

# THE SABBATH RECORDER.

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WHOLE No. 3017.

## "IT CAME UPON THE MIDNIGHT CLEAR."

It came upon the midnight clear,  
That glorious song of old,  
From angels bending near the earth,  
To touch their harps of gold:  
"Peace on the earth, good-will to men,  
From heaven's all gracious king."  
The world in solemn stillness lay  
To hear the angels sing.

Still through the heaven's skies they come,  
With peaceful wings unfurled;  
And still their heavenly music floats  
O'er all the weary world;  
Above its sad and lowly plains  
They bend on hovering wing,  
And ever o'er its Babel sounds  
The blessed angels sing.

With all the woes of sin and strife  
The world has suffered long;  
Beneath the angel-strains have rolled  
Two thousand years of wrong;  
And man, at war with man, hears not  
The love-song which they bring;  
Oh, hush the noise, ye men of strife,  
And hear the angels sing!

And ye, beneath life's crushing load  
Whose forms are bending low,  
Who toil along the climbing way,  
With painful steps and slow—  
Look now, for glad and golden hours  
Come swiftly on the wing;  
Oh, rest beside the weary road,  
And hear the angels sing.

For, lo! the days are hastening on  
By prophet bards foretold,  
When with the ever-circling years  
Comes round the age of gold;  
When peace shall over all the earth  
Its ancient splendors fling,  
And the whole world give back the song  
Which now the angels sing.

—Edmund Hamilton Sears, in 1850.

HOWEVER imperfectly we yet understand the deeper meaning of Christmas-time, it has been an important fact in the history of Christianity for many centuries. It is well known that the Pagan elements which enter into it—these have been altogether too prominent—existed long before the time of Christ, so that on one-side Christmas reaches back to the shadows of the pre-historic period. It is only within the last few years, comparatively, that the deeper meaning and the higher conceptions of Christmas have begun to develop, either in the thoughts or practices of men. The central thought which ought to pervade Christmas-time is that in and through Christ the Divine Presence among men was personalized and unfolded as it has not been in any other way, neither can be. It is said "The Word was made flesh and dwelt among men". Thus was expressed the blessed truth that God's love, compassion, justice and power were brought into human life, and unfolded on the ordinary plane of human existence. This made it possible for men to know more of God than they had ever known, to get into closer relations with him, those familiar relations through which they

have been able to approach him as they could not otherwise do. This embodying of the Divine in the human is like the reaching down of the parent's hand to the hand of the child, by which grasp the child is led, strengthened, and taught. Before the birth of Christ God had touched men in many ways. Moses and Zoroaster, Buddha and Confucius had represented something of him; but men were groping in partial blindness and sometimes moaning in overwhelming despair because they could not find God. Hence it was that the love which appeared in Christ met the world's greatest need and introduced the supreme fellowship between God and men.

No one fact is more important in Christmas and the history of Christianity than childhood. that Christ came into the world as a human child. Thus God touched human life at its beginning, at its lowest and weakest point, at the time of its greatest need. Christmas must always be Children's Day. Human interest centers with anxiety and corresponding delight around the birth-bed and the death-bed. A thousand new possibilities come with the first wailing of the newborn, as countless possibilities follow the last breath, when old age yields up its trust. Therefore must Christmas not only remain the children's day, a day of special rejoicing for childhood, and all others, but adult life must rejoice in it, because it awakens memories of childhood and intensifies interest in the possible results which all childhood enfolds. For example, there are few things more pleasant and helpful than for three generations of a family, or of a given congregation, to mingle for a single day, forgetting all the differences in age while they commemorate the common joy that God in Christ not only came into the world, but continues in the world as the never-failing source of blessing and help. Probably the largest benefit which comes with the Christmas-time is that it emphasizes the oneness of human life and obliterates in a great degree the lines which separate youth from age, and the generations of men from each other. Around the cradle of the Babe of Bethlehem the world is not only one, but in a large sense existence is one, and God's presence in human life is the one abiding fact, and heaven and earth are made more nearly one than at other times.

Uplifting  
Power of  
Christmas.

THE largest factor in ordinary experience is a tendency to depression through weariness and discouragement. Life is full of struggles in which immediate failure seems the most prominent result. Life is full of sorrows

in which the deepening shadows give little promise of coming sunlight. Life is full of mistakes, out of which it often seems scarcely possible to escape. As individuals and as a world, men need to feel frequently the powerful uplift of larger joys, sweeter expectations and clearer faith. All these Christmas brings and cultivates. To feel that God once came into the world in Christ is to be assured that he is always present. To know that his love enfolded them and that heaven grew glad over the coming of Christ, is to insure larger faith that the same love still enfolds the world, and that the coming which the angels voiced in song is a continuous coming in present blessing and never-failing guidance. God has wisely ordained that a single experience of uplifting joy remains a lifelong blessing and power. There are in each life—though far separated from each other, perhaps—experiences from which the life never escapes. Therefore it is that even one Christmas-time, through which and during which our lives rise to the higher conceptions of God's presence with us, becomes a paramount experience through which our faith in him grows clearer and stronger with each succeeding year. As in a building, some ponderous stone is lifted to its place at the top of a wall, never to come down, so soul experiences lift our earthliness to higher places, leaving us there with brighter vision and in closer touch with God and heaven. The writer recalls a personal experience in mountain-climbing wherein, for a few minutes, he sat with a group of friends far up on the side of Mon-tan-vert, resting while the cloudless blue of the sky above and the spotless brightness of the snow-covered peak of Mt. Blanc seemed so near that one might touch them both with his outstretched hands. The soul exaltation which came with that experience will remain to the last, an enduring spiritual uplift. The three friends who sat with us that day have gone on upward, out of the material world into the everlasting brightness; but the memory of that Swiss mountain-side is the memory of a stepping-stone toward heaven. Blessed shall we be who read these lines, if this Christmas-time, and those which may yet come, shall be spiritual stepping-stones because of their uplift toward things Highest, Holiest and Divinest.

The Christ-  
mas Tree.

THE use of evergreens for decoration at Christmas-time, and the evergreen tree upon which Christmas presents may be hung, have become important features of Christmas-time. The tree comes directly from the old German Yule-tide celebration. It can be traced back

to the earlier years of the fifteenth century. It was undoubtedly a part of the still older tree worship in which the evergreen, the oak, the mistletoe and evergreen vines had a part. The Christmas tree does not appear in England until about 1840, when it was introduced by Prince Albert of Saxe-Coburg. Since that time it has spread rapidly in England. Its introduction, with any prominence, in the United States, is within the memory of many of our readers. It was introduced in court circles in Paris about 1830. The use of holly as an evergreen ornament at Christmas-time goes back to the Roman Ilex tree. It is also associated with the Persian proverb that "The sun never shadows the holly tree." In earlier times the Ilex was called the "Thorn tree," or "Christ tree," from a legend that the Crown of Thorns was made from the thorns of the holly tree. The Persian conception was that the bright green leaves and the bright red berries meant universal prosperity and good fellowship. The mistletoe, which is usually found growing upon the oak, was one of the most sacred elements in the ancient Druid worship. It was secured for use by a priest clad in white, who climbed the tree and cut the mistletoe with a consecrated golden pruning hook. The mistletoe thus cut was dropped by him and received by other Druids on a pure white cloth held beneath the tree. The Druids believed mistletoe to grow only on apple trees and the oak, hence not a few Christmas ceremonies are still associated with the apple in England. Interesting as these facts may be for the information of our readers, the one truth we would teach is that the revelation Christ has made to us is as the brightness of sunlight compared with the darkness of midnight through which the Pagans groped, seeking that higher knowledge of him who, being the life and light of men, glorifies the Christmas-time as it comes to us.

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**Christmas Trees.** THREE million and a half Christmas trees are required to meet the demands in the United States this year. More than half of these pass through the city of New York. Formerly the supply came from the Catskills and the Adirondacks mainly; now the greater part of the supply comes from the state of Maine. Farmers and lumbermen who cut the trees, in many cases, take their families to the forests, and make the tree-cutting period one of Christmas jollity in advance.

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**Value of Convictions.** THAT the need of our time is convictions and consequent conviction is evident on every side.

Something of comparative narrowness of view with clear and intelligent convictions is much better than latitude, which begins in doubt and ends—nowhere. It is said that an English guide who was showing a visitor around Oxford, England, lately, speaking of a noted theologian of that place said: "No, sir, I don't say 'e's a' eritic, but I do say 'e hain't quite horthodox."

It is undoubtedly true that between the Paradise of an over-confident orthodoxy and the Inferno of total unorthodoxy there must be a large space of middle ground. The right and wisdom of occupying a place on that middle ground in many things must be conceded. But this concession does not justify one in

parading his doubts. Especially is this true of the pulpit. Doubts should be retained in the middle ground of investigation and consideration. Convictions are to be uttered. The man of flabby faith and convictionless soul ought to keep out of the pulpit. The world does not need a gospel of doubts, but of positive good news and assurance. There is enough of fundamental truth which is unquestionable to guide all thoughts and words touching duty and destiny. This men should preach. Less than this belongs to wise silence.

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**Stepping-Stones.** DR. SAMUEL S. WALLIAN, writing in the Dietetic and Hygienic Gazette concerning advanced steps in the medical profession, suggests in the closing paragraph of his article a general truth which is of the utmost importance when we consider any question of human progress. What now is and that which is about to be are always so closely related to what has been that the past, the present and the future are parts of a common whole. The truth suggested by the Doctor in the following paragraph is seen in the history of religious thought and of civilization in general as plainly as it appears in the medical world. These are the Doctor's words: "All the ages and generations plant stepping-stones of their dead selves, on which each following age and generation can rise to higher accomplishments. Each succeeding age has the advantage of all its predecessors, because all the stepping-stones of preceding ages remain as helps and vantage ground. We do not lose what we have gained, but make it contributory to present means and future progress. What our fathers accomplished and acquired we have inherited; what we effect and accumulate we shall hand down to our sons and grandsons, and they, with all the aggregations and compoundings to their posterity, and so on to the end of time, if time can have an end."

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**Minutes of the Advisory Council.**

WE present, on another page, the minutes of the Advisory Council for the first day. Those of subsequent days will appear in subsequent issues of the RECORDER. We have decided upon this method of placing before our readers an outline view of what the Council did and said. When this view has been laid before them, something more may be said by Rev. George B. Shaw and the editor of the RECORDER, who were appointed a committee to present an "address" to the people, which should give a summary of the work done by the Council. That general view we think will be secured by the publication of the minutes as they have been compiled by the Secretary. We must again urge our readers to give these minutes careful attention and to take up the whole question which is involved in the appointment and action of the Council for continued consideration. In view of what has been said and done along these lines for thirty years past, and in view of the definite desires on the part of many that some readjustment of our methods be sought, there is more than ordinary cause for giving all the issues involved patient and continued study. It will be neither wise nor just for any man to say: "I see no use in any change;" or for another to say: "Nothing can be done until radical

changes are made." Neither of these extreme views can meet the demands of the present situation. He who sees no reason for making changes ought to give the whole question thought and study, until larger knowledge and consideration of the opinions of others shall lead to the broadest view of the situation, even though it induces no change in his opinions. The same thing is true on the other hand, of those who may feel that sweeping changes must be made. There is, doubtless, a middle ground along which the matter of readjustment can proceed, which will secure results better than can be secured from either extreme; results that will strengthen, unify, and rebuild our work.

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**Demand for Cause of Outward Pressure.** THIRTY years ago, men like President Allen believed that the time had then fully come for a readjustment similar to that which is now being considered. That the amended Constitution as then presented was not adopted, although it came so near to being, was not only a matter of disappointment but of very great discouragement to him, and to others. If the time was ripe thirty years ago it is doubly so at present, in view of the circumstances surrounding us, and the difficulties which attend our denominational work. Congregationalists and Baptists, in common with ourselves, are confronted by the fact that more or less readjustment and strengthening of denominational machinery are necessary. Such bodies feel the demand sooner than other forms of church polity do which depend less upon the independent thought and action of individuals and of the people, as separate from the official representatives of the church. The popular, loose and destructive views which prevail in the public mind concerning Sabbath-keeping, or the keeping any particular day in any particular or deeply religious manner, force upon us the necessity of seeking the strongest forms of denominational organization and activity in order to stand unmoved, and much more, to make progress in our work of Sabbath Reform. So far as public opinion is concerned, we are like a beleaguered army, outnumbered a thousandfold, with no appeal but the truthfulness of our cause, and little hope of success if our forces are not massed and managed in the very best way. It is therefore a question to be carefully considered, and if it be found that our present organization meets the present demands as well, or better than any other form would meet them, we are in duty bound to "let well enough alone." If, on careful consideration, our methods, and therefore our work, can be advanced toward a perfect standard on any point, even in a slight degree, we are bound to recognize that fact, and to seek corresponding adjustment. Therefore does the RECORDER plead that the minutes already referred to be read and reread; that the propositions and suggestions, pro and con, be weighed and reweighed; and that the investigation go forward with the single purpose of reaching the clearest views and wisest conclusions possible, whatever may be the personal opinions or choices which each may bring to the consideration of these questions at the beginning. Less than this we cannot afford to do, and the pastors of our churches must lead in the investigations and consideration which is demanded.

**Unnamed Heroes.** DR. S. WEIR MITCHELL in the current Century tells of 1,163 records of persons who risked their lives to save others, secured by clipping agencies in ten months, at his request. Of these 717 sought to rescue from drowning or fire or other perils those in no way related to them, most of whom were strangers. Many of the rescuers were young children. One in every eleven lost his own life in trying to save another. Dr. Mitchell sees in these records signs of an ever enlarging conscience as to the duty which man owes to man, which shows itself in large ways, also in fostering education, in guarding the rights and providing for the needs of others. He contrasts this altruism of Western civilization with the callousness to human suffering in Oriental nations, and notes that fewer instances of heroism of this sort are reported in England than in this country, because greater care is taken there to guard against accidents than here, which is evidence of a higher type of civilization. Whatever apparent differences may be seen when nations and localities are compared, it is a matter of gratitude that the element of "moral courage," spoken of by Dr. Mitchell, however latent in the ordinary rushing life of the American people, comes to the front instantly when need demands.

