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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."

Lincoln was 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.
THAT inaugural may well be called Lincoln's Last Words. 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

An Irrepressible Struggle

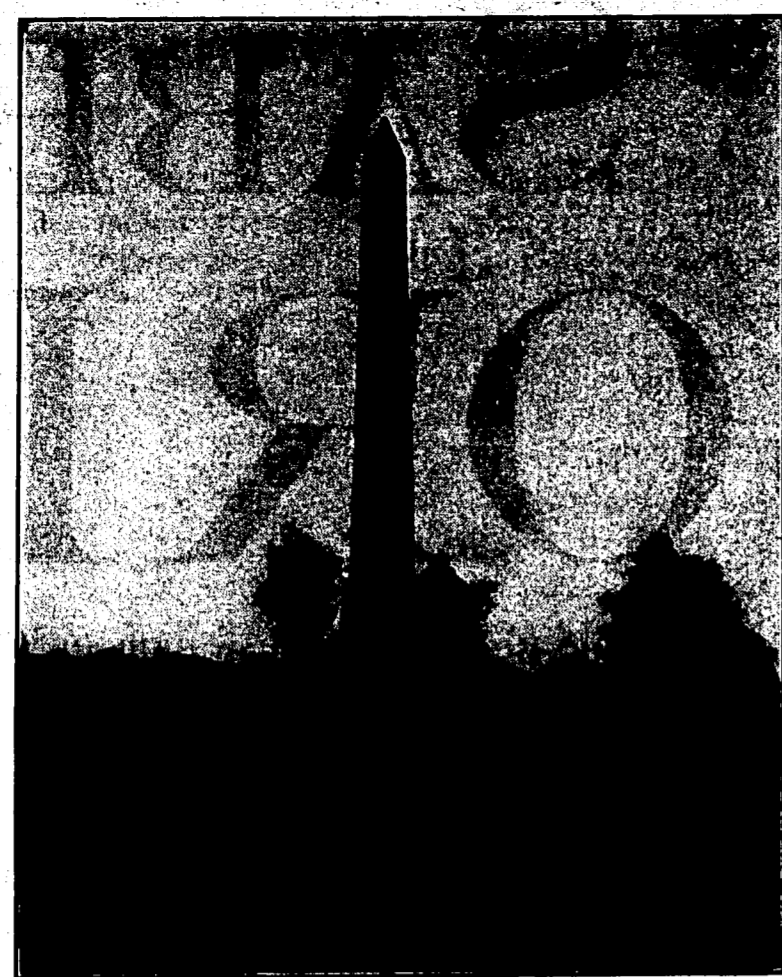
IN the discussions which had preceded the opening of the war, William H. Seward, New York's great statesman, had spoken of the slavery question as an irrepressible conflict. With great wisdom, Abraham Lincoln saw that he and all other men were only subordinate actors, and that the logic of events was 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.

we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled by the bondmen's 250 years of unrequited toil shall be sunk, and until every drop of blood drawn by the lash shall be paid with another drawn by the sword, as was said 3,000 years ago, so still it must be said, 'The judgments of the Lord are true and righteous altogether.' With malice toward none, with charity for all; with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle and for his widow and his orphan, to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations."

LINCOLN'S prayer was answered.

Answered Prayer The few days of life that remained to him were crowded with great historic events. He lived to see his proclamation of emancipation embodied in an amendment to the Constitution, adopted by Congress and submitted to the States for ratification. The mighty scourge of war did speedily pass away, for it was given him to witness the surrender of the rebel army and the fall of their capital, and the starry flag that he loved waving in triumph over the national soil. When he died by the madman's hand, in the supreme hour of victory, the vanquished lost their best friend and the human race one of its noblest examples, and all the friends of freedom and justice, in whose cause he lived and died, joined hands as mourners at his grave. The life and history of such a leader give double meaning to "Memorial Day." He led the nation to victory, and took first place among its dead heroes.

Patriotism at Ephrata OUR readers will find special interest in the fact that the leaders of the Ephrata community were among the first and best scholars of their times. Peter Miller became leader of the society upon the death of Beissel in 1768. When the Declaration of Independence had been made, and the infant nation sought recognition in the courts of the Old World, Jefferson sent to Peter Miller as the one available scholar who could translate that Declaration into various languages, that it might go forth with the request for recognition of the new republic among the nations of the world. Miller wrote the Declaration in seven different languages, and it was printed in these languages upon the printing press of the Seventh-day Baptists at Ephrata. They established the second, if not the first, printing press in the State of Pennsylvania. Another incident characteristic of Peter Miller shows how his Christianity rose higher even than his patriotism. There was a hotel-keeper at Ephrata, at that time, named Michael Wittman, who was also a noted Tory. His opposition to the government and his treasonable acts brought about his arrest, trial and condemnation to death. He had been a bitter enemy of the Seventh-day Baptists, and most abusive toward their leader, Peter Miller. On one occasion, when Miller was taking a wheelbarrow load of paper from the paper mill of the society to the printing office, Wittman, meeting Miller, abused him with more than usual virulence, ending his abuse with the outrageous insult of spitting in Miller's face. When it was announced that Wittman had been condemned to death, Miller, then almost seventy years old, hastened on foot to



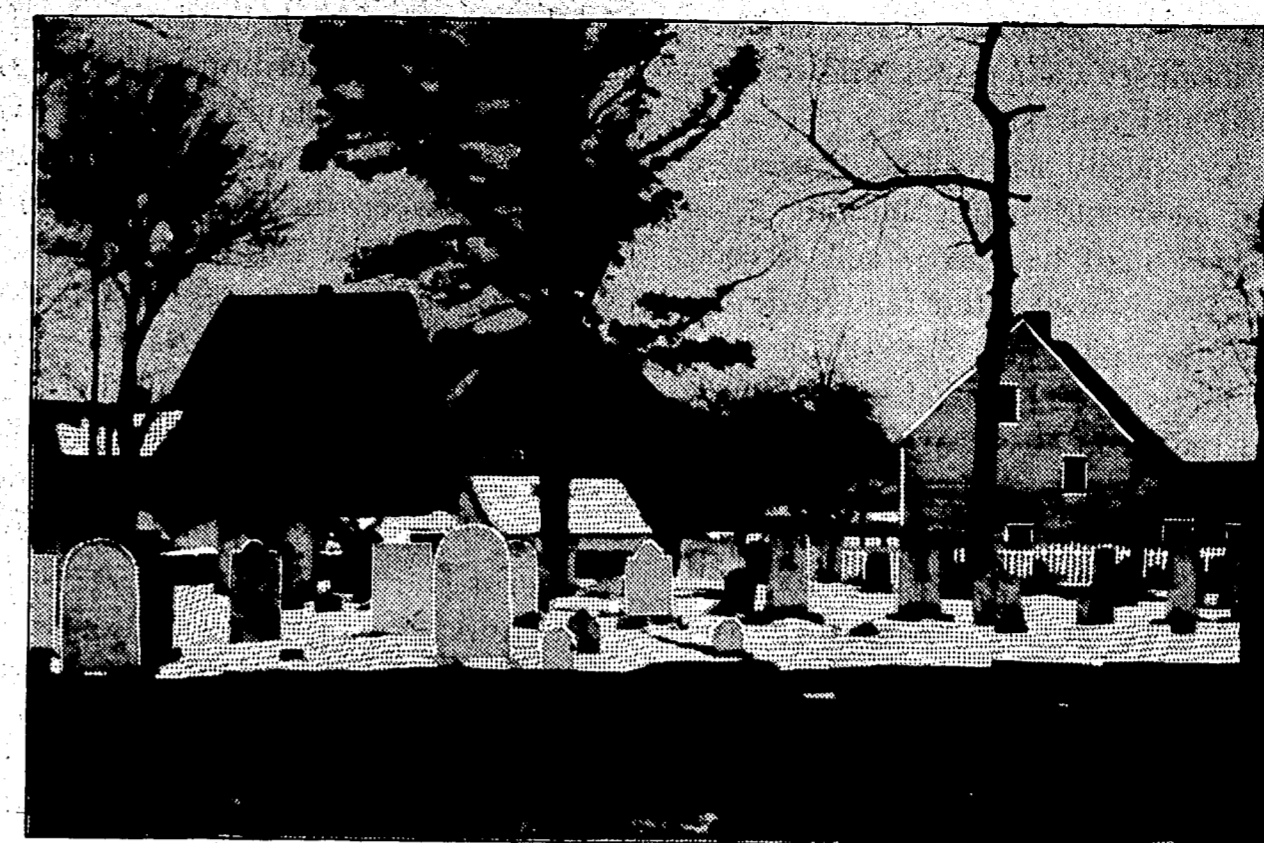
SOLDIER'S MONUMENT IN THE CEMETERY ON THE HILL, EPHRATA, PA.

General Washington's headquarters at Valley Forge, pleading that Wittman's life might be spared. After listening to his impassioned plea, with evident regret, Washington told him that the interests of the country had been so endangered by Wittman's actions that said he: "It is impossible for me to save the life of your friend." "My friend," said Miller, "he is the worst enemy I have in the world." Being thus answered, Washington drew out of Miller the story of Wittman's abuse, and said, "If he is such an enemy, why do you ask me to spare his life?" To which Miller replied, with the true spirit of the Christian martyr: "Because Christ teaches me thus to do." Moved by this, as he had not been by the argument, Washington said, "My dear friend, I thank you for this example of Christian charity," whereupon he signed a pardon for Wittman and placed it in Miller's hands. All through the following night Miller hastened toward Turk's Head, where the execution was to occur. By straining every nerve he reached the place just as the prisoner was being taken to the gallows, at sunrise. It is said that when Wittman was released, Miller conducted him to his home in safety, no word being spoken by either. On page seventy-three of a school book used in the State of Pennsylvania is the following tribute to Miller: "This Peter Miller was called by his brethren at Ephrata, 'Brother Jaebz.' He was a great scholar, a noted printer, a holy man. On his tombstone at Ephrata is this inscription in German: 'Here lies buried Peter Miller, born in the district of Lautern in the Palatinate (Chur-Pfalz); came as a Reformed preacher to America in the year 1730; was baptized by the community at Ephrata in the year 1735, and named Brother Jaebz; also he was afterward a preacher (Lehrer) until his end. He fell asleep on the 25th of September, 1796, at the age of eighty-six years and nine months.'" On Sunday morning, April 28, the writer stood by the grave of Miller. Only a step away is the grave of Conrad Beissel. The stone at Miller's grave is upright, that at Beissel's lies over the grave; on it is the following inscription:

"HERE RESTS AN OFFSPRING OF THE LOVE OF GOD, FRIEDSAM, a solitary but later became a leader, guardian and teacher of the Solitary and of the congregation of Christ in and about Ephrata. Born at Eberbach, in the Palatinate, called Conrad Beissel; fell asleep July 6th, Anno Domini, 1768, aged

according to his spiritual life, fifty-two years, but according to his natural, seventy-seven years and four months." These two leaders of the ancient community are buried in the oldest of two cemeteries belonging to the society, which is in the valley near the river, while the one on Mt. Zion in which the Soldiers' Monument stands is on higher ground. Such were the noble, learned and God-fearing leaders of the German Seventh-day Baptists at Ephrata.

PROMINENT among the incidents which indicate the loyalty of the German Seventh-day Baptists to the government, and their readiness to sacrifice and suffer, is the history of what they did in connection with the battle of Brandywine. The American forces suffered a serious defeat at Brandywine on September 11, 1777. These forces numbered thirteen thousand, while the British, under General Howe, numbered eighteen thousand. Probably the coming of night prevented a still more lamentable disaster to the Americans. Their loss was computed at three hundred killed, six hundred wounded and over four hundred taken prisoners. The society at Ephrata had greater facilities than those in any other place by which the suffering and wounded might be cared for. The Seventh-day Baptists had their own able physicians, who became devoted surgeons to the wounded and sick. Although about forty miles distant from the battlefield, not less than five hundred of the wounded and sick soldiers were carried in wagons, or sent on foot to Ephrata. The buildings, private and public, were thrown open, turned into hospitals, the sisters becoming nurses, the whole community uniting in caring for the soldiers during the long and weary winter of 1777-78. Deadly "camp typhus" broke out among the soldiers and about two hundred died during the winter. Many of the nurses, devoted women from the sisterhood, contracted the disease and were buried in the same "God's Acre" with those for whom they had sacrificed life. These soldiers were buried in the cemetery—there are two at Ephrata—on Mt. Zion. Through the efforts of leading men among the German Seventh-day Baptists, the project of erecting a monument to their memory was set on foot early in the last century. The corner-stone of such a monument was laid in 1845, under the auspices of a Monument Association, chartered by the State of Pennsylvania. As is often the case in such enterprises, the work progressed slowly and the monument was not unveiled until 1902. At this unveiling there was an elaborate military display, with appropriate dedicatory exercises, at which the Rev. John S. King, Seventh-day Baptist minister from Snow Hill, Pa., offered the invocation. The monument occupies a beautiful and commanding site. It is a plain but graceful obelisk, thirty-nine feet high, made of Quincy granite that was quarried on property once belonging to John Adams, second President of the United States, and also to John Quincy Adams, sixth President of the United States, the quarry being within one-quarter of a mile from the home of John Hancock, the first signer of the Declaration of Independence. Thus the material of the monument and that which it commemorates embody most interesting facts of the Revolutionary period. A bronze plate on one side of the shaft represents a Revolutionary soldier, bearing a musket. One of his feet rests upon a spiked cannon. There are four inscriptions on the monument, one of which reads as follows: "A



CEMETERY, EPHRATA, PA. BAKE HOUSE, SAAL, AND SISTER HOUSE IN THE BACKGROUND.

grateful acknowledgment is here inscribed to the Religious Society of Seventh-day Baptists for its unselfish devotion in ministering to the wants and comfort of these brave heroes." On another side the following appears:

"SACRED

To the memory of the patriotic soldiers of the American Revolution, who fought in the Battle of Brandywine, September 11, A. D., 1777. About five hundred of the sick and wounded were brought to Ephrata for treatment.

"Several hundred died who were buried in this consecrated ground. *Dulce et decorum est pro patria mori.*"

Previous to the erection of this monument the spot where the soldiers were buried was marked by a plain board nailed upon two large posts, with the following German inscription: "*Hier ruhen die gebeine von viel soldaten.*"—"Here rest the remains of many soldiers." These soldiers were almost entirely from New England and Pennsylvania. Thus is the history of German Seventh-day Baptists woven into our national history, and the immortal story of American independence. Although patriotism was a leading factor in this service for those who were fighting in behalf of the nation, hospitality for all people was a marked characteristic at Ephrata. The ancient idea of hospitality, represented by the "Hospices" in Europe, found full counterpart in the hearts and practices of these Seventh-day Baptists. Their doors were always opened to the weary traveler, and they were quick to divide even a scanty store, with the needy. The brightest facts of history connected with monasticism of the Old World, in its ministrations to the needy and suffering, do not surpass the history of the brotherhood at Ephrata.

