

THE SABBATH RECORDER.

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WHOLE No. 3018.

The New Year.

SEEN in a superficial way, there is no difference in days, and the passing of time seems only a provision for eating, sleeping, enjoying, or suffering. Such a view is unworthy of men. Seen in a larger sense, the passing of time is one of the most helpful forms in which God teaches us what we ought to know. We do not well when we think of time as an abstract something which has little or no relations to God above us, or to ourselves. Philosophically defined, time is an attribute of God. There is no sense in which Paul's words to the cultivated Greeks on Mars Hill can be interpreted better than by considering time the element through which we live, move and have our being in God. It is because of this intimate connection between God and his children through time that the Sabbath has its primary and everlasting meaning. What is true of it as the largest expression of the sacredness of time, is true in a degree of all marked periods in our existence. Through these periods our experiences, what we have been and what we may or must be, are constantly before us and are sharply emphasized.

Anniversary Days a Blessing.

ONE of the most important lessons that time teaches is the value of each day, with the opportunities and duties which it brings. If these are improved according to our best light and ability, there is no reason for sadness when a day dies or a year is buried. Perhaps our failures are so many, and so prominent a feature of experience, that we must always mourn, in some sense, when a day is done or a year is finished. It ought not to be thus. If our purposes are high and holy, and our efforts are guided by knowledge of what God would have us do and be, there is never cause for deep regret, even though we feel that the work of a given day remains incomplete when the evening shadows come; or that the last day of the year brings before us more to be accomplished than what has been accomplished. On the contrary, this relation of our experience to time ought to give us a sense of satisfaction, if we have striven as we ought to strive. If little or nothing were left at the close of any marked period of existence, to be attained or to become, life would be shorn of much of its zest, and we should fall into indifference and inaction. If at the close of this year you are not able to look upon life in its brighter and better aspects, that fact brings a sharp lesson and condemns everything you have done, or neglected to do, which forbids you to look upon the brighter

side as the year closes. If 1902 has done little more for you than to enlarge the rubbish heap of your broken promises, and of your unfulfilled work, you ought to sit in sackcloth and ashes long enough to repent sincerely, and rise with the settled determination, under the blessing of God, to make the next year better than the past. But if you have really and positively done the best you could do, even though no single task has been fully accomplished, and no hope which greeted the New Year twelve months ago has been fully realized, there is still no cause for despair. The student who passes his examination well, as the marked periods of school life go by, finds inspiration rather than discouragement in the fact that the things unlearned will have full opportunity in the months yet to come. It is only the indolent and neglectful student who mourns when a period of study closes. God is not more severe on us in the daily experiences of life than wise teachers are on their pupils; and hence, both the last days of the Old Year and the first days of the New Year ought to be a season of thanksgiving and joy. Toward this higher and better look the RECORDER is anxious to turn the eyes of all its readers this week.

PRENTICE, of the Louisville Journal, in his New Year's ode of forty years ago, spoke of the last night of the year "As a time for memory and for tears." He said:
"Upon the winds, the bells' deep tones are swelling,
It is the knell of the departing year."

We sincerely hope that none of our readers will thus feel as they approach the close of 1902; and you ought not to feel thus, unless you are conscious of failures which you might have avoided, of mistakes which you were willing to make, and of indolence as to the service of God and Righteousness, against which you did not struggle, but which you rather welcomed. Whatever the past has been, scarred, marred, or broken; torn, stained, or blotted, give it over into the hands of an All-Merciful Father. Turn your face toward the incoming year with a settled determination to attain higher and better things. You have not failed past retrieving. While opportunities may have been lost which will never come again, abundant opportunities will come, and you may so nearly atone for the past by wiser choices and efforts, that Infinite Love will cover all your failures. Possibly you will feel like singing:

"The mistakes of my life have been many,
The sins of my heart have been more
And I scarce can see for weeping,
But I'll enter the open door."

Sing thus if you ought to. Sing it truly and earnestly, mingling your sobs with the harmonies, if it must be; but whatever you must sing, or feel, or pray, let there be in it no final note of despair; let there be in it no hopeless feeling that the past cannot be mended, and that the future cannot be made so much better that the broken past shall be forgotten. Let gaiety rule, if it will, with the New Year; but let it be the gaiety and joy of new and better purposes, of larger hopes, and of more earnest endeavor. Keep far away from the vain frivolities with which the foolish mark the New Year. Keep close to the better side of yourself. Reach out for a stronger grasp upon the hands and hearts of your noblest and best friends. Above all, reach out with such longings as a consciousness of your sins and your failures shall awaken, toward God and good. Set the ideal for 1903 higher than any ideal has ever been placed, and buffet the Tempter squarely in the face when he tells you that such ideals are useless for such an one as you. Just at this point the temptation to measure yourself by what you have been, rather than by what you ought to be, may be fierce; it certainly will be dangerous. It is not the path along which you have stumbled, but the path which lies untrodden, upon which your gaze ought to be fixed. It is not the hopes and aspirations that lie shattered, for which you are to weep and mourn, but the hopes and aspirations that are radiant with the possibility of better things; toward these your heart should turn. Do not sit moaning, as the New Year comes in, beside the ashes of the burned-out fires that unholy desires have lighted, or unholy purposes have fanned to larger flame. Rise from the hearth-stone of the past. Let the dead past bury its dead. Day by day the future will become the living present, in which you may work out for yourself, or those with whom you are associated, and for Truth and Righteousness, something better than you have yet dreamed, and surely something better than you have yet attained, even though you have attained much. Thank God for the privilege of making another effort. Let the Divine promises touch everything that savors of despair at this hour, and change them into new hope. Such are the teachings the New Year brings. Will you learn them?

WE are glad to present on another page a sermon by Rev. Geo. B. Shaw, of Plainfield, N. J., on the early history of the Seventh-day Baptists of America. In it he has popularized many facts for which the average

reader would not find time nor inclination to search, in the original sources of history. Lack of time for original investigation on the part of the majority of men may be forgiven in this on-rushing age. Nevertheless it is sadly true that men are not interested in history as they ought to be, and the value of the "historic argument" is little appreciated. It is a narrow view of history which finds its main importance in the rehearsing of facts. No fact has any special value aside from the lesson it teaches. Final results in history are the summary of God's opinion concerning what we try to do, and ought to do. An individual or a people occupying a peculiar and difficult position, and having a special and important work to do, need to be thoroughly acquainted with the sources out of which they and their work have come. They must also know whether the reasons for their existence and the work they attempt are ample and justifiable. That Seventh-day Baptists occupy such a position in history, and have occupied it for the last three centuries, in England and the United States, everyone agrees. That many marked changes have occurred during that period in the attitude of the world, touching the question out of which our denominational life has grown, is another fact universally conceded. It is therefore clear that a knowledge of our history and of the nature of that for which we stand is doubly important to us at this time. In common with all Baptists we have stood for religious liberty, liberty of conscience, separation of Church and State, loyalty to the Bible as the supreme rule of faith, etc., etc. If our work along these lines is done, no effort can avail in continuing our denominational life, successfully. If our work is not done along any or all these lines, and in connection with Sabbath Reform, nothing but our own neglect and indifference can lessen our denominational strength, or dig our grave. God does not raise up witnesses for a great truth without definite and lasting reasons. All these and many similar facts will appear more and more clearly as we understand the past, and see the light of the present in view of the past, and consider the future in the light of both. We bespeak for Mr. Shaw's sermon the consideration to which it is entitled because of its value, and because of the good it will bring to our readers.

Original Sources.

THE original sources of the history of the Seventh-day Baptists in America are scattered through the various phases of the history of New England, of the history of Philadelphia, Pa., and New Jersey. The main lines begin in New England. From New England, with an actual, though not an absolutely organic, connection, they reach back to the continent of Europe through all the centuries of Roman Catholic supremacy to the first Seventh-day Baptist, he of whom Mr. Shaw speaks in his sermon: one John, he who came "preaching in the wilderness of Judea." The more important original sources, outside the general history of Baptists and Congregationalists in New England, the Colonial records of New England and of Pennsylvania, are these: The "History of the Seventh-day Baptists in America," by Rev. Henry Clark, published in 1811, a somewhat rare but valuable book, Next in importance, because it

contains many original documents, is the "Seventh-day Baptist Memorial," edited by the late Thomas B. Stillman; James Bailey's "History of the Seventh-day Baptist Conference;" Lewis's "History of Sabbath and Sunday," and many fugitive articles and incidents by various writers, which may be found in the files of the SABBATH RECORDER, and other publications. To those who cannot avail themselves of these various original sources, such sermons as the one we print this week are of extreme value. Read the sermon twice, and lay it away for reference, but not so far away that you will never see it again.