**Joseph Parker.** WE have already spoken of the death of London's great preacher, Dr. Joseph Parker. Doctor Gunsaulus, writing of him in a late number of the Interior, describes some features of his work which it will be well for all to read. Preachers and students for the ministry should give it a second and third reading, that it may be fixed in memory: "He had so meditated upon the Scriptures and lived with kings, prophets, psalmists and captains of the Bible that he became part of them, and they a part of him. When he preached upon David, it was no small man attempting, with circuitous externalism, to measure the poet-king's girth, or even with a mental kodak, standing upon the outside of his character and its experiences, to represent the man himself. On the contrary, Parker was David at that time. Not only the man who looked out of his body in response to the wooings of righteousness, but also he who peered forth in answer to the charm of iniquity, could be seen and heard as the characterization went on. One instant, it was the boy looking aspiringly into the heights of manhood as he talked with Samuel; the next, it was the man looking down from the physical safety and moral insecurity of his palace into the defenseless home of Uriah. Once when I heard him, and the theme was Isaiah's visit to the springs, the preacher had room for the movement of such a man within the hospitable largeness of his own nature, and when he spoke in whispers or trumpet tones, one thought not so much of the cost with which capacious genius pays the expense of being able to entertain so great a soul, as of how unobstructedly and loftily the prophet-statesman of Israel moved in City Temple pulpit. Yet withal, this elasticity of mind went with rocklike integrity. His antiquity was full of modernity."

**Our Railroad System.** THE Scientific American of December 13 is a special "Transportation" number. It contains a large variety of important facts, none of which are more impressive in the matter of magnitude than those connected with our

railroad system. There are now in the United States nearly 200,000 miles of railroad track. This is 50,000 miles more than that of five other great railroad systems of the world combined. Germany, France, Great Britain, Russia and British India taken together have not as extensive a railroad system as the United States. Another startling fact is that in 1845 there were less than 5,000 miles of track in the United States. The figures by which the interests and extent of our railroad system are represented run into the millions so far that they cannot be comprehended in any definite way. For example, the rails weigh over 25,000,000 tons, which, if put into a pyramid, would be fifteen per cent larger than the Great Pyramid of Egypt. The ties used in our railroads, if built up in a pyramid in the great Egyptian desert, would be twenty-four times greater than the Great Pyramid of the Pharaohs. There are 39,729 locomotives in use and 35,800 passenger, baggage and mail cars. There are 1,409,472 freight cars. Perhaps, after all, the most remarkable figures are those which show the total value of the railroad system of the United States, which expressed in figures is 13,308,029,032 dollars. If this sum were represented in ten-dollar gold pieces, and these pieces were set on edgewise by side, they would reach more than half the way from New York to San Francisco, or for a distance of 1,700 miles. Or were this coin melted and run into a single casting, it would form a column fifteen feet in diameter and 259 feet in height.

**The Autumn Trade.** The October summary of domestic trade movements, as reported by the Treasury Bureau of Statistics, makes comparison of the leading distributive operations in the trade of the country for the first ten months of the current year compared with the corresponding period of the preceding year. At interior centers of trade live stock receipts are reported to the end of October showing the receipt of 26,395,982 head of cattle, calves, hogs, sheep, and horses and mules. For the corresponding ten months of 1901 the aggregate receipts were 27,724,601 head, and for 1900 the total was 25,768,566 head. On the Great Lakes the freight tonnage continues to exceed that of last season. The total of all classes of freight receipts in domestic trade on the Lakes in 1901 to October 31, was 37,798,717 tons; for the like period of this year receipts were 46,143,389 tons.

The Southern cotton movement shows a total available supply to November 1 of 3,433,581 bales. This is an advance upon the receipts for an equal period of 1901, which aggregated 3,236,155 bales, and of 1900, with a total of 3,156,086 bales.

On the Pacific coast, redwood shipments from upper California, to the end of October amounted to 214,896,279 feet, compared with 183,925,173 feet in ten months of 1901. The weekly average shipments of oranges and lemons from southern California for the first 52 weeks of the current season, beginning November 1, were 336 cars, compared with 470 cars for the preceding season. The total number of cars handled this year was 17,484, compared with 24,416 cars last season to November 1. The inward and outward tonnage at the port of Tacoma for the ten

months amounted to 952,148 tons of freight this year, compared with 1,007,271 tons last year.

**Conference Constitution of 1868.**

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We called attention last week to the fact that a movement similar to that now in the hands of the Advisory Council, which met at Alfred on December 8, began in 1867. It will be of interest to our readers, many of whom cannot recall that movement in detail, to know what form of constitution was then proposed. As we said last week, that constitution came within four votes of adoption in 1870, and many of the features contained in it have since been incorporated by the various Societies and by the General Conference. While the present movement has no organic connection with that, the text given below will be of assistance in bringing the questions now under consideration to mind and in furnishing suggestions which will be of value at the present time. The following is from pages 5 and 6 of the Minutes of the Conference of 1868, which was held at Albion, Wisconsin:

CONSTITUTION.

Article 1. The Seventh-day Baptist churches, in their united, organic capacity, shall be known by the title of the Seventh-day Baptist General Conference, and as such shall hold annual sessions, at such times and places as shall be agreed upon from year to year.

Art. 2. The General Conference, thus organized, shall possess prerogatives and powers as follows, viz: 1. The prerogative of an Advisory Council in all matters appertaining to doctrine or discipline, faith and practice, as between the churches and their respective members; but it shall have power to exclude churches from membership with the Conference, for the want of harmony, either of faith or practice, with the denomination. 2. The power of a missionary organization, having for its object the evangelization of the world by the dissemination of the gospel, both at home and abroad. 3. The power to labor for the promotion of the scriptural observance of the Sabbath, and the promotion of Sabbath-school interests, and the general growth of vital piety, through the instrumentality of publications, colporteurs, lecturers, evangelists, and missionaries. 4. The power to promote learning, by the support of a Theological Seminary and the various educational institutions in the denomination, and the founding of new institutions as they may be demanded. 5. Such other powers as the best interests of religion, as embodied and expressed in the denomination, may demand.

Art. 3. The churches composing this body shall be entitled to representation therein as follows: One delegate for each church as a church, and one additional delegate for every ten members of the church. Churches not being able to represent themselves by their own members, may appoint delegates from other churches in sister relations to represent them. The Associations shall be considered auxiliaries to the General Conference, and their officers as delegates *ex-officio*.

Art. 4. The officers of the Conference shall consist of a President, Vice-Presidents, Recording Secretaries, Corresponding Secretary, and Treasurer. This Conference shall have power to organize the following Boards, viz: Missionary, Tract and Publication, Education, Sabbath School, and Historic. The present Historic Board and the Sabbath School Board may be continued, and the Boards of the Missionary, Education, and Tract and Publication Societies may constitute the corresponding Boards of this body, provided the constitutions of the above-named Societies shall be so amended as to predicate membership upon church-membership, and by making their annual reports to this body. The various Associational Missionary Boards shall be considered auxiliary to the Conference Board. The above officers and boards, in so far as elected by this Conference, shall be elected annually, for the ensuing year—the President by ballot, the other officers as the Conference may direct—to enter upon their respective duties at the close of the Conference at which they were elected.

Art. 5.—Sec. 1. It shall be the duty of the President to preside at all sessions of the Conference, or, in his absence, one of the Vice Presidents—to act as Chairman of the Executive Board, and to present in writing to the Conference, at the opening of the Annual Session at

which he presides, such suggestions as he may deem proper, or the Executive Board direct. Sec. 2. The Chairmen of the various Boards, and the Moderators of the several Associations, shall be *ex-officio* Vice Presidents, with such others as the Conference may see fit to elect. They, in connection with the President, shall constitute an Executive Board, whose duty it shall be to hold such sessions and consultations during the year as may be necessary; to bring forward and arrange such business as the interests of the denomination may demand, not otherwise provided for by the Conference, subject to such regulations as it may see fit to establish. Sec. 3. The Secretaries—the Secretaries of the several Boards being *ex-officio* associate Secretaries—shall keep the records of the Conference and the Boards, and transmit the same to their successors in office, and supervise the printing and distribution of all such records, reports and documents as the Conference may order. The Corresponding Secretary shall conduct the correspondence of the Conference. The Treasurer shall take charge of the funds of the Conference, keep an account of the receipts and expenditures, pay all orders, and transmit to his successor in office all funds and records. Sec. 4. The several Boards shall have power to transact all business given into their respective charges by the Conference, subject to such control and direction as the Conference shall see fit to assume, and shall make annual reports of their doings to this body.

Art. 6. The President, Vice-Presidents, Treasurer, and Treasurers of the several Boards shall constitute the Trustees of the General Conference, and shall organize themselves under the law of some state into a body politic and corporate, under the name and title of the Trustees of the Seventh-day Baptist General Conference, and thus being legally organized, shall have power to receive any gift or bequest, and hold the same in trust for the benefit of the objects indicated by the donors in said bequest, or as may be directed by the Conference.

Art. 7. This constitution may be altered or amended by a two-thirds vote at any Annual Meeting of the Conference.

J. ALLEN,  
D. E. MAXSON } Com.  
N. V. HULL,  
J. BAILEY,



Items of News. JULIA DENT GRANT, widow of Gen. U. S. Grant, was born in St. Louis in 1826, and died in Washington, D. C., Dec. 14, 1902.—

The Pacific cable between Honolulu and San Francisco was landed at the latter place on the 14th of December. It was named in honor of J. W. Mackay. This is the beginning of a union, by cable, between the United States and Asia, a most important and far-reaching enterprise.—The franchise for a tunnel was granted to the Pennsylvania railroad by the city of New York on the 15th of December. The route for the tunnel is under the Hudson River to 31st Street, New York, across the city and under the East River to a point in Thomson Avenue and Purves Street, Brooklyn. The scheme is a stupendous one which has been well perfected in theory. Construction is to be commenced within the next three months, and the tunnel to be in operation within the next five years.—Trouble between Great Britain, Germany and Venezuela, over certain claims against Venezuela, has terminated in hostilities, but without open declaration of war. The British and German war vessels bombarded Porto Cabello on December 13th. The whole affair is something like a tempest in a tea-pot, but it is of sufficient importance to demand arbitration, and the United States, through Secretary Hay, have asked that the issues be placed before the Court of Arbitration at Hague. Minister Bowen, at Caracas, has assumed many responsibilities in behalf of British, German and Italian citizens and interests during the troubles. The administration has sent him assistance, including a torpedo-boat-destroyer, in consequence of his increased duties and the

necessity of keeping in touch with the nearest cable station which is at LaGuayra. Later.—Venezuela has asked Mr. Bowen to assume full charge of the efforts to secure an amicable settlement.—The severe storm of the last few days has emphasized the coal famine in New York, Boston, and at other important points. It seems now that the railroads and operators are doing all that is possible to overcome the difficulties. Abundant provisions are being made at points where the trouble is greatest to prevent suffering and distress on the part of the poor.—The new treaty with Cuba which has been ratified by the authorities of that Republic reached Washington on December 16th. It was laid before Congress on the 17th. There are many reasons why prompt action should be taken on this treaty, which, if adopted, will be a step toward more favorable and just relations between the two Republics.—On the 17th of December Congressman Fowler, chairman of the House Committee on Banking and Currency, introduced a new currency bill which aims to securing more elasticity in the issuing of currency by the banks, and so avoid temporary disturbances in the money market.—The House of Representatives at Washington has appropriated \$500,000 for the use of the Attorney-General in the enforcement of the anti-trust laws.—John B. Rockefeller presents another \$1,000,000 to the University of Chicago as a Christmas gift.—It is now reported that satisfactory terms have been arranged between the Columbian government and the United States for a strip of territory pertaining to the Panama Canal, and that work upon the Canal will be commenced at no distant day.—Both Houses of Congress adjourned for the holidays on the 20th of December, to reassemble January 5, 1903.—The latest phases of the Venezuela question is the formal announcement of the blockade of the chief ports, and the wish of the Powers that President Roosevelt become the arbitrator in the case, instead of sending it to the Hague court.



REV. SAMUEL D. DAVIS, of Jane Lew, West Virginia, is in comparatively broken health. His work for almost, if not quite, half a century has been arduous and extensive. He has earned the title of father of the Seventh-day interests in that state. He has evinced those elements of earnestness, devotion, zeal, and service for others which make men leaders, and beloved by those whom they lead. The RECORDER sends him words of greeting and cheer in the name of the Master. We note from the Westerly Sun that his son, Rev. S. H. Davis, pastor of the Pawcatuck church, is visiting his father in the West Virginia home.

News is at hand of the serious illness of Mrs. O. U. Whitford, wife of Missionary Secretary Whitford, of Westerly, R. I. We note also by the DeRuyter Gleaner that the Christmas entertainment of the Sabbath-school at that place has been given up, because of the serious illness of the pastor's wife, Mrs. L. R. Swinney. The RECORDER extends Christian sympathy to both these afflicted families, and prays that Divine blessing may rest upon them abundantly.

Pawnbrokers ought to be good temperance men—they take the pledge so often.

## Prayer-Meeting Column.

Topic.—Christ Our Burden Bearer.

Let the reader select any lesson he chooses, calling attention to Matthew 11:28-30 as special memory texts.

No fact is more prominent in human experience than that this is a world of burdens. Physical life at its best is likely to be burdened by weakness and disease. These bring weariness in many forms, and in forms most irritating and depressing. Experiences which pertain to mental and spiritual life are almost equally marked by burdens. All our knowledge is imperfect, and these imperfections turn to burdens when one seeks larger knowledge and more nearly complete conceptions. Seen from one point, our experiences are likely to make us feel that the times are out of joint and that circumstances are frequently against us. We are so nearly helpless, too, in many cases, particularly those wherein the interests of others are concerned. Sickness and disease lay hold of our dearest friends and we wait in helpless silence, or in ceaseless anxiety, because neither love nor skill can turn them aside. From purely earthly standpoints the experiences of life are little less than burden succeeding burden, trouble following fast upon the foot-steps of trouble, and anxiety writing its furrows upon every cheek, with a touch that half palsies, if it does not wholly destroy hope, effort, and our best longings. To such a world, and to such as we, Christ comes, with the message contained in our memory text for this evening. He says, "I am strong enough to carry all your burdens; bring them to me, and cease your moaning." When faith has taught us its best lesson, we can see yet more in his invitation. To larger faith this invitation means, he can carry both you and your burdens if need be; come unto him and rest. What we need is to believe in this message, though we cannot understand how the burdens can be lifted or removed. If they are not removed, faith must learn that something better is being wrought out by their remaining. No burden is great when we are strong. If therefore Christ shall strengthen us by the divine indwelling, the burden grows light because we grow strong. This is the more common, if not the universal, way in which Christ carries our burdens, that is, by enabling us to become so much stronger that the burden ceases to be a burden and becomes a blessing. Strive to learn that the removal of your burdens, or the strengthening of your life until they are no longer burdens, can be done, even though you cannot understand how it is to be done. Accept Christ's invitation to bring your burdens to him and leave them at his feet, being assured that he who gives the invitation knows full well how to make his invitation complete, and to fulfill his promise, that they who thus come shall find rest.