Cemeteries at Ephrata THERE are two cemeteries—"God's Acre"—belonging to the church at Ephrata. The one at the head of this column is nearest the public buildings. The bake house, the Saal and the sister house standing together are shown on the left hand of this picture, while the building on the right is the home of J. J. Zerfass, father of the present pastor at Ephrata. The cemetery contains the graves of Beissel, Miller, Becker and scores of others who were prominent and able representatives of the church before the Revolution. The cemetery on the hill, which is a mile away, contains the monument shown in another column. Standing beside the graves where rests the dust of such men and women one realizes anew how quickly individuals and gen-

erations of men pass from the stage of action, but how permanent the influence of noble lives which embody righteousness and loyalty remains. Our bodies are mortal, but character, like spirit, is immortal. The sources of influence in individual life seem to pass away when men die, but the currents of influence, which lives set in motion, continue without measure and without end. Standing in this ancient cemetery, the mind turns from stones on which names and dates are inscribed—untranslatable to him who reads English only—to the larger and brighter life beyond, where cemeteries are no more, to the Church of the First-born in Heaven, where nothing which we need to know will be untranslatable and where the redeemed of all tongues and times are gathered that they may yet more fully enter into that glorious redemption and immortal life of which faith has no doubt, but the larger meaning of which we can not understand until we pass from the material into the light and presence of that Divine Love who redeems us unto Himself. The cemeteries at Ephrata belong with Memorial Day.

The Old Testament THE Origin and Permanent Value of the Old Testament,—such is the title of a book just issued by Charles Scribner's Sons, New York. It is from the pen of Charles Foster Kent, Ph. D., Woolsey Professor of Biblical Literature in Yale University. One of the most valuable results of higher criticism—it would have been far better had "historic investigation," or some similar phrase, been chosen instead of higher criticism—is shown in the appearance of Professor Kent's book. Constructive criticism along historical lines has already strengthened the place of the whole Bible in the world's literature, but most notably do the facts set forth by Professor Kent strengthen the position of the Old Testament and furnish the means for clarifying public opinion with reference to it. The table of contents will give the reader a valuable outline of the nature of the book. The chapters are as follows: I. The Eclipse and Rediscovery of the Old Testament. II. The Real Nature and Purpose of the Old Testament. III. The Earliest Chapters in Divine Revelation. IV. The Place of the Old Testament in Divine Revelation. V. The Influences That Produced the New Testament. VI. The Growth of the Old Testament Prophetic Histories. VII. The History of the Prophetic Sermons, Epistles and Apocalypses. VIII. The Development of the Earlier Old Testament Laws. IX. Influences

That Gave Rise to the Priestly Laws and Histories. X. The Hebrew Sages and Their Proverbs. XI. The Writings of Israel's Philosophers. XII. The History of the Psalter. XIII. The Formation of the Old Testament Canon. XIV. The Interpretation of the Early Narratives of the Old Testament. XV. Practical Methods of Studying the Old Testament. XVI. Religious Education,—The Fundamental Problem of To-day. The following sentences from the preface of the book indicate special points of value connected with it. "The supreme importance and practical value of the New Testament are recognized by all, but we usually forget when we quote the familiar words of Paul that he had in mind simply the Scriptures of the Old Testament." "The Old Testament can never be properly presented from the Pulpit or in the class-room while the attitude of preacher and teacher is apathetic and the motive a sense of duty rather than an intelligent acquaintance with its real character and genuine admiration and enthusiasm for its vital truths." "As the repository of a great and varied literature, as a record of many of the most important events in human history, and as a concrete revelation of God's character and will through the life and experiences of a race and the hearts of inspired men, the Old Testament has a vital message marvelously adapted to the intellectual, moral, social and spiritual needs of to-day and supremely fitted to appeal to the thought and imagination of the present age."

You should give special attention to Chapter five, which indicates how the New Testament grew from Old Testament sources. Professor Kent's book has especial value for the general reader in rediscovering the Old Testament and showing how absolutely that book is a Christian document. If the equally valuable work of Professor Mathews, of Chicago,—"The Messianic Hope in the New Testament,"—be considered in this connection, it will be seen that popular notions which hold the Old Testament lightly because it is "Jewish," are radically and destructively non-Biblical. Christianity,—Messianism,—was the direct product of Jewish thought. It was born in the heart of devout Judaism. It was the immediate product of Old Testament prophecy. Out of it the New Testament gradually took shape. Neither Jesus nor his disciples knew of any sacred book except the Old Testament. All references made by them to "Scripture," to "that which is written" referred to the Old Testament. The church of the first two or three generations of Christianity had no other sacred book. A long series of historic facts of this character are suggested and revealed in Professor Kent's book. Such facts are certain to correct the loose notions now so prevalent. They rediscover and re-enthroned the Old Testament as the primary form of Divine revelation, and the direct and only source of Christianity and of the New Testament. Christ has no credentials outside the Old Testament, and Christianity has no ground on which it can appeal for recognition as a divine religion, except its source in the Old Testament. The book has pages x-270. Price \$1.00 net.

THE AMERICAN BIBLE SOCIETY.

The ninetieth annual meeting of the American Bible Society was held in the Bible House, New York, May 10th. The substance of the annual report is as follows:

The debt has been paid and a small balance is in hand with which to begin the new year.

A member of the Board of Managers has presented to the society a valuable property in the city of Brooklyn which, it is estimated, will yield a net income annually of \$7,500. A legacy left to the society thirty years ago by the Rt. Rev. Manton Eastburn, D. D., Bishop of the Protestant Episcopal Church of the diocese of Massachusetts, with the proviso of a life interest for his widow, has now been made available for the general purposes of the society by her death.

The total cash receipts have been \$842,488, and the balance to the new year is \$27,477.

The total issues of the year, at home and abroad, amount to 2,236,755. Of these 940,367 were issued from the Bible House in New York and 1,296,338 from the society's agencies abroad, being printed on mission presses in China, Japan, Siam, Syria, and Turkey. These figures show an increase over those of a year ago amounting to 405,659, and are the largest in the society's history.

The total issues of the society in ninety years amount to seventy-eight million five hundred and nine thousand five hundred and twenty-nine (78,509,529) copies.

The total number of local Bible societies sharing burdens and recognized as auxiliaries is 541.

The circulation is not yet reported in full for all of the foreign agencies, but as reported shows the following:

Mexico	33,758
South America (outside of Brazil)	45,900
Brazil	52,333
Levant	122,314
Siam and Laos	40,620
Philippines	107,901
Korea	98,498
Japan	280,594
China	537,304

In lands where the society has no established agencies its circulation, which is considerable, is accomplished through the help of missionary workers and missionary supervision.

THE SOUTH-EASTERN ASSOCIATION.

The annual meeting of the South-Eastern Association, for 1906, was held at Salem, W. Va., May 17-20, although it was held with the Greenbrier church. The state of the roads between Salem and Greenbrier and the fact that a number of the members of the Greenbrier church reside at Salem, indicated that it was best to hold the meeting at that place. The attendance was good, the weather was fine—rather hot for two or three days—and the interest well sustained.

The victory for right and righteousness in the city government of Salem, which was attained last year after long and arduous struggle, is apparent to the most casual observer. Our readers have been familiar with the story of the development of evil and lawlessness in Salem, in connection with the "oil period." It has been a matter of satisfaction, not to say pride, that the Seventh-day Baptists of Salem were leaders in that struggle, from the first, and that in the final victory, they had a prominent part. As far as the heads of departments are concerned, beginning with the Mayor, they are practically in charge of the city government, and right well are they proving themselves fit for that place. Just now Mayor Ernest Randolph and Chief of Police Joel Randolph have been called into Court under suit for ten thousand dollars' damage, done to the financial interests, the lacerated feelings character of the village thirty-five years ago whose place they "raided." We trust that justice will so prevail in the Courts of West Vir-

ginia that those who, without fear, enforce righteous laws against wickedness and crime, will be vindicated and upheld.

The material prosperity of Salem, especially in the matter of new and better buildings, is equally apparent. Salem has no paved streets, and her Virginia clay is well fitted for the development of "bottomless pits," during such a winter as the last. Steps have been taken for overcoming this, and the main street of the city is to be paved at no distant day. This will be a most needful and important improvement, involving all the better interests of the place. Taken all in all—the writer has known Salem since the year 1869—the permanent and valuable improvements of the present time as compared with the character of the village thirty five years ago, present a strong, but pleasing contrast.

G. Amos Brisse, a theological student in Salem College, was moderator of the Association; J. Lewis Davis was Secretary. The leading thought in the opening address of the Moderator was: "It is possible that we may make greater attainments in spiritual life through our associational gatherings than we do in the ordinary revival. Men are not greatly strengthened in spiritual things by tremendous excitement which momentarily lifts them from bad habits, but does not develop calmness and wise judgment, nor permanent growth in holy living. God's real presence comes in the still small voice rather than in the tempest. Life develops quietly everywhere, whether in the flower with its blossoms, the tree with its leaves, or the soul in its unfolding in righteousness. The history of this Association shows that the influence of the meetings of the Association, from year to year, has brought more permanent strength to our churches than such revivals as have been common in former days did. The danger of our time is not in overstrictness, but too great license. Fickleness is not fidelity. There is not much value in floating through life. Those who do not struggle with temptations are likely to be weak and inefficient. An important element of permanent growth in the religious life of this Association has been the influence of Salem College. The continuance of that school and the enlarging circle of its influence will be a most important factor in the strength, permanency and power of the churches of the Association."

The introductory sermon was preached by Rev. H. C. Van Horn, pastor of the Lost Creek church. Text, Ex. 7: 4, "But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt and bring forth mine armies, and my people the children of Israel, out of the land of Egypt by great judgments." The general theme of the sermon was the deliverance of God's people. Mr. Van Horn called attention to the character of Egyptian civilization. The people were deeply religious, eminently conservative, quick to receive and incorporate new ideas with religious faith. They worshiped the heavenly bodies, sacred animals, trees, rivers, etc. It was a complex system in which the powers of nature and their phenomena were deified and worshipped. Jehovah, the one God of Israel wrought a series of "marked judgments" in behalf of His people. It was a contest between Jehovah and the gods of the Egyptians. In that contest, the power of Jehovah over the sacred river Nile, over the sacred animals and insects which were worshipped, was so apparent that there could be no doubt that Jehovah was king of kings, and that all other gods combined could not stand before Him. Each plague expressed the power

of Jehovah to overwhelm the gods of Egypt. The application of the sermon unfolded the idea that sin is the great enslaving power; that to remain in sin is to remain in bitterest bondage. The analogy between the excuses Pharaoh made for refusing to let the children go, was brought out by corresponding pictures of the excuses which disobedient men, make. As the judgments of God overthrew the gods of the Egyptians and the plans of Pharaoh, and brought deliverance to Israel, so do divine judgments follow all wrongdoing, while they defend all righteousness.

After some routine business, communications from churches of the Association were presented, including communications from sister Associations and report of the delegate to sister Associations last year. Madison Harry appeared as the representative of the Eastern; Dr. A. C. Davis, Jr., of the Central; Rev. E. D. Van Horn, of the Western, in the place of the regular appointee, Rev. C. S. Sayre, who has removed from that Association; Rev. Edwin Shaw for the North-Western, and Rev. E. B. Saunders in behalf of the South-Western Association.

An important feature connected with the communications from the churches was the effort to secure accurate figures as to the number of members in the Association. At the close of the Association, the figures were at hand for all the churches except the Ritchie church, and the Conings church. We hope to secure those figures and to announce them in THE RECORDER at an early date. The number of members which appeared in the reports were: Roanoke, forty-six; Middle Island, ninety; Salemville, twenty-four; Greenbrier, fifty-one; Black Lick, twenty-four resident members, with no announcement as to non-resident members; Lost Creek, one hundred and fifty-seven; Salem, two hundred and twenty-nine.

The afternoon session was given up to the consideration of Sabbath-school interests. Professor Edwin Shaw discussed: "How Can We Make the Sabbath-school Most Interesting?" Rev. E. D. Van Horn discussed "Teachers' Meeting—Its Needs and Benefits." We are indebted to each of these brethren for the full summary of their remarks.

HOW CAN THE SABBATH-SCHOOL BE MADE THE MOST INTERESTING.

The most important factor in an interesting Sabbath-school is a group of earnest, consecrated officers and teachers, men and women who are willing and glad to spend time and money and thought in preparing themselves in order that they may be able to stimulate an interest in others; men and women who possess a deep-seated, cultivated love of the Scripture, and who have a real heart-felt love and a sympathetic interest in other people, an unassumed, unselfish interest.

The next most important factor in an interesting Sabbath-school is the recognition of the personal element in arousing interest of any kind, and the incorporation of the personal element into all the plans and methods employed in the school. Every person in the school every week should be personally responsible for a duty that requires at least a little definite preparation. The practical, tactful studied embodiment of this personal element will result in a successful, interesting school. It requires careful prayer preparation on the part of teachers and of officers, and upon them depends the success or the failure of the school.

The greatest need of the Sabbath-schools of to-day is a clearer, more vivid realization of the

importance of Bible study, and the need of thorough preparation on the part of teachers, a realization that will inspire many of our young people to devote themselves to this special work, that will lead them to prefer the teachers' meeting to the choir rehearsal, or the lecture; or the sociable, or club meeting; that will cause them to spend money for books and papers on Bible school work; that will impel them freely to take time to study the Bible, to devise ways of arousing interest, and to visit and to be interested in every member of the class individually, personally.

Mr. Van Horn said: The teachers' meeting will play an important part in the future of Sabbath-school work. Voluntary service in teaching can not reach best results without a teachers' meeting. A Sabbath-school without a teachers' meeting is like an army without a commander-in-chief, or a group of under-officers who never meet with the commander-in-chief in council. A prominent need of teachers' meetings is to make prominent the main purpose of the Bible school, which is the development of spiritual life and religious conscience. The teachers' meeting is not a sociable, nor a place for joking, punning, smart sayings, and theological debates. The leader of the meeting should be one fit to lead and apt to teach, a person of wisdom, tact and decision. A devotional spirit should pervade the meeting. It should have access to a well-selected library of books and helps. Teachers must learn how to teach and what to teach. They need to become familiar with the Bible, to learn its fundamental truths and how to apply them to the needs of their pupils. The superintendent of a school is helped in his work through the teachers' meeting. Bible study was never more popular than now, but methods of Bible study and familiarity with the fundamental principles of teaching and enforcing truth are not well apprehended. A thoroughly trained and well prepared teacher secures the respect and love of his pupils as one can not who is not trained and prepared. Beyond all else teachers' meetings should be guided by the Holy Spirit whereby Christ becomes the Divine Superintendent and the Great Teacher.