ON the 21st of December, Marconi successfully established wireless telegraphic connection across the Atlantic. The connecting stations are Cape Breton, Canada, and Cornwall, England. Mr. Marconi has been flooded with congratulatory messages from all parts of the world. A message was sent from Lord Minto, of Nova Scotia, to King Edward; one from Mr. Marconi to King Edward, and a reply to him from the King. Marconi also sent a message to the King of Italy, and received a congratulatory reply. Marconi says he succeeded in transmitting messages a month ago. It is thought that commercial messages will be transmitted by Mr. Marconi within a few weeks. When one considers that it is less than half a century since the first telegraphic messages were sent across the Atlantic by subterranean cable, the success of Marconi's invention seems all the more miraculous. The first cable, which our readers will remember, reached from Valentia, Ireland, to the coast of Newfoundland, was about two thousand miles long. The space now covered by Marconi between Cornwall and Cape Breton is fully twenty-three hundred miles. If the development of telegraphy by wire, on land and sea, the development of the telephone, both long and short distance, and the present attainments in wireless telegraphy are put together, they indicate advance steps in the annihilation of time and space, within a brief period, greater than all similar inventions in the history of the world before. What next? We do not know. It is both wise and prudent to remain silent in the presence of what has already been attained concerning what may yet be done. Meanwhile, we adjust ourselves to these new attainments almost over night. The telephone, which was the wonder of a few years ago, is now an indispensable feature of every-day life. In the same way these magic results which follow the wand of Marconi will soon become a necessary feature of common experience.

Items of News.

MR. JULIA DENT GRANT, whose death we announced last week, was buried in Riverside Park, N. Y., in the monumental tomb where the remains of her husband lie, on December 21. Representatives of the nation were present. Cardinal Newman's hymn, "Lead, Kindly Light," was sung, Bishop E. G. Andrews, of the Methodist Episcopal church, read the commitment service, and prayers for the dead were read by Rev. Alexander Mackay Smith, Protestant Episcopal Bishop Coadjutor of Pennsylvania, whose church in Washington Mrs. Grant formerly

attended.—The Sons of New England celebrated Forefathers' Day in the city of New York on the 22d of December, and the New England Society of Pennsylvania did the same in Philadelphia. The Society in New York is nearly a century old, and the Annual Dinners with the addresses have become an important feature in the history of such Societies, and of the country. Edmund Clarence Stedman made the leading address in New York. Other able and prominent men also made addresses.—The efforts to secure a settlement of the Venezuela question by arbitration are not yet completed at this writing. Germany and England have asked President Roosevelt to act as arbitrator. He has suggested that the case be referred to the Arbitration Congress already established in Holland. President Castro, of Venezuela, has accepted the proposition to refer the matter to the Hague Tribunal on certain conditions. We cannot now announce the final result.—Severe storms in the Northwest and West and a liberal snowfall on the Atlantic coast gave a snowy Christmas, the first in three years, in the eastern part of the country. The day was generally observed, and there were many marked instances of liberal provisions for the poor and suffering, a phase of Christmas time which we are glad to note is steadily increasing.—Dr. Adolf Lorenz, of Germany, who came to America a few weeks since to perform an operation for hip disease upon the grandchild of an opulent resident of Chicago, has performed many similar operations in several important cities, including New York. It has exhibited remarkable and unusual surgical attainments. He has also shown himself to be a man of great nobility of character, and his visit to this country will mark an important era in many respects in surgical and medical circles.—Frederick Temple, Archbishop of Canterbury, and Primate of all England, died on the 23d of December. It was he who placed the crown on Edward VII. at the late Coronation, at a time when his feebleness made it almost impossible for him to do so. The Primate of England stands at the head of the Established Church, and when he is a man of marked ability, as was the late Archbishop, both his personal and official influence are great. He is a commanding figure and influential beyond almost any subordinate in the Empire.

As THE train approached a Vermont village, an elderly woman thrust her head out of the window opposite the refreshment-room and shouted: "Sonny!" A bright looking boy came up to the window. "Little boy," she said, "have you a mother?"

"Yes ma'am."

"Do you go to Sunday-school?"

"Yes ma'am."

"Do you say your prayers every night?"

"Yes ma'am."

"Can I trust you to do an errand for me?"

"Yes ma'am."

"I think I can," said the lady, after a cautious pause. "Here is five cents to get me an apple."

Lord, speak to me, that I may speak,
In living echoes of thy tone.

—F. R. Havergal.

"He lives long that lives well.—Fuller.

Prayer-Meeting Column.

Topic.—How Shall We Do the Will of God?

(Lesson.—John 6: 28-40.)

Great questions perplexed the minds of those who brought this inquiry to Christ. The central question with them was whether they should accept Christ as the promised Messiah. They and their fathers, for generations back, had been looking for the Coming One. Christ was now before them, and it was the prominent question of duty and of deepest interest to them whether they should accept him. With this puzzle in their minds, they came asking what they should do to fulfill their present and pressing duty toward God. Christ emphasizes his teachings by including himself under the great law of duty, and announcing that his supreme purpose was to do the will of his Father rather than to serve himself. In this announcement is involved the whole question of duty for Christ's followers at all times. Whenever any question comes before us as to what we shall be, what we shall do, or what we shall say, the first inquiry should be, "What is the will of God concerning this question?" This involves a knowledge of what God requires of each of us along the broadest lines of truth and obedience. Conformity to the divine will, and such action as will build up the kingdom of Christ in our own hearts, and among men, are the fundamental points of obedience. That we are to obey the divine will whenever we know what that is, is beyond question. This fact often forms the turning point in matters of duty and obedience. We are not so ignorant of what the divine will is, and what the divine will teaches, as we are unready or unwilling to conform our lives to that will and to those teachings. We have just laid down a letter written by one who declares for himself and for many others whom he knows the conviction that very many people believe that the Sabbath ought to be kept, but that they do not see their way to make the sacrifice necessary to such obedience. This is only an illustration of the question of obedience as involved in the theme for this prayer-meeting. In some way, perhaps in many ways, the issue is before each of us to-night. What God asks at our hands is loyal and loving obedience. This is more than great attainments, as the world measures, and far more than great protestations of loyalty without obedience. He who obeys the will of our Father in heaven, according to his best light and knowledge, need make no assertion that he is loyal, for his actions prove his loyalty. This thought covers every phase of Christian duty and every form of Christian service. It will be of great benefit to us all, if we shall write down as the ever-present and always-to-be-answered question: "What is the will of God concerning myself at this time?" The answer to that question is the essential answer to every question touching duty. If the answer to that question shall seem impossible, the fundamental issue is not changed. In spite of what seems impossible, we are to struggle toward such obedience as we know the will of God requires. If our struggles do not accomplish all we hope, they are acceptable to God, and his judgment will care for the rest.

Men are the architects of their own misfortunes.

A STATEMENT CONCERNING PLANS AND NEEDS

of the American Sabbath Tract Society, Laid Before the Advisory Council, at its Session in Alfred.

The aims, plans and needs of the American Sabbath Tract Society are determined by its Constitution and by the duties and obligations which the denomination has placed upon it.

Article One of the Constitution says:

This Society shall be known as the American Sabbath Tract Society; and its object shall be to promote the observance of the Bible Sabbath, and the interests of vital godliness and sound morality, by the publication and circulation of such periodicals, tracts, treatises and books as shall best conduce to the objects of its organization; and the employment of colporteurs and lecturers.

