is by being the noblest and the best man that it is possible for you to be.—Phillips Brooks.

Young People's Work.

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

ARE YOU CIRCULATING TRACTS?

Many of our Young People's Societies have Good Literature, or similar committees. These committees have a field open to them that is unbounded in its possibilities, and is comparatively unexplored by them. Much work has been done in sending reading matter to hospitals, logging camps, etc. This is a work that is worth doing and doing well. The appreciation shown by the recipients of these efforts shows that there is a real opportunity here for doing good. But the good literature field ought to include much more than this. It ought to include a special effort to bring Sabbath truth to such people. Patients convalescing in hospitals, men in mining and logging camps, are eager for something to read. Why not give them reading matter that will stimulate thought and awaken conscience as well as that which amuses and excites?

The Tract Society exists to spread Sabbath truth in the form of tracts and papers, and has large quantities of such matter available for use by literature committees of our Christian Endeavor societies, or by any others who will do the work. You chairmen, get your committees together and consider this: How can we cooperate with the Tract Society in spreading Sabbath truth? Set your brains to work and devise ways and means to use the thousands of pages of tracts that lie on the shelves of the Tract Depository. You have a wide field before you, one full of great possibilities. Many a life has been changed for the better by a few printed words. One of the great problems always before the Tract Society is how to get its reading matter into the hands of those who will read it. Let us give the Society the benefit of our thought and efforts. Think out a good way to bring Sabbath truth home to your next-door neighbor, and to his neighbor, too. Use the tracts the Tract Society is ready to provide. Spread your good ideas by sending them to the editor of the Young People's Page, for use in THE RECORDER. Your efforts will accomplish something—be assured of that, for no honest effort ever fails to benefit either the receiver or the giver. Do something—and do it now.

YOUNG PEOPLE'S BOARD.

Receipts for March and April, 1906.

V. P. S. C. E. Nile, N. Y., Palmborg House	6 50
Andover, N. Y., Young People's Work	2 00
Milton Jct., Wis., Y. P. Work	12 50
Nortonville, Kan., Y. P. Work	35 00
Plainfield, N. J., Tract and Missionary Societies	50 00
Westerly, R. I.: Tract Society	7 08
Missionary Society	7 08
Young People's Work	21 25
Walworth, Wis., Missionary Society	12 00
Intermediate, Plainfield, N. J. Palmborg House, Fouke, Ark.	2 00
Intermediate, Alfred, N. Y. Palmborg House	5 00
Juniors, Alfred, N. Y.	1 50
New Auburn, Minn.	2 00
Miss Mary A. Stillman, Westerly R. I., Young People's Work	3 20
Miss Olga G. Everett, Coudersport, Pa., Palmborg House	25 00
Dr. A. C. Davis, Palmborg House	5 00
	\$158 20

EDA R. COON, Treasurer.

THE READING AND STUDY COURSE IN BIBLE HISTORY.

You may begin this course any time and any where. Send your name and address to Mrs. Walter L. Greene, Dunellen, N. J., and so identify yourself fully with the movement and give inspiration to those who are following the course. Total enrollment, 187.

FIFTY-EIGHTH WEEK'S READING.

(Note these questions and answer them as you follow each day's reading. We suggest that you keep a permanent note book and answer them in writing at the close of the week's work.)

1. Tell of Zedekiah's rebellion.
2. How many kings of Israel are mentioned in these chapters? (2 Ki. 15: 8-20: 21.)
3. What sins were indulged in by the Israelites?

The Prophets (continued). IX. Jeremiah (continued).

First-day. Zedekiah's rebellion; Jerusalem overthrown by the Chaldeans; and the great houses burned; treasures and people carried away; Jehoiachin kindly treated in Babylon. Jer. 52: 1-34.

VIII. Period of Two Kingdoms (continued). B. Kingdom of Israel (continued).

Second-day. Evil reign of Zechariah; slain by Shallum; end of Jehu's house. 2 Ki. 15: 8-12. Reign of Shallum; slain by the cruel Menahem. 15: 13-16. Reign of Menahem; first Assyrian invasion. 15: 17-22. Reign of Pekahiah; slain by Pekah, his captain. 15: 23-26. Reign of Pekah; another Assyrian invasion; many carried into captivity; Pekah slain by Hoshea. 15: 27-31.

Third-day. Reign of Hoshea; the last king; Assyrian conquest of the Northern Kingdom; the origin and religion of the Samaritans. 17: 1-41.

A. Kingdom of Judah (continued).

Fourth-day. Evil reign of Ahaz; Jerusalem besieged by Syria and Israel; the temple deserted because of the Assyrian king. 16: 1-20.

IX. The Southern Kingdom, or Judah alone.

Fifth-day. Religious reforms; good and prosperous reign. 18: 1-8. Overthrow of Samaria; captivity of Israel; Sennacherib's invasion; 18: 9-37.

Sixth-day. Encouraging words from Isaiah; message from the Assyrian king; Hezekiah's prayer. 19: 1-19.

Sabbath. Message from Isaiah; Assyrians smitten; Hezekiah's sickness and recovery; messengers from Babylon shown the king's treasures and wealth; Isaiah's prophecy; Hezekiah's city improvements, and death. 19: 20-20: 21.

A POWERFUL TEMPERANCE LESSON.

	WHICH?	
Wife	or	Whiskey
The Babes	or	The Bottle
Home	or	Hell

Imagine a man half stupid with drink suddenly having that card placed before his eyes. It ought to sober him instantly and lead him into a train of thought that would end in his signature on the total abstinence pledge. Such results have followed the actual use of this card. It shows the value of a word "fitly spoken."

Your belief in a truth will be testified to by your actions; if you do not act, you only half believe.

Christianity is not an interpretation of law; it is a revelation from heaven.

THE BIBLE "UNCOMPROMISING."

The Sunday-school Times is one of our valuable exchanges. It is a paper widely known among Bible students and is generally prized. Some months ago it spoke upon the relation of the Bible to the Sabbath, in very strong terms. Noting that, one of its readers sent the following communication to the Times. If it has appeared in the Times, it has escaped our attention. But the suggestions are so excellent that we reproduce the article for the sake of our readers.

To the Editor of the Sunday-school Times: In your issue of September 3rd, under the head of "Notes on Open Letters," you close your article entitled "Sabbath Day Contrasts at St. Louis" with a quotation from President Grant, viz.: "Hold fast to the Bible, as the sheet anchor of your liberties; write its precepts in your hearts and practice them in your lives. To the influence of this book are we indebted for all the progress made in true civilization and to this must we look as our guide in the future," and you add, "And the Bible's word on the Sabbath is clear and uncompromising."

I am an old reader of the Sunday-school Times and in fact take it with me wherever I go.

Your closing sentence, "That the Bible's word on the Sabbath is clear and uncompromising" appeals greatly to me. With our great general, we must hold fast to our Bible as our sheet anchor, but we can find no word in it of the "American Sabbath," so called, or Sunday.

What would you have us do? We cannot add to the "word" by outside interpretation, nor by decree of church or council. We know from it that the law and the Sabbath were given in the thunders of Mount Sinai and that Christ revered his "Father's" law, blessed and hallowed his "Sabbath" and taught men how best to observe it. Everywhere when I speak to men on this question, they challenge me to show them any Bible command as to Sunday. The American people are probably the brightest in the world and insist on a sound basis for their beliefs and until the church gets back to the bedrock of the Bible and hallows God's holy day and teaches men so, you can never get them straight on this question.

When we interpret a will or a statute and in all else we are strict constructionists, save on this question.

We pray every day for God to teach us to do his will and yet we read in his book that the "seventh" day is the Sabbath of the Lord and yet with this plain statement, many times repeated, before us, we reject it for the Roman Catholic made "church," or "mass" day of Sunday.

It is a strange thing to me that this is so. Can we not as earnest Christians, seeking only to know and do his will, throw aside all prejudice, open our minds like that of a little child, and let his word come in and dwell in our hearts and reject all else as man-made and un-Christian?

WM. M. STILLMAN.

PLAINFIELD, N. J., SEPT. 19, 1904.

"A TRUE PHILANTROPIST."

The following account of the work of Rev. G. H. F. Randolph is from the Westerly Sun of April 19, 1906:

"At a meeting of a woman's society held recently the following story was told as a refreshing instance of the fact, that all people in this world are not consumed with the one idea of

gain in the way of wealth and fame, but that there are still true philanthropists who are working zealously for the betterment of mankind.

"In Fouke, Arkansas, an Industrial school has been established, the founder of which is Rev. G. H. F. Randolph, who is well known in Westerly and has many friends here, who will be intensely interested in the effort which he is making toward the education of the young children in Arkansas.