AS FLOWERS carry dew drops, trembling on the edges of the petals and ready to fall at the first waft of wind or brush of bird, so the heart should carry its beaded words of thanksgiving; and at the first breath of heavenly favor, let down the shower perfumed with the heart's gratitude.—H. W. Beecher.

If you hit the mark, you must aim a little above it; every arrow that flies feels the attraction of the earth.—H. W. Longfellow.

## STILL ON THE WING.

My congregation is widely scattered. As we can meet in no hall or church, except as a single company comes direct from New York City for one special meeting, I have to do most of the work in pastoral visits. We did have one recent service of great interest to the town of Plainview, Minn., where our company came for distribution. Having previously been there to arrange for the company, I met the eight boys and six girls who came from New York with Mr. Tice and Miss Bogardus. I never saw a sweeter lot of children gathered together waiting anxiously for some man and woman to come and be their foster parents. We met in the G. A. R. hall on the afternoon of December 4. Three beautiful sisters, four, eight and eleven years of age, found nice homes near each other. Two brothers and a sister were taken into separate homes near by. As the little girl was taken away, the oldest brother burst into tears and said to me, "I want to see my sister." He thought she had gone from him forever, but I assured him he would have a home not far from her, and so it was. Two brothers came whose mother died Nov. 26 of this year, on the birthday of one of her children. Giving up her boys before she died, she said appealingly, "Give my boys a home where they will grow up church people." God fulfilled that dying prayer. The day passed and three were left. Little Jennie reached out her hand and placing it in mine, said, "Will I find a home to-day?" The next morning after breakfast at the hotel she again put her hand in mine, asking, "Do you think any one will take me to-day?" "Yes, my girl, you'll have a good home," and two good homes were that day offered her. And so they all were taken into homes recommended to us by the merchants, bankers, physicians, post master and pastors of the village. Within the year I shall (D. V.) visit them all. I am visiting, this winter, thirty counties in Iowa, having already finished the Minnesota counties. This week, orphans have been seen in seven different towns.

Sabbath-day found me tied up in Eagle Grove, Ia. The "Christians" are holding revival meetings. "Simon says, Thumbs up," was the Gospel theme for Friday (Sabbath) evening. A very sublime (?) topic for sinners needing conversion! But personal power and influence was more properly the subject. Simon, who dictates the attitude of thumbs, representing the influence. These several thousand people of this little city contributed thirty-five persons to make up the congregation for the Rev. Mr. Parker's revival effort. I suspect the theater in the next block had a few more, at thirty-five cents admission, and I presume more church-members were there. This old world will yet hear about Christ, and true revivals will yet stir the church.

H. D. CLARKE.

EAGLE GROVE, IOWA.

## RELIGION AND MORALITY.

Among our colored brethren in the South who have not fully outgrown the blighting effects of heathenism and slavery, there has been a marked tendency to disassociate religion and morality and to hold that one may be truly religious though he breaks all the commandments of God. There is reason to hope that this tendency is passing away and that more and more they are beginning to realize that "to do justly and to love mercy"

are inseparably associated with walking humbly before God. But there is a form of misbelief that is far more extended in its influence, far more pernicious in its effects and far more blameworthy in those who teach it than the absurdity referred to, especially as it is found in high places and among men of fine intellectual culture.

In the Independent of Dec. 4, 1902, the leading editorial is on "The Recession of Miracle." After stating that belief in Old Testament miracles had well nigh passed away, the writer says: "History finds no place for Noah's ark. Jonah's whale and the fiery furnace of Shadrack, Mesach and Abednego recede into religious romance." Of New Testament miracles he says: "Their unlikelihood under the rule of law is the primary presumption against them." Of the supernatural birth of Christ he says: "We find in the Gospels the evidence of the growth of the legend in the first century." That this recession of faith in miracles is already considerable, even in the churches that repeat the Apostles' Creed, there can be no doubt. "We still hold to miracles, but are looking for our line of retreat."

Now, what is left if faith in miracle goes? If the miracle of our Lord should be discredited as history, the teachings of his gospel must remain. Whether Christ was born of a virgin or not, whether his flesh and blood and bones rose from the sepulchre or not, whether four hundred believers saw him ascend into heaven or not, we yet know that the Christian religion rests on the Sermon on the Mount, on the Eleventh Commandment, on the regeneration of the soul taught to Nicodemus, on Paul's psalm of charity. So, if the miracles should one day have to go, we should still believe that we had retained all that was vital in Christianity, all that the miracle was used to support.

Now, the mildest thing we can say about this is, that it is sheer nonsense. Christianity rests its claims on certain historical facts, on the Divine sonship of Christ, on his miraculous birth, on his death for our sins, and his resurrection and return to heaven. If these are not facts, then the whole system falls to the ground. Moreover, if Jesus of Nazareth was not what he professed to be, if he wrought no miracles, and if he did not rise from the dead, then he was an impostor whom we ought to execrate, rather than obey. What the writer in the Independent means by the regeneration of the soul it is hard to understand. Surely he cannot mean that it comes through faith in a Divine Saviour, "who died for sins and rose again for our justification," since he would make it entirely independent of anything supernatural. Paul tells us that such "faith is vain." He tells us: "I delivered unto you, first of all how, that Christ died for our sins, according to the Scriptures, and that he was buried and rose again the third day according to the Scriptures. And if Christ is not risen then is our preaching vain, and your faith is vain. Yea, we are also found false witnesses, because we have testified of God that he raised up Christ from the dead whom he raised not up." 1 Cor. 15: 3, 4; 4: 15.

As false and pernicious as is this denial of the supernatural, it is not the worst feature of the article. It assumes that morality is religion, and that to obey the ethical teachings of Christ, even though we disbelieve

his words, is to be a Christian. If so, then Confucianism is a pretty good religion, and so are the teachings of the old heathen philosophers, for they also taught morality. But into what depths of moral degradation have not their followers sunk? Look at the picture given in the first chapter of Romans, and look at China as we see it to-day. Faith in Christ as a Divine Saviour is the source of all true morality. It is a fruitful tree. Destroy it, and its fruit will perish. Take out of Christianity all that is supernatural and you have taken its life. For a brief period its forms may remain, but its power and blessedness are gone forever.

H. H. HINMAN.

OBERLIN, Ohio, Dec. 16, 1902.

## "JUST AS IT USED TO BE."

I wish I were a boy again,  
That age were but a dream,  
That things would change from what they are  
To what they used to seem;  
That I were but a little boy,  
And from my mother's knee  
Could find that dear old Fairyland,  
Just as it used to be.

If wishes only were a horse,  
How fast a way I'd ride  
Across the plains of yesterday,  
Bold comrades by my side;  
Once more I'd rescue captive maids,  
Ah! doughty deeds you'd see,  
If I were but a hero bold,  
Just as I used to be.

With Beanstalk Jack I'd sally forth  
To giants kill galore;  
In seven-leagued boots I'd stride away  
To that enchanted shore  
Where ogres dwell, in castles huge,  
And mermaids swarm the sea;  
O, how I'd love to find them all  
Just as they used to be!

My little boy says I'm all wrong—  
That nothing's changed at all,  
That he can show me ogres fierce,  
And giants more than tall;  
Then, clapping his dear hand in mine,  
He leads me forth to see—  
Years drop as leaves, I'm young again,  
Just as I used to be.

—Frederick Mitchell Monroe, in *Town and Country*.

## SIN, OR PEACE.

Peace is union and accord. Strife is discord and variance. This is so among men with reference to each other. This is so with man in his relations to God. Peace comes with holiness. Sin is in itself warfare with God. Do we desire peace, or strife? Are we seekers after holiness, or do we accept a measure of sin with its consequences? Every conscious act of sin is a deliberate declaration of war against God, and an invitation to God to be our enemy. Longing after union with God is so far peace with its attendant blessings. Our lives, our inner beings, tend in one direction or the other. If we seek peace, we shun sin. If we consent to sin, we eschew peace. On our guarding the door of our hearts depends the measure of our soul possessions. As good Archbishop Leighton says, "So much sin as gets in, so much peace will go out." And when peace fills the heart there is no room for sin.

## ODDS AND ENDS.

If we could see ourselves as others see us mirrors would be a drug on the market.

Did it ever occur to you that the average man's intelligence is below the average?

There was only one Peter the Great—which goes to show that history doesn't necessarily re-Pete itself.

Good qualities that descend from father to son seem to grow weaker, while the bad ones always grow stronger.

## Missions.

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

THEY are having a glorious revival in the Milton Junction church and congregation. Evangelist Kelly writes: The meetings still continue with good interest. Fifteen have already been baptized and some others are ready for baptism, and backsliders are returning to their Father's house. They are very anxious for me at Albion, but I cannot leave here while the interest is so good. Have begun on the fifth week, but we had one of the best congregations we have had last night, notwithstanding the fact that the temperature was below zero, and this morning twelve below. Pray for us and the work.

EVANGELIST J. G. BURDICK writes that he closed the meetings with the Adams Centre church Sunday night, Dec. 7th, with the largest congregation we have had and the best testimonial meeting; sixty-spoke. The closing meeting ought to have been the first. Pastor Powell says that the work has done the church much good, and I can see a decided advance. There will be a few to be baptized, and two will join the church by letter. I go from here either to Preston or West Edmeston, N. Y.

At the Advisory Council, held at Alfred, N. Y. Dec. 8-10, all the members of the Council were present excepting Mrs. L. A. Platts, who was the representative of the Woman's Board. She and her husband could not well leave home at the same time. It was remarkable that there was so full an attendance as the members of the Council were from the far West, Southwest, East and Southeast. C. C. Van Horn, of Gentry, Ark., representing the South-Western Association, came the longest distance. In view of so many being busy and in some cases had to leave important business matters to be present, it was evident that all were deeply interested in the questions which called for the Council, and their importance to the future work and prosperity of the denomination. There was great unity of action and harmony of thought and feeling in the sessions of the Council. Every line and phase of our denominational work were thoroughly discussed, the conditions and needs and whatever changes in methods or of effort seemed to be needed. There were in the Council men conservative and radical in their views, and those who took middle ground. The action of the Council on the various questions in the form of recommendations to General Conference will soon appear in the RECORDER. It is quite evident from the full attendance of the members of the Council, and the unity of thought and action, that there will come great good to our common cause, and to the denominational life and work from the coming together of this Council appointed by the late General Conference.

### CHRIST SHEPHERDING HIS FLOCK.

THEODORE L. CUYLER, D. D.

One of the most beautiful improvements in the Westminster Revision of the Testament is that one which makes the seventeenth verse of the seventh chapter of the Revelation to read thus: "The Lamb which is in the midst of the throne shall be their Shepherd, and shall guide them unto fountains of water of life." This carries on into the heavenly world

one of the most tender and profound relations which Jesus bears to his redeemed followers. To us in our land and times this Oriental figure loses much of the vividness that it has to one who visits Palestine and sees a Judean shepherd among his flock. He is the master of a household of sheep—as much attached to his fleecy friends as daily intercourse, and nightly watchings, and personal exposures for them could make him. He searches out fresh pasturage for them; if a sheep is caught in a thicket, he hastens to rescue it; if a lamb falls into a swollen torrent, he is at hand to lift it out; if a wild beast throws his eye-balls at night near the sleeping flock, the shepherd seizes club or crook and gives him battle. Not only the savage beast, but the Bedawy robber must sometimes be encountered. Dr. Thomson, in his "Land and Book," says that one faithful fellow, between Tabor and Tiberias, instead of fleeing, actually fought three Bedawin, until he was hacked to pieces with their khanjars and died among the sheep he was defending.

"I am the Good Shepherd. I lay down my life for the sheep." This is the supreme act of his devotion to his flock. To analyze the theology of the atonement is for most believers as bootless as an attempt to analyze the maternal feeling before a mother who has just given the parting kiss to a dying daughter. The Christian's heart understands the atonement better than the Christian's head. It is a difficult doctrine for the brain, but a sweet and simple one to the affections. Jonathan Edwards himself could not apprehend the atonement one whit more clearly or feel it more intensely than the "Dairyman's Daughter," when she sang to herself:

"How glorious was the grace,  
When Christ sustained the stroke!  
His life and blood the Shepherd pays  
A ransom for the flock."

True faith simply believes what Jesus said, and rests implicitly on what Jesus did for us and will do for us to the end. This is the core of my practical theology, and so it is with millions of others. All we were but sheep going astray, and God hath laid on him, the Divine Shepherd, the iniquities of us all. This tells the whole story as to the ground of my hope for salvation; this, too, establishes such a relation between me and my Shepherd that I am under supreme obligation to follow him whithersoever he leadeth. If we ever expect to be guided by him to fountains of waters of life in heaven, we must learn here to submit to his guidance completely.

Three things our beloved Shepherd assures us. The first one is, "I know mine own sheep." He does not recognize them by any church mark; for some persons may hide an unbelieving, unrenewed heart beneath a false profession. Others, who never have enrolled themselves in any visible church-membership, may belong to the blood-bought flock. Jesus recognized the penitent sinner through her tears as distinctly as he saw through Judas behind his treacherous kiss. It is a precious thought to a true believer, however obscure in lot or however overlooked or misunderstood by others. "My Master knows me. He has me on his heart. He is a brother to my griefs. He knows what pasture I require; yes, and he understands when I need the chastising stroke. He detects my sins; therefore, let me be watchful against temptation. He sees all my tears or my heartaches; therefore, let me be cheerful under such trials."

The second thing our Shepherd assures us is: "Mine own know me." This knowledge is gained by a sacred instinct. His own know him by the witness of the Spirit that witnesseth with their spirits. How do I know my mother? By somebody else's description of her; by her picture; by an analysis of her mental qualities? No, I know her by the instincts of love. I have tested her sweet fidelities. I believe in her both for what she is to me and what she has done for me. The sincere Christian has a heart-knowledge which is gained by being sought out of the Shepherd, saved by the Shepherd, and by trusting the Shepherd and following. Of this experimental knowledge no scoffer can outwit him and no enemy can rob him. He has heard Christ's voice when he "callesh his own sheep by name and leadeth them out." No one can counterfeit that voice. Sometimes in Palestine or Syria a stranger will try to mimic the shepherd's call; but the flock pay no heed to it. As soon as the genuine voice is heard every head is up and the flock is in motion.