On the afternoon of Fifth-day, Rev. Madison Harry preached from the texts, Romans 5: 20 and 7: 15. Theme: "The Consciousness of Sin Leads to Repentance." God's law reveals our transgressions and thus convicts of sin. The one great problem connected with the salvation of men is how they may be brought to Christ, repentant, that their sins may be forgiven. God's law is an expression of God's love, and however bitterly He condemns sin, it is that the sinner may men to repentance. Those who are most deeply the presence of the Holy Spirit in the heart, lead be saved through repentance. Divine love and joy convicted of the sinfulness of sin, rejoice most when they are made free; through Divine forgiveness. Christ's parable concerning the two debtors, in which the contrast is drawn as between the debtor who owed his lord an amount of money equal to seven hundred and fifty millions of dollars, being forgiven, went out that he might throttle his brother who owed him the trifle of about seventeen dollars. This contrast suggests the difference between the infinite love of God in forgiving His children, and the hard standards by which men are likely to judge each other. He who knows what is right and will not do it, falls into grievous sin. A just conception of sin gives emphasis to Paul's words, "the exceeding sinfulness of sin." Mr. Harry dwelt

somewhat at length upon the sins of our time as compared with the sin of Adam. He declared that our sins are greater than the sin of Adam when compared with the light and opportunities which surround us. He spoke of the "deceitfulness of sin," and of the constant mission of the Holy Spirit which seeks through all possible means to reach the hearts of sinning men and lead them to repentance.

SIXTH-DAY.

After a praise service, the Tract Society hour was conducted by A. H. Lewis, Secretary. He called attention to the history of the society and the development of its work until it now embodies every important department of denominational work. He called special attention to one of the later publications, "Christ and the Sabbath," and to the value of full knowledge on the part of our people as to what Christ did teach and what he opposed in connection with the Sabbath, and its observance. He urged attention to this new tract and spoke hopefully of the work of the society, and of the final triumph of Sabbath truth for which the society stands, in the name of Christ, Lord of the Sabbath.

After the Tract Society hour came a sermon by Dr. A. C. Davis. Text, Exodus 3: 2. Theme, "God's Call to Service and the Excuses of Moses." He called attention to the various excuses which Moses made in reply to God's call for definite service in behalf of the children of Israel, enslaved and afflicted. He shows that in each case God required little of Moses and promised infinite help and guidance. Jehovah revealed Himself to Moses so clearly that no just cause remained why Moses should refuse to obey. Moses and his excuses present a fair picture of the excuses which men make when called upon for definite service in the cause of Christ. This theme was applied to the ordinary affairs of life and the prevalent excuses which men make. Excuses for not attending church, for not taking part in prayer-meeting, for not laboring for the salvation of men, were dealt with plainly, earnestly and effectively. The Doctor was quite as severe on the men of his own profession, the medical, as upon those of any other class. But the scope of excuses considered by the sermon was so inclusive that very few people in the audience escaped a glimpse of themselves and their excuses, spoken or unspoken, put into action, or dreamed of. The treatment of the theme in this practical way appealed to the hearers because it was a picture of their inward experiences. In closing, Dr. Davis said: "God has a burning bush for each of us; life is full of times and places when God reveals Himself to those who will stop and listen and all who are devout seekers for knowledge and help will find abundant strength, all necessary and adequate equipment for whatever work God calls them to. Excuse-making is both futile and foolish."

On the afternoon of Sixth-day, the Woman's Hour was conducted by Mrs. G. H. Trainer, Secretary of the Woman's Board for the South-Eastern Association. The program was an excellent one and will be fully reported by Mrs. Trainer through the Woman's Page. After the Woman's Hour, came an address by Rev. E. D. Van Horn, upon "The Relation of the Spiritual Life of Individual Church-members to the General Interests of the Denomination."

A report of this address will appear hereafter. Because of Rev. J. H. Hurley's illness, his place upon the program for the evening of Sixth-

day was taken by Rev. E. D. Van Horn, who preached from the theme, "Who is My Neighbor?"

Mr. Van Horn reviewed the story as it appears in the tenth chapter of Luke, thus preparing his hearers to appreciate the following lessons:

Christ was confronted with the narrow views of Judaism concerning brotherhood and duty. This was the central thought in the lawyer's question, "Who is my neighbor?" In this case as in almost every other, Christ sought to teach the truth of universal brotherhood without limitation, thus lifting the minds of the people out of Jewish narrowness into a world-wide faith and the universal brotherhood which Christianity teaches.

The Samaritan forgave heartily the hatred which had been shown him by the Jew and stooped in an act of self-renouncing love and service, taking care of the man and helping him on his way. In this the Samaritan exemplified the true Christian idea which was set over against the narrower national idea of the Jew, so clearly by Christ in this story.

In conclusion Mr. Van Horn drew a picture of the suffering crowds of people around the pool of Bethesda, and said, "Around and before us, suffering and calls for help appear on every side. It is the mission of Christianity to answer such calls, and meet such demands, carrying help, comfort and salvation to people of every name and every class, in keeping with Christ's idea of universal brotherhood. As Heaven will know no distinctions, so the service of Christianity in this world rises above all distinctions, national lines and minor differences."

A very "severe cold" kept the editor of THE RECORDER from the service on Sixth-day evening and through Sabbath-day. We are indebted to Rev. Edwin Shaw for the following outline of his sermon on Sabbath morning.

ONLY A VOICE.

Text, Matt. 3: 3. "The voice of one crying in the wilderness."

Humility and steadfastness of purpose were marked characteristics of John the Baptist. He was only a voice, but a voice calling, in the right place, with a definite message. Loyalty to the cause he loved enabled him to step down and out that the cause might go on, yet in his own sphere kept him earnest and brave and unselfish and true. His life is an inspiration to us all to labor on in our own little place contentedly, cheerfully, and faithfully.

A "Model Sabbath-school" was conducted by H. C. Van Horn, Vice-President of the Sabbath-school Board for the South-Eastern Association, immediately after the Sabbath morning service. Sabbath afternoon was given up to the Missionary Hour, by Secretary E. B. Saunders. A report of this will be found on the Missionary Page.

The program for the evening after the Sabbath was "Heroes of the Faith," an illustrated lecture by Rev. E. A. Witter. Those who were at Conference at Shiloh, together with many readers in other places, will remember the interesting and instructive features of that lecture.

FIRST-DAY.

Some time was given to the completion of business on First-day morning, the Education Hour coming at ten o'clock, under the direction of President Gardiner. The first address of that hour was by Rev. Edwin Shaw, of Milton College, who spoke of the educational interests of

(Continued on Page 344.)

Missions.

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

THE SECRET OF A GREAT JOY.

It has been my good fortune to make the acquaintance of a class of people who believe that the earth is a plane, and not a sphere. A more spiritually minded and honorable people I have never met. They have the courage of their convictions, and feel great joy in their belief; are not afraid to talk it; with a desire and expectation that others will be made as happy by embracing it as they have been.

I have become interested, not so much in what to them is a wonderful truth, the form of the earth, but to learn the secret of their joy in believing it. This joy I covet. They think the secret is in finding that the earth is flat and stationary! While I am sure the secret is in finding that God is true. There are many people who have grown up to believe that science contradicts the Bible account of the creation of the world; and that since the world is a real thing therefore their science must also be, even though it makes God untruthful.

This unfortunate belief stands in the way of accepting the Bible and becoming a Christian. When they are converted to God, they are converted from belief in the supposed science; as a consequence great peace and victory follows. They are truly converted, have given up the world and are strong enough often times to accept so great a truth as the Sabbath of the Fourth Commandment. This cannot be said of very many converts of our time. I have promised one of those good people I would read his fifteen-page tract on this subject, not because I had any idea of accepting his views, as more Biblical than mine, but I was in search of his joy. I do not think I have found it, but do think I have found the secret of it.

Seventh-day Baptists have been raised with no thought that there could be any contradiction between science and God. I think I represent our position as a people correctly when I say this. We expect the Bible account of creation substantially to stand. That science when correctly understood will, of course, agree. We believe in them both. While people who have grown up in the other distressing belief are compelled, as they think, to discard either the Bible statements or the scientific proofs of creation. When they accept Christ and the Bible, great joy comes, but the belief in what they had accepted as science has been given up. If I find when I read this little booklet that I must give up either one or the other, it will not be God and my Bible. If you and I think those very strange people; I want to ask you—do you not think with all of our books and schools it is more strange that they should lead to such a misunderstanding regarding our kind Father and His handiwork? I do not wonder, neither do I blame them. They are the victims of the folly which passes for wisdom. I love people who believe something. It is refreshing to meet them. The problem of life is not what we think of this earth, but what we think of God. If we do not think well of Him, life will be a failure. A man was once asked what he thought of God and replied: "It matters very little what I think of God, but it matters much what God thinks of me."

Seventh-day Baptists have the broadest views of any people of deep convictions. They are liberal, but not loose. They not only concede to other Christians the right to believe different

from themselves, but respect each other in their independent beliefs. When we are better known more people who have outgrown churches of other faiths will come to us. We are not heresy hunters, but do believe the word of God.

THE WORK OF THE QUARTER AT MARLBORO.

It was a busy time and much hard work done. We began the year with extra meetings. Twelve sermons were preached the first thirteen days. One of these was by Brother Saunders, Missionary Secretary, the others by the pastor. There was a good interest throughout the two weeks. A prominent thought was the importance of Christians living to Christ. We also held extra meetings through the month of March. Evangelist Rev. L. D. Seager was the preacher nearly all the time. It was a time of refreshing among the membership, and there were several conversions. As the result of this effort two were baptized and united with the Shiloh church and several of our neighbors were baptized and united with the Roadtown Baptist church.

Brother Seager's sermons were interesting and heart-searching, his singing attractive and awakening. Much good seed was sown. A large share, we trust, fell into good ground and will bring forth abundant fruit to the glory of God. This Marlboro church has its mission. It has held its place for ninety-five years. It has taught the way of life to a multitude who never became enrolled among its membership. But God keeps the record. He knows the consecrated men and women, who kept the church alive and in working order while the years were rolling by. He also knows the band of noble Christians now laboring to keep the church alive to do its work. Thanks be to God for the inspiration he does give to his workers.

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint." Isa. 40: 31.

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Cor. 15: 5, 8.

S. R. WHEELER.

Rev. E. B. Saunders, Shiloh, N. J., Secretary of the Seventh-day Baptist Missionary Society.—Dear Brother: The time is again come to send you my quarterly report; and however I have not, or can not tell things of much interest, I am thankful to our heavenly Father that I am able to write you, that with the help of God I am what I am, and that I could do my work in every way and in every branch as I am wont to, this whole quarter.

How glad would I be when I could tell you some conversions and baptisms, but how I look out for it and pray that our Lord may bless his own work and Word. Until now we do not see it. Sometimes I feel a sadness in my heart, that I must sigh just like the prophet: "Who hath believed our report? and to whom hath the arm of the Lord been revealed?" Isa. 53. But nevertheless I hope in and through the power or strength of the Almighty God to go forward and do what I always did, with a praying heart.

The last Sabbath, March 31, we closed our winter campaign, viz: Our meetings on Sabbath eve, Friday, from October until March. Now, from April until September, we have two meetings on the Sabbath-day—to a. m. we have preaching and 3.30 p. m. Sabbath-school. This

last winter we held an open Bible reading over the Book of Job. And in our Sabbath-school lessons we use our own self-written questions, which I put together, and work them out. We worked through the epistles of "Romans," "Galatians" and the "Acts," now we have the Book of Genesis. And then I have every week, Tuesday evening, a Bible class with our boys and girls at my home. There are a few people here whom we think honest, God-fearing people to be, who have been keeping the Sabbath a long time, but are not baptized yet. I do not know what is the reason they do not come to us. Every week I visit them like our own members, and they confess their faith in baptism—but—Will you all dear brethren not cease to pray for us, because we are a weak and a small, a little people, and are in need of help of all which is good; and such we only can obtain from our God through constant prayer by the grace and sufferings of our Saviour. In the last time a few more people did come to our meetings on the Sabbath, and we hope and pray that our God will our number increase to the glory of his holy Name. I am in good health, thanks be to the goodness of our God, and could do my work in every way this whole quarter.

We also did receive a new meeting place. (You know we have no place of our own, but we must let a room here or there, where we can get it.) It is a clean, neat room, and not so noisy on the Sabbath as where we went before; the place where you and Brother Witter, of Salem, W. Va., were with us. O, how I would like we could have a place, only a little room, for our own. I did lay this desire many, many times before our God in prayer. He can help us in this way when it is according to his holy will, and so there is always much to pray for. And now do I give you my account in numbers, dear brother.

Visits and calls this quarter, 109.

Meetings of all kinds, 54.

Letters and communications, 93.

Boodschappers distributed, 375.

Other religious papers, 29.

Tracts, only in our language, 6,340 pages.

In other languages *uncounted*, especially in the German.

Ships, steamers, visited, 390.

Several German New Testaments distributed.

This also, is in short some, or the most of my work, dear Brother Saunders, which I hope you and the readers of THE SABBATH RECORDER will receive with my earnest prayer for the good of God's Zion.—Amen.

Yours in the blessed hope,

F. J. BAKKER.

ROTTERDAM, APRIL 3, 1906.

(Post script.)

Dear Brother Saunders: When I saw the article in THE SABBATH RECORDER of March 5 last, "Needy Fields" (page 150), written by Angeline Abbey, the thought came in my mind, if not I could go to Denmark to help those lonesome ones. But I am too old now, I think. I am nearly 65 years of age. But when I were 20 years younger I would like to go as a missionary to Denmark, when there were no other or better one to go. Brother Christensen, at Asaa, Denmark, is near to death, so they wrote me last week; and what will they do or what will become of those dear brethren and sisters there in the future when they have no leader or pastor? "It is the life or death of those dear ones there in Denmark." (repeat what our dear, lamented brother, Dr. O. U. Whitford, said to Pastor Hurley, SABBATH RECORDER, March 5.) And oh!

how glad I would be when there could be found a brother to go there for the Lord's sake! What do you think, dear Brother Saunders, and the other brethren also, am not I too old to go there? My heart and my thoughts are always with them there. It is not that I do not love the church, the people and my work here at Rotterdam, O no, but I think there could easier be found a man for this field as there.

When you send my article of March 5 to THE RECORDER, Brother Saunders, please put this also to it, and may God bless his own work. Amen.

THE GREATEST BOOK.