"When Mr. Randolph went to Fouke as pastor of the Seventh-day Baptist church, no good school was to be found there and as he was the father of five children he early came to the conclusion that some provision for their education must be made by himself, or he would be compelled to move away. He fixed upon a room in his own house and his wife, who was formerly Lucy Greene, of Independence, N. Y., instructed her own and also some of the neighbors' children.

"Having about \$800 of his own, Mr. Randolph purchased a tract of unimproved land and started the cultivation of potatoes and cotton, later adding strawberries, raspberries, blackberries and other small fruits to his stock.

"A present of \$75 being bestowed upon Mr. Randolph, he immediately bought some lumber and with his own hands erected a small school house, which not long ago was enlarged to a two-room building of such size that it could accommodate fifty pupils.

"Since 1901 there have been five or six different teachers, each of them giving a year or more of voluntary service. The teachers at present are Luther Davis and Miss Nancy Davis. Mrs. Luther Davis, formerly Miss Elizabeth Fisher, instructs the children in instrumental music and singing.

"Free schooling is offered by Mr. Randolph, who at one time was a missionary to China, to any Seventh-day Baptist child in that community, and six small children whose homes are at a distance now reside in the minister's family with his own five children. The little ones assist in the farm work outside of school hours. For instance, at four o'clock Mrs. Randolph takes the boys out to pick up potatoes and gather berries until supper time, after which all gather around the long dining table to prepare their lessons for the next day.

"Already eight families have moved to Fouke in order to take advantage of the opportunity offered in giving their children a good education and now many First-day keeping children go to Mr. Randolph's school and pay tuition when the short term of the Fouke public school is finished.

"At present there are about twenty-eight pupils, their ages ranging from five to nineteen years.

"This industrial school is doing splendid educational work, Mr. Randolph's rule being 'Grateful recipients, but no begging.'"

The church is God's jewel; his workhouse, where his jewels are polishing for his palace.—Leighton.

Rich with no very great things, but the little daily self-denials, the speaking a cheerful word when the heart is weary, the patient, steady performance of duties that come with every returning day—little things, and yet they contain the riches with which God is well pleased.—Rose Porter.

A mastered will is a conquered life.



## Children's Page.

TO THE FOLKS OF THE HOME.  
BY THE FAMILY MOUSE.

I've always tried with all my might—for which I merit praise—

To overlook your truly too inhospitable ways.  
I've stuck to you although I've found my trust in you misplaced—

As when, for instance, near my hole, you put down Beetle Paste.

I tasted that, and felt a qualm, so ate of it no more;  
But later on I found a slice of bread upon the floor.

I was buttered on both sides, and spread with beautiful green "jam"—

I think the stuff's called "Rough on Mice"—Ashamed of you I am!

I didn't take enough of it to perish in my prime;

But, still, I thought your conduct was disgraceful at the time.

However, I remained with you, for I forgave you that:  
With what result? You went and bought a horror of a Cat!

She's never let me live in peace—she hunts me day and night;

She's on my nerves—I think she's there when she is not in sight.

The Beetle Paste and "Rough on Mice" annoyed me much; but, oh,

I'm sure that I preferred them to the creature you call "Snow!"

Yet, so far I've endured her, for I am a patient mouse;  
But now, at last, I've quite made up my mind to quit your house.

Your Cat's had kittens—four or five, so kitchen rumors state—

And, as these kittens may grow up, I mean to emigrate.  
—Felix Leigh, in *Little Folks*.

### BRAY'S ENEMY.

"Please, Mr. Joynes, there's a little boy at the back gate to see you."

"At the back gate? Bring him in, Peter."

"He won't come in, sir; says he's awful busy and hasn't got time."

"How big is he?"

"About as big as my fist, sir," said Peter.

The good-natured gentleman went out to the back gate. "Well, countryman, he said, pleasantly, "what can I do for you?"

The small boy—for he was a very small boy—took off a soft, dirty hat, and held it behind him.

"I've come to tell you, sir, that Bray's got to be killed."

"Bray, my big Newfoundland dog? And who sent you here with that information?" asked the gentleman, losing all his pleasant looks.

"Nobody sent me," the boy answered, stoutly. "I've come by myself. Bray has runned my sheep for free days. He's got to be killed."

"Where did you get any sheep?" asked Mr. Joynes.

"My sheep are Mr. Ransom's. He gives me fifteen cents a week for watchin 'em."

"Did you tell Mr. Ransom that Bray had been running them?"

"No, sir; I telled you."

"Ah, that's well.—I don't want to kill Bray. Suppose I give you fifteen cents a week for not telling Mr. Ransom when Bray runs his sheep; how would that do?"

As soon as the little shepherd got the idea into his head he scornfully rejected it. "That 'd be paying me for a lie," he said, indignantly. "I wouldn't tell lies for all the money in the world."

When he said this Mr. Joynes took off his own hat, and reached down and took the small, dirty hand in his. "Hurrah, herdsman!" said he. "I beg your pardon for offering you a bribe. Now

I know that the keeper of Mr. Ransom's sheep is not afraid of a man four times his size, but that he is afraid of a lie. Hurrah for you! I am going to tell Mr. Ransom that if he doesn't raise your wages I shall offer you twice fifteen cents, and take you into my service. Meanwhile Bray shall be shut up while your sheep are on my side of the hill. Will that do? All right, then. Good-morning, countryman."—*English Magazine*.

### THE RHYMING NINES.

"Oh dear, mamma, my remember is so poor when I come to 9 x 8. I say it over fifty times pretty near, then the next time I have to say it I can't tell how much it is. I think the nines are 'most as bad as the toothache," said Mildred, coming to the kitchen table where her mother was peeling apples for sauce.

"As sure as apples are good to stew, 9 x 8 are 72," said mamma, playfully.

"Oh-o-, that makes it easy; I'll never forget 9 x 8 again," cried Mildred. "Please, mamma, rhyme all the nines for me?"

Mildred went skipping to school, swinging her arithmetic by the straps, singing the rhyme and feeling she had conquered a very troublesome enemy. When she returned home her mother read her the following, which she readily committed to memory:

It takes no time or thinking fine

When 9 times 1 are only 9.

Neither are we long in stating

9 times 2 are only 18.

Nice light bread is made with leaven,

9 times 3 are 27.

Are you fond of candy sticks?

9 times 4 are 36.

Bees make honey in the hive.

9 times 5 are 45.

Please come in and close the door,

9 times 6 are 54.

Wash your hands and come to tea,

9 times 7 are 63.

As sure as apples are good to stew,

9 times 8 are 72.

The nines this way are real good fun,

9 times 9 are 81.

9 times 10 are 90.

9 times 11 are 99.

The nines are done, let's go and skate,

9 times 12 are 108.

### HE FIXED IT.

A few days ago, while walking through Arch street, Boston, just at the hour when empty trucks are standing there, and while the horses are struggling to get their oats out of their detestable nose-bags—while the drivers are off eating dinner—I noticed a truck-horse uneasily turning and twisting his head from side to side as if in search of somebody or something. I watched him for a moment or two, and concluding that the nose-bag had become disarranged was about to cross the street to see if I could readjust it. As I stepped forward the horse seemed to have been struck with a new idea. He lifted his head, and for a moment looked steadily up the street in front of him. Suddenly his whole aspect changed. He shook himself, gave a snort of satisfaction, as if he had discovered what he had been looking for, and with his head high in the air and his ears pricked up, he moved briskly forward. Much interested, I followed him. Arriving at the corner of Franklin street he deliberately halted at the tail of an empty truck standing there, and resting his nose-bag upon it, contentedly finished his oats.

## Business Office.

A letter came to hand a few days ago, enclosing \$2.00 and saying: "I would like to have a share in helping pay for the linotype. Though but a straw, it will not break the camel's back, and I hope it will be multiplied until the linotype is paid for."

Breathes the right spirit, doesn't it? Let's multiply mentally and see how many such letters it would take to pay off that linotype debt of \$2,600. Thirteen hundred, you say. You are good at *mental* multiplication—suppose you make it real multiplication by sending your \$2.00. If half of you (our subscribers) would do that the debt would be paid. But some of you have paid in advance? That's true; it's the others we're talking to. Don't put the shoe on unless it fits—but *if it fits*, wear it.

### SABBATH SCHOOL LESSONS.

Some time ago the advisability of adopting some system of Bible study other than the International came before the Sabbath school of the Adams Centre church. After considering it, the subject was again presented and on Sabbath day, May 12th, the following resolution was unanimously adopted by a large vote.

Resolved, That we request the Sabbath School Board to designate some other system of lessons than the International for use in our Sabbath schools, as we deem the further use of the International detrimental to our schools.

It was also voted that a copy of the resolution be sent to the Sabbath School Board, to THE RECORDER for publication and to each of the Associations about to convene.

It is suggested that other schools in favor of the movement take similar action.