The third thing that Jesus assures us is that "He goeth before his sheep, and they follow him." Ah! what pathways of trial he sometimes appoints to us! Never has he promised us an easy road, or a smooth road, or such a road as our selfishness may select. He never consents that the flock shall decide as to the lot in which they shall be pastured, or over what steep hills he shall conduct them, or through what valleys of the death-shade they shall walk, listening to his voice through the dark. More than once faith stumbles and falls; but he lifts up and restores. Sometimes the burden breaks us down; but he says, tenderly, "Cast that burden on me." Sometimes we cry out in anguish for some lost treasure of heart and home; but his firm reply is, "Your treasures I will take care of. Follow me." Whom he loves he chastens, and in proportion to the love is the discipline. The trial that tests graces and purifies character must be something more than a pin-scratch. It must cut deep, it must try us; and sharply, too, or it does not deserve the name. It is hard to be poor, while others prosper; it is hard to lie still and suffer, while godless mirth goes laughing by the door; it is hard to lose our only weelamb, while our neighbor's fireside is surrounded by a group of rosy-cheeked children; it is hard to drink the very cup that we prayed might pass from us; but the loving Shepherd comes very near at such times, and puts his arm about us, and says: "I know my own, and my own must trust me. If mine, then an heir to all I have. Where I am, there thou shalt be; let not thy heart be troubled. What is poverty, or failure, or sickness, or bereavement to thee? Follow me. If thy feet are sore, the green pastures will be all the softer by and by. If thy cross is heavy, I have borne a heavier one. Let me share this with thee. Shall the disciple be above his Master? Shall the sheep fare better than the Shepherd?"

And so, through every step in life, the Shepherd offers to guide us, if we will but hear his voice and follow him. He never promises us smooth paths; but he does promise safe ones. When we obey his voice, we may often be called to severe toils and self-denials, to encounter opposition and to perform services of love to the unlovable and the tankless; but we will never be called to sacrifice a prin-

ciple or commit a sin. Our Shepherd will never lead us to a precipice of error or into a quagmire of doubt. He will never lead us into sensual temptations or up dizzy heights of vain glory. If we follow him, we may find the steepest cliff a "path of pleasantness," and the lowest vale of humiliation a highway to peace. Brethren of the flock, we may have some high climbing yet before we reach heaven. Let us keep close to the Shepherd, and take short views. If we look down, we may get dizzy; if we look too far on, we may get discouraged. With steady grasp on the Great Shepherd, let our hearts continually pray:

"Keep thou my feet. I do not ask to see  
The distant scene. One step's enough for me."

—The Independent.

#### THE CONSECRATION OF THE BODY.

The Christian presents his body to God as a living sacrifice. That, the apostle said, is a spiritual worship. It is not, then, an occasional act, but a constant service. Physical cleanliness is a religious duty. The diet that promotes wholesomeness is a tribute to the Father to whom we offer our bodies. Abstinence from stimulants, luxuries, indulgences that would profane them is imperative, if we would not shame ourselves by an unholy offering.

Jesus Christ our Lord had abounding health. He exhausted himself with toil for others, he groaned with pain because of the willful blindness of men to the message he brought them, his frame shook with sobs because of the woes that were coming to his country, his heart broke at last under the burdens of the world's sin, but we have no record that he ever was sick. Disease in others fled at his presence. He came, he said, that men might have life abundantly. That meant vigor of body, as well as of mind and spirit. He rejoiced in giving health. To imitate him is to take all wise means to make our bodies wholesome and agreeable, fit to present to God as a gift.

The Christian prepares and keeps his body as a temple of the Holy Spirit. "Know ye not that your body is a temple of the Holy Spirit which is in you?" We delight to furnish the room where we entertain our loved and revered guest so that it will give him pleasure. To discover that we had placed there anything offensive to an honorable person would be an unforgettable shame. It must be admitted that we are tempted even thus to dishonor the greatest and holiest One who makes himself our guest. But self-control to shut away evil and unworthy thoughts from tenantry in a body where the Holy Spirit dwells is the first necessity to manhood. One who laid bare his own weakness that he might help his fellowmen to be pure and strong said, "I buffet my body and bring it into bondage." So will we do that we may have fellowship with the Father and with his Son, Jesus Christ.

We have known deformed bodies that were beautified by the evident indwelling of the Holy Spirit. We have seen disease made a discipline to bring the heavenly guest into closer companionship. For whatever defects our bodies have, if they are used honorably as a sacrifice, holy, acceptable to God, we have the assurance that the Lord Jesus Christ "shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory."—Congregationalist.

## Woman's Work.

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

### ALMS.

HARRIET PRESCOTT SPOFFORD.

The good old Earl of Devonshire,  
With Kate, his wife, to him full dear,  
Had on their head-stone carven clear,  
"That we spent we had,  
That we kept we lost,  
That we gave we have."

Hundreds of years since, yet to-day  
No lovelier legend tells the way  
The heavenly price for peace to pay.  
For that we give we have, through powers  
Redoubled for what love is ours  
To spend, as dew returns in showers.

And rich toward God is better worth  
In that new life, in that new birth,  
Than all the treasures of the earth!  
"That we spent we had,  
That we kept we lost,  
That we gave we have."

SOME time ago we received a letter that contained these words, "I have been a lone Sabbath-keeper so long that I feel quite like a stranger among my own people, although I take the RECORDER regularly."

It is to this class that we want particularly to speak. Because you are a lone Sabbath-keeper you have a work peculiarly your own. Because you have not the duties that would naturally fall upon you if you were closely identified with church work you can be of great help to those who are more busy in this way.

We once knew of a society of young people in which the chief requisite for membership was that each one must be able to do something. What can you do? Can you write an article for the Woman's Page or a poem perhaps? You are not gifted in that way? Are you a housekeeper and do you remember the request made a few weeks ago for menus for Sabbath-day diners that could be prepared the previous day? We have received some responses to that request, but as yet are not over-burdened by them. Cannot you lone Sabbath-keepers help in this way?

If you have not the pen of a ready writer, nor the gift of being able to tell some one else how you prepare your Sabbath-day dinner, there is still another way in which you can be represented in the work of this page. In your reading, we will venture to say, you often come across something that appeals to you and that you would be glad to pass on to some one else. Why not do so and make the Woman's Page the medium? Let this part of the RECORDER become an exchange of thought not only our own, but of some loftier mind than ours, and so each week let some of our women be represented. We want the lone Sabbath-keepers to feel this their special privilege. We need to be drawn closer together to be interested each in the work of the other, and so each one be better able to help her sister.

All this is work that can be done by others than lone Sabbath-keepers. Have you sent us, you women who are busy in your church work, any account of what you are doing in your societies? Have you thought how much you can help by these reports? We know of societies where these accounts are read with interest and are an incentive to more and better work.

As this issue of the RECORDER comes to you why not make a resolve, one that shall be strong enough to last over into the New Year, that you will, during the months that are to come, help to make the Woman's Page

better, more what you would like to have it, and where our lone Sabbath-keepers are so often represented that they will soon feel at home again, and be one with us in word and deed.

### REPORT OF WOMAN'S EXECUTIVE BOARD.

The regular monthly meeting was held at the home of Mrs. E. D. Bliss, Milton, Wis., December 4, 1902. Members present, Mesdames Clarke, Platts, West and Bliss. Visitor, Mrs. C. M. Bliss.

The meeting was called to order by the President, Mrs. Clarke, who read the Scripture lesson, and Mrs. Platts offered prayer.

Minutes of the regular session were read, and minutes of the special session read and approved.

The treasurer reported November receipts, \$66 80; disbursements, \$243.57; cash on hand, \$388.25. The report was adopted. The treasurer also read communications from Mrs. C. C. Stanton, Westerly, R. I., and Mrs. Anna C. Randolph, Plainfield, N. J., secretary of the Eastern Association.

The corresponding secretary read communications from the following: Mrs. Anna C. Randolph, Plainfield, N. J.; Mrs. H. M. Maxson, enclosing a letter from William Clarke, Westerly, R. I., President of the Missionary Society, in which he speaks of a possible candidate for the position of assistant to Dr. Palmberg. Pres. Clarke expressed the entire sympathy of the Missionary Board in the proposed sending of such assistant, and it was considered at length by the Board, but for certain reasons no definite action could be taken at this meeting; Mrs. M. G. Townsend, outlining her work about Glen and Grand Marsh, Wis., and enclosing a monthly statement; Miss Delia Chase, North Loup, Nebraska, asking for the number of Ladies' Benevolent Societies in the North-Western Association; Mrs. H. M. Maxson in regard to Missionary exchanges; a very interesting letter from Dr. Palmberg.

Voted to send Mrs. M. G. Townsend \$6 67, the balance of our share of her salary for November.

At a special meeting held with Mrs. Platts, arrangements were made for three lectures to be given by Pres. Gardiner, of Salem College, one at Albion, one at Milton Junction and one at Milton, on the subject of his great Celtic cruise to the Mediterranean and the Orient, illustrated with lantern slides; the proceeds to apply on scholarships, half for the Mary F. Bailey scholarship, and half for the founding of a scholarship for Salem College.

(The last of these lectures was held in Milton College Chapel on the evening of December 4, 1902, and was very instructive and full of interest.)

The Board adjourned to meet the first Thursday in January at the home of Mrs. J. B. Morton, at 2 30, P. M.

MRS. E. D. BLISS, *Rec. Sec.*

### "LOOK PLEASANT."

At a recent meeting of an art club at which were twenty-five members it was impossible to find one really happy-looking woman. The lines of anxiety, the puckered brows and drooping mouths, made one member feel that she would like suddenly to flash a mirror into each face and say: "Can't you look a little more pleasant, even if you don't feel like it, just for the sake of those around

you?" Think of sitting opposite a woman twice—perhaps three times—a day, and seeing always a look of care and worry. One couldn't blame a man for getting discouraged. The same thing can be seen in cars, at lectures and in fact everywhere, and even some young girls and children have the same disagreeable expression. If this careworn look has become such a part of the present generation that we cannot part with it, let us at least impress future generations with the fact that it is not only a thousand pities to spoil their freshness with all these needless lines and frowns, but a real wrong besides. One expects to look older at forty than at twenty, yet need one look as though she alone had all the hard times?—Edith S. McD. in Good Housekeeping.

I do not know it to be a fact, but I have read it somewhere in the books that the human heart rests nine hours out of every twenty-four. It manages to steal little bits of rest between beats, and thus it is ever refreshed, able to go on performing the work nature has assigned for it to do.

And therein is a first-rate lesson for most persons who, if they cannot do and have everything, on a wholesale, job-lot scale, refuse to do or have it at all.

Some persons are like the human heart, inasmuch as they sprinkle rest and kindness and heart's ease all through their daily tasks. They weave a bright thread of thankful happiness through the web and woof of life's pattern. They are never too busy to say a kind word or do a gentle deed. They may be compelled to sigh betimes, but amid their sighs are smiles that drive away the cares. They find sunbeams scattered in the trail of every cloud. They gather flowers where others see nothing but weeds. They pluck little sprigs of rest where others find only thorns of distress.

Like the human heart, they make much of the little opportunities presented to them. They rest that they may have strength for others. They gather sunshine with which to dissipate the shadows about them.

The grandest conception of life is to esteem it as an opportunity for making others happy. He who is most true to his higher self is truest to the race. The lamp that shines brightest gives the most light to all about it.—Good Cheer.

#### THOSE CONCOMITANTS.

A little girl whose tendency toward affectation was marked brought the teacher a note that gave proof of the fact that the child's affectation was evidently inherited from the maternal side of the house. The excuse was as follows:

"Dear Miss W.: The non-appearance of Evelina Louise at school yesterday was an unavoidable necessity occasioned by indisposition superinduced, I fear me, by my own lack of forethought in permitting her to partake of innutritious indigestible concomitants beyond her capacity to assimilate. Hence the resultant indisposition and indigestion necessitating the absence of Evelina from school. Kindly pardon an overfond mother's lack of judgment and excuse my daughter's absence for which I am in a measure, if not altogether, responsible for I should have made my will power superior to hers and thus saved her from the mastication of injurious concomitants. I beg to assure you that it will not occur again."

#### TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, Dec. 14, 1902, at 2.15 P. M., President J. Frank Hubbard in the chair.

Members present: J. F. Hubbard, Stephen Babcock, D. E. Titsworth, L. E. Livermore, A. H. Lewis, F. J. Hubbard, Ira J. Ordway, J. D. Spicer, C. C. Chipman, Corliss F. Randolph, W. H. Crandall, W. C. Hubbard, Esle F. Randolph, Eli F. Loofboro, G. B. Shaw, J. M. Titsworth, J. A. Hubbard, H. M. Maxson, F. S. Wells, Mrs. Eugenia L. Babcock, A. L. Titsworth.

Visitor: Geo. L. Babcock.

Prayer was offered by Rev. L. E. Livermore.

Minutes of last meeting were read.

The Treasurer presented his usual financial statement.

Correspondence was received from Mrs. M. G. Townsend, which noted the distribution of 2,196 pages during the month, and suggested a line of work in connection with County W. C. T. U. Institutes in Wisconsin.

On motion, it was voted that, the other Boards concurring, we deem it expedient for Mrs. Townsend to engage in such work, and the matter was referred to the Corresponding Secretary, with power.

Correspondence from Rev. A. P. Ashurst reported the distribution of 24,500 pages during the month. On motion, the Treasurer was instructed to remit \$15.00 to Bro. Ashurst for expenses in visiting Dry Pond, Ga., in furtherance of the establishment of a Seventh-day Baptist church at that place.

The Corresponding Secretary reported in general upon the session of the Advisory Council, held at Alfred, N. Y., Dec. 8-10, 1902, stating that it was an earnest, thoughtful and prayerful organization, and all felt the importance of the movement.

The following resolutions of the Council were presented to the Board by the Secretary of the Advisory Council:

*Resolved*, That it is the opinion of this Council that a closer union of denominational organization should be accomplished by some form of merging or federating all our lines of denominational work, provided legal obstacles can be overcome.

*Resolved*, That this Council recommend to and urge upon the Executive Boards of the Seventh-day Baptist Missionary Society, the American Sabbath Tract Society, the Seventh-day Baptist Education Society and the Executive Committee of the General Conference that they shall each appoint a representative or representatives, who, with three members of this Council, shall be a joint committee to take under consideration the federation or consolidation of our denominational interests as represented by them, and that they be urged to employ competent counsel to pass upon the various charters and legal interests involved, and, if found feasible, to formulate some plan of a union or consolidation.

Such committee to report to this Council before the next meeting of the General Conference.

On behalf of the Council, these resolutions are respectfully referred to the Tract Society for its earnest consideration.

Fraternally,

DAVID E. TITSWORTH,  
Secretary Advisory Council.

Voted that the matter lie upon the table until the next meeting.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec.*

Worldly wisdom is a perfect knowledge of your neighbor's failings.

## Our Reading Room.

"Hence then as we have opportunity, let us be working what is good, towards all, but especially towards the family of the faith."—Gal. 6: 10. "But to do good and to communicate, forget not."—Heb. 13: 16.