Apart from and above all others is the book, the Bible. Alone it has civilized whole nations. Be our theories of inspiration what they may, this book deals with the deepest things in man's heart and life. Ruskin and Carlyle tell us that they owe more to it in the way of refinement and culture than to all the other books, plus all the influence of colleges and universities. Therein, the greatest geniuses of time tell us of the things they caught fresh from the skies, "the things that stormed upon them and surged through their souls in mighty tides, entrancing them with matchless music"—things so precious for man's heart and conscience as to be endured and died for. It is the one book that can fully lead forth the richest and deepest and sweetest things in man's nature. Read all other books—philosophy, poetry, history, fiction—but if you would refine the judgment, fertilize the reason, wing the imagination, attain unto the finest womanhood or the sturdiest manhood, read this book, reverently and prayerfully, until its truths have dissolved like iron into the blood. Read, indeed, the hundred great books. If you have no time, make time and read. Read as toil the slaves in Golconda, casting away the rubbish and keeping the gems. Read to transmute facts into life, but read daily the book of conduct and character, the Bible. For the book Daniel Webster placed under his pillow when dying is the book all should carry in the hand while living.—*Newell D. Hillis.*

MEMORIAL DAY.

MAJOR S. S. ROCKWOOD.

An alumnus of Milton College, but lately gone; a classmate of the Editor of the RECORDER.

Blossoms and buds of blossoms to be,

Wreathed boughs of the laurel tree,

Spires of green and discs of red,—

Floral argosies zephyr tossed,

Wrecked on the graves our flag has cost,

Stranded above our immortal dead.

Ah, but the garlands our hands have made,
Bud and blossom shall wither and fade.

What have they left for the life blood shed?

Marble will crumble and iron will rust,

Granite is only a firmer dust;

Little at most do we honor our dead.

Fathers and mothers of sons in the grave,
Brothers and sons of the battle-slain brave,
Knowing what price it will cost in pain,
Still to the boy with his drum at the knee,
Teach the brave lesson of how to be free,
Counting for freedom all loss greater gain.

Golden-mouthed orators bravely and well,
Vie with all graces of speech to tell
Fittingly the tale till their battle-wrought deeds,
Tongued and enlanguaged with flame and roar,
Speak and we see in our dead once more
Men of the elder heroic breeds.

Poets divinely inspired arise
Chanting their praise to the wondering skies,
Singing their glory from girle to pole;
Paen, or ode, or epic or song,
Passion-full, sorrowful, jubilant, strong,
Died for their country—life's still unmatched role.

Woman's Work.

ETHEL A. HAVEN, Leonardville, N. Y.

"Ask God to give thee skill in comfort's art,
That thou mayst consecrated be, and set apart
Unto a life of sympathy;
For comforters are needed much
Of Christ-like touch." —*Selected.*

This page is devoted this week to certain phases of the work of the W. C. T. U. The work of the flower mission is suggestive at this time for any woman, in a union or out of it. A glance about us is sure to reveal some one who is sick, or sad, or forlorn, to whom we may minister by the sharing of our blossoms. And who can measure the comfort and pleasure of a single rose—both to the giver and the recipient.

IN FLOWER MISSION FIELDS.

Incidents Related by Various State Workers.
California's calamity has engrossed the state missionary, but this letter comes, through her, from a shut-in whose good right hand is paralyzed:

One day, a long time ago, a large bunch of Dusty Miller studded with long stemmed Duchess roses, with a sacred text lodged in its branches, all so sweet and dainty, was placed on my table. From time to time we replenished the roses for weeks until the Dusty Miller began to languish in its "shut-in" life and, loth to part with it, I asked to have it planted in the yard opposite my window, where, restored to its native element of sunshine and air, it took on new life, formed roots and became a thrifty plant. Every morning when the blind is raised we nod a good morning to each other and I'm sure it knows that its mission to me was one of love and good will.

Oregon tells of one local worker who keeps a little purse of "loan money" to tide the troubled through some special pressure, finding it a satisfactory investment. Another finds her mission is reading aloud to a shut-in whose eyes are beyond use. Another makes and gives away scrap fans. Still others utilize old muslin by making little soft kerchiefs for those in hospitals, "turning them, with their hidden flowers and texts, into sweet thoughts of God's love." In some cities, this department interests the children in cleaning out rubbish corners and converting them into bits of "the city beautiful," by planting and caring for flowers.

Minnesota is under marching orders, doing this silent work with earnest good will.

A friend writes that she owes her restoration to health to the inspiration of the flowers. To use her own words, she says: "I have reason to thank God for the flowers and the Flower Mission work, as I look back to a time when I had lost all hope of health and only longed to die. A young lady, almost a stranger to me, came and brought me fruit and flowers, and sang for me. I shall never forget what an inspiration that was. I have always thought this was the turning point in my life, as I fully believe I would not have been alive at this day had it not been for the encouragement I received from that visit. Again when I was laid aside a long time and thought my place in the world was filled and had no wish to go out in it again, three or four little girls from school came to see me. They all brought flowers, one brought a plant, and they sang to me. The second time I realized that somebody cared. Flowers sent to those who have been confined for a long time? You can never realize what it means to them! I have many, many friends,

but after one has been ill for a long time it gets to be an old story. The time slips by and the shut-in one feels deserted and often loses interest in life."

Our work is in the prisons, hospitals, and old Soldiers' Homes, among the rich and poor, high and low, wherever a word of good cheer is needed.

The following incidents come from New York:

One terribly cold winter day there was given me a large quantity of flowers, from a friend's funeral. I at once arranged them in boxes, and taking a friend with me we visited the hospitals of the city. At one place we were allowed to go through the whole institution. As we passed through the wards, carrying fragrance and joy to every inmate, we came to a very old woman, so shrunken and sick, with a face of such hopelessness as to be almost indescribable. I said to her, "Aunty, do you want some flowers today?" She looked up with a pitiful, hungry expression and said: "No, I've no money to buy flowers." I went nearer and said: "You don't have to have any money; these are God's flowers and He sent me to bring them to you. Just put your hand in the box and take some." She took two or three and began to thank me. I said: "Oh, take a lot more," and I put both her hands down in among the flowers and filled them full. The tears began to course down the faded old face, and I laid flowers about it and told her how sweet she looked. Her blessings and thanks were profuse, but best of all the happy tender look on the dear old face told of real thanksgiving.

We found in another ward a man terribly burned by an accident. His face was flushed and feverish, and the look of pain enlisted my keenest sympathy. I filled my hands with flowers, and holding them behind me went close to his cot, and spoke to him in as cheerful a tone as I could. "Now close your eyes while I put something beautiful on your face." I laid the cool moist fragrant flowers on his face, and let them lie there a moment without speaking, and then laid them on his bandaged hands. "Aren't they sweet?" Tears were raining down his face. He said, in a broken voice: "Oh, that seems like home. Like Mother's flowers." I wiped the tears away from his eyes—and my own.—From the *Union Signal*.

THE W. C. T. U. AS I HAVE OBSERVED IT BY ONE OF OUR HONORARY MEMBERS.

The W. C. T. U., like every great moral reform, had its birth in necessity. That necessity was created by the degradation to which the drink evil had led society. Timid, refined, and naturally retiring women were driven to boldness and almost desperation, and under the direction of the Spirit, started the Crusade, out of which has grown and developed the mighty force of organized Christian womanhood.

The original purpose of the organization was to oppose the liquor traffic. It was soon discovered that to fight this monster meant to engage all evils that thrive in moral degradation; therefore the many branches of endeavor. The W. C. T. U., in its organization, has recognized that universal law of power, viz.: Diversity amidst unity. With the strong central organization, with machinery to keep in touch with the remotest member, and with its divisions of national, state, county and local unions, it is thoroughly fitted to its purpose of united yet varied endeavor.

The W. C. T. U. recognizes the futility of any

single line of effort against this monster, e. g.: to merely redeem the drunkard, or to influence legislation, or to educate. It does each of these to the utmost of its power. And more, it is ready to step in and fill the need in any locality for moral betterment, whatever that special need may be. In view of these observations, I deem the W. C. T. U. the greatest organization of today for moral reform, and however great its influence in the past has been, I believe it is destined to be a still larger factor in the future for the world's moral betterment.

I am fully awake to the great issues that hang in the balance in legislative halls regarding the liquor traffic, and can appreciate the almost frantic efforts of the women in their endeavor to influence the deciding votes; but this is not the great mission of the union at present. It is with righteous indignation the "white ribboners" see Reed S. Smoen in the Senate of the United States; yet even this is a side issue. Your great work is in educating the youth of to-day.

The moral world and business world are undergoing a great change in this century. This change is a realization of the material value of a good, clean, moral life and of a morally clean society. The liquor business is going to be swept from the face of the earth, not by sentiment, but because it is a burden upon society. "Commercialism," not in a gross sense, but in the sense of "good business," is in the future to play a large part in the moral transformation of society. The union is doing a good work in education. It must do larger. Do not be satisfied with the teaching in your society that it is wrong to use liquor, but insist upon that teaching having a place in social and political economy, in our text-books and schools.

My observations upon the foes the union has to meet, may be summed up in brief: The liquor traffic is a monster whose coils have reached every institution of our beloved land. It preys upon the weakness of man for its own greedy gain. It is a powerful foe, because at present by its lucrative traffic it has the power of gold, which can buy men of ability to fight its battles. It is a difficult foe to overcome, because it does not fight in the open. It differs from slavery in that it is not localized, but is intermixed throughout the whole world.

Ultimately, however, this monster must succumb because it is wrong. God will not always suffer the wrong. When finally righteousness prevails, the loyal women, with their only badge, the white ribbon, will be conspicuous in the victorious army.—*The Motor*.

IN PARTNERSHIP WITH HIS BOY.

I am tenting on a California mountain-side with my eight-year-old son. You have heard of the man who "fell in love with his wife." I am enjoying something of the equally delightful experience of coming into fonder relations with my boy. Although we are getting intimately acquainted, we do not find that familiarity breeds contempt. Certainly from my point of view the experience is reassuring. I see much in the lad to appreciate which I never saw before. I have found that he would as soon play with me as with younger boys, while he is not unready to relish many of my more sober interests—provided only I take him into partnership. But I have gained more than he, for the sharing of his interests is making me a boy again. I am experiencing a fresh installment of the new birth, which in larger part is just the rediscovery of the child in us.—*Selected*.

SOUTH-EASTERN ASSOCIATION.

(Continued from page 341)

the denomination in the North-West. Among other excellent things, Professor Shaw urged that all Seventh-day Baptist children should attend some one of our denominational schools, at some time in their school life. This should be done because of the helpful influence of the schools, in associating denominational work and interests with the education of young people. In this way, their views of our work are enlarged, their interest in such work is increased. A high conception of the value of religious and denominational life as a factor in intellectual culture was set forth. Parents should take great pains in this direction, for it is a supreme duty on the part of parents to see that their children are educated in all points touching character. Although representing the North-West, Professor Shaw spoke earnest words in favor of Salem College.

Rev. E. D. Van Horn spoke of the Theological School and its work. The leading characteristic of the seminary is the interest of the dean and the professors in their students. Through this, the spirit of brotherhood among the students is greatly enriched and strengthened. As a result the denominational spirit is strong and prominent in the seminary. The cultivation of this brotherhood and of denominationalism is quite as valuable to the students as the specific training they receive in the class room. The work of the class room intensifies and strengthens the spirit of brotherhood and denominationalism. The pastor's circulating library, which the seminary has arranged for, is not appreciated as it ought to be. The calls for books are meager, while every student and every pastor knows that the demand for them in the work of pastors is constant and great. Dean Main is especially anxious to benefit pastors through this library, and his own personal library, which is extensive and rich, is drawn upon whenever necessary to supply such books as may be required. As a student in the seminary and one who is having some experience as pastor, I urge pastors to avail themselves of the benefits of the library for their own sake and for the sake of the churches they serve. We must have well-trained men for the coming years, and the seminary is the chief agency through which the necessary training can be secured.

President Gardiner reviewed the history of Salem College and gave a brief catalogue of things which have been attained through its influence. His review showed that within the last twenty years Salem College has been a means of untold benefit to the intellectual, social, moral and religious life of West Virginia. It has taken first place in the educational interests of the State, and, in many respects, is not second to any other school in the State. He spoke also of the immediate, direct and permanent good which had come to Salem and its more immediate neighborhood, through the college. The graduates of Salem College now hold many of the most important positions in West Virginia, and elsewhere, as educators, professional men, business men, Christian workers and citizens. He presented letters from students who are not Seventh-day Baptists, who acknowledge their indebtedness to the college for excellent training and permanent inspiration and help toward highest and best endeavor. The history thus given was filled with strong points, salient facts and satisfying conclusions.

The closing address of the hour was by Presi-

dent Boothe C. Davis, of Alfred University. He showed that trained intellect is the dominant factor in human history, that it determines the course of history and the destiny of events, and is second only to Divine Power in influence and extent. The work of educators who develop the raw material of thought and character into "finished products" that make up the highest and best interests of society, is a work of greatest value and of highest importance. All this is doubly important to us as a people and in our work as reformers. The one unceasing demand made upon us is for *competent men*; strong, broad-viewed and able to bring things to pass. The consecration of the Holy Spirit is the highest factor in fitting men for usefulness, but the Holy Spirit can do little through the man who is untrained, and little or nothing through the man who is otherwise incompetent.

The last item of the program for the forenoon of Sixth-day was a sermon by Secretary Saunders, from Ezekiel 1: 6, "And every one had four faces." Mr. Saunders analyzed the meaning of the "four living creatures" which appear in this vision of the prophet. "The face of a man" stands for human attainments, the capacity of the human mind to receive revelations from God and to find out the hidden things of God, both in the realm of nature and in the realm of spiritual experiences. This relation exalts men, as the children of God, to a high place in His love and as those through whom His purposes are accomplished and His will is wrought.

"The face of the lion" stands for Christ, the Lion of the Tribe of Judah. When Christ dwells in the hearts of men, evil is cast out and men and women are made morally brave, strong and powerful to overcome evil. A truly converted man is a fine example of the enthronement of the Lion of the Tribe of Judah in the heart. The weakest are made strong in this way. Mr. Saunders illustrated this point by referring to the work of the late Mrs. Clarke, a fragile woman who was a power in mission work in the slums of Chicago for many years. He showed "the moral power of that brave little woman" by saying that she was so highly respected by the most vicious classes that if any man had dared to wrong her, his own wicked associates would have punished him almost unto death.

"The face of an ox" was interpreted as meaning patient, faithful, and trustworthy service. This is the Christian's first and ever present need. Every man coming into the kingdom of Christ needs to come in with bowed neck, submissive to the "Yoke." Only thus can he become a true and successful servant of God.

"The face of an eagle" was interpreted as standing for far-seeing faith. As the eagle's eye is almost measureless in the scope of vision so the faith of Christians sees through shadow and darkness, rejoices even in the unknown, has confidence in that which can not be explained, and is restful while it lives upon the Unseen.

The afternoon of First-day was given up to the completion of routine business, including reports of committees. The report of the Committee on Resolutions will be of interest to our readers.