F. M. DEALING, *Supt.*

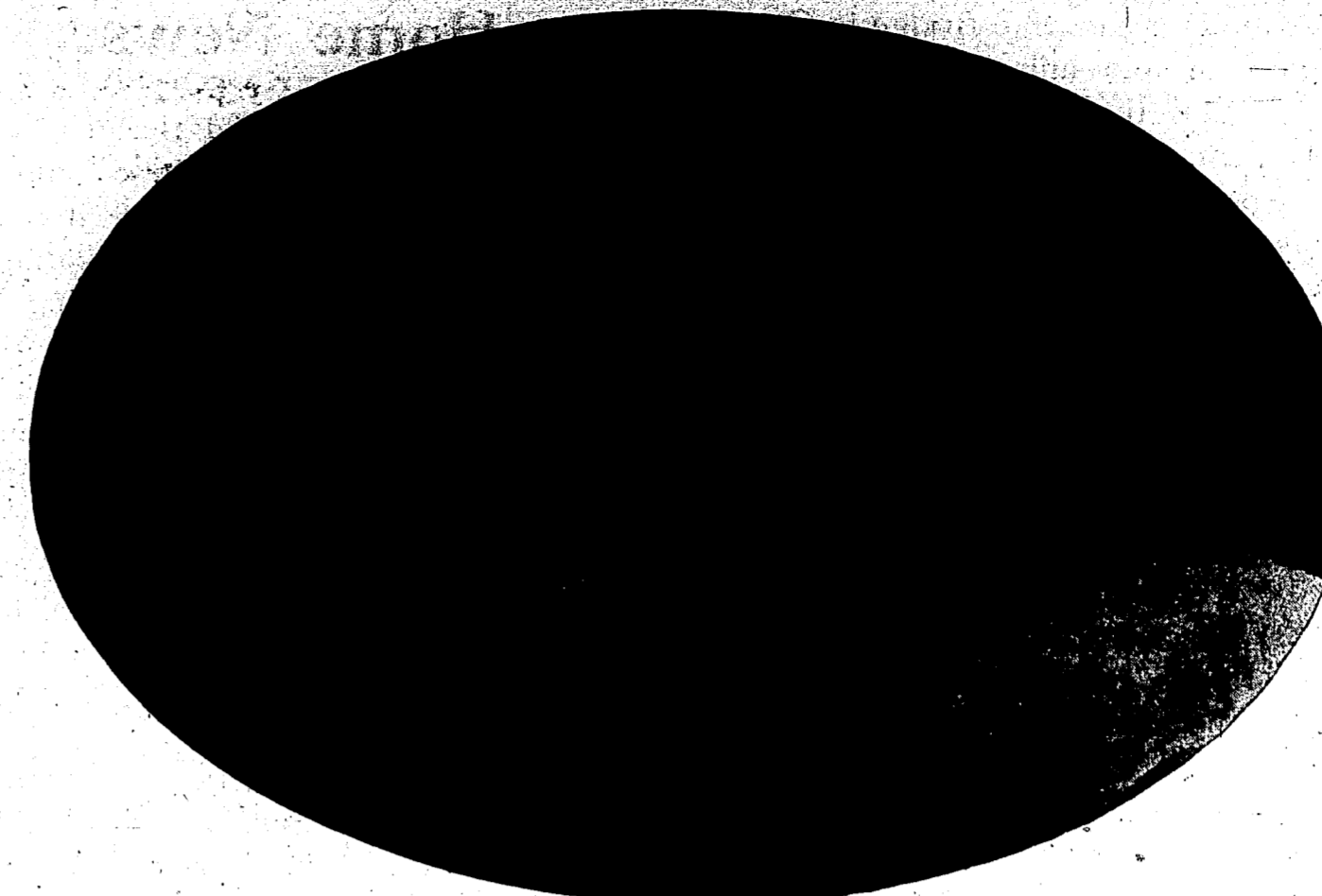
ADAMS CENTRE, N. Y., MAY 14, 1906.

### THE QUARTERLY MEETING OF THE CHURCHES OF SOUTHERN WISCONSIN AND CHICAGO.

The quarterly meeting of the churches of Southern Wisconsin and Chicago convened with the church at Rock River, Wis., May 4-6. The opening sermon on Sixth-day evening was preached by Rev. M. G. Stillman, of Walworth, from the words of Jesus, "Come unto me—and I will give you rest." On Sabbath morning at ten o'clock, Superintendent C. D. Balch conducted the session of the Sabbath school. At eleven o'clock, in the presence of many people, the service for the ordination of Professor Edwin Shaw to the ministry was opened. This service was arranged by the Milton church. The sermon of the evening was preached by Rev. W. D. Wilcox, of Chicago. First-day morning, after a short business session, President W. C. Daland gave an address on "Ideal Education." This was followed by a paper on "The Study of English Literature" by Miss Agnes Babcock. The afternoon session consisted of an address by Pastor T. J. Van Horn on "The Relation Between the Pastor and the Young People of His Charge," and a conference meeting led by Fay B. Coon, of Milton Junction. This session of the Quarterly Meeting was one of unusual interest and well attended.

O. S. MILLS, Sec'y.

The soul of man has a capacity for God, and nothing that earth affords can satisfy the longings of the human heart.



REV. EDWIN SHAW AND FAMILY

### ORDINATION.

The Seventh-day Baptist church at Rock River lately asked Professor Edwin Shaw to become its pastor, and on his acceptance requested the church at Milton, of which he is a member, to call him to ordination to the gospel ministry. In accordance with this request, the Milton church voted to make the call and convene at Milton a council of delegates from the churches composing the Southern Wisconsin and Chicago Quarterly Meeting, on Sixth-day, May 4, 1906, and to hold the ordination services at the Rock River church on the following Sabbath morning, in connection with the Quarterly Meeting to be held there at that time.

The council met and was called to order by Pastor Platts, who, after the singing of the hymn, "Take My Life and Let It Be," read some selections from the Scriptures, and prayer was offered by Rev. George B. Shaw, of Plainfield, N. J. The clerk of the Milton church read the record of the call to ordination and the list of delegates present from the churches. Rev. G. B. Shaw, a brother of the candidate, was invited to have part in the council. Pastor Platts was made Chairman and Pastor T. J. Van Horn Clerk and President W. C. Daland chosen to lead in the examination. After the examination the candidate retired and the council soon decided in favor of his ordination. An order of service was adopted, which was carried out on Sabbath morning under the charge of Pastor Platts, and with the assistance of the Milton church choir. This service was as follows:

Singing by congregation, "Glory to His Name."

Scripture reading by Pastor Platts.

Anthem, "The King of Love My Shepherd Is."

Ordination sermon by Dr. Platts.

Singing, "Blessed Assurance."

Prayer of consecration by President W. C. Daland.

Charge to the candidate by Pastor G. W. Lewis.

Charge to the church by Pastor M. G. Stillman.

Welcome to the Christian Ministry, by Pastor George B. Shaw.

Singing, "All Hail the Power of Jesus' Name."

Benediction by Rev. Edwin Shaw.

This act of the Milton and other churches in ordaining Professor Shaw is not intended to indicate any change in his relation to Milton

College, or his part in our denominational work. It is more an approval of his desire and continuous efforts to be useful in Christian service, outside of his regular school work, and a recognition of his ability and success as preacher and pastor.

W. D. THOMAS,

*Clerk of the Milton Church.*

MILTON, MAY 8, 1906.

### THE REV. EDWIN BENJAMIN SHAW.

Edwin Benjamin Shaw, the oldest child of John Leland Shaw and Catherine Amanda Burdick Shaw, was born August first, eighteen hundred and sixty-three, near Freeborn Lake, in Freeborn County, Minnesota. He is the grandson on his father's side of Benjamin Shaw and Annira Bly Shaw, and on his mother's side of Rev. Russell Green Burdick and Adeline Campbell Burdick. He is a brother of Rev. George B. Shaw, of Plainfield, New Jersey. He is a nephew of Rev. Alexander Campbell and Rev. Zuriel Campbell, both deceased, and of Rev. George W. Burdick, of Welton, Iowa, and Rev. Clayton A. Burdick, of Westerly, Rhode Island. The following clergymen in the Seventh-day Baptist denomination are his cousins: Rev. W. D. Burdick, of Farina, Ill.; Rev. Charles A. Burdick, of Farina, Ill., and Rev. Frank O. Burdick, of Boulder, Colorado. A younger brother, Dighton W. Shaw, who died