ADAMS CENTRE, N. Y.—We have been highly favored recently by a series of revival meetings conducted by Rev. J. G. Burdick. While we cannot report such a gracious outpouring of wide-spread revival blessings as at other times have visited our community, yet we feel that God has graciously blessed us and that we shall be able to do better work than could have been possible without the meetings. The Word was preached with great clearness and power and in the love of Christ, and there was a growth of interest throughout. Our prayers will attend our brother wherever he may go, for we consider him eminently adapted to this blessed work. Advance steps have already been taken in organized church work. The writer cannot refrain from closing in the words of Dr. Davis from his farewell message sent over the continent just before embarking upon the broad Pacific for his work in China: "Oh, that the spirit and zeal of the Lord might come upon all our people."

S. S. P.

MILTON JUNCTION, WIS.—Our special meetings closed last First-day evening with a sermon upon the Sabbath. The meetings have been a great blessing in reviving the church, in backsliders returning, and in sinners converted. The church has taken higher ground than ever before, so we expect to do better work than we have ever done. Eighteen have been baptized and united with the church, one of them converted in the meetings held at Rock River.

Bro. Kelly is a very thorough worker, and if we do not do more effective work hereafter the fault will not be his. We desire all the churches to join us in praising God for the blessings bestowed upon us.

GEO. J. CRANDALL.

DECEMBER 16, 1902.

#### THE ROMANCE OF INVENTION.

Robert Livingston Stevens sailed from New York to Liverpool eighty years ago. In those days the passage took two months, and Stevens passed many an hour jackknife in one hand and a piece of wood in the other, brooding over a problem that had often worried him—how to run a railroad without stone stringers for tracks. He wanted to get an iron rail that would "hold," and would take the place of thin strips fastened to the chair of the roadbed. Just before he reached England his whittling revealed to him the solution of his problem, and that solution took the form of a T-rail with a broad base that could be applied direct to a solid wood support. That T-rail is still in use on all railways of the world. The elder Cunard, who was apprenticed as a lad to a Scottish ship-builder, is said to have amused himself in whittling the hulls of vessels. Occassionly he would fit one of these with masts, sails and rigging complete. Tired of familiar types, he would experiment with new ships, and one of these it was that attracted the attention of his master, because it would not maintain its upright position in the water. Experiments were made to ballast it in order to give it the proper trim. The clipper-like shape and graceful lines of the model promised great speed. Such is said to be the origin of the standard model of the Cunard and later ocean greyhounds.



**MINUTES OF THE ADVISORY COUNCIL,**

Created by Action of the Seventh-day Baptist General Conference at the Session Held in Ashaway, R. I., August 20-25, 1902.

The Advisory Council met at the call of President George W. Post, in the Theological Seminary building, Alfred, N. Y., Dec. 8, 1902, at 10 30 A. M. There were present:

George W. Post, President, Chicago, Ill.; George H. Utter, Westerly, R. I., from Eastern Association; Henry D. Babcock, Leonardsville, N. Y., from Central Association; Rev. E. Adelbert Witter, Salem, W. Va., from South-Eastern Association; Christopher C. Van Horn, Gentry, Ark., from South-Western Association; Chas. B. Hull, Chicago, Ill., from North-Western Association; Rev. Arthur E. Main, D. D., Alfred, N. Y., from Western Association; David E. Titsworth, Plainfield, N. J., from Trustees of Seventh-day Baptist Memorial Fund; Rev. Lewis A. Platts, D. D., from Trustees Milton College; Rev. Boothe C. Davis, D. D., from Trustees Alfred University; Rev. Theo. L. Gardiner, D. D., from Trustees Salem College, Salem, W. Va.; Rev. A. Herbert Lewis, D. D., Plainfield, N. J., from American Sabbath Tract Society; Rev. Oscar U. Whitford, D. D., Westerly, R. I., from Seventh-day Baptist Missionary Society; Prof. Edward M. Tomlinson, Alfred, N. Y., from Seventh-day Baptist Education Society; Rev. George B. Shaw, Plainfield, N. J., from Sabbath-School Board; Mrs. Henry M. Maxson, Plainfield, N. J., from Young People's Permanent Committee.

All of the Council were present excepting Mrs. Lewis A. Platts, of Milton, from the Woman's Board, who was unavoidably detained.

The Council was called to order by the President. Rev. Arthur E. Main led in the devotional service, reading Psalms 121, 122, and offering prayer.

David E. Titsworth was elected Secretary, and Prof. W. C. Whitford, of Alfred, was elected assistant.

The President, upon vote of the Council, appointed a committee on program as follows: Arthur E. Main, Geo. H. Utter, Lewis A. Platts.

The President rehearsed the action of the Pre-Conference Council and of the General Conference at Ashaway, which called this Council into being.

This was followed by informal discussion, participated in by Dr. Lewis, Dr. Main, Geo. H. Utter, President Boothe C. Davis, Dr. Platts and Dr. O. U. Whitford.

The Program Committee suggested that the afternoon session be devoted to a discussion of Denominational Readjustment, led by C. B. Hull.

They also recommended that a committee be appointed, of which the President of the Council should be chairman, to formulate an address from this Council to the denomination. They recommended that the sessions should begin at 9 A. M., 2 P. M. and 7.30 P. M.

The President appointed A. H. Lewis and George B. Shaw as the other members of the committee.

Session closed by prayer and benediction by Rev. L. C. Randolph.

**MONDAY AFTERNOON.**

Session opened with devotional exercises, conducted by Rev. George B. Shaw.

Taking up the consideration of Denomina-

tional Readjustment, Mr. C. B. Hull spoke, urging a greater unity of action in our work, and suggested some organization similar to that of the National President and his Cabinet, who should administer the affairs of our people. The question was discussed very generally by all the members of the Council, and while quite a diversity of views were expressed, all were united in a great desire to see all our work unified and strengthened.

After full discussion, and upon motion of President B. C. Davis, it was voted that a committee be appointed to prepare a resolution expressing our belief that a closer union of our denominational interests should be attained, and recommending that the various societies take steps looking toward this end. The President appointed David E. Titsworth, Boothe C. Davis, and Arthur E. Main as such committee.

The session closed with prayer by Dr. O. U. Whitford.

**EVENING.**

The Council convened at 7 30 P. M.; prayer by President Boothe C. Davis.

The committee appointed to prepare resolutions presented the following:

*Resolved*, That it is the opinion of this Council that a closer union of denominational organization should be accomplished by some form of merging or federating all our denominational lines of work, provided legal obstacles can be overcome.

*Resolved*, That this Council recommend to and urge upon the Executive Boards of the Seventh-day Baptist Missionary Society, the American Sabbath Tract Society, the Seventh-day Baptist Education Society, and the Executive Committee of the General Conference that they each shall appoint a representative or representatives who, with three members of this Council, shall be a joint committee to take under consideration the federation or consolidation of our denominational interests as represented by them, and that they be urged to employ competent counsel to pass upon the various charters and other legal interests involved, and, if found feasible, to formulate some plan of a union or consolidation, such committee to report to this Council before the next meeting of the General Conference.

DAVID E. TITSWORTH,  
BOOTHE C. DAVIS,  
ARTHUR E. MAIN, } Com.

Upon motion to adopt the resolutions the matter was very generally discussed, and the resolutions were adopted.

Adjourned to 9 A. M. Tuesday.

**THE VOICE OF THE CEDARS.**

JOHN ROTHWELL SLATER.

Where the cedars stand alone, high up on Lebanon, there are voices. Forest secrets of the past are whispered here above the snow. For here the last living things that looked upon the armies and caravans of old linger in their solitude. Like sages of ancient days, beholding with philosophic calm the endless panorama of human vanities and sorrows, the trees of the Lord are wise beyond their speech. Much have they seen in their time, these patriarch trees, that loom above the younger groves. When the Saracens mastered the land they were old. When the knights of the holy cross swept onward toward Jerusalem they were aged. The centuries count little in tree-lives that had their youth and prime in the days of Paul, of the Seleucid kings, of Sennacherib and Solomon.

Past them, through the river valley below, have swept the chariots of the Hittite, the Aramean, the Assyrian, the Egyptian, the Persian, the Greek, the Roman, in the endless strife of empires. The pomp of Baalbek has come and gone. Caravans from Babylon and Baghdad; travelers of thirty centu-

ries; barbarian hordes of horrid aspect, and pious pilgrims bound for Zion or Mecca; war and peace, battle-cry and Baal-song: the summer breeze and the tempests of winter; the odors of sacrifice and incense, the perfumes of spring—all these have the cedars seen and heard and felt. Out of these forests the axmen of Hiram and the kings of Nineveh have borne precious beams fit for palaces, and the tall, straight brothers of these hoary survivors furnished masts for the ships of Tyre in the days of Ulysses.

And among the cedars there are other voices still, echoes of old harvest festival and peasant joys, melodies of sylvan peace, whispers of everlasting love. Under these sheltering branches men have ignorantly worshiped the God whose name they knew not, and in their blindness have not missed all comfort and communion with divinity. Wise men, perchance, have pondered here on the mysteries of being, and the trees come near telling their secret. Hunted saints of God have here found refuge in the secret place of the Most High. Hermits and wanderers have passed by, calling upon the name of the Lord in their distresses, and the trees have spoken to hearts far gone in despair. Voices of quietness are here for the weary and the hopeless—voices out of the glorious past, of victory and self-conquest, of the abiding presence of God; and when the voices of the world are silent, these are most clear.

But of all the voices among the cedars now as they cast long shadows on the mountain snow, this is the sweetest—the song of a star, a December star of long ago, and of heavenly music at dead of night while the sad world slept. Oh, but the trees were listening! Nature knew and was glad on that night of nights. Though men were hard of heart and heavy of understanding, surely God's cedars knew that the hour of grace had come. Surely they knew, when the star sparkled in the south, that the dawn of the new world was at hand. "He is coming, the king," they whispered one to another. "He is coming, the little child," they sang. The old stars rose out of the desert and circled to their setting in the western sea, but the new star shone on in mid-heaven. "We are old," the cedars murmured, "but we shall live to see his kingdom come. He that is born this night is Master of all forests, Lord of the hills—our King. He shall be Spirit and Life in the world of living things, Soul of nature, and through him men shall learn the secrets of creation. We that are speechless to the multitude shall win a voice through him, Saviour of the visible world and Son of the Highest. He is coming, O desert of the dawn! He is coming, O blessed south, where the star abides! He is coming, O sea of the sunset, and thy farthest islands shall rejoice! He is coming, O north, land of war and might, to conquer thee without a battle! Lebanon is high, her cedars are old and very wise. We have watched, we have beheld the signs, we know. He comes!"—The Standard.

**LOVE'S UNCONSCIOUSNESS.**

You know that the eye can see a great many things; it can look upon the ground, into the faces of people that are around, and up to the sun, and away out into the great spaces and contemplate the stars. But have you thought of it that there is one thing the eye cannot see? The thing closest of all to itself it cannot see; the eye cannot see itself. Love is like that. A loving heart is grandly conscious, but of everything except itself.

## Young People's Work.

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

"If a Thing's Right, It's Right."

That was the answer given me last night by a woman who has been the only Sabbath-keeper in her town for twenty years. It is said of her that she is as firm as a rock in her principles. I asked her about her life, and remarked that it took good stuff to do that. "Why," she said, as quick as a flash, "if a thing's right, it's right. If you are going to do something because other folks do, that is not following God." She went on musingly, "I've been blest in it, too, while it seems to me that those who acknowledge the Sabbath to be right but will not keep it because the majority is not that way, have much trouble." The statement at the head of this article sounds like the boldest truism, but it will bear study in these haphazard days of religious conviction.

Another Lone Sabbath-keeper.

She says she is "double-dyed in the wool." She lives in a short street in a great city where only three families are not Catholics. There is no church of her faith in the city, but each Sabbath there gather about the fireside "two or three," and it must be the promise is verified to them, for hers is the happiest face I have seen to-day. The little children run in to see her by the score, and they call her by name as she passes down the street. They like to sing with her, to read in her Bible and have her explain to them. Probably in not many of the homes from which they come is the Bible an open book. So cheerily she holds up her light.

And that is what we can all do. Our lives may not seem to have a wide influence, but we can patiently, bravely and brightly let our testimony go forth. God will take care of results.

"Let the Lower Lights be burning."

And Yet Another.

Several, indeed, in this case; for it is a family group of seven members, four of whom are members of a church of our faith one hundred miles away. They are the only Sabbath-keepers in the community. Yet here, comparatively alone, the hallowed day has been kept in their home by four generations—an unbroken line of testimony extending back to the time that the house was built nearly fourscore years ago. They are not counting on others of the community being brought to the same practice. Whatever others may do, they expect to go right on doing their own duty.

Yes, each of us must face our duty for ourselves. I do not believe exactly Josh Billings' doctrine, "Be good, and you will be lonesome." For good people are never without a protection and companionship which satisfies. But there is more or less of *aloneness* in store for him who will always follow his convictions.

### PATRIARCHAL PERSONALITIES.

It is good to see a new constructiveness creeping into Biblical criticism. It is a token of mental health for a scholar to crave positive rather than negative results. But constructiveness as a mere fashion of the times, a fever for building something regardless of what materials a man has to build with, is counterfeit. And some present-day critics

betray such a fever. They assume certain theories as ready to be affirmed and used in developing new Biblical conceptions when, as a matter of a hard fact the theories have not been substantiated in any degree that renders them even plausible. Construction of that kind will before long require reconstruction. Here, for instance, comes a certain school complacently presenting as fixed and settled a view of Pentateuchal history which takes for granted that Abraham and Isaac and Jacob and the rest of the patriarchs were not actual, historic men, but only tribal personifications. They bundle off these great figures of the Genesis story into a class with those "eponymous heroes" who are such a comfort to historians in dealing with the legends of Greece and Rome.

Now all this is sheer temerity. There is not a ghost of good argument for any such assumption. If the "advanced" gentlemen wish it so, we should be willing to waive the privilege of reasoning from inspiration and carry the question down to the level of classical folk tales. Even on that plane, we tell them unqualifiedly, Abraham is still able to live the life of a real flesh-and-blood man, in spite of the worst they have done to him. He isn't dessicated yet.