Constitutionally, the Society is the Publishing Association of the denomination, through which all publications that are needed for the sustaining and developing of denominational life and work are to be issued, as well as all publications through which Sabbath Truth may be sent into the world outside. In furtherance of these plans it may use colporteurs and lecturers. Thus the plans of the Society are outlined, and the duty of the Society to enlarge or modify these plans as occasion may demand is made clear.

Under such a constitution the Society must keep itself well informed as to the needs of the denomination, and must take an active part in directing the attention of the people to the demands of the Society's work within and without denominational lines.

To accomplish the ends imposed upon it, the Society has established various periodicals, and prepared various lines of literature. This publishing business is carried forward by the Society for the people, who own all property involved, although the members of the Executive Board are conjointly liable for all debts which may accrue over and above the assets of the Society.

To meet the obligations touching the spreading of Sabbath Truth outside of denominational lines, as well as among our own people, the Society publishes and circulates a full list of books and tracts, and a Sabbath Reform magazine, The Sabbath of Christ.

Experience shows that such a specific publication is indispensable in the successful accomplishment of that department of the work which the Society is under obligations to push forward.

These constitutional obligations make the American Sabbath Tract Society a distinctly representative denominational society. Seventh-day Baptists exist because of their adherence to the Sabbath and their rejection of Sunday, together with the theories which men offer for its observance, or for no-Sabbathism in general. In proportion as these reasons for our separate existence are understood and acted upon our denominational life and work along all lines are strengthened, while neglect to recognize and act in accord with these fundamental reasons for our existence is an element of weakness and denominational decay. This vital connection between the Tract Society and our denominational life is shown with much emphasis in the matter of the SABBATH RECORDER. This paper is the one bond of union and the means of communication by which the denomination, whether as churches or individuals, is kept in strengthening touch

and vital relations. All general information concerning our work is found in its columns. Its absence from any home is an evil of vital importance, from a denominational point of view, while indifference to it and its interests in any home is a sign of the absence or weakness of denominational spirit and sympathy. What is true of the RECORDER is true in a similar degree of all the publications issued by the Society.

The Helping Hand and the Sabbath School Visitor are of vital importance, because of their relation to Sabbath-school work, which is an important feature of denominational life and work. The amount of denominational teaching and influence in the homes of the present day is by far too small. If the Sabbath-school does not overcome the failure of the homes in a good degree, both religious and denominational teaching will be wanting during the formative period of child life, when both silent and active influences are determining whether our children will remain loyal to the Sabbath and to our denomination when they reach manhood and womanhood. For the same reason the new line of literature represented by the Catechism for Children, prepared by the Sabbath School Board, and published by the Tract Society, is entitled to a high place. Pastors and parents should unite to welcome these publications. The Society entrusts the work demanded of it by the Constitution and by the needs which exist to an Executive Board. The plans of this board are made to meet the many and varied needs of the denominational life and work, but the demands are far in excess of the means furnished by the people.

NEEDS OF THE SOCIETY.

Among the pressing needs of the Society the following may be noted:

1. There is need that the people of the denomination rise to a higher and larger conception of the vital relations which the American Sabbath Tract Society and its work sustain to the strength and the work of the denomination. The chief agencies for pressing this fact upon the attention of the people are the pulpits of the churches and the columns of the RECORDER.

2. Nearly, if not quite one-half, of the families of the denomination are without the RECORDER, and hence are beyond the reach of its influence. The placing of the RECORDER in these families is a vital need connected with the work of the Publishing House.

3. Too many of those who take the RECORDER fail to pay their dues promptly; as a result the finances of the Publishing House are seriously crippled. The last annual report shows that the dues on the RECORDER amounted to \$500 more than the general debt of the Society.

4. Another need of the RECORDER is that pastors and other persons of influence use its columns more freely and frequently in communicating facts and opinions touching denominational matters to each other and the churches. A paper which is owned and controlled by the people should be used by the representatives of the people.

THE SABBATH OF CHRIST.

Another great need of the work of the Society at this time is a prompt and liberal response to the appeal for subscribers to the Sabbath Reform Magazine. An appeal sent some months ago has elicited so little response from the churches that the enterprise is a

comparative failure up to this time. The magazine is specially designed for circulation among those who are not Seventh-day Baptists, although it is of great value to them also. The price has been fixed at the cost limit, in order to secure a wide circulation. The rules of the Post-office Department are such that unless the magazine can secure a large list of *bona-fide* subscribers it cannot be sent out in large quantities, and hence its purpose is defeated. This list of subscribers must be secured among our own people, if at all. The price of a single subscription (25 cents) is a trifle, while at the club rates (10 cents) it is almost insignificant. Unless a much larger response can be secured, at an early day, this, the most important feature of our outside work, will die for want of support.

DISTRIBUTION OF LITERATURE.

The Tract Society has on call a full line of Sabbath literature and of evangelistic tracts, well fitted for use in leading seekers to Christ, professing Christians into higher life, and in teaching the whole truth concerning the Sabbath, the Sunday, and the evils which have come to pass through prevalent teachings and practices concerning the Sabbath and the law of God. This literature represents the experience and best thought of our people for the last half century. All of it is valuable to our own people, and some of it has been prepared with special purpose of giving information and imparting strength to them. Aside from the books published by the Society, all of which are pre-eminently valuable to Seventh-day Baptists, the series of Twelve Tracts, and the booklet, *Studies in Sabbath Reform*, ought to be in every Seventh-day Baptist home, in every church library, and in every pastor's study, for constant study or frequent reference. This literature has never been, nor is it expected to be, a source of financial income to the Society. On the contrary, very little of it is ever paid for directly, even by our own people. Its wider distribution and its study is a pressing need on the part of the people for their own sakes and for sake of their co-operation with the Society. If this abundant and valuable literature, in which is enshrined the best thought of other days, of men like Thos. B. Stillman, Thos. B. Brown, Geo. B. Utter, Nathan Wardner, Jas. Bailey, Nathan V. Hull, Dr. C. D. Potter, and others who have gone to their reward, had been more prized and oftener read, not a little of the weakness now apparent in our denominational life and work would have been avoided. A pressing need of the hour for the people represented through the Tract Society is that they become better patrons and more careful students of their own published literature.

In a still larger degree is it needful that the people become more active in efforts to send this literature abroad and more liberal in their contributions to that end. It is not possible to spread Sabbath Truth through the living teacher to any extent commensurate with the demands on us. It must be done through the printed page, if at all. To this fact we are held by all experience, by the limit of our means and men, and by the laws which govern in so great a work as Sabbath Reform. Sabbath Truth must reach the leaders of thought in religious circles, and the creators of public opinion, if it secures any hearing. In attempting this work the Tract Society and its publications are at once the

base of supplies and the agency for action. That work cannot be done successfully nor adequately unless there is a constant and liberal stream of money flowing into the treasury of the Publishing House for such purposes.

HOW SHALL FUNDS BE RAISED?

On this point the Tract Society has stood unwaveringly for systematic giving for many years, and the churches most interested in the permanent success of our denominational work have illustrated the superiority and efficiency of such a method. This is not the place to discuss the details of the subject, but we do wish to lay before this Council the fact that for twenty-five years or more the Tract Society has been fully committed to systematic giving for the cause of Christ and Sabbath Truth. Our motto is: *Something from everyone, and as much as possible from each, frequently and regularly.*

This outline of the plans and needs of the American Sabbath Tract Society is submitted with the hope that it will suggest to the Council such lines of discussion and action as will awaken the denomination to a full appreciation of the relations of the Society and its work to the denomination and its interests.

In behalf of the Executive Board.

CORRESPONDING SECRETARY.

A BRIEF OUTLINE HISTORY OF THE SEVENTH-DAY BAPTISTS IN AMERICA.

Text, John 4: 38.

A sermon preached at Plainfield, N. J., on Sabbath, December 20th, by Rev. George B. Shaw, and granted for publication, to an insistent editor.

There are among Seventh-day Baptists those who believe that it is wrong to celebrate Christmas. This feeling, which is rapidly growing less, was once quite general in our churches. In order to hold the interest of the children and young people through the trying holiday season, at Milton Junction, Wisconsin, they used frequently to have an entertainment, very like a Christmas entertainment, but which was held on December 23d.