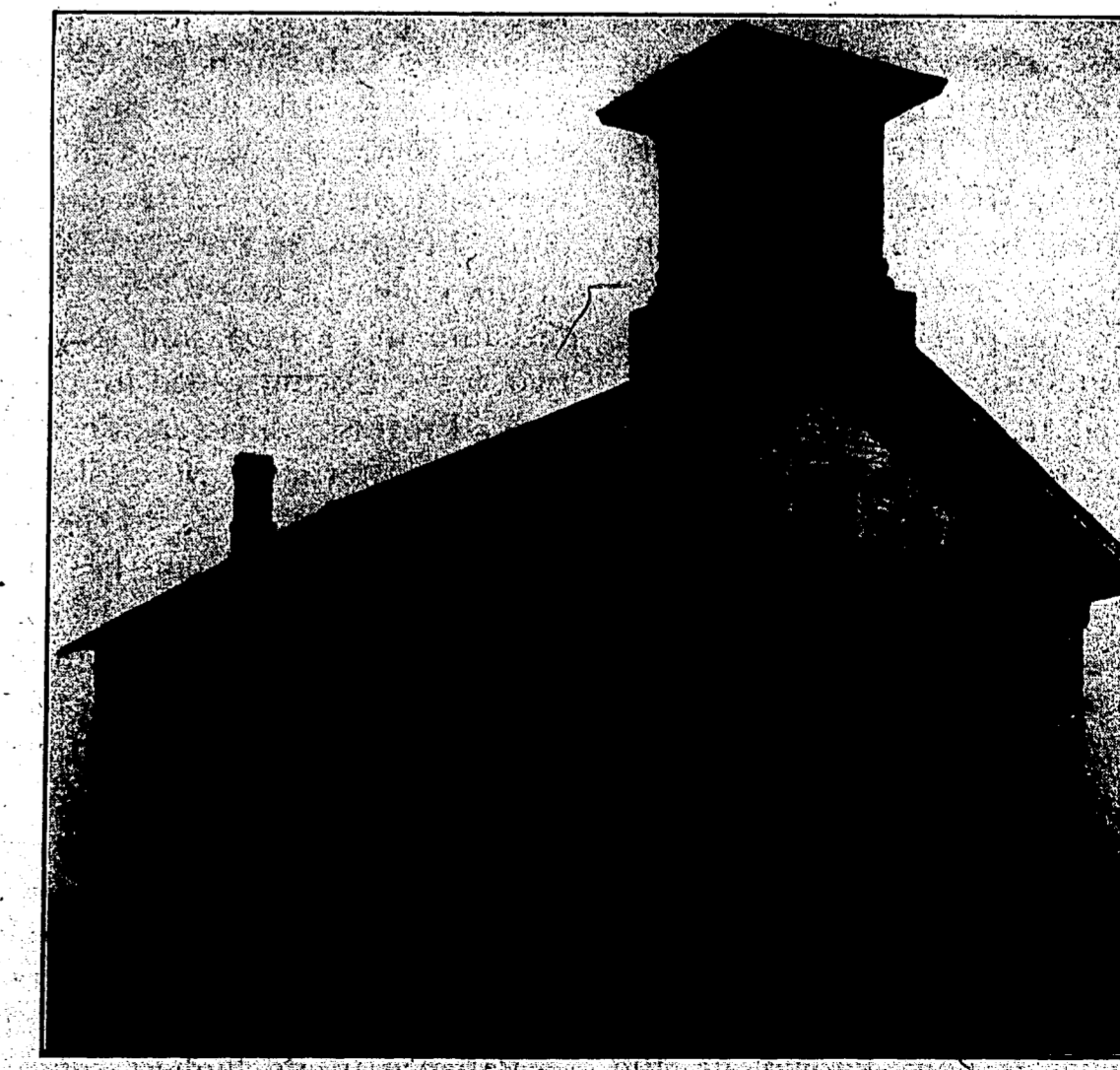
a few years ago, was at the time a theological student at Alfred University.

It seems quite natural then that he should have a tendency towards the gospel ministry. His early education was gained in the home and the common schools of Minnesota. When eighteen years of age he entered the preparatory department of Milton College and at the end of seven years was graduated in the Bachelor of Arts course in 1888. Two of his class-mates are Seventh-day Baptist ministers, Rev. Lester C. Randolph, of Alfred, New York, and Rev. Theodore J. Van Horn, of Albion, Wisconsin, another influence drawing towards the ministry.

After graduation he taught school for two years at Leonardville, New York, and then was called to the position of Professor of Latin at Milton College. In making preparation for this work he spent nearly two years at the University of Chicago between 1893 and 1896. He has also studied at the University of Wisconsin five summer sessions. For a time during the last sickness and after the death of President W. C. Whitford, he was the Acting President of Milton College.

He preached his first sermon at Columbus Quarters, New York, in the spring of 1889. Occasionally after that he occupied the pulpit until January, 1903, when he was given a license to preach by the Milton, Wisconsin, Seventh-day Baptist church, and became pastor of the Rock River church, continuing there nearly a year. Again in January, 1906, the Rock River church prevailed upon him to become its pastor, and it was thought best to call him to ordination. This the Milton church, of which he has been a member since about 1884, did, May 5, 1906. The Rock River church is about five miles from Milton, where he lives. It is his purpose that this work with the church shall in no way interfere with his work as a teacher in Milton College, but rather be an inspiration to better and more devoted service. He was baptised in 1877 near Trenton, Minnesota, by the Rev. J. E. N. Backus. In 1895 he was married to Nellie Ruth Campbell. They have three children, Leland C., Stephana, and Elston E. Shaw.

Mr. Shaw is the delegate to sister Associations from the North-Western this year, and many of our readers will have the pleasure of meeting him, personally, in addition to the introduction given here.



ROCK RIVER SEVENTH DAY BAPTIST CHURCH



### A BRIEF HISTORY OF THE ROCK RIVER SEVENTH-DAY BAPTIST CHURCH FOR FIFTY YEARS.

C. A. DAVIS.

Hon. Joseph Goodrich came to Wisconsin in the summer of 1838, and founded the village of Milton. The church at Milton was organized in 1840. As the community of Seventh-day Baptists enlarged, some of the families founded homes on the Rock River and around Lake Koshkonong. In time this growth demanded the organization of another church for the convenience of those living so far from the home church at Milton. In 1856 a petition was signed by forty members of the Milton church asking permission to organize a church at Rock River. The petition was granted and a council of nine members was appointed to assist in the organization. The chairman of that committee was Elder Richard Bond, who is still living at Milton Junction, the only surviving member of that committee. The church was organized April 17, 1856, a little more than fifty years ago. The record of that meeting at which the organization was effected was signed by Daniel Babcock, Moderator, and James Pierce, Clerk.

On May 1, of that year, Elder Varnum Hull became the first pastor of the church, at a salary of \$300, one-half to be raised by assessment on the membership of the church, and the remainder to be paid by donation and in "produce." This arrangement continued for three years. During his pastorate the records show that twenty-four were baptized and joined the church. In 1882, Elder Hull was again called and served the church as pastor for six months, and again in 1884 he was employed, but before the end of that year, he was called to the Church Triumphant. On June 28, 1856, the church met in "the grove" for the ordination of three deacons. These were W. L. V. Crandall, Asa C. Burdick and Lester T. Rogers. Deacon Grandall served the church for twenty years, when he moved to Dakota, but afterwards he returned to this State, and settled in Barron County, where he lived until his death. Asa C. Burdick was a deacon of this church until after the Civil War, in which he took part. In 1895, he and his wife and daughter, Ellen, took church letters and moved to Independence, N. Y., and later to Alfred, where he is still one of the honored deacons of the church at that place. (Deacon Burdick died since this was written.—Ed. RECORDER.) Lester T. Rogers was the third of those chosen for this important office. He served the church faithfully until his death, February 15, 1905. The last few years of his life were spent in Milton Junction, but he seldom was absent from his own church at communion seasons; he also attended the business meetings whenever it was possible. He kept the church records continuously for forty-one years, and then was relieved at his own request.

Two men were given license to preach for one year, John W. Stillman and Nicholas L. Coon. During the interval between Elder Varnum Hull and Elder James C. Rogers, the pulpit was supplied by Elders W. C. Whitford and A. H. Lewis. Elder James C. Rogers began his labors as pastor in September, 1860, and continued, with some interruptions, for twenty-four years. During the winter of 1862-63 revival meetings were held nearly every evening for five months. During that time forty-four persons were baptized, and sixteen others joined the church. This was probably the time of the greatest prosperity of the church. On what is now known as the "River Road," at one time, every farm on both

sides of the street from Newville Bridge to Otter Creek, a distance of four miles, was owned by Sabbath-keepers, and the surrounding country was filled with them.

The first steps toward building a meeting house were taken in 1857, but the building was not erected until the summer of 1863. The dedication of this house occurred on Christmas day, 1863, during the session of the quarterly meeting. The dedicatory sermon was preached by Rev. D. E. Maxson, pastor of the church at Milton. An overflow meeting was held in the school house, which was presided over by Rev. A. H. Lewis, of Westerly, R. I., Elder Z. Campbell, of Utica, Wis., and Charles M. Lewis, assisting. B. F. Rogers was licensed to preach, and after being called to become missionary pastor at New Auburn, Minn., was ordained to the ministry by this church September 12, 1864. Some three years later he went to Alfred to study theology. Elder John L. Huffman, of blessed memory, was baptized here in the spring of 1868 and the following autumn took his letter and went to Alfred. The session of the Northwestern Association was held at Rock River in June, 1865. As before stated, Elder James C. Rogers preached here from 1860 to 1884, twenty-four years, but this pastorate was interrupted by sickness, and otherwise, the records not always stating the reasons, and we find the names of others who occupied the pulpit. They were young men attending Milton College, Charles B. Hull, E. H. Socwell and A. R. Cornwall. Elder S. H. Babcock was also here for a few months.