Resolved, That the South-Eastern Association hereby place on record, and instruct its clerk to communicate to Brother Corliss F. Randolph the profound appreciation and sincere thanks of the Association for the most excellent history of Seventh-day Baptists in West Virginia, recently published by him.

His tireless labors and lavish expenditure of means to perfect and illustrate this work have perpetuated the memory of our fathers and of our churches and placed us under lasting obligation to Brother Ran-

dolph, whose name is immortalized by this monumental history.

Resolved, Inasmuch as we believe that the Sabbath-school is of vital importance to us as individuals, as churches and as a denomination, we wish to urge upon our young people the importance of this grand opportunity for doing Christian service and to urge upon them the great importance of making careful preparation for this work, and to call their attention to the splendid privileges which are offered for this preparation by our Theological School, and by the publications of our Sabbath-school Board.

Resolved, That we, as a people, should give our best and most loyal encouragement and support to our Theological Seminary, that our young people who feel called to preach the gospel should be urged to avail themselves of these most excellent advantages for special training, and that our churches be encouraged to seek for their undershepherds, men who are not only men, baptized with the Holy Spirit, but who are thoroughly trained in our colleges and seminaries for the holy calling of the Christian ministry.

Resolved, That we give the Young People's Board our heartiest support in the work which they have undertaken; that we assure them that they have our sympathy and our prayers in their effort to interest all our young people in the Endeavor cause, for Christ, for the Sabbath and for the Church.

Signed, By Committee.

The report of the committee on Sabbath-school interests indicated that the schools of the Association are in vigorous condition and that Sabbath-school work is improving. That committee recommended the following resolution, which was adopted:

"Resolved, That we request the Sabbath-school Board to designate some other system of lessons than the International for the use of our Sabbath-schools."

The rest of the afternoon was given up to Young People's Work, under the direction of Dr. A. C. Davis, President of the Young People's Board. A report of that hour from the pen of Dr. Davis will appear on the Young People's Page of THE RECORDER, or in *The Seventh-day Baptist Endeavor*.

The closing service of the evening of First-day was a sermon by Secretary Lewis. Text, Psalm 100: 5, "His truth endureth to all generations." Theme, "The Relation of the Old Testament to Christianity." A special request having been made that something should be said concerning our reasons for being Seventh-day Baptists, those reasons were given, in outline, after the discussion of the theme.

The result of higher criticism, that is of historic investigation, is the rediscovery of the Old Testament. The most devout and able representatives of higher criticism exalt the Old Testament. Christianity—Messianism—was developed in the hopes of the Jewish people, and in the Jewish church. It was the product of Old Testament prophecy. All the credentials of Christ are found in the Old Testament. He was accepted because he was the Messiah according to Jewish faith. Neither he, nor his disciples, nor the church of the first two generations had any sacred book except the Old Testament. All references to Scripture, prophecy, law, sin, righteousness, salvation, judgment, and eternal life, made by Christ or any of the New Testament writers were based upon the Old Testament. Christ was born in the atmosphere of the Old Testament and out from the life which that book had begotten in God's ancient people. The Old Testament was pushed aside by the influence of Pagan philosophy, the establishment of the Roman Catholic church, and the exaltation of the church authority above the Bible. Christianity has suffered almost irreparable loss in this way. Whatever standards of right and duty the world

has find their source in the Old Testament, notably in the Ten Commandments, as interpreted by Christ.

At the close of this discussion, Secretary Lewis outlined our reasons for being Seventh-day Baptists, and closed by saying: "We are content to let the whole question of Sabbath-keeping be settled by Christ, Lord of the Sabbath, and to follow his words, his example and his precepts. We invite the world, struggling with the great problems of no-sabbathism and holidayism, to recognize the rediscovery of the Old Testament and return to the true "Christian Sabbath," which Christ created.

Rev. J. H. Hurley, Sugar Camp, W. Va., was elected Moderator of the Association for next year. Roy Randolph, New Milton, was made Corresponding Secretary, and O. A. Bond was appointed delegate to sister Associations for the year 1907. The next session of the Association is to be held at Salemville, Pa., "on the fifth day of the week, before the next to the last Sabbath in May, 1907."

OUR MISSION:

REV. JOHN T. DAVIS.

Yours of February 13 requesting individual opinions regarding the mission of Seventh-day Baptists has been carefully considered, and I have written one article which a few of my friends have urged me to send; but there is so much in common with what others have written, that it seems useless of repetition, while much would be so antagonistic to the popular view that I doubt if good would come from its publication, and as I do not care to write merely to appear in print I have withheld it. Do not understand that I am not interested in these discussions, for I have read them with much interest. No Seventh-day Baptist, I take it, could take issue with Dr. Main's article and I doubt if any Christian would take issue, except it be with his Sabbath ideas. The same thoughts have been repeated sufficiently often by others, for all necessary emphasis, so why should I repeat?

I grant that if Brother "C. S. S." sees our young people growing up in an "atmosphere of inconsistent practice"—that "they are imbibing a vile poison that stunts their regard for the Sabbath of God," denominational loyalty demands that he should cry aloud and spare not. We can not agree with him, however, in that "our mission is now not so much the spreading of the Sabbath doctrine among Sunday people as it is the spreading a simple gospel kind of Sabbath-keeping in our own ranks," for I believe before we fill our mission as Seventh-day Baptists there will be more of the former as well as the latter. For until we shall show by our actions that we have an essential truth which we can defend without the blush of shame, because God calls us to that work, we may expect that our young people will "imbibe a vile poison that stunts their regard for the Sabbath of God," while the outside world will still regard us as insincere or as holding to that which we ourselves regard as a non-essential, and therefore that we are of all men the most foolish. I confess that I am sometimes at a loss to know my own opinion of our future and mission as a people.

When I hear, as I have, intelligent Seventh-day Baptists consenting to the position that the old theological idea of the inspiration of the Scriptures is giving way to modern research, that with the exception of the Decalogue the inspiration given to Scripture writers was like that

given to Harriett Beecher Stowe, in writing "Uncle Tom's Cabin," I conclude if this is true, it takes no great stretch of imagination to see Moses, or the forces of nature, as the "finger of God" in writing the Decalogue. Again, from what I hear from intelligent Seventh-day Baptists, I must conclude that the old idea that prayer has power with God is giving away under scientific investigation, i. e., that God is not moved by prayer, but rather that prayer can only affect the petitioner. If this is true, then it would seem that James is not to be relied upon as a teacher. See James 5: 14-16. And it was vain for Christ to pray, "if it be possible let this cup pass from me," for if God is hedged about by unalterable laws which make it impossible for Him to interpose in our behalf, it was thus in Christ's case. When I think of these things I wonder if our desire to have "all men speak well" of us is not sapping our spiritual life as well as our faith in God's Word. Can it be that we are "dying of respectability?" And I do not wonder so much that Brother Shaw says: "I fancy that a good many of us as individuals are not entirely certain what our mission is"—and again "Possibly we are now in our dotage, who knows? God may be nearly through with us, who can tell?" So it would seem to me that one essential feature of our mission is to find out just "where we are at," then take such a firm stand, teaching the same to our young people and the world so they shall respect the truth we represent, whether they speak well of us or not. Any light will be gladly received.

175 NORTH ST., RIVERSIDE, CAL.,
MAY 14, 1906.

CONSCIENTIOUS OFFICIAL.

"There is nothing like the authority of even the lesser officials on the continent," said a tourist who had just returned from Europe. "In Germany the least clerking in the employ of the government assumes the right to interfere with your smallest private affairs.

"When I was in Paris," he says, "I had a little joke with a friend of mine about an old felt hat I wore on our walking tours. A month or so after, when I was in a little town in Germany, it happened that my part of the joke was to send the hat to him. So I tied it up and took it to the post-office, a small box of a place with one old German in attendance. He asked me what was in the package.

"Merchandise," I said.

"What kind of merchandise?" he asked, and then put more and more questions, until I told him it was an old felt hat.

"How much was it worth?"

"I thought this was part of the regulation, so I told him it was not worth anything.

"And you are going to send it by mail?"

"Yes."

"When it has no value?"

"Yes. But it has a certain kind of value."

"How much?"

"Nothing that I can estimate."

"Then it is not worth the postage, and you had better not send it."

"But I want to send it."

"It is folly, *mein herr*, and I cannot allow it."

"So I had to go to an express office and send it that way. Now that is a paternal government for you."

If God writes "opportunity" on one side of open doors, he writes "responsibility" on the other side.

Children's Page.

"ROLL CALL."

"Corporal Green," the orderly cried;
 "Here!" was the answer, loud and clear,
 From the lips of the soldier standing near,
 And "Here" was the answer the next replied.

"Cyrus Drew!"—then a silence fell—
 This time no answer followed the call;
 Only the rear man had seen him fall,
 Killed or wounded he could not tell.

There they stood in the failing light,
 These men of battle, with grave dark looks,
 As plain to be read as open books,
 While slowly gathered the shades of night.

The fern on the hillside was splashed with blood,
 And down in the corn, where the poppies grew
 Were redder stains than the poppies knew.
 And crimson-dyed was the river's flood.

"Herbert Kline!" At the call there came
 Two stalwart soldiers into the line,
 Bearing between them Herbert Kline,
 Wounded and bleeding, to answer his name.

"Ezra Kerr!"—and a voice said "Here!"
 "Hiram Kerr!"—but no man replied.
 They were brothers, these two, the sad winds
 sighed,
 And a shudder crept through the corn-field near.

"Ephraim Deane!" then a soldier spoke;
 "Deane carried our regiment's colors," he said;
 "Where our ensign was shot, I left him dead,
 Just after the enemy wavered and broke."

"Close by the roadside his body lies;
 I paused for a moment and gave him a drink,
 He murmured his mother's name I think,
 And Death came with it and closed his eyes."

'Twas a victory; yes, but it cost us dear—
 For that company's roll when called that night,
 Of a hundred men who went into the fight,
 Numbered but twenty that answered "Here!"
 —Shepherd.

UNCLE RALPH'S BROWNIE.

When Rose and Nannette Snow went out to the Yellowstone Park with their mother, what they really wanted most to see was Uncle Ralph.

Uncle Ralph was an uncle of Mrs. Snow, but he was not much older than she was. He had expected to make his fortune in the mines, but he had not had very good luck. Still he stayed on, working and hoping. All the time he had been writing to Mrs. Snow and the children often. He made pictures on the letters and told funny stories. Many of the stories were about his wonderful collie dog, Brownie. The children wanted to see Brownie almost as much as they wanted to see Uncle Ralph.

Every little while Uncle Ralph would send a box of presents to the children. He had never seen them, but they had sent photographs back and forth, so that they felt sure they would know each other when they met.

There was a great time finding out what train to take to get to Uncle Ralph's. He lived at Tentacle—a tiny mountain village, twenty miles up from a railroad. Traymore was the nearest railroad station to him. But the express trains ran over another road, that was called "the Short Cut"—a new track not yet entirely finished, but still so that it could be used. Axtell, on the "Short Cut," was the most convenient station for the Snows to come to. It was finally arranged that Uncle Ralph should come down to Axtell, and they would all spend the night there, and have a good visit.

At the last moment Mrs. Snow decided to go to Traymore instead of by the "Short Cut" to

Axtell, so she telegraphed to Uncle Ralph at Tentacle. But, as we know, Uncle Ralph was quietly waiting up at Axtell, and never got the telegram at all.

Behold the train drawing into Traymore! Out tumble two excited little girls and their excited mother. The porter follows, carrying their bags.

"Set them right down," said Mrs. Snow.
 "Yes, Uncle Ralph will take them," cried the children.

But no Uncle Ralph was there. Off went the train, and the little group felt lonely enough in the strange, wild country; for there were only a dozen or so shanties in the whole village of Traymore.

As they stood there looking gloomily around, Nannette's quick eyes spied a dog prowling about a stage-coach.

"Look," she cried. "There's Brownie!"
 "It does look like his pictures," admitted Mrs. Snow. "Let us ask."

They walked over to the stage-coach. The driver was just mounting the box.

"Yes, that was Mr. Ralph Kane's 'Brownie.'"
 "But where is Mr. Kane?" asked Mrs. Snow. The dog pricked up his ears.

"Brownie!" said the stage driver, sternly, "go over there and lie down under the shed—clear over—clear over, I say! There—now, stay there."

"You see," he explained to the Snows in low voice, "Mr. Kane told me not to say before Brownie where he was. He's gone to Axtell to meet some friends; but, if Brownie knew it, he'd be in Axtell too, as quick as he could get there."

"Oh, Mr. Kane has gone to meet us," cried Mrs. Snow, explaining in her turn to the stage driver. "He could not have received our telegram."

"Probably not," assented the driver. "Telegrams are mighty uncertain around here."

"But we can't stay long," cried Mrs. Snow, "and we wouldn't miss seeing Mr. Kane for the world. What shall we do?"

"You might tell Brownie that he's at Axtell and tie a note to him, and Mr. Kane'd get it before dark to-night." (It was then about two o'clock.)

"Really?" breathed Mrs. Snow.
 "I'd be willing to bet 'most anything on it," said the driver. "He is so crazy to find his master that he has run twice from Tentacle here with me, and back again. It's a good twenty miles, and he gets tired; but he will go every time till his master gets back to Tentacle. I never saw such a dog."

So Mrs. Snow wrote a note. It was put into a tin box, and then tied securely around Brownie's neck. Then the stage driver said: "Mr. Kane is over to Axtell, Brownie—Axtell! You understand?"

The dog barked excitedly.
 "Well, you get along there and find him, and bring him back with you as quick as ever you can. Now right up the mountain there, as fast as you can go!"

So up the steep, rocky side of the mountain bounded the dog, and late that afternoon, watching the trail which had been pointed out to them, the Snows saw, through a strong spy-glass, the faithful creature toiling over the upper rocks of the great hill nearly at the top.

The next morning, just as soon as breakfast was over, they began to watch the trail again. Everybody said that Mr. Kane would probably

take a burro, and come right over the mountain just as the dog had done.

It was nearly eleven o'clock when a speck appeared on the exposed part of the trail. You never saw more wildly excited people than Rose and Nannette when they saw through the spy-glass that the speck was a man riding a burro, and that a big dog was running along beside him!

"Mamma," the girls cried, "it is Uncle Ralph and Brownie!"

Coming down the mountains is quick work, and it was only a little past noon when Uncle Ralph rode into the yard of the rough inn where the Snows were waiting for him. Then they had some happy hours together; and the happiest one in the whole party was Brownie!

"Oh, you good, wise dog! You do understand words and names of places, too, don't you?" Rose said to him. "I wish somebody would invent something nice to do for dogs when you love and thank them very much. All we can do is to pat them, and give them bones, and we mustn't give them many bones, or else they will be sick!"