In the first place, the "eponymous hero" is not himself an especially tangible product of modern scholarship, and so he cannot be a convincing analogue for a patriarch. The fact that Rome might have taken its name from the Greek word for strength is no proof that it did not take its name from a man known as Romulus. Yet the possible etymology from a common noun makes the most of the reason which historians allege for calling Romulus a myth. That Mr. Romulus, a real estate broker, once upon a time ran a successful speculation in town lots on the bank of the Tiber, is not an assertion to tax credulity heavily, nor is there anything unlikely in supposing that the earliest settlers were able sixty or seventy years afterward to repeat correctly to the children of the third and fourth generation the name of the founder of their promising village. So with a host of other famous names that figure in the stories of antiquity. There must have been even in prehistoric times men of prowess who did things to be remembered by, and some of them may very well have been known to their contemporaries as to us by the names of Prometheus and Perseus and Jason and Odysseus and Æneas. There is no antecedent necessity for believing that all the ancient worthies were forgotten and a brand new lot invented; still less necessity for assuming that there were no ancient worthies at all. The Hercules tales are a good deal easier to account for if there was a Hercules than if there was none.

Historians have not been without very forcible lessons on the danger of impeaching the good memory of the ancients. Two generations ago everybody knew that the Iliad was a tissue of clever poetic fiction. Then Schleimann's spade turned over not only much earth on the plains of Troy, but many notions in the heads of scholars. Nowadays the Iliad is a quite respectable historians' document. All but the very latest text-books on Egyptian history say that Manetho's list of kings, beginning with Menes, is of course legendery in the earlier dynasties. But since archæology has produced the mummy of

Menes, future text-books will not repeat that calm assertion. And if Abraham is mythical, there are certain clay tablets in existence which forbid anyone to number in the same category several Mesopotamian kings with whom Genesis reports him to have had an interesting passage at arms. "Myth" set large on a rubber stamp makes a tool for even a scholar to handle with great caution.

A good deal of the prejudice against an historical Abraham goes on no better footing than interest in the new theory that tribes were formed by the coalescence of groups of neighbors rather than by the slow process of descent, generation on generation, from a common ancestor. This conception demands that personal patriarchs should be put out of the way. Yet the theory is utterly without the rights of even reasonable likelihood. The long prevailing idea that tribal relations are simply the amplifying of family relations is supported by the consciousness of the tribes themselves, by the survival of the patriarchal organization of society to this day in the Semitic Orient, and by the axiomatic fact that the sense of family solidarity is more primitive in human nature than the sense of tribal solidarity. That the sons, grandsons and great-grandsons of some wealthy sheik should be disposed to settle in the neighborhood of their forefather's home and cling together as a family for the sake of mutual understanding, mutual aid and mutual defense, is not such a violent hypothesis that common sense demands its reconstruction. And it is small use for good brains to send them around killing off Abraham and Isaac just for the welfare of a needless theory.

The patriarchs therefore wouldn't have a hopeless case if they stood at the bar of history on a level with the characters of the Greek and Roman tales. As a matter of fact they have a far firmer basis, leaving inspiration still apart. The Bible stories carry with them immensely greater internal probability. The narrative about Abraham and his descendants is far more human and far more circumstantial than the average of the classical traditions. Abraham didn't go sailing around the air on magic wings and cut the head off a Gorgon. He didn't haunt the infernal gateway and try to drug the watchdog. He acted just like a dignified nomad chief in the East would be expected to act. Except for the theophanies, there is nothing told of him that even rationalism could mark as unlikely. To say that Abraham never lived a real personal existence in Palestine is simply gratuitous. It is as purely imaginative to say that the marriage of Isaac to Rebekah represents the union of two tribes. Is it so improbable that two young folks got married in those days that the story must be explained away? Or did romance touch the heart of humanity so little in that far off time that it is preposterous to believe that somebody remembered the incidents of a primitive courtship? If two tribes united, would people have needed to personify the tribes in order to remember the fact? Or does the tradition of John Alden and Priscilla commemorate the coalition of two Puritan villages?

Let us say again that The Interior supports the closest possible study of the Bible with all the available apparatus of science and history to help. But no real scholar considers himself under bonds to produce and prove some new notion every week. Theories should be baked before a slow fire. Let us wait until we have accumulated a pretty big lot of genuine proof before we undertake to treat a new hypothesis as demonstrated.—The Interior.

## Children's Page.

### CHRISTMAS IN NORWAY.

NORA ARCHIBALD SMITH.

A flock of crows a caucus held  
Upon a certain day,  
And talked of many a sober theme,  
In sober, serious way.

They touched on corn, on growing crops,  
They praised the plow and hoe:  
And bolder ones of scarecrows spoke  
With bated breath and low.

At length, a crow advanced in years,  
His speech a feeble caw,  
Arose to tell of things that he  
In foreign countries saw.

"One Christmas Day I chanced to be  
In Norway, quoth the bird:  
"And 'twas the coldest winter wind  
That e'er my feathers stirred."

"My mate was ill and could not fly,  
And, anxious at her plight,  
I pondered where to seek her food  
Through all the bitter night."

"The morning broke on icy trees,  
And fields a-drift with snow,  
And hoarse with hunger, faint with cold,  
I scarce knew where to go."

"Beyond the wood a farmhouse stood,  
And there at length I flew,  
Hoping to find a seed or crumb  
To feed my mate so true."

"Wary, I flapped above the roof,  
When, what my eyes should greet,  
But, fixed to gable door and gate,  
Great sheaves of golden wheat!"

"Behind the shining window-panes,  
Stood children all a-row,  
And happy voices eager cried,  
'Bright Christmas! Master Crow!'"

"Oh, blessings on those kindly folk  
At Christmas evermore,  
And blest be all that feed the birds  
On Norway's rocky shore!"

He ceased. A chorus loud arose  
From birds both far and near;  
"Ah! would the children in this land  
Provide such Christmas cheer!"

—Interior.

### AUNT JANE'S PAPER OF PINS.

"I say, now, Aunt Jane, what would you like for a Christmas present?"

Aunt Jane looked at her small nephew, who, from his corner by the fire, hurled this question at her in the twilight.

"What would I like?" she said briskly.

"Oh, a set of Browning in Russia leather or Omar Khavayam, or a new silk dress, or Millet's 'Angelus,' the etching in a carved frame, or—"

"Oh, pshaw, now, Aunt Jane!" Fred interrupted. "You know we can't get one of these things. I meant—you know what I meant."

"You said what would I like?" answered Aunt Jane. She was rather fond of taking the children up for careless speaking, but Fred knew well enough the twinkle of fun that was in her eye now.

"Well, I meant what would you like that we could get," Fred said. "I do say picking and choosing is worse than anything, when you haven't much money; and we haven't, you know."

"No!" Aunt Jane said, dropping the long mitten she was knitting for Fred. "Well, then, a paper of pins."

"Oh, come now, auntie; that isn't fair; that isn't any present."

"It's something I want, and something you can afford to buy—isn't it?" Aunt Jane said, laughing a little, as she picked up her knitting. "But be sure they are the best make, Fred; I can't use poor pins." And with that she left Master Fred to his puzzled yet happy meditations.

"A paper of pins—psaw! Aunt Jane just

likes to tease us boys. If she wasn't just an up-and-down jewel of an aunt about kites, and gingerbread, and painting sleds, and all the rest, I'd feel like taking her at her word. A paper of pins—hum!"

And herewith there crept into Fred's brain the first glimmer of an idea. Presently he shared it with Kate, the sister next older, and then with Will and Mary, and then with mamma; and the result was this:

"On Christmas morning, there appeared at Aunt Jane's door a procession of children, carrying a large roll which, after the greetings, they solemnly unrolled on the bed, where Aunt Jane lay. At the head of the sheet was a pretty lace pin from mamma (a golden arrow in filigree), next a handsome shawl pin in wrought silver from papa, then some fancy hair-pins in tortoise-shell from Kate, and then every variety of pins the shops afforded—large and small, black and white, milliner's pins, hat-pins, hair-pins, safety-pins, sleeve-button pins—all ranged neatly down the paper. And under all was fastened a handsome card—Mary's work—which stated that the lynch-pin and thole-pin sent their compliments, which, they thought would be more acceptable to a lady's toilet table than they themselves would be.—Harper's Young People.

### SANTA THE SECOND.

JAC LOWELL.

Heap on more wood! the wind is chill;  
But let it whistle as it will,  
We'll keep our Christmas merry still.

—SCOTT.

As Burton Norwell walked to his desk that morning, he paused at the window of Mr. King's office.

"Can't you let me off a little early to-night?" he asked, "say five o'clock, wouldn't that be all right?"

"Important?" snapped Mr. King; then suddenly looking up,—"Why, good-morning, Burton, it's you is it?"

"Yes, I was asking for an early leave to-night."

"Important?" asked Mr. King again, though less snappily.

Burton leaned his arm on the sill. "Well, you see we always give the children their tree on the night before, and this year money's been close and time the same, so I haven't done a thing."

"Aha," King nodded and smiled.

"I wanted to get down town to get a Santa Claus 'rig' and so forth—let me off won't you?"

"Perhaps—but say, Norwell, don't you think this Santa Claus business and all that, is rather kiddish for a man like you? It's all right, I suppose, but you see—"

"I know all that," interrupted Burton, "but you can't understand it. How is it, can I get off at five?"

Mr. King looked down at his work. "If Thompson gets in in time," he said. "If he does I'll let you off, but—"

Norwell didn't hear the rest. He walked to his desk and began his work. For four years he had been in the employ of King & Weyman and to tell the truth, he had done much to advance the business. Now they almost refused him a few hours free. It made him bitter at first.

"But then," he soliloquized, "I might know King would be gruffy; things don't go smoothly I suppose, still he was rather sarcastic.

Oh, well." He sighed and bent over the typewriter.

"Maybe Thompson'll come," he kept on thinking, "if he doesn't I'll have to hustle fiercely to get a thing. Couldn't disappoint them anyway!" And he thought of Alice his wife and of Marian and Louise, those two little damsels who held his heart strings.

Thompson did not arrive. There was work to be done. Norwell must stay. Weyman had taken King's place in the office and that meant nothing but work, work, work, until seven o'clock.

Norwell would have dared to make a strong second appeal had King remained. Henry King had been his boyhood companion and his next neighbor in school, and had always professed to be his friend. But a bachelor life and an uphill business had changed him to the relentless, over practical man of money, or rather for money. His bank account had only just begun to grow. But Weyman was even more stern and stolid than King. Besides, he was older and apparently unapproachable. Norwell would not ask him to leave off if he had to force his way out.

At seven Norwell was off in hot haste. The streets, stores, cars, everything were overcrowded with the shoppers. Most of them were so gay and smiling that Norwell felt ashamed of his own sullenness. He plunged into the crowd and strove to make his desired purchases. A new house-gown that he had promised Alice, the customary galaxy of dolls, cradles, chairs and then the fruits and candy, and a few ornaments for the tree. He had nearly forgotten the most important article of all—the Santa Claus rig—that cheap mass of red and fur which he always hired of Gansby.

When he rushed into Gansby's disappointment awaited him.

"I thought you'd given it up," said the proprietor, "and I just let it go. Go down an' try Trelton's."

Off went Norwell to Trelton's, but business had been good with him, too. Not even a wig did he have. Two, three, four and still another store found Norwell searching for the "rig." At last a little Frenchman on the corner found him an old red coat and a grey wig and whiskers. Then Norwell remembered that he was hungry. A hurried bite in a cafe, a chase after a street car, and at last he was homeward bound. A tired worn-out looking fellow with bundles galore.

He hastened up his walk and peered in at the windows. Alice and the two girls were waiting in the sitting-room. The parlor was dark and he knew it contained the empty tree which he had ordered that morning. How could he manage to decorate the tree and prepare his disguise?

"I'd almost give it up," he thought; but no; those wistful, waiting faces would not let him. He quietly opened the door, went into the entry and scratched upon the sitting-room door. As he expected, Alice opened it and after a moment looked out and caught his eye. She went back to the girls a second then she came out.

"Oh, I thought you'd never come!" she said, taking some of the bundles. "I've got them steady for a while, so now come round to the parlor and we'll light up." She led the way and they were soon at work tying on the bundles and lighting the candles.

The pleasure drove away Norwell's tiredness

and it was with the same annual joy that he arrayed himself in the red coat and white hair.

"You come in and lead the procession back again," said Alice as they stepped into the entry. "I'll peek in and see what they're doing." She opened the door a crack and looked in. She fell back with a hoarse whisper—"Good heavens!"

"What's the matter?"

"There's another—another Santa Claus! Look!"

Norwell placed his eye to the crack. In the center of the floor stood a tall, superb Saint Nick, in a handsome suit of white, trimmed with fur and imitation. The beard he wore covered all his face but the tip of his nose and his eyes, and on his back was a great mysterious looking red bag.

Marian and Louise with awed, wide-open eyes stood gazing up at him.

"Are you the real one, honestly?" Louise was asking.

The Santa nodded and pointed to the bag. Evidently he was out of place and was searching about for someone or something.

"Don't you know where the tree is?" queried Marian.

He shook his head.

Norwell spoke to his wife and stepped into the room.

It was a moment of surprise for all of them. Marian and Louise looked first at one another and then at the two Santas.

"Oh my, oh my, there's two of 'em!" exclaimed Marian.

Norwell bowed to his rival. They both sat, but when Mrs. Norwell came in, the rival rose and bowed courteously.

"Are you a real Santa Claus?" asked Alice. He bowed. "And have you come to give us—?" She broke off abruptly and motioned for Burton to follow her into the corner.

"Burton, Burton," she whispered in frightened tones, "what fools we are! He might be a burglar. The idea, a strange man in the house like that! We *must* get him out. You must!"

Norwell agreed. Here was a disguised man who had walked deliberately into his house and commenced talking with his daughters. There was no guessing who or what he might be. But how could they get rid of him. The new Santa was a very giant in stature. Must Norwell send Alice for the police? No, they must use stratagem.

"If you are a real Santa Claus, why do you stop so long?" asked Alice, not wishing to excite the children. He only shook his head.

"Well, we know you aren't the real one," continued she, "and if you don't go pretty soon, I shall ask this fellow, who is the real one, to put you out."

Norwell got up and motioned the other toward the door but to no avail. Then he strode to the white dad Santa and said angrily—"Come, clear out! This is no place for you!" And he touched him roughly upon the shoulder.

Then there came a great resounding laugh that made them all jump, and with a pull at his beard the second Santa stood unmasked before them.

"Great Scott!" exclaimed Norwell.

"Well, I never!" added Alice.

"It's Mister King!" shouted the girls.

He was still laughing. The old boyish laugh which had been still so long.

"Sorry to frighten you so," he said, at

length, "but it was so funny, so funny! I thought I'd be the only old fellow on hand, but I find there is still another."

"An' he's papa!" exclaimed Louise.

"Yes, in spite of—" Norwell checked the words that were almost out—"in spite of the scare, I'm still here. Well, King, what in the world possessed you? What struck you? What under the sun ailed you to make you parade in the garb of a Santa Claus? A Santa Claus!"

King smiled.