In the summer of 1888, E. B. Saunders, of Milton, began to conduct the Sabbath services. This continued until January 1, 1892, when he was formally called to the pastorate. The next year, Brother Saunders and President Whitford were pastors, jointly. In the summer of 1891, Mr. Saunders was assisted by Elder G. W. Hills, George B. Shaw and members of the Milton Christian Endeavor Society, in a revival effort, when nineteen were gathered into the church. This was the last revival with any marked results. President Whitford took great interest in the Rock River church. During three years, 1894-96, he visited the church nearly every Sabbath and frequently brought some one with him.

Raymond B. Tolbert and Eli F. Loofboro were joint pastors in 1897; Mr. Tolbert and C. S. Sayre in 1898. Mr. Tolbert then held the pastorate until 1899, when the work was taken up by Edgar D. Van Horn for the remainder of that year, and for the next three years. Professor Edwin Shaw, of Milton College, was called to the work in 1903. After nine months he was obliged to give up the work because of his duties in the college. Rev. O. S. Mills was called in the autumn of 1903, and served the church for two years. Being called by the church last January, Professor Shaw again took up the work, and soon after steps were taken which led to his ordination on May 5, 1906. It is but just to him to say that no one has more influence in this community than has Elder Shaw.

This, in a few words, is an outline history of the Rock River Seventh-day Baptist church. I wish you might all trace the full history as found in the records of the church.

The best preparation for the future is the present well seen to.—George Macdonald.

Every kindness done to others is a step nearer to the life of Christ.—Dean Stanley.

Patience in its highest sense is spiritual endurance.

### Home News.

BERLIN, N. Y.—The "Old Berlin Church" is being placed in readiness for the coming session of the Eastern Association. Here it has stood for a century and a quarter, and like an ancestral home is ready for the home-coming, toward which we are looking with pleasant anticipation. Do not disappoint us. Mrs. E. R. Greene, who spent the winter in the South, returned with the bright spring days and has taken her accustomed place among the workers.—Mrs. Burdick has just returned from a three weeks' stay at a sanatorium, where, we are pleased to learn, she has been much benefited.

E. L. GREENE.

MILTON, WIS.—March 17 was observed as Decision Day by our Sabbath school. An outgrowth of this was the administration of baptism to six candidates on April 21. These were all young people and members of our Sabbath school. It is expected that others will soon be ready for this public confession of the Master.—One of the primary classes of the Sabbath school has been divided, making a total of eighteen classes. On April 28 all the teachers were present.—The communion service was held April 14.—No services were held at our church May 5, on account of the quarterly meeting at Rock River, at which Professor Edwin Shaw was ordained to the ministry. Our church choir, under the direction of Professor A. E. Whitford, furnished the music for the ordination service. It is expected that the Rev. George B. Shaw will occupy our pulpit May 12.—The work on the Memorial Hall is being rapidly pushed. The workmen are now laying the tile roofing.—Elder Platts delivered an address on "The Purpose of the Christian Endeavor Society" on the evening of May 5, at the district Christian Endeavor convention, held at Evansville.—One of the college quartets attended the convention and furnished music at several sessions. The convention will be held at Beloit next year.

GELSEMINA BROWN.

MAY 9, 1906.

VERONA, N. Y.—We have about closed nine months of labor on this field, and these months have been very pleasant ones for the pastor and his wife. The people are kind, hospitable and helpful, and have done much to make us feel at home among them. We have preaching service every Sabbath day at the First church, and every two weeks at the Second church. The services are well attended and a good degree of interest is manifest in all departments of church work. The membership of the Second church is very small, yet the few who remain are faithful and loyal to the work.—The meeting house of the First church has recently been re-roofed and repainted, which add much to its appearance. The expense, about \$175, has been shared by the church, the Ladies' Society and the Christian Endeavor. The parsonage is now being painted.—We are looking forward with pleasure to the meeting of the Association with us, and we are praying that it may be a rich spiritual feast, not only to us as a church, but to all who may attend. We want the Association to be well attended, and we want to urge the churches most earnestly to see that they are well represented here. Don't let your interests in this associational gathering wane because the Conference is to meet this year in this Association. Come to this meeting and you will be

all the better prepared for Conference. Send us a list of your delegates as soon as you can, so that proper arrangements for entertainment may be made. With our commodious new basement we shall be able to entertain you with more ease than heretofore.—In last week's RECORDER directions were given as to how to reach here. Consult it, and then write us when you are coming.

A. L. DAVIS.

### LINCOLN'S COLORED VISITOR.

One day an old negro, clad in rags and carrying a burden on his head, ambled into the Executive Mansion and dropped his load on the floor. Stepping toward President Lincoln, he said:

"Is you de President, sah?"

"I try to be," said Lincoln, "when Stanton and Seward are out."

"Wall, I se glad ter see yer. Yer see, I libs way up, dar in de back ob Fergenna, an' I se a poor man, sah. I hear dar is some pervishuns in de Con'stution fer de cullud man, and I am 'ere to get some ob 'em, sah."—Eli Perkins.

THE Semi-annual Meeting of the S. D. B. Churches of Minnesota will convene with the Church at Dodge Center, on sixth day, June 8th, 1906, at 2 p. m. A large attendance is earnestly desired.

D. T. ROUNSEVILLE, Cor. Sec'y.

### PROGRAM OF THE CENTRAL ASSOCIATION.

THURSDAY.—MORNING.

- 10.00. Call to order by Moderator. Devotions.
- 10.15. Welcome by Pastor A. L. Davis.
- 10.25. Response by the Moderator.
- 10.35. Annual Sermon. Rev. E. H. Socwell.
- 11.05. Report of Program Committee.
- 11.15. Communications from Churches.
- 12.00. Appointment of Standing Committees.
- Adjournment.

AFTERNOON.

- 2.00. Praise Service. Verona Choir.
- 2.15. Communications from Corresponding Bodies. Reports of Delegates. Annual Reports.
- 3.00. Devotions.
- 3.15. Sermon. Prof. Edwin Shaw, Delegate from North-Western Association.
- 4.00. Adjournment.

EVENING.

- 7.30. Prayer and Praise Service. Special Leader.
- 8.00. Sermon. Theme, "God's Gift to the World," followed by Conference Meeting. Rev. E. A. Witter, Delegate from South-Eastern Association.

FRIDAY.—MORNING.

- 9.30. Devotions. Reports of Standing Committees. Reports of Missionary, Advisory, Obituary and Ordination Committees.
- 10.00. Education Hour. Dean A. E. Main.
- 11.00. Sermon. Theme, "Guide-Posts." Rev. E. D. VanHorn, Delegate from Western Association.
- 12.00. Adjournment.

AFTERNOON.

- 2.00. Prayer and Praise Service. Special Leader.
- 2.30. Address. The Ideal Seventh-Day Baptist. Dr. A. E. Main.
- 3.00. Tract Hour. "Open Parliament." Dr. A. H. Lewis.
- 4.00. Adjournment.

EVENING.

- 7.30. Evangelistic Meeting conducted by Rev. J. J. White. Sermon. Theme, "The Inness," or "Tanks, Taps and Teakettles" (with diagrams.)

SABBATH.—MORNING.

- 10.30. Prayer and Praise Service. Rev. A. L. Davis.
- 11.00. Sermon. Theme, "The Sabbath-Keeping Christ." Text, Mark 2: 27. Dr. A. H. Lewis. Collection for Missionary, Tract and Education Societies.
- 12.00. Adjournment.

AFTERNOON.

- 2.00. Sabbath School. Mr. E. S. Bennett, Supt. of Verona Sabbath School.
- 3.00. Sabbath School Hour. Rev. I. L. Cottrell.

EVENING.

- 7.30. Evening Service, conducted by Dr. A. C. Davis. (a) Young People's Hour.

- (b) Short Sermon. Theme, "Repentance." Dr. A. C. Davis.
- Brief Testimony Meeting.
- SUNDAY.—MORNING.
- 9.30. Unfinished Business.
- 10.00. Sermon. Theme, "The True Spirit of Evangelism."
- (a) How to Get It.
- (b) How to Keep It.
- (c) How to Impart It to Others.

—Rev. I. L. Cottrell.