The girls begged to take Brownie home with them, they loved him so much; but their mother said she would not for the world take away that faithful friend from Uncle Ralph.—*Little Folks.*

THE PRESENT CRISIS.

Once to every man and nation comes the moment to decide,
 In the strife of Truth with Falsehood, for the good or evil side;

Some great cause, God's new Messiah, offering each the bloom or blight,
 Parts the goats upon the left hand, and the sheep upon the right,
 And the choice goes by forever 'twixt that darkness and that light.

Careless seems the great Avenger; history's pages but record
 One death-grapple in the darkness 'twixt old systems and the Word;
 Truth forever on the scaffold, Wrong forever on the Throne,—
 Yet the scaffold sways the future, and, behind the dim unknown,
 Standeth God within the shadow, keeping watch above His own.

Then to side with truth is noble when we share her wretched crust,
 Ere her cause bring fame and profit, and 'tis prosperous to be just;
 Then it is the brave man chooses, while the coward stands aside,
 Doubting in his abject spirit, till his Lord is crucified,
 And the multitude make virtue of the faith they had denied.

For humanity sweeps onward: where today the martyr stands,
 On the morrow crouches Judas with the silver in his hands;
 Far in front the cross stands ready, and the crackling fagots burn,
 While the hooting mob of yesterday in silent awe return

To glean the scattered ashes into history's golden urn.
 New occasions teach new duties; Time makes ancient good uncouth;
 They must upward still, and onward, who would keep abreast with Truth;
 Lo, before us gleam her camp-fires; we ourselves must Pilgrims be,
 Launch our Mayflower, and steer boldly through the desperate winter sea,
 Nor attempt the Future's portal with the Past's blood-rusted key.

—James Russell Lowell.

God is the source of good. His nature is to give. Outpouring, bestowing, making better and more blessed.

Young People's Work.

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

THE GOSPEL ADAPTED TO ALL PEOPLE

The Gospel of Christ is broad and universal. There are some followers of Christ—who do not agree with me—who are narrow; but this is not the fault of the Gospel. It is only because they have grasped it so imperfectly.

The more we come under the influence of the Great Teacher, the broader our conception of truth is and the more universal our sympathies are. We learn to understand and appreciate the good points of people who can scarcely tolerate one another.

The Gospel is adapted to all classes and conditions of the human race. John Stuart Mill called the sermon on the mount the noblest document that had ever been produced. This man of mighty, trained intellect bowed before the Son of Man. The poor, black slave in the cane brakes in his ignorance, superstition and helplessness—he, too, was a follower of the same Master.

STRETCHES TO FIT.

The sermon on the mount will stretch to fit any case. I was telling my boys a story the other day about a man who took a peculiar medicine and swelled up like a balloon and rose into the sky. Now, when a man starts out to tell a story, relying on his imagination alone, unexpected exigencies arise which have to be promptly met when bright eyes are fastened on him. Of course, the farther up this aeronaut went, the cooler the atmosphere became; so I bethought me that he happened to have his overcoat along and threw it over his shoulders. "But," instantly came the objection, "how could the overcoat fit him, if he had grown so big?" "O, he put some of the same medicine into the overcoat and that swelled up, too."

Now children delight in these fairy stories; but they say all the time to themselves unconsciously, "It isn't true, of course, it's only a make believe." There is some artificial magic about the tale which plainly stamps it as unreal.

"There is no artificial magic in the fact that the sermon on the mount stretches to fit every occasion. As we think more about it, we see that this is not the correct phrase to use, anyway. These chapters fit all conditions—because they are bigger than all these conditions combined. The infinite has room within its plan for the aggregate of all the finities.

PAIRS OF SHEARS.

Holy Writ is full of antitheses. You may take one side of an antithesis and make a one-sided truth; but that is not fair. An archaologist may pick up one side of a pair of shears a thousand years from now and say, "Hum! What was that for? It is too dull to be a knife, too dull to be an awl or a chisel. What primitive people they must have been at the beginning of the twentieth century to try to use such a useless tool."

Let him find the counterpart piece of steel, weld the two together on their axis, and he will find his question answered at once. The two parts were not meant to be used separately, but together, and moving in apparent opposition to each other, they accomplish a single purpose, and work with wonderful effectiveness and precision.

There are several pairs of shears in the sermon on the mount.

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret." "But when thou

doest alms, let not thy left hand know what thy right hand doeth."

"Ah," says some man, "there's my creed. I don't believe in making any public professions before men. I shall live my Christian life strictly in secret."

But—"Ye are the light of the world. A city set on an hill can not be hid. Neither do men light a lamp and put it under a bushel, but on the stand; and it shineth unto all that are in the house. Let your light shine before men; that they may see your good works and glorify your Father who is in heaven."

Christ does not explain here how the two kinds of commands harmonize. Work it out. And when you have worked it out, you will have a far broader vision of truth than you had when you were looking at only one side.

"Judge not, that ye be not judged."

"There," says some one, "that is just what I believe. All this talk about corruption in public life, the cry over the dishonesty and vice which the reformers claim to see—it may be well meant; but it is a plain violation of the command of the Saviour. Mayor Weaver and Governor Folk are all wrong."

Are they? "Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves. By their fruits ye shall know them."

Think that out—and live it out—and you will grow to tall Christian stature.

"Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you: for everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

"Very well," says the monk, "I will withdraw to the desert and pray. Nothing else is of any avail. If I spend the rest of my life in devout supplication, the promise is plain."

"Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

NO CONTRADICTION.

"Be not therefore anxious for the morrow: for the morrow shall be anxious for itself. Sufficient unto the day is the evil thereof."

"That suits my constitution exactly," draws out some happy-go-lucky, fellow. "That is the doctrine I have always gone by, and I am glad to find that it is in the Bible. There are some things that are not right in the nation and in the community. There are some things in my own life that my conscience doesn't approve of; but I'm not going to worry about them. Everything will all come out right some way. It will be all the same a hundred years from now."

Listen. "And if thy right eye causeth thee to stumble, pluck it out and cast it from thee; for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell. And if thy right hand causeth thee to stumble cut it off and cast it from thee; for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell."

Now, notice that all these passages are in the same sermon of Christ's. They lie, as it were, side by side. They do not contradict each other. One side of the truth is not less true because the other side is also true. Aye, if you will understand it, each truth is the more true, or rather, the more clearly true, because the other is placed alongside it.

THE ROUND CIRCLE OF TRUTH.

Narrow creeds? Yes. Because men were too small to appreciate more than one side of the whole at a time. The Westminster confession had grand truths in it: the sovereignty of God, the awfulness of sin, the headship of Adam in the race. But this confession was only a rough, jagged fragment torn from the great rock of truth. Possibly these were the truths which needed to be emphasized at that time; but the document seems repulsive to us now in many of its features because the truth which is in it is not properly modified by the opposite truth. We have been advancing, because the Bible has been teaching us.

Get into one confession the whole round circle of truth, and paint it across the sky and the whole human race will be divided into two classes; those who call upon the rocks and mountains to fall upon them and hide them from the face of him that sitteth upon the throne; and those who cry reverently, "Blessing and honor and glory and power be unto Him that sitteth upon the throne."

"O, the depth of the riches both of the wisdom and knowledge of God!

How unsearchable are his judgments and his ways past finding out!"

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-NINTH 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. Compare Josiah's reign with those of Manasseh and Amon.
2. Name important incidents in the reign of Josiah.
3. What was the fate of Judah?

IX. The Southern Kingdom alone (continued).

First-day. Manasseh's wicked reign; his persecutions, and death. 2 Ki. 21: 1-18.

Second-day. Reign of Amon; evil like his father; slain. 21: 19-26.

Third-day. Good reign of Josiah; temple repaired; the "book of the law" found; message from Huldah the prophetess concerning the book. 22: 1-20.

Fourth-day. Public reading of the book, and the holy covenant; religious reforms; the pass-over. 23: 1-27.

Fifth-day. Josiah slain in battle; evil reign of Jehoahaz; put in bonds by the king of Egypt; the land put in tribute; death of Jehoahaz. Evil reign of Jehoiachim; invasion and extending power of Nebuchadnezzar of Babylon. 23: 28-24: 7.

Sixth-day. Reign of Jehoiachim; Jerusalem besieged, and the king, his court, and thousands of warriors, artisans, and other leading people carried away to Babylon. Zedekiah made king; his rebellion. 24: 8-20.

Sabbath. The king of Babylon besieges Jerusalem; the city falls; temple and palace burned; Judah carried away captive; fate of those left; Jehoiachim allowed special kingly honors in Egypt. 25: 1-30.

Home News.

COUDERSPORT, PA.—The Hebron church has just held its annual meeting. There was a good attendance at most of the meetings. The ministers present were Rev. S. H. Babcock, of Little Genesee; Rev. G. P. Kenyon, of Shingle House; Rev. Walter Greene, Rev. L. C. Randolph and Wilburt Davis, of Alfred. The meetings were interesting and helpful.—Sunday night Rev. Mr. Randolph lectured to a well filled house in the interest of the Anti-Saloon League. The pictures of Ten Nights in a Bar Room were thrown on the canvass, also some scenes from the Bible land. The lecture was enjoyed by all.—Brother Walter Greene stayed after the meeting and spoke twice on Sabbath-school work.—Wilburt Davis has decided to stay here during his vacation and preach for both churches. His wife expects to come after the Association. We hope that much good may be accomplished this summer and that the church may be strengthened. Pray for us.

CORRESPONDENT.

MAY 21, 1906.

MILTON JUNCTION, WIS.—It has indeed been a busy spring with the Milton Junction people. It seems to be the time when much moving is done, both in and out of town. The spring has been somewhat backward, yet everything at present is taking on the complexion of summer. Indeed, it has been exceeding hot and dry for the past two weeks, for this season of the year. On the evening after the Sabbath (May 5) a pleasant surprise was planned by the children of Mr. and Mrs. C. D. Gray, it being the 30th anniversary of their parents' marriage. Some thirty-five of the friends and relatives were present. Just previous to the supper, the pastor in behalf of the company, presented the parents with a handy and handsome cupboard and a Morris chair, with the best wishes of their many friends.—Several in the society are quite seriously ill, though no deaths have occurred in our membership since we came here last November. In this respect we have been greatly blessed. In church work a good interest is manifested in all branches.—We were favored on April 21 by a sermon from a former pastor, Rev. George W. Burdick, as also on Sixth-day evening, May 11, by a sermon from Rev. George B. Shaw, of Plainfield, N. J. Our church is always ready and anxious to greet old friends and listen to spiritual instruction and advice.

MAY 22, 1906.

G. W. L.

SALEM COLLEGE NOTES.

Now that Dr. Gardiner has decided to leave Salem College and resume his favorite work as pastor, at North Loup, he is deeply anxious that the friends of the college will respond to his appeals for help to lift the debt upon it. In his characteristic way he said to the editor of THE RECORDER the other day: "If the debt can be lifted and the deficit be pledged for the next five years, I shall rejoice, and feel that my work here has been blessed and crowned beyond my highest hopes."

He has done a work at Salem which cannot be measured, a work that will remain to enrich West Virginia with growing immortality. North Loup has cause for self-congratulation.

On Sunday evening, April 15, a large company of Salem friends fairly took President Gardiner by storm. It had leaked out in some way that the President had reached the 62d mile post in life's journey; sixteen of which had been passed in West Virginia. They accordingly planned

to take appropriate notice of this one, and make it a birthday which he would not soon forget. About eight o'clock a ring of the door bell was answered by one of the household, and while the President was absorbed in work at his desk, and before he had the least inkling of what was going on, his house was literally filled with people. So quietly and so quickly was it done, that when he looked up from writing and turned about, he found himself confronted with a great crowd, with fun in every face; and there was nothing for him to do but to surrender and join in their program. Every room and both porches were literally packed with people, and the collegé being near at hand, all were invited to follow the leader to the chapel hall, which was soon well filled. After short addresses by Pastor Witter, and Mr. Lucian Lowther, and several excellent pieces of music by the quartet, led by Miss Young, the Music Director of the college, a purse of 62 silver dollars was handed to the President—"516 for the sixteen years of life in West Virginia, and \$46 for the years he had lived before coming here."

The President responded as best he could by a brief review of the years in the college, and with expressions of hope for the future. Everybody joined in a cordial hand-shaking, and all seemed happy over the events of the evening.

On the evening of the 15th of May, a formal reception was tendered by the faculty and students to President Gardiner and his wife, in view of the fact that they were so soon to lay down their work in the college. About 200 invitations had been sent out, and Mr. and Mrs. L. D. Lowther opened their home for the occasion. Refreshments of ice cream and cake were provided and the rooms were neatly decorated.

The two hundred guests were presented to the faculty by Mr. Luther Sutton, of the Senior class; and two members of that class were also chosen to join with the faculty in receiving.

The reception was the first of its kind given in Salem, and the large company seemed to enjoy every moment; so that it proved to be one of the happiest events ever known in connection with Salem College.

ONE OF THEM.

SANCTIFIED PERSONALITY.

All beauty is not outward beauty. There is a loveliness which appeals to our inner sight, which is more than form and color; it is spiritual beauty, the beauty of the deed and of character. Every unselfish act, heroic deed, or beautiful life is a true door by which we may enter the nature of our God. It is written of Stephen that his face at the moment of martyrdom was to beholders as the face of an angel. Certainly that did not mean some visible aureole or halo, such as artists paint about the heads of saints. I think it was rather that unearthly beauty we have often surprised on the faces we loved, like the strange spiritual luminosity which we sometimes see on the face of the dying, and lingering still on the calm features of the dead, like a foregleam of coming and eternal glory. The plainest face illumined by love may become beautiful. We may see this light in the face of the forgiven, in the countenance of the ray-ing saint, and on the visage of the strong man all aflame with righteous courage. There are great moments in life when the spirit shines so brightly that it blazes through the body. Gazing then, we no more see the perishing clay, but the glory divine of an immortal spirit. It is the reflected glory of the face of Jesus Christ.—Rev. George Elliott, D. D.

"SWEET HOME."

Our older readers will recall a story of the war time, which some one—we do not know who—has enshrined in the following stanzas. They are worthy a place here, as a picture of that love for "Home," which finds first place in all hearts.

The sun had sunk into the distant West;
The cannon ceased to roar, which tells of rest;
Rest from the shedding of a nation's blood,
Rest to lay their comrades 'neath the sod.

'Twas early spring, and calm and still the night,
The moon had risen, casting silvery light;
On either side of stream the armies lay
Waiting for morn to then renew the fray.

The Rappahannock silently flowed on,
Between the hills so fair to look upon;
Whose dancing waters tinged with silvery light,
Vied in their beauty, with the starry night.

But list! from northern hill there steals along,
The softest strain of music and of song—
The "Starry Banner," our nation's glorious air,
To tell to all of gallant flag still there.