"Well, Burton," said he, "perhaps more than anything else, it was the Christmas spirit. I went down-town to-night and everybody was overflowing with it."

"That's so," said Alice, "and isn't it fine, isn't it grand!"

"Yes," replied King, "and then Burton, you know what you said in the office and how I kind of jollied you about it. Well, I'll be honest, I meant what I said then, I couldn't understand, you know, but when I saw everybody full of your idea, why—I'm here, that's all!"

Norwell held out his hand to King. Alice did the same and he took both hands in one of his own.

"Come, my sleepies!" called Burton to Marian and Louise, who, overpowered by surprise, had curled up upon the sofa. "Come, now, and see what the Santas have brought."

They were wide awake enough at that, and the merry five hastened into the parlor.

As in thousands of other homes, the tree was laid bare in short order. Then Mr. King opened the red bag. Its contents seemed endless. Nothing that ever delighted a girl's heart was wanting, and besides Alice and Burton had been handsomely remembered.

Marian and Louise grew wildly enthusiastic, but soon enough they were ready for bed, and with armsful of cherished gifts Alice led them away.

Burton and King, two serious-faced men in their picturesque dress, sat staring at the tree with its melting candles.

"Well, well," spoke Burton, "maybe it's all a masque, all this that the world is doing—these trees and presents and all—maybe it's all a masque."

"Maybe," said King, "but it doesn't seem so to me—it seems decidedly real and full of meaning."

"So it does to me," replied Norwell. "Well, here are the nighties."

Alice, soft and pink and white, in the new house-gown, appeared in the doorway with two yellow-haired, white-dressed figures. They kissed their father good-night, and when they climbed into King's lap and put their little arms about his neck, he understood more than ever before. And when he went out to the moonlit street and looked up at the great wide sky, he thanked the Unseen for the best Christmas he had ever known.—Boston Ideas.

#### HOW NOT TO DO THINGS.

In a late number of the Evangelist, J. F. Hull makes some excellent suggestions about the value and folly of criticisms. It is a well-known fact that the severest and blindest critics are those who know little of the matter under criticism. Many people seem to think that they give evidence of great wisdom when they are able to complain about what is done

or is not done, and especially when they can indulge in denunciations and tell how not to do things. As a class, these critics stand by, look on, and do nothing except pull down by declaring that things ought to be done in some other way, but they never demonstrate what that other way is. To this same class do they belong, who, having done little but grumble, rejoice in saying, "I told you so," when, for any reason, temporary changes or failures come to those who are trying to do. Mr. Hull's illustration is as follows:

"A few days ago the fire alarm rang about the middle of the afternoon and a great crowd assembled at once to watch the operations of the firemen. The fire was in the roof of a wooden tenement house and was well started before it was discovered. The firemen had a line of hose from the hydrant before the alarm had ceased ringing and the water was turned on immediately. But already the thick brown smoke was pouring out through the roof, the smoke that shows that the fire has a hold that it will not easily give up. The firemen were hard at work. The chief giving his orders in a clear, steady voice, but calmly. All along the street and in the open space on one side of the house, as near as the policemen would allow them to come, were gathered thousands of people, and it was very remarkable how many people there were in that crowd who knew how to manage that fire better than the firemen. "They ought not to chop a hole in the roof like that," said one man; "it creates a draft and makes the fire burn fiercer." Nevertheless the firemen put a hose in where the axe had made a place and got some water directly on the fire. "What does that fellow stand there for?" asked another; "is he afraid to go on the roof?" Apparently not, for in another minute, at a word from the chief, he was scrambling all over the roof like a spider. But still the criticisms went on. "They ought to have another line in through that window," said a man with folded arms, pointing with his thumb; "it'll get away from 'em, sure as guns." But as a matter of fact the fire was under control in less than twenty minutes and confined entirely to the roof of the building where it started, and as the crowd slowly melted away they could see by the hydrant a second line of hose all ready for use in case it had been needed. In reality the fire had been well managed, but the habit of criticism is so common and so strong that men were willing to criticise the firemen when they were risking their lives and gasping for breath in the stifling smoke.

Criticism has its proper place and it may be useful there, but in most cases it is carried to excess. Like the firemen, public officers, from the President down, school teachers, preachers, Sunday-school teachers, all whose work brings them before the public in any way, have to do their work under a constant fusillade of criticism. Fortunately many of these workers do not mind the criticisms any more than the firemen mind the smoke and cinders from the burning building, but after all it is sometimes uncomfortable, and usually founded on a complete ignorance of the work that is being done and the qualities needed to perform it successfully. And there are often instances where good workers have felt the criticisms so keenly that they have broken down under the strain and the work has suffered on that account. But the critics them-

selves suffer from this habit. Those who carry it to excess lose the power and the appreciation. They can enjoy nothing that has any imperfections in it, and there is nothing in which they cannot find imperfections, and so they come to look upon life with jaundiced eyes and conclude that life is not worth living. The remedy for this is to cultivate the habit of appreciation. The most imperfect work, if it is sincere, has in it something that is worthy of approval, and when we have appreciated what is worthy we are somewhat prepared to criticise imperfections, provided it is a matter in which we have a right to speak at all. "Put yourself in his place," is a motto that will cut off a great share of thoughtless criticism. The fire looks very different on the roof from what it does on the street, and, in any case, it isn't quite fair to criticise those who are in the thick of the fight. Criticism, to be worth anything, so far as helpfulness to others is concerned, must be kindly and constructive, not harsh and destructive.

#### "NOT A THING TO BE GRASPED."

No other verse of the English Bible has been so revealed by revision as the sixth verse of the second chapter of Philippians. As it read in the Authorized Version it was certainly not a Christmas text,—“Who, being in the form of God, thought it not robbery to be an equality with God.” So translated it seemed to signify that the blessed Lord was at pains to assert and maintain his rights of glory in the Godhead,—a sense incongruous with the context following and incongruous with the marvelous humility of the incarnation. Toward the true original intent the English revisers made some progress, but it was reserved for the American revisers to bring the full thought of the apostle to light. And they have made it a splendid Christmas text.

In the American Revision it stands now: “Who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant.” Now it speaks the inner truth of Christ's abnegation most gloriously. His identity with the Father was not a reason for claiming a place on a plane with the regnant God in heaven: it was the essential reason why he could afford, why he should be willing, to surrender all the appertainings of majesty and take instead the lowest human guise of privation. The eternal fact that “the Word was God” was never a hindrance to Christmas but the very enabling charter of Christmas. No being less than divine could have gladly out of wealthy and immortal heaven descended to the worst poverty and most disgraceful death of earth. The existence which sees more to be attained beyond itself craves to be more, but he who was “all and in all” could be willing to be less in the eyes of those who beheld, knowing he could be nothing less in himself. The Son of God had no doubted dignity to be jealous for, and therefore he could close no grasping hand over the signs and tokens of his equality with God.

To Christian men and women who in the beauty of the Christmas season pray to be made like their incarnate Master, this vast utterance which inspiration gave the apostle to speak has a personal message. The level of our lives is infinitely below that level from

which the Babe of Bethlehem came down, but the law of his condescension can be interpreted in terms of human character. He that is the most is he who is readiest to humble himself to the lowest place and to the service of the least. The man whose position in the world is doubtful dares not for a moment abandon his pretensions; if he leaves them, he will lose them. But the man whose standing in the world is perfectly assured is at no ado to assert it; he associates unpatronizingly with the humble and never fears to be demeaned. The man who has no royal heart within him blushes when he is discovered at a lowly task; the man whose heart is royal and true respects himself and takes no account of counterfeit respect which an honest man can forfeit.

In the realm of religion and things spiritual the law holds even more fast upon our lives. The weak and half-hearted Christian must have a place of credit and honor in the church or he will not labor at all in Christian duty. The thorough-going Christian toils steadily at the meanest service, thinking of none who may watch him save the friendly Master overhead. The small, narrow, mediocre minister must keep up his reputation by refusing small pulpits that are beneath his abilities. The minister who is big in mind and soul alike can afford to be careless of reputation and take obscure pastorates and difficult mission posts, knowing that both in this world and in the world to come real worth has its rewards indefeasible. Half nurtured souls must stay out of the mire of sin for fear of defilement. The men who are “clean every whit” dare to grapple with the vilest wickedness and drag it by force to the fountain opened “for sin and for uncleanness.”

There is nobody in the world too good or too great to be as humble as the Lord of Christmas, but there are myriads upon myriads of people who are not great and good enough. If you see those lower down than yourself who need to be helped, the way to reach them is not to crawl painfully down to them but rather to climb up to Jesus Christ and get him to lead you down.

The song which the angels sang on that first Christmas was attuned in part to the strain “in the highest” and in part to the strain “on earth.” That far sweep of song betokened the one character wherein Christmas was to be more sublime than any other day; it is the only day that in its significance comprehends the zenith and the nadir of existence. And the Life which touches both the poles of Christmas is the Life which once the manger in Bethlehem cradled.—The Interior.

#### ORIGIN OF THE “SWEET BYE AND BYE.”

In a quiet little town of some eight hundred inhabitants, in Walworth County, Wis., leading the quiet monotonous life of a country physician, lives one of the post-wartime poets, Samuel Filmore Bennett, who served “for three years of the war” as Lieutenant Bennett of the Fourth Wisconsin Volunteers, whose name has dropped almost into oblivion.

He and a musical composer, J. P. Webster, long since dead, were friends inseparable. Webster was of a despondent nature, while Bennett was cheery. Webster appeared before his friend one day, more than ordinarily downcast, when Bennett inquired “What is the trouble now?”

“It is no matter; it will be all right bye and by,” he replied.

Like a voice from the unseen came to Bennett the song, “The Sweet Bye and Bye.” Turning to his desk, writing offhand with pencil, in less than thirty minutes he handed Webster the hymn worded as it reads to-day.

Just then two friends, S. E. Bright, now a resident of Fort Atkinson, and N. H. Carswell, who long since joined the great majority, entered the room and listened to Webster as he improvised the music on his violin, hastily jotting down the notes on a bit of waste paper; in less than ten minutes these four men were singing the hymn, “The Sweet Bye and Bye,” to an audience of one, R. R. Crosby, who remarked with tears in his eyes, “Gentlemen, that hymn is immortal.”

Within a few days it was sung by school children in the streets; then it was published as a Sunday-school hymn, and lastly as sheet music, translated in many languages.

Aside from their intrinsic worth and beauty, the words were peculiarly fitted to the spirit of the times in which they were written, when so many hearts were sorrowing because of a “nation's slain,” watching to grasp any comforting word or melody, with both of which “The Sweet Bye and Bye” was replete, a fact that doubtless hastened the popularity of the hymn.—Selected.

#### GOD'S EDUCATION OF MAN.

God's fatherhood makes him a teacher. Man's childhood gives him a claim to be taught. For man is not a finished product of God's skill, but a product in the making. Our will, our thoughts, our knowledge, all need training. And because we are God's children one prayer we may always make with confidence is that of the Hebrew psalmist long ago: “Teach me thy will; for thou art my God; thy spirit is good; lead me in the land of uprightness.” It is unthinkable that God our Father will leave such a childlike, earnest prayer unanswered. Yet some of us are like foolish children who refuse to learn unless they can go to some famous school and listen to some well-known teacher. We forget that the greatest instructor of all dwells in every man who turns to God with true repentance and seeks his presence with a childlike faith. “He shall teach you,” said the Master. The place of teaching matters little if we have God's Spirit to assign and follow up the lessons, and if we first possess the scholar's willing heart.

It is then in the common circumstances of our lives that we are to learn the lesson of God's school. Unusual conditions and experiences are like examinations which test and declare what we have learned. The ordinary day, with its routine of drudgery, is the time for learning. He who despises this common school of life, with its little tasks and opportunities and frequent perplexities and its recurring weariness, despises the plan of God for his education.

To recognize God's teaching in these experiences of common life requires faith and obedience. God's will for daily work is plain enough in outline through the revelation of the Word and the long experience of his children. If we use our present knowledge and listen for his voice in conscience, willing ever to carry out his will, we shall know of his teaching. All Christian experience is here at one. He who desires to do shall know. It will not be without mistakes and disillusionments, but in experience with him our growth in knowledge shall proceed along with growth in character toward a completed strength in Christ.—Congregationalist.

## Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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### INTERNATIONAL LESSONS, 1903

FIRST QUARTER.

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Jan. 10.	Christian Living.....	Phil. 4 : 1-11
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### PAUL AND SILAS AT PHILIPPI.

LESSON TEXT—Acts 16 : 22-34.

For Sabbath-day, January 3, 1903.

Golden Text.—Believe on the Lord Jesus Christ and thou shalt be saved.—Acts 16 : 31.

#### INTRODUCTION.

With this lesson we resume the course of studies in Book of Acts, which was interrupted at the end of the first half of last year. Having considered the spread of the Gospel from Jerusalem through Syria and Asia Minor to Europe, we are now to notice how it was received in Macedonia and Greece.

The leader in this work of the evangelization of the Greeks is Paul, the great Apostle of the Gentiles. For information in regard to this period of activity of the Christian Church we have not only the Book of Acts, but also the Epistles of Paul. The lesson committee have very wisely selected a number of the lessons for this quarter from the Epistles; for from these letters of the missionary to his beloved converts we gain many items of information concerning events and conditions that are not mentioned in the Book of Acts.

Our present lessons give us illustrations of Paul's use of supernatural power, and of the success of the Gospel under circumstances which seemed most discouraging. We can see now why Paul, on his way across Asia Minor, was prevented by the Holy Spirit from turning to the right or to the left, and was hastened on to Philippi.

TIME.—Probably in the year 51, or about that time.

PLACE.—Philippi in Macedonia.

PERSONS.—Paul and Silas; the slave girl and her owners; the magistrates and people; the jailer and his family.

#### OUTLINE:

1. The Cruelty of the People. v. 19-24.
2. The Wonderful Deliverance. v. 25, 26.
3. The Conversion of the Jailer. v. 27-34.

#### NOTES.

16. As we were going to the place of prayer. That is the place mentioned in v. 13 where the missionaries had begun their work in Philippi. The incident here mentioned is evidently some days or weeks after the conversion of Lydia. **Having a spirit of divination.** The Greek word used to characterize the spirit which possessed the girl is *Python*, which is the name in classic mythology of the serpent that protected the Delphic oracle; it is used also as a common noun equivalent to ventriloquist. We may understand then that the girl was a demoniac like those mentioned in the Gospels, and that she was supposed to possess through the influence of the evil spirit the power of divination. The precise character of demoniacal possession it is impossible to explain. **Who brought her masters much gain by soothsaying.** We are to understand that the people brought to her questions, and regarded her answers as coming by prophetic inspiration, and that they were willing to

pay her owners for the privilege. That she had more than one owner is a significant indication of her supposed value. She evidently believed in her own inspiration.