December 23d is "Founder's Day" among Seventh-day Baptists. Now it is not at all unlikely that there are those present who never heard of Founder's Day among Seventh-day Baptists, and who could not connect next Tuesday, December 23d, with any sort of anniversary except that it is two days before Christmas.

The text this morning is John 4: 38, "Other men labored; and ye are entered into their labors." A theme suggested by the passing of the 231st anniversary of the organization of the first Seventh-day Baptist Church in America.

It is not altogether unlikely that the treatment of this subject may be liable to the criticism of not being a sermon; but yet this text is not merely pretext, as you will see before we have done. The application of this text; to this people, at this time, is very pertinent and vital. "Other men labored; and ye are entered into their labors."

So far as I know the first Seventh-day Baptist was John the Baptist. All agree that he kept the Sabbath; and few deny but what his baptism was by immersion. Our Saviour was also a Sabbath-keeping Baptist. His immediate followers were also Seventh-day Baptists. But our subject is not to trace the doctrine of our "Apostolic Succession"; but only of our history in America. I can not pass without a single reference to the interesting field of study in the history of the Sabbath-keeping Baptists of England. To those who have given it even a superficial

study, there is an inspiration in the names: Trask, James, Stennett, Bamfield, Chamberlain, Savage, Cornthwaite, and a long line of other brave and gifted men who, with Black and Jones of more recent years, have carried on the unequal fight in England. There are many lessons for us in their brave loyalty and scholarly zeal, and also in the mistakes which it is now clearly evident that they made.

In treating this subject it will be necessary to assume a certain amount of knowledge and a certain amount of ignorance on your part. Seventh-day Baptist churches in America have, for convenience in our treatment, four separate and distinct origins.

I. The Rhode Island branch, with its beginning at Newport in 1664.

II. The second branch of our family began at Newton, a few miles west of Philadelphia, Pa., in the last decade of the 17th century.

III. The third branch had its origin at Piscataway, N. J., when, in the year 1700, James Dunham began keeping the Sabbath.

IV. The fourth division is made up of a large number of small churches that have been organized through the efforts of the American Sabbath Tract Society; these are mostly in the South and Southwest. In each of these four divisions is ample material for a volume, and I must hasten. The Newport, R. I., branch:

Stephen Mumford, a Sabbath-keeper, came to Newport in 1664. After five or six years, six others were keeping the Sabbath. At first they had no thought of leaving the church with which they were connected, but as misunderstandings arose they found it best to ask to be dismissed, and thereupon they organized a church, the first Seventh-day Baptist church in America. This was on December 23, 1671. In this first group we find the names of William Hiscox, Samuel Hubbard, Rodger Baxter, Tacy Hubbard, Rachel Langworthy. William Hiscox was ordained the first pastor. He held that position until 1704. He was followed by Elder William Gibson, a Seventh-day Baptist from London, Eng. Other pastors have been: Joseph Crandall, John Maxson, Wm. Bliss, Henry Burdick and Lucius Crandall. The tracing of these names across New England, New York and Wisconsin to the prairies beyond is not only very instructive, but highly interesting.

For more than a third of a century Newport was the only church, but in 1708 those Sabbath-keepers who lived on the main-land were organized into the Westerly church. This church, now called First Hopkinton, included all Sabbath-keepers on the main-land of Rhode Island for the next 127 years. At that time its membership was about 1,000. Soon after this it was broken up into nine churches in Rhode Island and Connecticut.

It is a matter of interest that, in 1780, there were Seventh-day Baptist churches at Bristol and at Burlington, Conn. In 1794, Elder Elisha Gillette organized a Seventh-day Baptist church at Oyster Pond, on Long Island. But the movement was now rapidly westward. In 1780 members of the church at Westerly organized a church at Berlin, N. Y. Here we meet the names, Satterlee, Greene, Saunders. Here the late L. C. Rogers began his work. In 1797 the same forces are found at Brookfield, N. Y., those who organized the church coming from Rhode Island by

way of Bristol and Petersburg to attend a "yearly meeting." At Brookfield we find the Clarkes, Burdicks, Utters, Baileys, Whitfords. Later came DeRuyter, with DeRuyter Institute and the Protestant Sentinel. With the Maxsons, the Campbells and the Babcocks, Sabbath Reform, education and home missions were all advanced. At Scott, in 1820, were Hubbards from Newport, with Barbers and Babcocks. We cannot pause to speak of Adams Centre and of all the other churches of what is now the Central Association, for they all had their origin in the same movement.

In 1816 a church was formed at Alfred, Allegany Co., with Elds. Hull and Sweet as joint pastors. Again we hear the familiar Rhode Island names, Burdick, Clark, Crandall, Greene, Saunders, Stillman, etc. Most of the churches of the Western Association were formed within the next few years.

About 1840 there was another great westward movement to Illinois and Wisconsin. About 1860 Seventh-day Baptists swarmed again and the Minnesota churches were formed, and still later to Nebraska, Kansas, Dakota and still on to Colorado and California. Throughout every stage and in every place of this great movement, our church has received valuable additions by converts to the Sabbath; we have also gained and lost through mixed marriages and other causes, and yet through these two hundred years, and through all the northern churches the predominant influence has been, and is yet, the influence and character of Rhode Island.

I would be glad to pause to call attention to the place these people have taken in education, missions, and all forms of reform work. From the founding of Brown University, from the sailing of Carpenter and Gardner, from the days of the anti-slavery agitation, all down the years, the record is such that young Seventh-day Baptists may study the history of their people with satisfaction and with profit.

II.

The second branch of our family I have said had its origin at Newtown, Pa., a few miles west of Philadelphia. In 1691 there was a division among the Quakers of that locality. The dissenters were led by a Scotchman named Keith. Wm. Davis, a Welchman, was one of these. They laid great stress on the Ten Commandments. These people were scattered about at Newtown, Pennypeck, Nottingham and at French Creek. About 1696 there came among this people a Seventh-day Baptist, one Abel Noble, who a few years before had come from England. Many embraced the doctrine of baptism and the Sabbath. Thomas Martyn was their leader. Wm. Davis was also prominent among them. Seventh-day Baptists in Pennsylvania had many trials, bitter persecutions and oppositions from without and dissensions within. In 1754 a number of families removed to St. Marks, S. C., where they founded a church on Broad River. Five years later eight families removed from Broad River to Tuckaseeking, Ga., and shortly afterwards two families, Samuel and Richard Bond, settled in the mountains of Virginia at Lost Creek.

Let us return to Wm. Davis. He was born in Wales in 1663, came to America in 1684, joined Keith in 1691, embraced the Sabbath in 1700; he seems to have battled his enemies and quarreled with his friends continually;

he was tried for heresy; he was refused membership at Newport in 1706. He removed to Westerly and was admitted to membership in 1710. His son John married a Clarke at Westerly, and the family removed to Shrewsbury, N. J., where a church was organized which was called Squam. Pastor John Davis was sent to Westerly for ordination in 1746. About thirty years afterwards his cousin, Jacob Davis, was ordained by men sent for that purpose from New Market. Fourteen years later, while Jacob Davis was yet pastor, the church of Squam, Monmouth Co., N. J., moved bodily, stopping at various places in Pennsylvania, till they settled at Salem, W. Va. For my part I am glad that this church moved bodily, but I am not sorry that somewhere in the wilderness of Pennsylvania it lost the name Squam. All the churches in Pennsylvania, South Carolina, Georgia and New Jersey that grew out of the labors of Able Noble are now extinct. They were not therefore failures. From the Bonds of Nottingham came the Bonds of Lost Creek. From Georgia came the Hughes of Jackson Centre, Ohio. From Salem and Lost Creek have come all the churches of West Virginia, Ohio, Welton and Garwin in Iowa, and Long Branch, Neb. We have also many faithful ministers—L. A. Platts, the Davises, the Randolphs and many others.

III.

The history of the third branch of our family is not largely a history of emigration. There are but four churches in this line, but they have always held the ground that they have gained.