Then "Hail Columbia," a thousand voices sing
With all their souls, and make the hill-tops ring.
From fire to fire, from tent to tent, then flew
The welcome words, "Lad, sing the 'Boys in Blue,'"
And well they sang; each heart was filled with joy,
From first in rank to little drummer boy.

Their lusty cheering reached the southern ear,
Men who courted danger knew no fear,
And talking o'er their scanty evening meal,
Each did grasp his trusty blade of steel.

Soon upon the northern ear there fell
The air of "Dixie," which was loved so well
By everyone who wore the coat of gray,
And is still revered and cherished to this day.

In "Dixie Land" they swore to live and die,
That was there watchword, that their battlecry;
Then rose on high the wild Confederate yell,
Resounding over every hill and dell.

Cheer after cheer went up that starry night,
From men as brave as ever saw the light;
Now all is still, each side has played his part,
How simple songs can fire a soldier's heart!

But hark! from Rappahannock's stream there floats
Another air; but ah, how changed the notes!
Not those that lash men's passions into foam,
But richest gem of song—'twas "Home, Sweet Home."

Played by a band that touched the very soul;
And down the veteran's cheek the tear-drops stole.
Men who would walk so very cannon's mouth,
Now wept like children, from both North and South.

Beneath those well-worn coats of gray and blue,
Were tender, loving hearts, both brave and true.
The sentry stopped and rested on his gun,
While back to home his thoughts did quickly run
Thinking of loving wife and children there
With no one left to guard them, none to care.

The stripling lad not strong enough to bear
The weight of sabre or the knapsack's wear
Tried to stop with foolish, boyish pride
The starting tear; as well might stop the tide
Of ceaseless, rolling ocean, just as well,
As stop those tears which fast and faster fell.

Then lo! by mutual sympathy there arose
A shout tremendous, forgetting they were foes;
A simultaneous shout which rang from every voice,
And seemed to make the very heavens rejoice!

Sweet music charm! one chord doth make us wild,
But change the strain we weep as little child;
Touch yet another, men charge the battery gun
And by those martial tones, a victory's won.
It matters not from whence, how far we roam,
No heart so cold that does not love "Sweet Home."

Prayer is not conquering God's reluctance; but taking hold of God's willingness.—Phillips Brooks.

AN INHERITANCE.

"I just can't help it," said Alice, impatiently. "I get my high temper straight from grandfather, and my blues from mother's side of the house. When a thing's born in you in that way, what are you going to do?"

"Well," said Mrs. Wharton, thoughtfully, "I should say that you could do one of two things. The first is to carry out your inherited tendencies, one by one, to their logical conclusions—to be just as angry and just as cross and depressed as you feel like being, because your grandfather and your mother's sides of the house have had those faults before you."

"O, I don't exactly mean that!" cried Alice, rather startled.

"Still, that is really what you might logically do; especially if, as you said, you couldn't help doing it. The other way, though, I must confess, always seems to me the more reasonable one for a sane and responsible human being. That is, having ascertained your ancestral traits—the good as well as the bad—to go to work to shape out of them the character that you want. Of course, there will be some places rather hard to work in shape, but knowing your material, after all, gives you a great advantage."

"Grandfather's temper an advantage!" cried Alice. "I never looked at it in that light, Mrs. Wharton."

"Your grandfather was a man of strong will and great energy, I have always heard," said Mrs. Wharton. "Those qualities often go with a high temper. Suppose you fix your mind upon shaping a strong character out of your inherited temper.—It will take thought, and time, and prayer, but it can be done, as dozens of people will tell you who have accomplished it. Take your Cousin Will—with the same ancestral temper—and see what he has made out of it."

"O, but I never saw Cousin Will angry in my life," said Alice. "When he doesn't like a thing, he just shuts his lips together and keeps quiet. I've often noticed it."

"Yet your Cousin Will told me once," said Mrs. Wharton, "that when he was a boy his temper was most ungovernable. 'But,' he said, 'I knew I had it, and that it was an inheritance, and I determined to watch it. 'Forewarned is forearmed,' you know, and I found it so. When I felt myself getting angry, I went off somewhere alone and fought it out—and every time told. And when I got it once under control, I was surprised to find how much power I had gained. I have often been thankful to my grandfather since for the moral gunpowder, so to speak, that he left to me—now that it doesn't explode any more, but drills holes in the rock for me instead.' You can appreciate that, Alice, for you know how many rocks of hindrance your cousin has met and overcome in his successful career."

"It's a new idea," said Alice, slowly; "but I think it's a good one. Thank you, Mrs. Wharton. I'll let the first way go, and try the second, from this day forward."—Sel.

HIS TWO AUDIENCES.

The laxity of men with regard to religious services has been illustrated by an experience of ex-Governor John P. St. John, who gives the following figures relative to two meetings which he addressed. It may be that the conditions at the latter meeting hint at the true explanation of the disproportion in the one first described:

"I made a speech not long ago to an audience of one thousand people composed of 991 men and 9 women. It was inside a penitentiary. The

next week I attended a prayer-meeting where there were 51 women and 5 men. I could not help thinking if we should put the two meetings together and compare them what the lesson would be."

DANIEL, MY CHUM.

H. W. ROOD.

I once had a playmate
Brave-hearted and true,
Playmate and schoolmate,
And seatmate, too.

We romped o'er the meadows,
And fished from the brook;
We studied our lessons
From the same school book.

We grew to big-boyhood,
And did more than play,—
We chopped, plowed and planted,
And helped to make hay.

One bright April morning,
Eighteen sixty-one,
Brought this message from Sumter:
"Our flag fired upon!"

Then all through the country
The call swiftly flew
From President Lincoln
For men good and true.

Men and boys quickly answered
From near and from far,
And Daniel and I
March away to the war.

We served there together
For Freedom and Right,
In camp and on picket,
The march and the fight.

My comrade was gen'rous,
Big-hearted and free,—
He'd share his last hardtack
And coffee with me.

We shared our home letters,
And talked of our friends,
And planned what we'd do—
"If this war ever ends!"

We thought of our dear ones
At home, far away,
And the joy of returning
Some day, happy day!

But one day in battle,
A smile on his face,
My playmate, my comrade,
Lay dead in his place.

[He fell in the battle of "Eraz Church," near Atlanta, Ga., July 28, 1864.]

We scooped him a grave there
Close by where he fell,—
And there in the Southland
My comrade rests well.

For reasons I know not,
All through that long strife—
Its hardships and dangers,—
God spared me my life.

Now I gather sweet flowers,
Memorial Day,
And think of my comrade
Asleep far away.

I wish I might go there,—
I'd pick out the best
And scatter them over
The place of his rest.

Yet it's all one to Daniel,
Whether there or here,
So I'll bring here my blossoms
To memory dear.

And I hope the school children
When I cannot come,
Will still bring sweet flowers
For Daniel, my chum.

MADISON, WIS., MAY 14, 1906.

What a vast proportion of our lives is spent in anxious and useless forebodings concerning the future—either our own or those of our dear ones. Present joys, present blessings slip by and we miss half their flavor, and all for want of faith in him who provides for the tiniest insect in the sunbeam. Oh, when shall we learn the sweet trust in God that our little children tell us every day by their confiding faith in us? We, who are so mutable, so faulty, so irritable, so unjust; and he, who is so watchful, so pitiful, so loving, so forgiving? Why cannot we, slipping our hand into his each day, walk trustingly over that day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace and home?—Phillips Brooks.

NOTICE.

All persons who are planning to attend the North-Western Association, which is to be held at Jackson Centre, Ohio, should arrange to start from home so as to connect with the D. T. & I. Railroad at Lima, Ohio, at 2.20 p. m., going south, and at Greenfield 7.15 a. m., going north. There is but one train each way daily. All delegates expecting to attend this meeting will greatly favor us by sending us a notice of their intention.

DARWIN C. LIPPINCOTT, Pastor.

WESTERN ASSOCIATION.

On account of the commencement exercises of Alfred University, which occur Thursday morning, June 7, the Western Association, which meets with the Second Alfred church on that date, will convene at 2 p. m. instead of 10.30 a. m.

Rev. Walter L. Greene will give the welcome on behalf of the church, which will be responded to by the Moderator, Rev. E. D. Van Horn. Dean A. E. Main will preach the introductory sermon.

Prominence is given in the program to the work represented by the four denominational societies, all of whom will be present, Secretary Lewis, Secretary Main, Secretary Saunders and Secretary Greene. Other speakers will be associated with these brethren in presenting the various interests.

Woman's work and Young People's work will be presented through interesting programs arranged by the Associational Secretaries of these Boards: Miss Agnes Rogers and Mr. A. E. Webster, respectively. The visiting delegates this year are Rev. E. A. Witter, Rev. E. B. Saunders, Herbert L. Cottrell and Rev. Edwin Shaw, who will add instruction and inspiration.

On the evening after the Sabbath Dr. O. E. Burdick will present a paper on "Systematic Giving," and Dr. H. A. Place will address us on "The Problem of the Small Church." These papers will be followed by discussion.

We hope these sessions may be largely attended by delegates from all the churches in the Association. A special blessing awaits those who have to sacrifice something to come.

A. J. C. BOND, Sec.

DEATHS.

BRIGGS.—Fredica Emma, little daughter of Fred and Grace Briggs, died May 13, 1906, near South Brookfield, N. Y., aged five months.

"Rest for the little sleeper,
Joy for the ransomed soul;
Peace for the lonely weeper,
Dark though the waters roll."

I. L. C.

BABCOCK.—Oliver Leroy, son of William T. and Jessie May Babcock, was born in Los Angeles, Cal., May 25, 1903, and died in Riverside, Cal., May 7, 1906, aged 2 years, 11 months and 12 days.

"Not now, but in the coming years,
It'll be in the better land,
We'll read the meaning of those tears
And then sometime we'll understand."

"Then trust in God through all thy days;
Fear not, for he doth hold thy hand;
Though dark thy way, still sing and praise.
Sometime, sometime, we'll understand."

J. T. D.

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 Gentile 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 XI.—PETER'S GREAT CONFES- SION.

For Sabbath-day, June 9, 1906.

LESSON TEXT.—Matt. 16: 13-28.

Golden Text.—"Thou art the Christ, the Son of the living God." Matt. 16: 16.

INTRODUCTION.

Soon after the incident mentioned in our lesson of last week Jesus went with his disciples away to the region north of Galilee to the vicinity of Caesarea Philippi, a city about twenty-five miles north from Capernaum. He is still seeking opportunity to be alone with his disciples that he may perfect his training of them. We are not to understand however that Jesus went immediately from the vicinity of Tyre and Sidon to this northern district, nor that he completely gave up his work with the people.

After healing the daughter of the Gentile woman Jesus went by a wide circuit to the eastern side of the lake of Galilee, and there again fed the multitude with a few loaves and fishes; and then crossed the lake to the western shore to a region called Dalmanutha. Again he sailed to the northern end of the lake, giving instruction to his disciples by the way, and healed the blind man near Bethsaida.

TIME.—In the summer of the year 29.

PLACE.—Near Caesarea Philippi.

PERSONS.—Jesus and his disciples; Peter in particular. The multitudes were also present to hear the teaching in the latter part of our lesson.

OUTLINE:

1. Jesus Christ is the Great Foundation. v. 13-20.
2. The Path of Glory is Through Suffering. v. 21-28.

NOTES.

16. Now when Jesus came into the parts of Caesarea Philippi. This city belonged to the tetrarchy of Trachonitis which was under the dominion of Philip, a son of Herod the Great. It was named in honor of the Roman emperor and the word Philippi added to distinguish it from the Caesarea on the sea coast. *Who do men say that the Son of Man is?* We are accustomed to think of the expression "Son of man" as a Messianic title, equivalent to the Son of God. It is certainly a designation of the Messiah in Dan. 7: 14, but elsewhere in the Old Testament it is used of ordinary human beings. We are to infer therefore that Jesus used these words in reference to himself rather to emphasize his real humanity rather than to make any definite claim to his exalted office. His question is not to be understood as implying its answer. Compare the form of this question in the parallel passages. Jesus taught the multitudes very little about himself. He wanted them to come to a true understanding of him by hearing what he said and noting what he did. He has been greatly disappointed at their unreadiness. This question about the current rumors among the people is evidently asked to lead the way for the important question of v. 15, by which Jesus tests his disciples.

14. Some say John the Baptist. As for example, Herod. Compare Lesson 8. We are not to suppose that these people actually thought that he was some one of the Old Testament prophets come to life again, but that he was like those

illustrious men of God. Malachi spoke of Elijah's coming as the forerunner of the Messiah, and there is a Jewish tradition that Jeremiah was to return before Messiah's coming. We may infer therefore that the people thought of Jesus as having something to do with the Messiah, but no one outside of the disciple circle had any real comprehension of him.

15. *But who say ye that I am?* In the original the pronoun *ye* is very emphatic. So much for the guesses of the people: now what have the disciples learned about Jesus from their intercourse with him?

16. *Simon Peter answered.* Now, as usual, Simon is spokesman for the Twelve. *Thou art the Christ.* This confession of Peter is the center and foundation of all subsequent confessions of Christian faith. The disciples did not think of Jesus as a mere prophet, nor even as a great forerunner of the Messiah. They knew that he was the One sent of God for the redemption of the world. *The Son of the living God.* These words relieve any doubt as to what Peter may have meant by the title *Messiah*. It is to be remembered that this word was originally a common noun meaning *anointed*. There is no question as to what Anointed One he refers to. The phrase, "the living God," is found frequently in the Old Testament, contrasting Jehovah with the idols of the heathen.

17. *Blessed art thou,* etc. These words are not to be taken as a mere expression of praise for Peter, but as the appropriate response to this notable confession. This reply does not occur in the parallel passages. *Flesh and blood hath not revealed it unto thee.* Peter had not learned this through human methods of acquiring knowledge; it had been for him a direct divine revelation. The apprehension of this truth seems particularly praiseworthy in view of the fact that the many were carelessly indifferent in regard to the evidence that should lead them to this conclusion.

18. *Thou art Peter and upon this rock,* etc. The word translated "rock" has the same root and almost the same form as the word "Peter." The Roman Catholics insist that the Church of Christ is founded upon Peter personally, and that the head of the Church is therefore the Pope of Rome, who is assumed to be the lineal successor of Peter. If we should admit that Peter had a certain primacy, there is not the slightest evidence that he could or did pass it on to others. Our Lord eulogizes Peter as the maker of this confession. Those who join with him in the belief that Jesus is the Christ share in his reward and in his responsibilities. *The gates of Hades shall not prevail against it.* Hades is the abode of the souls of the departed, both good and bad. Even the power of death, the mightiest of earthly foes, shall not be able to overcome Christ's company of called-out believers. His Church shall triumph over all adversaries.