17. **These men are servants of the Most High God.** With this intuition on the part of the possessed maid compare the testimony to the divinity of Christ by the demoniacs that met him. Mark 1 : 24, 25, and elsewhere. As Jesus rebuked them and would not receive their testimony, so now Paul after some forbearance commands the demon to come out of the girl. Her words, although true, would evidently work injury to the cause of the Gospel, as people would think that the new religion was associated with the old superstition.

19. **Their hope of gain was gone.** Restored to the control of her natural self, she would no longer undertake to answer the questions addressed to her supposed prophetic power. **They laid hold on Paul and Silas.** Much better than "caught" of the Authorized Version; for we are not to suppose that the missionaries tried to run away. **And dragged them with violence.** Thus did the first recorded persecution other than that instigated by the Jews begin. It was in accordance with custom to appeal to the rulers in case of any injury, real or supposed. The market-place was the regular place for the law courts.

20. **The magistrates.** The praetors. The rulers of the Roman colonies like Philippi were given this Roman title through courtesy. **Exceedingly trouble our city.** The persecutors show their lack of sincerity in omitting the charge of personal injury and in bringing forward an accusation likely to appeal to the prejudices of the praetors and the passions of the people.

21. **Set forth customs which it is not lawful for us to receive.** They evidently wished the magistrates to infer that Paul and Silas were trying to persuade the people to adopt the religion of the Jews with their manners and customs. Compare the contrasted phrases, "being Jews," "being Romans."

22. **And the multitude rose up together against them.** They did not wait for a formal judicial investigation or even a pretense of a fair trial. The praetors themselves so far forgot their dignity as to lay violent hands on the missionaries and strip the clothes from their backs. **To beat them with rods.** This was a Roman form of punishment. This occasion is no doubt one of the three mentioned in 2 Cor. 11 : 25. Many have wondered that Paul did not at this time assert his Roman citizenship as in v. 37, and so escape the ignominious and painful scourging. But the whole proceeding was tumultuous, and any defense that Paul and Silas might have made would have passed unheeded.

23. **Many stripes.** They were not limited to the thirty-nine stripes of the Jewish code.

24. **Cast them into the inner prison,** etc. Thus showing his zeal to fulfill their instruction to keep them safely.

25. **Paul and Silas were praying,** etc. They were not disheartened by their misfortune. The discomfort caused by the stocks added to the pain from their lacerated backs made sleep impossible. How better could they spend their time than in prayer and praise? **And the prisoners were listening to them.** Much better than in the Authorized Version. They could not help but hear: our author calls attention to the fact that they listened.

26. **And suddenly there was a great earthquake.** This was clearly supernatural; even if we say it was supernatural only in coming at just the opportune moment. The chains of the prisoners may have loosened by the cracking of the walls, and may have still clung to their wrists and ankles.

27. **Drew his sword and was about to kill himself.** According to the custom a jailer was responsible with his life for the safe keeping of his prisoners. It was natural therefore that this jailer should prefer to kill himself rather than to answer for the escape of a number of prisoners.

28. **Do thyself no harm,** etc. Paul, looking from the darkness of the inner prison, was of course able to see the jailer more plainly than the jailer could see the prisoners. It is possible that some of the prisoners would have been willing to remain quiet and watch the jailer kill him-

self, even if they had thought quickly enough to speak; but Paul bears no grudge against the jailer, and speaks from the natural kindness of his heart.

29. **And, trembling for fear, fell down before them.** Noticing that Paul and Silas did not try to escape, and that they were not at all disconcerted by the earthquake, the jailer at once concludes that the doors had been opened by a miracle and that these men were much more than ordinary men. He may have heard something of their preaching before this time.

30. **And brought them out.** They are now, after this wonderful occurrence, no longer his prisoners, but his guests. **Sirs.** A very respectful form of address. **What must I do to be saved?** We are not to suppose that the jailer fully comprehended the meaning of his own question. He may have heard the oft-repeated testimony of the demoniac maid, and longed for a salvation beyond his powers to explain. He was certainly asking for more than a way of escape from punishment for his cruel treatment of Paul and Silas.

31. **Believe on the Lord Jesus.** Faith in Jesus is the one condition of salvation. This saving faith is not a mere intellectual belief that such a man as Jesus lived, or that he was the son of God, or that what he said was true; but such a belief in him as characterized by an acceptance of him as Lord and Master—the faith of abiding trust and loyal allegiance. **And thou shalt be saved, thou and thy house.** This is much better than the Authorized Version; for there is no implication that his faith was to save his household. Salvation was also freely offered to the members of his family upon the same conditions as to him.

32. **And they spake the word of the Lord unto him.** The missionaries proclaimed the Gospel message in order that their hearers might have an intelligent faith in Jesus the Saviour. Paul's preaching doubtless included something of the narrative of our Lord's doings as well as his teachings.

33. **And he took them the same hour of the night.** In his eagerness to repair the injury done to the missionaries he will not delay at all to do his utmost for their comfort. **And was baptized.** Here as often elsewhere in the Book of Acts we have the record of baptism following immediately upon conversion. The next step after belief is baptism.

34. **And he brought them up into his house.** Probably his dwelling was close by the prison. It seems evident from the succeeding context that Paul and Silas went back to the prison after their courteous entertainment.

#### THE GENTLENESS OF JESUS.

It was gentleness, not weakness. It was that calm sweetness of disposition and manner which illustrates the kindly self-control of a strong, masterful spirit; not the shrinking, timid uncertainty of temper and behavior which resembles gentleness because it lacks something of the power of self-assertion. It was entirely consistent with sturdiness of conviction, positiveness of speech, and boldness of action. It was exhibited not only toward our Lord's friends, but also toward his opponents. It was specially noticeable in his treatment of all who came to him in fear or doubt or sorrow.

Let those who sometimes suppose gentleness to be a tame, insipid virtue make careful study of it as seen in the character of Jesus. They will learn to admire it. They will be impelled to cultivate it. They will perceive it to be a fruitful source of true and mighty power. When we understand that one is gentle, as Jesus was, because he can afford to be; because, apart from the moral aspect of the matter, he realizes that he is strong enough in the highest sense to dispense with bluster, we feel that he has attained to a lofty and honorable level of character and life.

Then, when the time comes for righteous indignation of soul—as come it does now and then—and for vigorous, incisive speech in support of the right or condemnation of the wrong, then the very contrast between one's customary gentleness and his temporary sternness adds immensely to the effect of the latter. If such a gentle spirit can be wrought up to such a pitch, we say, "How grave the cause must be!" We never have known men or women more intense in their opinions, or more unflinching and potential in their conduct and influence, than some of those who most closely have resembled Christ in gentleness of disposition and manner.

Gentleness is a characteristic excellence of the truly great. It also is one of the greatest of excellences. Perhaps no other is so commonly associated with Jesus in our thought. Nor is the endeavor to attain to any other more difficult or profitable. Happy is the home, the office, the factory, the school where gentleness like that of Jesus reigns!—Young Man.



## DEATHS.

Not upon us or ours the solemn angels  
Have evil wrought.  
The funeral anthem is a glad evangel,  
The good die not.

God calls our loved ones, but we lose not wholly  
What He has given.  
They live on earth in thought and deed as truly  
As in His heaven. —Whittier.

**MAXSON**—Abby Altona, daughter of Asa and Ruth Langworthy, was born in the town of Coventry, Kent Co., R. I., Dec. 6, 1825, and died in Richburg, N. Y., Nov. 21, 1902.

When six years of age her parents moved with her to Little Genesee, N. Y. On June 20, 1844, she was married to William R. Maxson. Since then she has lived in Ceres, Main Settlement, Alfred and Richburg, N. Y. Four children, Rev. S. L. Maxson, Mrs. Jenett Crandall, Mr. R. H. Maxson and Emma A. Harwood, are left to cherish the memory of a devoted and Christian mother. When eleven years of age she united with the First Genesee Seventh-day Baptist church. Upon removing to Main Settlement, she united with the East Portville church. At the time of her death she was a member of the Richburg Seventh-day Baptist church. The funeral services were conducted by the writer at Main Settlement, Nov. 23, 1902. D. B. C.

**MAIN**—Mrs. Jane Almira Main died of paralysis, at her home in Adams Centre, N. Y., Dec. 5, 1902.

She was born in the town of Adams April 25, 1836, the youngest of thirteen children born to Harmon and Deborah Robbins. She was married Feb. 5, 1859, to Orange H. Main, who died in 1874. She had one child, Emma, who died in 1890. There is one surviving sister, Mrs. Harriet Main, of Troy, N. Y. For thirty-six years she was a devoted attendant and member of the Adams Centre Seventh-day Baptist church. She was greatly loved by a large circle of life-long friends.

"Asleep in Jesus! blessed sleep,  
From which none ever wakes to weep!"

S. S. P.

**LANGWORTHY**—In Hope Valley, R. I., Dec. 6, 1902, Mrs. Rebecca Langworthy, in the 90th year of her age.

She was born in the town of Hopkinton, R. I., Sept. 29, 1813. In the autumn of 1850 she was united in marriage with Lewis Langworthy. A daughter was born to them, who afterward became the wife of A. A. Stillman, of Westerly, R. I., but who died several years ago. At the age of twenty she gave her heart to Christ and united with the First Seventh-day Baptist church, in Hopkinton, and removed her membership to the Pawcatuck church, in Westerly, Nov. 12, 1892, which connection she continued till her death. She was a woman of unblemished Christian rectitude. She leaves one brother and three sisters, with a host of friends, to mourn their loss. A. M. C. L.

**CLARKE**—In Independence, N. Y., Dec. 10, 1902, George M. Clarke, son of Orville G. and Alice Briggs Clarke, in the 30th year of his age.

This death, coming to one so young, and before we scarcely realized that he was dangerously ill, was a great shock, and has cast a pall of sadness over the entire community. His physician and friends did all that skill and love could do, but he passed away in ten days from the time he was taken ill. George had drawn to him a very large circle of friends, both at home and in the surrounding villages, who now mingle their grief with that of his bereaved father, mother, brother and sister. The funeral services, which were held Dec. 12, 1902, were attended by a large concourse of people. "Whereas ye know not what shall be on the morrow. What is your life? For ye are a vapor which appeareth for a little time and then vanisheth away. For that ye ought to say, if the Lord will we shall both live and do this or that." W. L. B.

**MILLS**—Thomas Orpheus Mills, second child of Rolla J. and Katie S. Mills, was born in Minneapolis, Minn., July 6, 1885, and was drowned in the Tangipahoa River, at Lee's Landing, La., Dec. 2, 1902, aged 17 years, 4 months and 26 days.

Tommy had been sadly afflicted with spasms since he was about a year and a half old. It was during one of these that he fell in the river as he was walking along the bank. His body was recovered Dec. 12, and memorial services were held in the Seventh-day Baptist church, at Hammond, La., Dec. 13. He was an active member of our Junior C. E. Society, and manifested a great interest in his soul's salvation. C. S. S.

**JONES**—In Dodge Centre, Minn., at the home of Mrs. Lula Ellis, Dec. 13, 1902, of old age, Fannie S. Jones, widow of the late Orrin Jones, in the 87th year of her age.

This sister was born in Rhode Island. She lived in New York, Wisconsin and Canada prior to her removal to Minnesota in 1857. In Lockport, N. Y., she was married to Orrin Jones, of Niagara county. To them were born two daughters—Martha M., who later was the wife of Rev. G. W. Hills, and Cathie J., whose present home is in Rochester, Minn. Sister Jones was converted when in early life, and lived a consistent Christian life until her Lord called her home. She was a constituent member of the Dodge Centre Seventh-day Baptist church. In an early day her home was both a church and a restaurant to many a weary soul. Though quiet in nature, she was a woman of more than ordinary ability, both mentally and spiritually. She was a great reader and a careful student of the Word, benevolent, kind, and much interested in the reforms of her day. Being alone and in failing health, she has been cared for since May, 1901, in the home of Sister Ellis. She leaves a daughter and grand-daughter and a nephew in Minnesota, and a brother and sister, of Lockport, N. Y. Services were held in the church Dec. 14, conducted by the pastor, assisted by Rev. W. H. Ernst. "Blessed are the dead who die in the Lord." G. W. L.

## THY GENTLENESS HATH MADE ME GREAT.

The strength of God is very gentle. He does not make a great noise in lifting the tides or in speeding the stars in their courses. The sunshine is one of his greatest treasures of power. He turns the heart of stalwart sinners by the touch of infant fingers or by the memory of a pious mother's spiritual beauty and fidelity. By loving invitations, tender encouragements, and manifold ministries of patience and sympathy, he encourages the penitence and faith of sinful and weak human hearts. His children should seek more of his gentleness. We are too easily tempted to bluster and violence. We forget that gentleness is greatness as well as goodness. If we would do brave deeds, let us seek to be filled with divine gentleness.—Northern Christian Advocate.

When a man takes a hand in politics he often ends by putting his foot in it.

## Special Notices.

THE next Covenant and Communion season of the Albion Seventh-day Baptist church will occur January 3, 1903, and all members of the church, whether resident or non-resident, are earnestly requested to respond at that meeting, either in person or by letter. As far as possible letters will be forwarded to absent ones, and in order to mutual helpfulness we hope responses may be received in return. In behalf of the church.

S. H. BABCOCK, Pastor.

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

MILL YARD Seventh-day Baptist Church, London Address of Church Secretary, 46 Valmar Road, Denmark Hill, London, S. E.

SABBATH-KEEPERS in Utica, N. Y., meet the third Sabbath in each month at 2 P. M., at the home of Dr. S. C. Maxson, 22 Grant St. Other Sabbaths, the Bible-class alternates with the various Sabbath-keepers in the city. All are cordially invited.

THE Seventh-day Baptist church of New York City holds services at the Memorial Baptist church, Washington Square South and Thompson Street. The Sabbath-school meets at 10 45 A. M. Preaching service at 11.30 A. M. A cordial welcome is extended to all visitors.

E. F. LOOFBORO, Acting Pastor,  
326 W. 33d Street.

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,  
516 W. Monroe St.

HAVING been appointed Missionary Colporteur for the Pacific Coast, I desire my correspondents, and especially all on the Coast who are interested, to address me at 302 East 10th Street, Riverside, Cal.

J. T. DAVIS.

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in their new church, cor. West Genesee Street and Preston Avenue. Preaching at 2.30 P. M. Sabbath-school at 3.30. Prayer-meeting the preceding evening. An invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath, to come in and worship with us.

Beware of Ointments for Catarrh that contain Mercury, as mercury will destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physician, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and is made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

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