In 1700, Edmon Dunham, of the Baptist church of Piscataway, N. J., as he was going to church one Sunday morning, saw one Bonham at work and rebuked him for breaking the Sabbath. I do not know whether Bonham was a Sabbath-keeper, but he challenged Dunham to show that Sunday was the Sabbath, with the result that Dunham began keeping the Sabbath.

Five years later, in 1705, a church of 17 members was organized with Edmon Dunham as pastor. The same year Dunham was sent to Westerly for ordination. Thus you see that both the West Virginia and New Jersey churches have received their ordination from Rhode Island. Edmon Dunham was followed, as pastor, by his son Jonathan. Jonathan Dunham was a man of great strength, spiritual, intellectual and physical. A tanner by trade; he worked a farm all his life; he also traveled and wrote much. For thirty-three years he served the church as pastor, and died during the stirring days of the Revolutionary War. Some of you may need to be told that the Piscataway church is the church at New Market, N. J. It has never been a large church, but it has held its own well. In 1737 members were dismissed to form a church at Cohansey, now Shiloh, Cumberland County. In 1811 this church, in turn, dismissed members to form the Salem, now Marlboro, church. In 1838 the mother church at New Market dismissed fifty-six members who were the charter members of the Plainfield church. These New Jersey churches have always had more or less connection with the other branches of the denomination, and yet in origin and development they are distinct. It may be of interest if I mention the names of the pastors of the Piscataway church: Edmon Dunham, Jona-

than Dunham, Nathan Rogers, Henry McLafferty, Gideon Wooden, John Watson, W. B. Maxson, W. B. Gillette, H. H. Baker, L. C. Rogers, L. A. Platts, L. E. Livermore, E. P. Saunders, J. G. Burdick, L. E. Livermore, F. E. Peterson, Martin Sindall and L. E. Livermore.

Before I take up the last historical division I wish to say that the old geographical distinctions among us are rapidly passing away. Denominational schools, a common publishing house, cheap postage and transportation are among the influences to bring this about. Our young people now meet in our schools and Conferences. They go from one corner of the denomination to the other in business and matrimonial ventures. And yet historically the divisions that have been given are very clear.

IV.

About thirty years ago, through the work of the Tract Society, there was in Southern Illinois a notable Sabbath revival (if I may use that term). Within a few years there sprung up six churches within twenty miles of each other. In 1872 there were ninety-seven members in churches at Villa Ridge, Pleasant Hill, Enon, Stone Fort, Harrisburg and at Raleigh. All but two of these churches are now extinct, but much good has come to us by the acquisition of such men as Kelly, Johnson, Lewis and Threlkeld. The same influence a little later brought about the organization of churches at Billings and Tyrone in Missouri, Fouke and DeWitt in Arkansas, Rose Hill and Bulcher in Texas, Shepherdsville, Ken.; Fayetteville, N. C.; and Attalla, Ala. There are now ten or fifteen of these churches with more than that number of living ministers. These churches are all small, the people are poor and discouraged, but they are faithful little lamps of Sabbath truth; they are of us, although differing from us so widely in origin and development.

We have now passed rapidly over the outline history of the Seventh-day Baptists in America; quite possibly too rapidly for any profit. It is a history of loyalty, independence, zeal and heroic courage to which, we may point our children with pride. The outline given to-day is entirely wanting in beauty and power because it is only a skeleton outline. Clothe it with the personality of our great men and women, color it with the story of their struggles, breath into it the freedom and faith of our fathers, and teach it to our children. But this was to be a sermon, and lest you may have forgotten the text, I will repeat it: "Other men labored and ye are entered into their labors." This text, taken from its connection, is often misunderstood to say that in entering into the labors of other men we are to enjoy the results of labor without toil or labor; but this is very far from the meaning. Our Saviour has called the attention of his disciples to the fact that the fields were already white for the harvest. He said that they were sent to harvest that on which they had not bestowed labor. Now harvesting is harder work than seeding. It may not be any more important, but it is a good deal hotter. The wider the fields the prophets had sown, the greater the harvest the apostles must gather. It is exactly so in our denominational life, "other men have labored"—but the more our fathers have sown, the more our responsibility to harvest. In the past generation our people have not gathered much, but they have sown abundantly. Our fathers labored, well, often better than they knew; we are entered into their labor. The harvest is here—it is already suffering. Old arguments and theories have passed away. Sunday as a Sabbath is gone. The Protestant church is face to face with the problem of "The Sabbath or no Sabbath." If the harvest is not gathered, whose fault will it be? Who can make the excuse that he is idle in the marketplace because he has not been hired?

Missions.

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

NO DOUBT some wonder why the Missionary Secretary has not been out on some field since Conference. It was his intention and plan to spend a part of the fall and early winter in visiting the churches of the Central Association in the interest of our missions, and also to look after our pledge-card and envelop system of securing funds for our mission work. The sickness of his wife has prevented him from making that trip of two months or more. Mrs. Whitford has been sick ever since Conference, a part of the time in bed and a part of the time about and under the doctor's care. She has been able since Conference to attend church only twice. She has been seriously ill for the last four weeks, and for the last week very dangerously ill with congestion of the kidneys. She has a good nurse, and for the past week two nurses. At this writing—December 21—she is some better, and we are all hoping the improvement is permanent. As a family we are greatly depressed between fear and hope and by great anxiety. Our dear friends are earnestly praying for her recovery—that she may be spared to us, and to the work and cause she so greatly loves, and to which she has given such earnest and faithful service.

WE talk and sing of trust in God. We trust in his promises, his wisdom, his love and mercy. But we fear at times that such trust is but a thought or sentiment, and not a *reality*. To implicitly rely on his wisdom and will, and say truly we are resigned to his will, means something *intensely real*, especially when the shadow of death is on our home, and we do not know whether it is his will to spare our dearest ones on earth to us or to take them to himself; whether the shadow shall increase to a pall, or be withdrawn. O for a child-like faith and trust in the Heavenly Father and such a firm reliance on his goodness, wisdom, love and mercy, that we can truly say with Job, Though he slay me yet will I trust in him.

FROM J. W. CROFOOT.

Since writing you last we have had occasion to both "rejoice with them that rejoice and weep with them that weep," and both on the same day. I'll write of the rejoicing first, partly because as far as I was concerned that came first, and partly because that is pleasanter to write, for I feel that I am better qualified for that part of my duties than the others.

The wedding of Koeh Yau Tsong, a young man who left our school about two years ago, and who has been teaching at Lieu-oo since Dr. Palmborg removed there, took place on November 13. The bride, a granddaughter of Mrs. Ng, one of our early church-members, who lives at Lieu-oo, was an assistant and student in the hospital here for some time, and the betrothal took place there. Both the young people are members of our church. During the absence of Dr. Davis in America, the Rev. Mr. Tatum, of the Southern Baptist Mission, is, in a way, acting as our pastor, having been here to administer the communion twice, and this wedding was the second one among our young people at which he has officiated. He, with five theological students who were with him on an itinerating trip, arrived at Lieu-oo by boat on Wednesday, the day before the marriage.

I went by train and bicycle on the day of the wedding. The trip deserves just a word or two to itself. As Shanghai is not, as most of the maps you see make it, at the mouth of the Yang-tse, and as the best road is along the bank of that river on a sort of a sea wall, when we go by bicycle, we take the train as far as Woo-sung, which is at the mouth of the Yang-tse, fourteen miles from here, or rather, from the railway station, which is three miles from the Mission. I took the train at 8 30, and arriving at Woosung at 9, rode the twenty miles of footpath in three hours, reaching Lieu-oo just at noon, though it was 12 45 by the Doctor's clock, a not unnatural consequence of being unconnected with the outside world. Though the road is better than most country roads in China, it being necessary to dismount for bridges, ditches, etc., much less often than in most places, it is, of course, about like a rather straight cow-path, and most of the way worn down, so that there is constant danger of striking the pedals on the side and lifting one in the air. Most bicycle riders "know how it's done," I presume. I should have enjoyed looking at the scenery, with the broad estuary of the river on the north, and the fertile plain dotted with villages on the south, but for the fact that it was necessary for me to keep my eyes on that ten-inch track. If Dr. Palmborg had not met me this side of Lieu-oo, I should certainly have been obliged to ask my way many times during the last mile or two. I heard "Foreign devil" only once on the way out, but several times on the way back next day.