19. *The keys of the kingdom of heaven.* The privilege of opening the door and letting in those who are to enter. *Whosoever thou shalt bind.* Binding and loosing were used technically by the rabbis in the sense of *forbidding and permitting*. The interpretations of the rabbis were frequently wrong, but Peter and his companions moved by the spirit now manifest were to know what was right and what was wrong. Their opinions would therefore be in accordance with heavenly law.

20. *That they should tell no man.* Because their testimony to those who could not comprehend the spiritual character of the Messiah would lead only to misapprehension. Men would think that he was a Messiah such as they had expected, a world prince.

21. *From that time.* Now that the disciples have a very definite belief that Jesus is the Messiah, he may begin to teach them some truths about the character of his mission, and the way in which his work was to be accomplished, truths which before they could not at all comprehend, and now indeed with difficulty. *And suffer many things.* In their doctrine of the Messiah they had overlooked the fact that he was to suffer. *And he killed and the third day he raised up.* We have the record that Jesus spoke definitely of his death upon two occasions after this, each time referring as here to his resurrection. It is possible that our Evangelists record these predictions with greater clearness than Jesus spoke; for when Je-

sus was crucified no one of his disciples seemed to have any thought of his resurrection. *The third day.* In the parallel passage in Mark we read, "after three days," an equivalent expression.

22. *And Peter took him, and began to rebuke him.* Peter took Jesus aside to remonstrate with him for teaching what seemed to him to be in conflict with the Messiah's office and work. *Be it far from thee, Lord.* We are to believe that Peter was very sincere in this rebuke. He thought that Jesus was dishonoring himself by the suggestion of suffering and death.

23. *Peter, get thee behind me Satan.* The tempter is speaking through the mouth of Peter. This was a temptation like the third mentioned in ch. 4, and was met in a similar way. *For thou mindest not the things of God.* It was just because Peter looked at the matter from the point of view of worldly wisdom that he was a stumbling block to his Master. He had still a human view of what the Messiah should be. This was certainly a severe rebuke to the man who had been recently so highly praised.

24. *If any man will come after me.* Jesus' doctrine of suffering for himself has as a corollary the teaching that his disciples will also have to suffer. If one therefore is to be a true follower of Jesus he must devote himself in like manner. *Deny himself.* Give the death blow to selfishness. Refuse to render allegiance to his own interests as paramount. *Take up his cross.* That is, devote himself unto death,—go even to execution. The use of the word "cross" to refer to trifling troubles or afflictions is of later origin.

25. *For whosoever will save his life shall lose it.* The one who gives himself unto selfish interests shall lose his highest and truest self. On the other hand the one who devotes himself to the uttermost for others and for God's service will do the most for his real self. The path of self-sacrifice is really the way of the highest self-interest. The word in this verse translated "life" might be very well rendered *self*.

26. *For what shall a man be profited,* etc. An argument to prove the statement of v. 25. If a man has all the wealth of the world, can that compensate for the loss of himself? The physical life is often esteemed beyond money value, how much more valuable is one's real self! If you are going to reckon the matter in dollars and cents, for how much would you part with eternal happiness?

27. *For the Son of man shall come.* An added argument to show the value of being right with God rather than right with the world. There is certainly a time coming when every one will get what he merits. If he has given himself unto selfishness, and despised the teachings of Jesus, the Son of man will be ashamed of him. If he has given himself for God's work, then will the Master commend and accept him.

28. *Till they see the Son of man coming in his kingdom.* This verse is rather difficult. Probably it refers to the establishment of Christ's kingdom upon earth rather than to his visible second advent. This prediction was evidently fulfilled in the conversion of the three thousand at the preaching of Peter on the day of Pentecost.

No, sir, I do not envy a clergyman's life as an easy life, nor do I envy the clergyman who makes it an easy life.—Samuel Johnson.

Time flies so rapidly that it seems only a few months from the time the boy is crying for a jumping jack until he is paying for it.—*Atchison Globe.*

Some men when your money's free
 Shake your hand effusively.
 When it's gone you find that they
 Shake you in another way.

Druggist: "Try it again, sis. What was your mamma told you to get?"

Little Girl (with another severe mental effort: "I think it was I died of opossum. I want a dime's worth.")

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MINGLED YARN.

BY PRISCILLA LEONARD.

"The longer I live," said a man of ripe age and thoughtful mind, "the less I can arrange people under the two categories of 'good' and 'bad' that seemed so simple and satisfactory in my youth. When I was twenty, people were either good or bad to my untutored eye. A thief was a bad man; a philanthropist was a good one. That was all there was of it. But the more I have learned of motives and of men, the less I can class humanity into saints and sinners. The thing that has puzzled me most in life is not the origin of evil but its endless combinations with good. I have found it equal folly to trust good people too far, and to distrust bad people too much. The unexpected always happens. And one's own self is the most unexpected thing of all."

With that last we can all agree, if we have any self-knowledge at all. The "mingled yarn, good and ill together," of motive and deed that our own mysterious personalities can astonish us with, is marvelous. "Judge not, that ye be not judged" is the soundest of doctrine in view of such personal experience. Yet it is probably because we are so tired of ourselves, so hopeful of something better, something clear and consistent, that we continually believe in the consistent individuality of others. The biographer, for example, studying the life that he is to write, has an instinctive and what might in the interests of truth be called a fatal tendency to make the personality of his subject clear and consistent. He seeks the ruling tendency, the prevailing tone, and subordinates everything to it. He makes a hero, a heroine, an inspiration, a model, out of his subject. That is why we all love to read biography so. A good biography, we say, is as interesting as a novel. It is, indeed, very much on the same plan. The novelist takes his type and makes it consistent and artistically complete, omitting the glaring improbabilities of truth. Thousands of readers devour biography and novel, and sigh in admiration, "How true to life!" then, going forth into the confusions of life again, insist upon judging their fellow-creatures by these consistent types of character, with the inevitable result of severe disillusionment in short order.

Human nature has not, really, the knowledge of itself necessary to judge human nature. We can approximate, and that is all. As Clough characteristically puts it:

"In men whom men declare divine
 I find so much of sin and blot,
 In men whom others class as ill
 I find so much of goodness still,
 I hesitate to draw the line
 Where God has not."

The like hesitation becomes us all. We are not meant to sit in judgment; our verdicts are hopelessly ignorant. It may not be true, that sweeping saying of "Tout savoir, c'est tout pardonner," but it contains enough truth to give us pause. "The Lord only knows what is lying in the darkness of human nature," says Margaret Deland's dear old Dr. Lavender somewhere. "There is nothing more constantly astonishing to me than the goodness of the bad, unless it is the badness of the good." The enemy that wrongs us most, with whom we virtuously feel it is good to be angry, will shame us by some delicacy of feeling or generosity of nature shown to another, of which we ourselves are not capable. The weak brother we despise will reveal a moment of strength above our own level. And yet, alas! weakness and wrong are not thereby changed, nor can these results toward us be transformed. "Do not tell me of his unselfish benefactions," said a woman to whom a friend was praising the generousities of a millionaire. "He became rich by stealing my brother's patent in the very beginning. They say he is a good man. Perhaps he is now. Very likely he is sorry he ever cheated John; and John would never have made a fortune out of anything, and bears no malice. But don't you see that to have cheated a fellow-workman, and built up success on that foundation, remains always a part of his character? When I think of him, it is like a 'bad' taste in my mouth."

In the infinite variety of life's viewpoints it is more than probable that each of us, to somebody, is an irredeemable defaulter in conduct. We may have done a thousand kind deeds, but some man or woman is meanwhile remembering the ungenerous act, the weak deceit, the ugly disloyalty back in the unchangeable past, which we may be endlessly sorry for, but never can make as if it had not been. To such lookers-on at our progress, our best and sincerest deeds will always seem the trappings of a hypocrite. The hero who is not a hero to his valet, the prophet without honor in his own country, is largely explained by this method. Some small, past, forgotten circumstance turns prophet and hero into contempt, and negatives all that they are to the outsider.

Yet prophets there are, and heroes there are, in spite of the mingled yarn. And after all, is it not a more wonderful development to have a man heroic in spite of ugly places in his nature than heroic without a flaw? That he who betrays us can yet stand true to another, is a thing to be thankful for, though we can hardly be expected perhaps to give the thanks. That he who has done harm in one direction should in consistently yet honestly endeavor to do good in another, is surely a gain, however incongruous it may seem to a strictly logical mind. The great thing for us all to do is to hold fast to the belief in good as overcoming evil. Then we shall see emerging in every personality the forces of good—often beaten, often baffled, often hardly recognizable, yet everywhere trying to assert themselves and develop into action. The greatest and most consistently good souls in human history have always believed most in the good in others. We shall be wisest when we follow their example; and though we shall find plenty of evil, it will be the hidden good that will most astonish us by its variety, its unexpectedness, and its eager response to our own poor little portion.—*The Interior.*

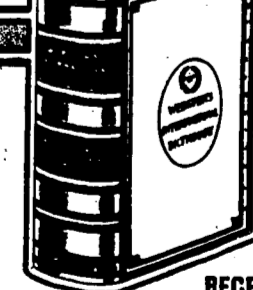
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Special Notices.

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. WILCOX, 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. ELI FORSYTHE LOOFBORO, Pastor, 260 W. 54th Street.

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Leonardsville, N. Y.

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PROSPECT. No sorrow there; Through the swift length of years, In that blest land where come no more tears, Of sad soul-grief, nor passion's mad'ning sway O'er souls all sin sick; nor hope's too long delay.

No sorrow there! But joy is there! O'er the bright trees and never failing streams A joyful peace falls in the sun's bright beams, And in the eyes of each inhabitant, Lie looks of sweetest joy, that know no want— For joy is there!

And love is there! The hearts that long have toiled and yearned And spent their fulness, when no love returned. Are satisfied with love; their toil's reward Is sweet companionship with Christ their Lord! For love is there!

And God is there! A fulness of salvation from bondage—house of sin, And glad relief from all the trials this fallen world within, And rapture of communion through endless years to come; The crowning of redemption will be that glorious home, For God is there.

—Mary Moore (age 16), in Southwestern Union Record

THE other day I saw a heavy piece of machinery being drawn upon spring trucks. The springs served to lessen the chances of breakage both of the machinery and the wagon. He who with true elasticity can bend to accommodate himself to circumstances, while maintaining his own integrity, has a source of strength which is not possible to either the severely rigid, or the merely plastic character. Care must be taken, however, that elasticity and adjustment do not eventuate in weakness and disobedience. Such results are not necessary from spiritual adjustment and they are easily avoided if we maintain right standards of action during the process of readjustment. What is truth, what is duty, are questions which should precede and accompany all efforts at readjustment. Elasticity and power of adjustment do not imply weakness, but rather adjustable strength. Such strength is always complementary and it always has favorable reaction, that is, it tends to secure greater strength because readjustment brings the soul into closer relations with truth and duty. Carrying the thought a step further, all readjustment should bring us more nearly into absolute oneness with God and in full conformity to the requirements of truth. One benefit of constant readjustment, according to the demands of truth, is quickness of perception and corresponding ease in all efforts toward obedience. Acuteness of perception and readiness of action are fundamental elements

in success, whether in dealing with material things, in the field of intellectual culture or in the realm of spiritual life. Since our spiritual experiences are highest and are most closely associated with real success, right spiritual adjustment is the greatest safeguard against temptation. Supple souls, tempered by truth, are strongest. They are like ribbons of steel, whose adjustableness is great because they embody permanent strength. The consciousness of power which comes with right spiritual adjustment is first among its blessings. Yesterday the skies poured floods. Nevertheless, hundreds of people went boldly out of doors, accomplishing all necessary duties because they were protected from the storm. Rain coats and rubber boots fairly represent right spiritual adjustment. Having them, one braves the storm without fear and without injury. God means that His children should be so protected, strengthened and made secure through right relations with Him, and with truth, that they can meet every difficulty, be safe in the severest storms and never fail of accomplishing His will.

It is often said to be the opinion of the world, that the man who permits his wrong-doing to come to the surface is more to be condemned because he is discovered, than because he has done wrong. Such a proposition can not be accepted as correct, but it is true that the probability of discovery often plays an important part in deterring men from sin and in inducing repentance. The story is told by a veteran officer, which illustrates this principle. Just before the opening of that terrible battle at Fredricksburg, into which so many thousand men went and from which so few returned, the officer said, that when his men stood in line just before the charge was ordered, "Quick as a flash of lightning, a thousand men thrust each a hand down into the hip pocket of his blue trousers, and drew forth, as if at one word of command, a thousand packs of cards and scattered them to the winds. That one glance into the jaws of death, into the mouth of hell," brought to each soldier the same thought: "To-morrow the bearers will be searching my pockets for things to send home. I don't care to have them send back to father and mother a pack of cards." And more than one prayer went up to God in that short moment ere the charge was sounded, that a forgiving Hand would blot out some things which looked so different now when the 'sorrows of death' cast their shadow on the field." Few things are of greater blessing than those which reveal men to themselves. Unexpected emergencies, great trials, and crushing sorrow, bring such revelation, and

men may be made better by them. He is blessed most of all who learns to so understand himself that no emergency like that which the soldiers faced when death was imminent, will be needed to bring self-revelation. Many of the sweetest and highest experiences of life come, when men, understanding themselves and controlling their thoughts, rise above immediate surroundings and enter into better experiences through such self-control and self-knowledge, as we are pleading for, without the scourge of danger. Reveal your soul to God and let Him reveal Himself to you, day by day, so that there shall be no need of quickly putting away things you would not have Him see when great emergencies arise and you are called to meet Him face to face.

CHRISTIANITY is nowhere more manifest in its divineness than at the death-bed. It is human and earthly to be overwhelmed with the thought of our own loss at such times, but hope in Christ and in the blessings of life to come transfers thoughts from self to the measureless gain of the loved one who has gone. This truth was impressed upon the writer recently, when witnessing the leave-taking by children and friends, of a lovely saint whose life had been one of doing and enduring for others. Although their hearts were riven by bereavement, yet in the calmness of unselfish trust they thought and spoke only of their dear mother's gain. What finer tribute could there have been than this, to the character of one who had trained her children to such self-forgetful love and faith, and what could more grandly manifest the comfort and blessing of religion! The full meaning of Christian faith and hope can not appear without light from beyond this stage of existence. Immortality is an essential conception in true religion.

THE growing holidayism of Sunday, in the great metropolis of Central West, shows the decline of regard for that day in prominent characters. The Daily Tribune, of Chicago, has lately gathered up facts concerning the present situation which are of more than commonplace importance. It named twenty-five theaters that were open on a recent Sunday, and this did not include all those that were open. In addition to the open theaters, public sports of almost every kind found a place in parks and vacant lots, everywhere that men might congregate. These sports included golf, lawn tennis, foot-ball, baseball, etc. The public meetings of many labor organizations of that city are also held on Sunday. Six or seven thousand saloons are always

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