- 10.30. Paper, "The Relation of Giving to This Evangelistic Spirit," Dr. E. S. Maxson.
- 10.45. Essay of the Association. Prof. H. W. Maxson.
- 11.00. Missionary Hour. Rev. E. B. Saunders.
- 12.00. Adjournment.

AFTERNOON.

- 2.00. Devotions.
- "Open Parliament." "How Can We Hold Our Young People." Rev. E. A. Witter.
- Junior Work will be considered in this Hour.
- 3.00. Woman's Hour. Miss Ethel Haven.
- 4.00. Adjournment.

EVENING.

- 7.30. Devotions. Unfinished Business.
- 8.00. Evangelistic Sermon and Closing Conference. Theme, "The Inner Circle." Text, Matt. 16: 24. Rev. E. B. Saunders, Delegate from Eastern Association.

### PROGRAM OF THE EASTERN ASSOCIATION.

To be held at Berlin, New York, May 24-27, 1906.

FIFTH DAY.

- 10.45. Preliminary services.
- Address of welcome, F. J. Greene, Pres.
- Address, "The Relation of Our Association to Denominational Interests," Rev. Henry N. Jordan.
- Open Parliament.

AFTERNOON.

- 2.15. Business.
- 3.00. "The Relation of Woman's Work to Denominational Interests," Mrs. Anna C. Randolph, Associational Secretary of Woman's Board.
- Open Parliament.
- Collection for Woman's Work.

- 4.00. Business.
- 7.45. Song service.
- 8.00. Address, "Relation of the Individual Churches to Denominational Interests," Rev. E. A. Witter, Delegate from Southeastern Association.
- Testimony meeting, Rev. E. F. Loofboro.

SIXTH DAY.

- 9.30. Business.
- 10.00. Devotional service.
- 10.15. Address, "Relation of Sabbath Reform to Denominational Interests," Dr. A. H. Lewis.
- Open Parliament.

AFTERNOON.

- 2.00. Address, "The Relation of Religion in Our Schools to Denominational Interests," Rev. Edwin Shaw, Delegate from Northwestern Association.
- 3.00. Address, "Relation of Sabbath School Work to Denominational Interests," Rev. George B. Shaw.
- Open Parliament.

SABBATH EVENING.

- 7.45. Song service.
- 8.00. Sermon, Rev. E. B. Saunders. Prayer and testimony meeting.

SABBATH DAY.

- 10.00. Song service, Rev. J. G. Burdick.
- 10.15. Sermon, Dr. A. E. Main. Collection for Tract, Missionary and Theological interests.
- 11.00. Sabbath school, Superintendent Berlin Sabbath school. Collection for Sabbath School Board.

AFTERNOON.

- 2.15. Address, "Relation of the Spiritual Life of the Church Member to Denominational Interests," Rev. E. D. Van Horn, Delegate from Western Association.
- 3.15. Address, "Relation of Young People's Work to Denominational Interests," Dr. A. C. Davis, Jr., Delegate from Central Association.
- Open Parliament.

EVENING.

- 7.45. Song service.
- 8.00. Address, "The Mission of Seventh-day Baptists," Rev. W. L. Burdick. Testimony meeting.

FIRST DAY.

- 10.00. Business.
- 10.30. Address, "Relation of Mission Work to Denominational Interests," Rev. E. B. Saunders.
- Open Parliament.

AFTERNOON.

- 2.15. Address, "Relation of Church Discipline to Denominational Interests," Rev. Madison Harry.
- 3.00. Address, "Relation of the Theological Seminary to Denominational Interests," Dean A. E. Main.
- Open Parliament.

EVENING.

- 7.45. Song service.
- 8.00. Sermon, Dr. A. H. Lewis. Testimony meeting, Rev. E. B. Saunders.

FRANK J. GREENE, President, CENTER BERLIN, N. Y. A. MILDRED GREENE, Rec. Sec'y, PLAINFIELD, N. J. H. LOUISE AYERS, Cor. Sec'y, WESTERLY, R. I.

CENTRAL ASSOCIATION.

All persons who are planning to attend the Central Association, which is to be held with the First Verona Seventh-day Baptist Church, will come to Greenway, N. Y., on the New York Central Railroad. The church is about three miles from the depot, and teams will meet all trains upon which delegates are expected. Some twelve trains stop daily at this station so in order to avoid unnecessary work, all who expect to attend the Association and desire conveyance from the depot, will please notify the undersigned, stating the day you expect to arrive, and the time, if possible. If you cannot tell the exact time of your arrival, give us the time of your departure from your home station and we will do the rest. Write early so as to avoid mistakes. No trains will be met except upon request.

A. L. DAVIS.

VERONA, N. Y., R. F. D., No. 1.

### MARRIAGES.

CHAPPELL—AUSTIN.—At the residence of the bride's mother, Alfred, N. Y., May 2, 1906, by Pastor L. C. Randolph, Mr. Edward R. Chappell, of Deerfield, Penn., and Miss Myrtle M. Austin, of Alfred, N. Y.

### DEATHS.

POTTER.—William Kenyon Potter was born in Alfred, N. Y., Jan. 10, 1872. He died of tuberculosis in the same homestead house on the first day of May, 1906.

He was the youngest of four children born to Alonzo and Tacy Palmer Potter. Only the father and the eldest son, Adelbert, now survive. The family was of Rhode Island stock. Alonzo was one of a family of ten children. He was baptized when about sixteen years of age by Pastor Charles M. Lewis and received into the First Alfred church, on whose roll his name has since remained. He was of a thoughtful turn of mind, preferring to talk with older people, and looking upon life as a serious thing, although uniformly hopeful and cheery. He was a Christian gentleman, courteous, eager to do a kindness, and very appreciative of any favor done to himself. He realized his condition perfectly, and looked forward calmly to what he spoke of as "the spirit world." "I am not afraid to die," he said. He was humble in spirit, yet his bearing was characterized by the conscious dignity of one whose purpose it is to do right before God and man. His trust in God was well expressed in the hymn, "Jesus, Saviour, pilot me," which was quoted at his funeral. These services were held in the church May 4. Pastor's text, Rev. 2: 10.

PECKHAM.—In Watson, April 20, 1906, Mrs. Mary Hall Peckham, of pneumonia.

Mrs. Peckham was the daughter of Van Rensler and Mary Nye. She was born in Watson Aug. 13, 1845. Her early life was spent in DeRuyter, N. Y. In the fall of 1865 she was married to Porter D. Hall, of Watson, where the remainder of her life was spent. Four daughters were born to them, three of whom survive. In the fall of 1879 she gave her heart to God and was baptized by Rev. J. L. Huffman. Although not a member of the church, she was true to her profession as a Christian and Sabbath-keeper. In 1888, Mr. Hall died, and in 1893 she was married to Stillman Peckham, who departed this life last December. Mrs. Peckham was respected and loved by all who knew her.



## Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

### INTERNATIONAL LESSONS, 1906.

Mar. 31. The Two Foundations.....Matt. 7: 15-29.  
Apr. 7. Jesus and the Sabbath.....Matt. 12: 1-14.  
Apr. 14. Jesus' Power Over Disease and Death,  
.....Luke 7: 1-17.  
Apr. 21. Jesus the Sinner's Friend.....Luke 7: 36-50.  
Apr. 28. The Parable of the Sower.....Mark 4: 1-20.  
May 5. The Parable of the Tares.....Matt. 13: 24-30, 36-43.  
May 12. A Fierce Demoniac Healed.....Mark 5: 1-20.  
May 19. Death of John the Baptist.....Mark 6: 14-29.  
May 26. The Feeding of the Five Thousand.....Mark 6: 30-44.  
June 2. The Gentle Woman's Faith.....Mark 7: 24-30.  
June 9. Peter's Great Confession.....Matt. 16: 13-28.  
June 16. The Transfiguration.....Luke 9: 28-36.  
June 23. Review.

### LESSON X.—THE GENTILE WOMAN'S FAITH.

For Sabbath-day, June 2, 1906.

LESSON TEXT.—Mark 7: 24-30.

Golden Text.—"Great is thy faith; be it unto thee even as thou wilt." Matt. 15: 28.

#### INTRODUCTION.

We learn from John's Gospel that after the Feeding of the Five Thousand many of Jesus' disciples went back and walked no more with him. They were looking for a political leader, and cared little for a spiritual kingdom of God. They wanted to be citizens of a kingdom independent of the power of Rome.

The Synoptists hint also at the decline in Jesus' popularity, for they tell of his leaving Galilee to be in the regions outside, and then of his final departure to go to Jerusalem. We are to infer that Jesus has perceived that it is impossible for him to gather any considerable number of true followers, and that he must leave his great work for those who have really accepted his spiritual teaching.

Our present lesson tells of Jesus' retirement into a foreign land, evidently seeking opportunity to give instruction to the Twelve apart from the distractions of the multitude. Jesus had just been in controversy with the religious leaders of the people over a matter of ceremonial observance, and had severely criticised them for their greater devotion to the traditions than to the service of God and fellow men. Doubtless they were greatly incensed at his teaching.