The feast was served soon after my arrival. The ladies, only six in number, I believe, eating in the parlor, and the gentlemen, sixteen in all, including Mr. Tatum and his students, Messrs. Dzau and Tong, from Shanghai, and some of the bridegroom's and Dr. Palmborg's students, took their feast in the school-room. I shall not try to describe the feast in detail, but it was excellent, from water-melon seeds to hot face-cloths. There were fish, salted and fresh, pork prepared in several ways, many of them very good, tripe, chicken, sweetened chestnuts, candied peanuts, oranges, sugar-cane, vegetables too numerous to mention, and what seemed to me nicest of all, some of the best boiled duck a man ever stuck a chop-stick into.

Of course, none of the bride's relatives were present, but were feasting at her home. After the meal, which took something like a couple of hours, I suppose, Mr. Tatum and I went to his boat and staid till four o'clock, when we returned and found that the middlemen, Mr. Dzau and Mr. Tong, of our schools here, had gone with the flowered chair for the bride. The chair soon came, the assistants put on their long gowns, Mr. Tatum and I donned our overcoats, the big candles were lighted, and the marriage was solemnized in due form. The ring ceremony was used, as it has been at all the three Chinese Christian weddings I have attended, though the Chinese themselves have nothing of the kind, I think. This was much the quietest and most orderly wedding I have attended in China. People were crowding in at the door, of course, and there was some talking all the time, but very little compared to what I have heard before. I suppose they fear the foreigner there more than in Shanghai and when he or she says, "Keep

still," they seem to try to do it, though there's never any occasion when they do it of themselves. After the groom had bowed low, thanking us and all who had assisted, Mr. Tatum and I went for a walk, thinking to draw off the crowd. When we returned at about dark, the rabble had departed, with the exception of one woman, whom the Doctor was just then ejecting. She was the woman who has purchased the monopoly of being mistress of ceremonies at weddings in Lieu-oo, and who, being an undesirable person, had been paid her regular rates for service and told to stay away, another woman being employed to fill that office. She had come, demanding more money, and got it, otherwise she would have made an intolerable disturbance; but finally, Dr. Palmborg decided that forbearance had ceased to be a virtue, and was pushing her out. The doors, the whole front in fact, were left open all the time, however, so that all who would might see.

It was time now to "play in the bridal chamber," a proceeding that is sometimes very rude, but in this case consisted chiefly in teasing the bride to lift up her long, red veil and let us see her face. She sat on the edge of the bed, with the mistress of ceremonies fanning her, for it was very hot in there.

We three foreigners had a foreign supper, and Mr. Tatum and the Doctor were singing afterwards, when the groom and his middleman came back from visiting the bride's people, and reported that her brothers would not come and see her unless the musicians would come, too. We had got along without the band at that end of the line so far, and could have dispensed with it entirely, but it would not do to offend the bride's brothers, though both are heathen; so they arrived with music, about nine o'clock, I suppose.

They will "eat a feast" and go, I thought; but no, they must eat a lunch or desert in the bride-chamber first. The bride had off her veil by this time, but her heavy hat was on yet. After this lunch in the bride-chamber, the brothers came down and ate a feast with the other guests, or such of them as were left, the music playing the while. It wasn't so bad, particularly an instrument like a banjo and the singing in a sort of falsetto voice sounded well enough, but one wondered whether it were in praise of some idol, for it was as difficult to understand as the efforts of some church choirs. After this feast, which seemed to be as elaborate as the one at noon, though we didn't partake, the brothers went back to the bridal-chamber to bid the bride Good-by, and departed, it being then not far from midnight.

This may seem to have been quite an elaborate affair, and it did cost the groom, I suppose, more than one year's earnings and the bride's family as much more, but it was much simpler and nicer than most heathen weddings. Since returning, Mr. Dzau tells me that the groom saved one-fourth to one-third by being a church-member, for in some cases they employed other than those who have the monopoly of their kind of work. This heathen could not do, for no one else dare do the work for fear of a beating at the hands of the regular workers, who are in the habit of getting about four days' pay for less than a day's work, in addition to their food for a day or two, and pay for the head

man in each case, who himself does nothing. This applies to musicians, chair-coolies, lantern-carriers, etc. Mr. Dzau says the bridegroom was ridiculed because he went to visit the bride's family after the wedding by wheelbarrow instead of by sedan-chair. The monopoly is worse there than that at Shanghai, I think.

Next morning, having a favoring wind, I rode from Lieu-oo to Woosung in two and one-half hours, reaching home soon after ten o'clock. I came back outside of one of the forts I went behind on my way up, and was surprised to see the excellent cannon, apparently of modern foreign make, and in good condition, and certainly of great size, that are mounted along the shore behind earthworks, if that is the proper name to call them. A sentry, who seemed quite soldierly, and who was on the earth wall above me, presented arms as I passed and grinned broadly as I saluted.

I returned with a greater appreciation of the heroism that keeps Dr. Palmborg out there than I had before, but I have not changed my opinion that no woman ought to be out there alone. There is no need for another medical worker there, it seems to me; however, as the Doctor is having much less to do than when she was here, I should think there would be a good opening for one to do evangelistic or school work there.

It was rather against my judgment that I went to the wedding, since both Mr. Tong and Mr. Dzau were there, and it necessitated leaving a substitute teacher to help Mrs. Crofoot care for the school, and I did not know what might happen. I was much shocked on my return, however, to learn that one of my school-boys, fifteen years of age, who had been in the school for five years, had died at St. Luke's Hospital during my absence. I will take an account of the occurrence from Mrs. Crofoot's letter home:

"Jay left here at 8 A. M. for the wedding, and between three and four I received a note for him from Dr. Boone, who is at the head of a hospital at which one of the school-boys had been for about six weeks, saying that Lok 'Ong Nyoen died that day, and asking that the friends be sent out for the body as soon as possible. With Jay gone, Messrs. Tong and Dzau, the only adult males of the Mission who could be of any use in this affair, also gone, it devolved upon Mrs. Davis and me to do whatever there was to be done. I sent a message to the mother, and waited with fear and trembling. The mother had been slow to give her consent to let the boy go to the hospital, and had been here repeatedly begging of Jay to bring him back to her. Jay thinking the hospital the best place for the boy, he, with Mr. Dzau and one or two women, did all he could to persuade her to let him remain there. Then came the question of an operation, with more entreaties and urging. The boy finally told Mr. Dzau that the mother had given her consent, and the doctor opened an abscess on the thigh and removed three bowls of matter, and the boy seemed to get better. The mother saw him the day before his death, and said he seemed very bright and was able to eat.

"A little before six the mother, three other Chinese women and a man came. That was the signal for nearly all the Chinese on the place to put in an appearance, and what a time we did have for nearly an hour. The

mother was wild with grief and anger, and kept declaring that Jay had killed her boy and would have to give back his life. One of the women who came with her, and who had been one to try to persuade her to let him stay in the hospital, and Mrs. Davis's old amah, tried to reason with her. The more they talked, the louder she wailed, and they had to raise their voices in proportion, up, up, up. It was like Bedlam. After they had gone for the body, and Mrs. Davis and I had forced down what supper we could, we went over to the Dispensary to see about opening a room for the body. When the body came they had to go through the heathen wailing. For about an hour it seemed as if they would raise the roof, then all but the mother stopped and went to talking about everything under the sun. I never saw anything like it, and never want to again. The wailing of the others than the mother did not affect me, but I knew that she was heart-broken. One of the horrible things about it was the way they rolled the body about and pounded the bed, at times fairly making the body bound. It haunted me all night.

"The mother has partially forgiven us; but the last I knew she stuck to it that they had killed her boy at the hospital. He was the only son, the only nephew of her brothers, and was very precious. The doctor says that the disease was cavier of the spinal bones, and that he would have died sooner if he had not had the operation; but it will do little, if any, good to tell the friends that, as it is almost impossible to reason with them."

When I came home the mother was still wailing, and refusing to have the body buried, it being her wish to take it home and keep it there. The other relatives wished to take the body away for burial at once, it being against Chinese customs. Oh, the meaning in those words, to take a dead body home. I, of course, tried to get them to let us give him Christian burial in our cemetery. In the afternoon it began to rain, thus adding to the dreariness. The mother finally gave her consent for burial, but it must be where his father was buried, not in our cemetery, and he must be taken away that day. The mother did not cease to say that he had been killed, and to tell of what hopes she had had for him, and of how she had nothing to live for now. When it came time to prepare him for the coffin, it was with great difficulty that all the women there restrained her from getting into the coffin herself. She kept saying, "I want to go with him; I want to go with him." Just before dark I conducted a brief service in the presence of his school-fellows, and they carried him away. Mrs. Davis and Mrs. Crofoot were both away at the time at the funeral of the little daughter of one of our missionary neighbors. She had died suddenly of diphtheria.

Of course, the relatives of the dead boy will perform heathen rites at his grave, though the mother seems glad of my assurance that his soul is happy with Jesus now. But he is beyond their influence. He was not yet a church-member, but was one of those received on probation the last Sabbath before Mr. Davis went away. I think we may not doubt that Ah Mau has received his Saviour's welcome. Ah Mau was his little name by which his mother knew him, 'Ong Nyoen being his school name.

I want to learn just what lessons there are for me in the occurrence, but I am not altogether sure just what they are. Not least among the mother's causes of grief was that the child died away from home; and, of course, for that I was responsible, for I had done all in my power to persuade her to leave him at the hospital, and had asked my friends to help me in that. I also advised the operation after the doctor did, the mother being at first unwilling. In my ignorance I had no idea his life was in any immediate danger, for he seemed to me to be getting better after the operation, which was a week before his death. He seemed all right, except for weakness, when I saw him two days before the great change. But it is not strange that the mother should feel hard toward me, and I cannot blame her. It will be a long time, I fear, before I am as "wise as a serpent and as harmless as a dove."

Sincerely,

J. W. CROFOOT.

WEST GATE, SHANGHAI, NOV. 21, 1902.

LETTER FROM D. H. DAVIS.

HONOLULU, Dec. 2, 1902.

After a very pleasant run of six days and about four hours, our good steamer Hong-Kong Maru landed us safely at the wharf in this island port. Until the last day the weather was all that could be desired, and the sea very pacific. I have never suffered so little while journeying by sea; of course we may get it rough from this point on, but thus far it has been unusually smooth. I have not enjoyed a very good appetite but have been able to go the most of my meals, which is very uncommon for me.

The Hong Kong Maru is an English built steamer costing \$500 000; her length is 431 feet, and width 51½ feet. She has four decks and is 39½ feet deep, and has a gross tonnage of 6 000 tons. Her engines are tripple compound expansion, with 7,500 horse-power, and runs at a speed of 17½ knots an hour, consuming 150 tons of coal a day. Her crew comprises 184 men. She only has passenger accommodations for 106 1st class passengers, and 20, 2d class, and 300 steerage.

We have on this trip 54 1st class, and 5 or 6 2d class passengers making in all about 60. There are several hundred steerage.

The officers are most polite and obliging—thus far I have not heard a single word of profanity, a very unusual thing. The gentleman who has been occupying the cabin with me to this point said one day, "wonder who does the swearing on this steamer." It is certainly very refreshing to find that there are sea-going men who can refrain from that abominable and wicked habit.

It has been my privilege to have one or two little conversations with his excellency, Woo-Ting-Fang, the ex-Chinese United States Minister. He tells me that he is to succeed Sheng Taotai, who has been in charge of railroad affairs in China. He also said he himself negotiated the matter of granting to the American syndicate the right to build the railroad that is now being constructed from Hangkow to Canton. Mr. Woo says three things are in his opinion very important for China. The building of railways, the opening of schools, and the dissemination of knowledge by means of the press. I learned one very interesting fact from his excellency, and that was, that on one occasion when he was in Shanghai his wife requiring medical

treatment came to our mission and was treated by Dr. Swinney. He spoke in highest terms of the doctor and the treatment given.

And this brings to mind that saying, "cast thy bread upon the waters and thou shalt find it after many days." I think it is wonderful at how many points of influence our work in China has touched, in all of its departments of work.

Last Sabbath was a sad day for one of our fellow passengers, a Mrs. Dunning of Kobe, Japan, who was on her way home with her child. In the afternoon the child died. The mother is entirely alone, the husband being in Japan. Though a stranger, all on board feel a deep sympathy for this afflicted mother. The body of the child will be taken on to Kobe for burial.

From this point I expect to have a cabin all to myself, as the gentleman who has been with me is to stop in Honolulu for a time.

I have been enjoying a little outing this forenoon, in going about the city. I notice a very great change has come over the place since I was here ten years ago, and I understand that improvements have been going on very rapidly within the last three or four years and largely due to the fact that it is being brought under better government. There has been great improvement in the style and character of the buildings.

I recall that it was when we were passing Honolulu ten years ago that the palace was under guard and provisional government was in operation, and later on the island became the possession of the United States.

A ride through the tropical streets, lined on either side with the royal palms and date palms, cocoa-nut palms, and banyan trees and various kinds of flowers is certainly very exhilarating after a week out at sea. The weather seems very warm to those of us who have not been accustomed to the heat.

Our steamer is to set sail at four o'clock this afternoon, and we hope to reach Yokohama on the 13th inst. I trust we shall have a prosperous journey from this point onward.

I hope you received the note I sent you after we had left San Francisco by the pilot who took mail back as he left us out at sea.

THE MINISTRY OF BOOKS.

I am not going to deny that the value of books may be exaggerated, that there is such a thing as book idolatry. Prof. Flinders Petrie once informed the British Association that mankind had gained very little in power from the invention of writing, and had even lost something very considerable. The "fetters of writing held us back from the loving touch with nature."

This "trust in writing has plainly deadened the memory of the senses." It is true that great arts had their commencement and attained a certain perfection while those who practised them were still unable to write down their knowledge, and, therefore, never educated themselves by reading. Without observation, reading comes to little. Charlemagne, who rebuilt the Western Empire, could never write, and depended on his secretaries for his knowledge of books.

Nevertheless, for modern life it is almost impossible to exaggerate the value of reading, if it were only for the simple reason that so few people read much and well. In spite of our free libraries and the constant production of new books, it is difficult to find, even in London, a devoted bookman.

Even among those who buy books many do not read them. The key of one great English library was lost for two years without the owner's ever becoming aware of it. . . .—C. E. World.

Woman's Work.

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

A NEW YEAR'S INVITATION.

FRANK WALCOTT HUTT.

If there be something higher, something better,
Than aught that gave us cheer in vale and rift,
Ah, from this hour, let not a bond or fetter
Withhold the nobler gift!

Too long, too long, from one dawn to another,
The trivial and mean have led the way.
At length has Self been proven the weaker brother,
With feet of common clay.

Come, let us find if there be not some reason
For life and being grander than we've known.
Hath not God given us, for a little season,
Aught of his very own?

We surely trespass not, as we draw nigher
To larger motive and a holier way.
God wills that every day be broader, higher,
Unto his perfect day.

SABBATH-DAY DINNERS.

There are so many valuable suggestions in the following letter that we print it as it came to us in response to the request for dinner menus that need not keep the wife and mother at home from church on Sabbath-day, and as the writer suggests, leave the arrangement of detail to the reader.

Another friend and old housekeeper suggests that a boiled dinner prepared on Friday would be just as good on Sabbath-day, and could then be served cold.

We would like to add that there are two things necessary to make these dinners a success. First, that house-mothers must have a strong desire to attend church; second, the husband and other members of the family must help, not in material ways, but also in being ready to make the best of and enjoy the food thus prepared a day in advance:

My Dear Mrs. Maxson:

In response to your appeal to the sisters in RECORDER of Dec. 1, for a solution of the problem of Sabbath-day dinners, allow me to offer a few suggestions on the subject, while leaving to others the arrangement of the menus.

First in importance is habitually making a part of the Sixth-day's work the planning and preliminary arrangements for the dinner of the Seventh-day.