TIME.—In the spring or early summer of the year 29.

PLACE.—In the region of Tyre and Sidon.

PERSONS.—Jesus and his disciples; the Syro-phenician woman and her daughter.

#### OUTLINE:

1. The Mother's Request. v. 24-26.
2. The Triumph of Her Faith Over Obstacles. v. 27-30.

#### NOTES.

24. *And from thence he arose.* Evidently from Capernaum. *And went away to the borders of Tyre and Sidon.* Thus he would be outside the boundary of Galilee, and free from any schemes of his enemies. Some have thought that he went merely to the edge and not outside of the Holy Land. This fact can not be certainly inferred from Matthew's account, but verse 31 just after our lesson makes the matter sure. It is to be noted that we are not told that Jesus went into the cities of Tyre and Sidon, but rather into the region that belonged to them. Tyre and Sidon were wealthy maritime cities with which the children of Israel had frequent intercourse. *And would have no man know it.* He desired that his presence in the house should not be announced. We are not to infer that he did not want to teach the people and to heal the sick, but that he had come out of Galilee chiefly to find opportunity to talk with his disciples. He may have been also seeking needed rest and avoiding his enemies. *And he could not be hid.* Already more than a year before this the fame of his work had spread as far as Tyre and Sidon, and as he travels now enthusiastic lips are spreading the report of his presence.

25. *A woman whose little daughter had an unclean spirit.* The expression, "unclean spirit," is equivalent to evil spirit or demon. Cases of demoniacal possession were very common. For the nature of this affliction compare notes on Lesson 7, and Bible dictionaries. Perhaps in modern language we would describe it as insanity. The anxious mother had no doubt heard of the wonderful cures that Jesus had wrought in Galilee, and now she comes immediately to seek his aid. *And fell down at his feet.* This does not imply worship, but certainly humility and the deepest earnestness in her request.

26. *Now the woman was a Greek, a Syro-phenician by race.* This explanation serves to give point to the following incident. The word *Greek* is evidently used here as practically equivalent to *Gentile*. She was an outsider so far as the chosen people were concerned. She is called a Syrophenician in contrast with the Phenicians who dwelt in the region of Carthage in Africa. *That he would cast forth the demon.* The Revised Version is much more accurate in using the word *demon* instead of *devil*. There is but one devil, and to him all the demons owe allegiance. Matthew tells us that the woman said, "Have mercy upon me," thus showing that she esteemed her daughter's misfortune her own.

27. *Let the children first be filled.* Thus Jesus seemed to say that her request was out of place, and that the blessings of healing which he bestowed were fittingly given to Israelites only. Matthew tells us that at first Jesus made no reply whatever to her request, and that the disciples spoke for her, asking Jesus to send her away that they might not be wearied by her persistence. Some have thought that they meant that she should be sent away with her request ungranted, but more likely they interceded for her, if for no higher motive than that their feelings might be no longer harassed. Some think that Jesus was really reluctant to heal this woman's daughter as he appeared to be. But those who come to this conclusion have a poor insight into our Saviour's character. He had already healed the centurion's servant, and highly praised the faith of this Gentile soldier. It is true that he said as recorded in Matthew, "I am not sent but to the lost sheep of the house of Israel." His mission was necessarily limited to the nation of the Jews because by centuries of training they were of all the peoples of the world best prepared to receive and pass on his message to others. But the compassion of the Son of man was as broad as the human race. Elijah and Elisha did miracles of healing for the benefit of those outside of the people of Israel. *To take the children's bread and cast it to the dogs.* The word *dog* was used by the Jews as a term of reproach. In the East a dog is not as a rule the companion of man, but a public scavenger. We can not avoid the conclusion that our Lord's remark was contemptuous in form. He was however speaking in irony and there was probably something in his tone of voice or in gesture that showed this to the woman. Possibly Jesus was thinking of how the Jews had rejected his message, and with how little appropriateness they prided themselves on being better than the Gentiles.

28. *Yea, Lord; even the dogs under the table eat of the children's crumbs.* Her reply is not a mere triumph of wit in finding encouragement in the argument that seemed destined to defeat her hopes. She has true humility, and is willing to class herself with the undeserving; but she perceives that the loving care that is so manifest for Israel can not be limited to that people. Already some families of the East were beginning to adopt the Greek custom of keeping pet dogs. In the household where the children are well cared for, the little dogs do not go hungry. They get some morsels even before the children have finished their meal. We are not to infer by the use of the word "Lord" that the woman already accepted Jesus as divine Lord and Master. It would be better to translate the word "sir," as in John 4: 19 and elsewhere.

29. *For this saying go thy way.* We are not to conclude that this woman had overcome Jesus in argument, and that she is accordingly rewarded for her dexterity. He who could meet the greatest scholars of that day was not vanquished by a Gentile woman. Jesus had led her on to a height

of faith, and now gives ample reward for that faith. *The demon is gone out of thy daughter.* Like the healing of the nobleman's son and of the centurion's servant, this was also a miracle wrought at a distance.

30. *And found the child laid upon the bed.* Literally, thrown upon the bed. Very likely the demon had convulsed her when he gave up his hold as in the other cases mentioned in the Gospels. She is now resting at peace and the cure is complete.

#### NOT AN APOSTATE.

Pat O'Connell, a clever old Irishman, recently came into possession of a cow at small cost to himself. He wished to sell the animal, as he had no place to keep her, but his wife, who had long wanted a cow, was of another mind. The *Chicago Tribune* tells how the matter was settled.

"We'll keep it," said Bridget. "Just you run across the street now and ask Mr. Calkins if he'll let us keep the cow in his empty barn for half the milk."

Mr. Calkins is the popular pastor of one of the Protestant churches of the neighborhood, but Pat and his wife are good Catholics. Pat made the proposition, and Mr. Calkins listened with a growing twinkle in his eye. "Why, certainly, Pat," he said. "I'll let you use my barn as long as you like—on one condition; that you come to my church every Sunday for the eleven o'clock service."

After a moment's hesitation, Pat consented, and the bargain was made. The cow was moved into the minister's barn, and on the following Sunday Pat was in a pew at Mr. Calkins' church.

The next day some one told Mr. Calkins that in addition to attending services at his church Pat had also gone to early mass at the Catholic church, and when next they met, Mr. Calkins, with the idea of teasing the old man, took him to task for alleged duplicity.

"Pat," he said, "you're playing me false about that cow."

"Sure an' I'm not," said Pat. "Wasn't I at your church on the Sunday as I promised?"

"Yes, but you went to the five-o'clock mass, too."

"But how can you blame me for that?" answered Pat. "I went to your church for me cow's sake, and to mass for me own."

#### A MIRACLE.

BY HARRIET PRESCOTT-SPOFFORD.

April, April, full of hopes,  
All a world of sunny sheen  
'Round her, wanders up our slopes,  
Bluebirds following, in her hands  
Bursting leaf-bud's tender green.  
Laughing, liltng, on the rocks  
She hangs her saxifrage and grapes  
Thru dark woods with venturing bees  
To wet spots of anemones.  
There she makes the velvet nooks  
Of black and white and bubbling brooks  
Red with swinging maple-keys,  
Listens for the melting snows,  
Calls her violets and goes  
Dreaming shyly of the rose  
Sometime opening where no blast  
Of the wild east ever blows.  
Then climbs the sky with all her flocks  
Of huddled clouds in snowy bands,  
For far and undiscovered lands,  
And we smile this year as the last,  
Nor know a miracle has passed  
Into the Unknown from the Vast.

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This department of the government is becoming more and more scientific and of practical benefit to the people every year since it was established a few years ago.

One of its first movements was to expose a new commodity, called "oleomargarin," which was being sold on the market as new-made butter. It was made from a granular solid fat of a yellowish color, obtained from the leaf fat of cattle. The fat was first cleaned from all impurities, and then thoroughly washed in cold water; then rendered at a temperature of from 130 to 175 degrees Fahr. and the mixture slowly and partially cooled until a part of the stearin was crystallized, when, under a strong hydraulic pressure the parts that remained fluid were pressed out, when, after a time, these solidified, and it is ready for market. This article is quite cheap of itself, and was found to become an excellent substitute for butter.

When oleomargarin is churned with a certain proportion of fresh milk, a butter is produced which mixes with it, and the buttermilk imparts the flavor of fresh butter to the whole mass; making a perfect imitation so that a difference in taste can scarcely be detected from a pure fresh butter.

During the days the new butter was being introduced in New York we were frequently urged to decide which was which, and which was the other, this we did, possibly right, but quite as possibly wrong.

Oleomargarin soon found its way into the Federal Courts as a fraud, and on May the 9th, 1902, an act was passed against it, and on the 1st of July following the act was sustained by the Supreme Court, which protected farmers against false branding of food, and dairy products; a few suits afterwards with their results seemed to cause the word "oleomargarin" to become "obsolete."

By an act of the Congress on February 2, 1903, the Secretary of Agriculture was enabled to prevent the spread of contagious and infectious diseases among live stock. This law has

protected our cattle, sheep and swine against infection, and given our meat products a high standing in the markets of the world.

The Secretary has scientific men now searching in many parts of the world for means wherewith to fight the enemies that are destroying our growing crops.

The potato bug has been met and quite effectively vanquished. An insect said to have been found near the Great wall in China, has checked the "San Jose scale," which was fast destroying orchards, and rendering fruit poor and scarce.

California, as well as people in Plainfield and elsewhere, are now reaping the benefits from the Department of Agriculture, for importing from South Africa a little fly which is fast exterminating the "black scale" from the orange and lemon groves in this country.

A small ant has been imported from Guatemala, South America (to which we have heretofore alluded in THE RECORDER) and is giving battle to the boll weevil.

We are pleased to see our government taking a hand in adapting various seeds to climate and different soils, to facilitate production. By introducing the right kind of rice seed, in the Gulf States they have increased the rice product from 5,750 tons in 1898 to 200,000 tons in 1903, which fully supplied the home demand and left a margin for export. Also by importing the right kind of sugar beet they have increased the sugar production by over 200,000 tons. We are not sure but what a large per cent. of this 200,000 tons' increase should be charged up to *glucose* for adulteration; would it not be just to all to have our *sugar protected* against fraud, as our *butter*? Why not compel the manufacturers of sugars to brand each barrel or sack with the quantity and quality of each adulteration the sugar contains, more or less, whatever it may contain and let us know.

#### OUR INFIRMITIES.

Never do we feel them more than at the hour of prayer. Sometimes our thoughts scatter like a flock of sheep, or flag and faint before the spiritual effort of stirring ourselves up to take hold on God. Who does not have times when (to use Jeremy Taylor's similitude) prayer is like the rising of a lark against the east wind? We even tire in maintaining the attitude of devotion, and how much more its spirit! We know not what to pray for; we are ignorant of the best arguments to employ; we ask amiss; we cannot keep in the perpetual spirit and temper of devotion; we lack that calm faith which can leave its burden at the mercy seat, and be at rest.

In all this the Spirit helpeth us. He "helpeth our infirmities." Knowing the mind of God, He is aware of those things which it will please our Father to bestow, and which, indeed, are only waiting for us to ask them at His hand. These He suggests to us; for these He excites strong and passionate desire; with respect to these He leads us to pour out our souls in importunate and prevailing prayer. When next you are sensible of a mighty tide of desire rising up in your heart, bearing you forward on its bosom toward God, yield to it, let it have its blessed way with you. Though there be almost pain in the unutterable passion of desire, dare not to restrain it; for the Holy Spirit is then taking you up into the purposes of God, and is leading you to ask those things which lie near His heart, and which brood over you as clouds of blessing ready to break. This is true prayer:

the attempt on the part of man to tell out the deep, unutterable thoughts which the Spirit is inspiring within.—F. B. Meyer.

Christianity is the spirit of God manifest in the world.—Rev. J. P. Egbert.

### Special Notices.

SEVENTH-DAY Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2.30 o'clock, in the hall on the second floor of the Lynch building, No. 120 South Salina street. All are cordially invited.

THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. W. D. Witcox, Pastor, 5606 Ellis Ave.

THE Seventh-day Baptist Church of New York City holds services at the Memorial Baptist church, Washington Square South. The Sabbath-school meets at 10.45 A. M. Preaching service at 11.30 A. M. A cordial welcome is extended to all visitors.

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Leonardsville, N. Y.

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AS BY THE SHORES AT BREAK OF DAY.

As by the shore, at break of day, A vanquished chief expiring lay, Upon the sands, with broken sword, He traced his farewell to the free; "And there the last unfinished words He dying wrote was "Liberty!"

At night a sea-bird shrieked the knell Of him who thus for freedom fell: The words he wrote, ere evening came, Were covered by the sounding sea;— So pass away the cause and name Of him who dies for liberty!

—Thomas Moore.

Memorial Day

THE return of Memorial Day brings to memory the greatest crisis through which our nation ever passed. Civil wars have characteristics which do not appear in conflicts between different nations. In the late Civil War the question at issue was a great one, which issue, although localized to a certain degree, permeated the entire nation. As a result the conflict was intense before there was any appeal to arms, and doubly intense when the opposing forces met upon the battle field. All agree that there was great bravery, patriotism and honesty of purpose represented on both sides. In an unusual sense Unionist and Confederate each "Fought for their altars and their fires, The green graves of their sires, God and their native land."

Fighting thus, the armies "fought long and well." When the struggle ended at Appomattox, final results were accepted, rapidly, by all concerned, and the healing of the nation's wounds went forward with a rapidity commensurate to the fierceness of the conflict through which the nation had passed. With the coming of Memorial Day in 1906, the wounds are healed and almost scarless. Our people are one again. The vindicated flag floats over one people, one brotherhood. Differences in which men were less honest and noble could not have healed thus. The lines between the Blue and the Gray will continue to be marked until all the veterans, on either side, have answered to the final roll call, until granite shafts and flowers gathered by their children's children will be the only mementos of a strife that once was. Meanwhile Gray and Blue meet and intermingle more and more each year, but it is the intermingling of peace rather than the shock and mingling of conflict. All lovers of our country, and of its highest interests, will thank God that such healing has come.

Great opportunities seldom present themselves, but every moment of every hour of thy conscious life is an opportunity to improve thyself, which for thee is the best and most necessary thing.— Ruskin.

ABRAHAM LINCOLN

GREAT men, not a few, appear on both sides, in the history of the Civil War, but above them all rises the figure and the character of one man, the nation's great leader and redeemer, Abraham Lincoln. Many of the beneficent results which have appeared since the conflict ended were germinal in the character, thoughts and deeds of Lincoln. No ruler was ever in more desperate plight when he entered office on March 4, 1861. His election, four months before, combined with other influences to make the war certain, and those who were planning to break away from the government, pushed their purposes for breaking up the national union, during the time between his election and inauguration, with feverish haste and intense zeal. Probably neither the North nor the South believed that there would be much, if any, actual fighting, but all felt that the issue must be finally settled in some way, by arms, if not otherwise. Lincoln found himself Commander-in-Chief of the Army and Navy, with but a remnant of either at hand for efficient service. In addition to all other difficulties, he had to create both an army and a navy, on a scale greater than anyone had dreamed of before. Results soon showed that previous wars, the Revolution and the War of 1812, were only child's play, when compared with what was inevitable when the Confederate and Union forces met. The fact that Lincoln's first proclamation called for only 75,000 men, and that for only three months, showed how inadequate even his ideas were of what was to develop; and yet as the writer remembers full well, many of the most intelligent people said that not one-half that 75,000 would be required to end the conflict, and that it would be ended within the three months for which the first enlistment was made. Such were the preliminary steps by which the nation entered upon the greatest struggle of modern times, with no adequate conception of what that struggle would develop—"God kindly veils our eyes."

Self-Educated

Lincoln was not an educated man. The college which he attended was such an one as a man creates for himself, who rises at daylight to do hard work in the field and sits long into the night to read whatever he can find by the light of a burning pine knot. He picked up his education, in the fullest sense of that term. One characteristic, however, made him master of situations. He always grasped the important points in an issue and never followed side issues. In the midst of his most arduous duties and in the exercise of unlimited power, he never ceased to be one of the common people, like those with whom his early life was associated. His goodness and his greatness, and above most of the men of his own, or of any other time. His hold upon the people and their confidence in him was expressed by the overwhelming majority which gave him the second election. His second inaugural address, pronounced a little more than a month before his death, is worthy of repetition on every succeeding Memorial day.

An Irrepressible Struggle

In the discussions which had preceded the opening of the war, William H. Seward, New York's great statesman, had spoken of the slavery question as an irrepressible conflict. With great wisdom, Abraham Lincoln saw that he and all other men were only subordinate actors, and that the logic of events was to control in the struggle upon which the nation had entered. He said, "Events control me. I can not control events." As the war progressed with deadly intensity, and with increasing danger to the integrity of the nation, he realized that the integrity of the nation must be preserved, at whatever cost.

Lincoln's Last Words

THAT inaugural may well be called his last words to the nation and world. Here are some of them: "If we shall suppose that American slavery is one of those offenses which in the providence of God must needs come, but which, having continued through the appointed time, He now wills to remove, and that He gives to both North and South this terrible war, as the woe due to those by whom the offense came, shall we discern therein any departure from those divine attributes which the believers in a living God always ascribe to him? Fondly do

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A. H. LEWIS, D. D., LL. D., Editor. N. O. MOORE, JR., Business Manager.

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