Let the weekly sweeping and cleaning come a day or two earlier, that there may be time and strength for this purpose.

A roast of beef, lamb, pork or fowl, properly cooked to serve cold, but with a gravy which can be warmed in ten minutes, makes a good foundation for a dinner. If soup is desired it can be prepared so that it would only need heating to be perfect, while potatoes and nearly all vegetables in their season can be cooked so that creaming in a chafing dish, or other similar methods, will in a few moments render them appetizing and wholesome. If warm meat is desired, beef-steak or oysters make an agreeable change, and can be served in a very short time.

Baked beans, a favorite dish with many, can be quickly heated and appear as fresh as on the previous day. White or brown bread would of course be fresh and ready for use.

Tea or coffee prepared in advance can be served cold in hot weather, or hot in cold weather. There is certainly a long list of pies, puddings, gelatine, creams, cake, etc., which are easily and satisfactorily prepared the day before using, all making an acceptable dessert.

With an experience of over forty years housekeeping, I have never found it necessary to remain from church to cook a dinner on the Sabbath. A ride of three miles after church and Sabbath-school, with the brevity of modern services, does not render the dinner hour disagreeably late.

M. B. CLARKE.

GOETHE'S IDEAL OF EDUCATION.

"Apropos of the present day discussion regarding our complex social conditions, and particularly the change in woman's industrial and intellectual status, of which our ears are full," a noted educator commented the other day, "what that wisest observer of his time, Goethe, says is well worth consider-

ation. A century ago Goethe called attention to the differences in vocation on the part of the sexes founded on physical peculiarities and the needs of society. He then pointed out the general necessity for training men to become experts in their several specialities, and accustoming them to work in large companies.

"Over against this Goethe declared the woman, as center of the family, should have precisely the opposite training for her life work, for she should be so educated as to be versatile, quick to turn from one occupation to another. Diversity and versatility are the characteristics respectively of the labor and laborer in the family; engaged this hour in preparing the breakfast and washing the dishes, the next in making the beds and sweeping the rooms; the next in cleansing and mending the clothing; the next in knitting or weaving; the next and at intervals during the whole day attending to the myriad wants of childhood; the labor within the family does not admit of division of labor, although it is diversified and in need of such division. The woman prepared for the life of the family, therefore, needs an education which gives her versatility, while the man needs a training which fits him for concentration upon one thing.

"Nowadays," continued the educator—herself one of the wise women of this generation—"concentration must necessarily come in as a factor in woman's training, whatever field of life she enters. Yet the main points in Goethe's homely picture for mankind at large are sound and suggestive. He says, 'The male should wear a uniform from childhood upward. For men have to accustom themselves to work together; to lose themselves among their equals; to obey in masses and to work on a large scale. Every kind of uniform generates a military habit of thought and a smart, straightforward carriage. All boys are born soldiers whatever you do with them. . . . Even the most empty-headed woman is in the same case. Each one of them excludes all others. It is her nature to do so. Because of each one of them is required everything which the entire sex has to do. In how few words the whole business of education might be summed up if people had ears to hear,' concludes Goethe. 'Educate the boys to be servants and the girls to be mothers, and everything is as it should be.'

"To interpret this summary," in turn concluded the educator, "one must call to mind the statement made in Wilhelm Meister: 'To serve is necessary in all departments of life, and to limit one's self to a special occupation is desirable. For whatever the uncultured person does is a trade (or menial occupation); but to the person of some culture, whatever he does is a fine art; and the person of highest culture, in whatever he does, sees the likeness of everything that is done rightly.' It is the function of the highest culture to give one an insight into the relation of every kind of human endeavor to the total result of civilization. 'To be servants' means to subordinate and limit themselves to specially prescribed occupations; 'to be mothers' would mean to cultivate that provident foresight and wealth of resource which are constantly required in the endless routine of duties in the family."

A GIRL never shows her age until she tries to hide it.

MINUTES OF THE ADVISORY COUNCIL.

TUESDAY MORNING.

Council called to order at 9.15 A. M. Devotional exercises conducted by Dr. A. H. Lewis.

The committee required by the resolution passed at the evening session was appointed as follows:

Pres. George W. Post, M. D., chairman; Charles B. Hull, Lewis A. Platts.

The Council next considered the following recommendation of the Pre-Conference Council which was referred to this Council:

That we recommend to the Conference. Societies and Boards that they so arrange their programs as to give more time to sermons, addresses and evangelistic meetings, during the future anniversaries, and that we urge the importance of having all reports presented in printed form.

An informal discussion of the general subject of Conference and anniversary programs followed, in which the Council generally participated.

The following motion, presented by Dr. Main, was unanimously adopted:

Voted, in the opinion of this Council

1. That all Conference Boards should report directly to the Conference without any special program. We believe, however, that there should be addresses and discussions relating directly to the work of all these Boards at some time during the sessions of Conference.

2. That all reports from all Boards be presented in the briefest and best manner possible consistent with clearness and comprehensiveness.

3. That with the consent of the Missionary and Tract Societies, Thursday and Sunday nights and all time not now regularly assigned to the Societies be placed under the direction of the Conference Executive Committee to be used as will in their judgment best promote the good of our denominational work as a whole.

The discussion of these resolutions consumed the time of the morning session.

Adjourned to 2 P. M.

AFTERNOON.

Council convened at 2 P. M.

Prayer was offered by Rev. O. U. Whitford. President Davis, of Alfred University, invited the members of the Council to attend College Chapel Exercises on Wednesday morning.

Upon motion this invitation was accepted.

Upon motion of President Davis it was voted to request Mr. Ira J. Ordway, of Chicago, to read his paper on Evangelization before the Council this evening.

The Council then considered the following recommendation of the Pre-Conference Council:

Resolved, That this Council recommend to the Conference that the interests of the Missionary, Tract and Education Societies be presented annually to every church, and that every individual be solicited to make some contribution, however small, to each Society each year.

The various phases of raising finances occupied the whole of the remaining time of the afternoon session. The discussion was participated in by the whole Council, and the many difficulties were carefully considered both as to present methods and needs, and in trying to plan for the future.

After this full discussion the following resolution presented by D. E. Titsworth was unanimously adopted:

Resolved, That pending the proposed reorganization of our denominational work which will embrace some system of raising funds, this Council urges upon our pastors to lay before their respective churches the duty of increased interest in and contributions for the Missionary, Tract and Education Societies with a view of enlarging the efficiency of these Societies and of relieving them of the burden of debt now resting upon them.

It was voted that O. U. Whitford, A. H. Lewis, and E. M. Tomlinson be a committee

to prepare a circular letter from this Council including the foregoing resolution, and that this circular letter be sent to the pastors of the denomination.

Session closed with the benediction by Rev. B. F. Rogers.

EVENING.

The Council convened at 7.30 P. M., and in accordance with the invitation given to Mr. Ira J. Ordway he presented his paper on "The Relation of Evangelistic Work to our Existence as a Denomination." The paper was listened to with much interest.

The President announced as the regular order for the session the consideration of the methods of raising funds, having in view a report from this Council to the General Conference.

The following resolution offered by Dr. Lewis was discussed in full by Rev. G. B. Shaw, Dr. Lewis, Pres. Gardiner, and others, and was, upon motion, adopted:

Resolved, That we commend to the Conference what is known as the card and envelope method of raising funds for church and denominational work, thus seeking to secure something from everyone and as much as possible from each frequently and regularly; and we would further recommend that an agent or agents, representing all our interests, be sent to introduce this plan where it is not now in use."

Pres. Post then called for reports from the different Societies and Boards represented in the Council.

The Seventh-day Baptist Missionary Society presented its claims and plans through its Corresponding Secretary, O. U. Whitford, D. D., and these were generally and carefully considered by the Council.

It was voted to refer the evangelistic work in West Virginia, suggested by Mr. Ordway's paper, to the Missionary Society, President Gardiner and Pastor Witter, of the Salem, West Virginia church.

This proposition was fully discussed as to its difficulties and opportunities. The financial problems involved seemed almost insurmountable, but many suggestions were offered which will help those to whom the matter was referred to work out some helpful action.

Dr. Lewis, Corresponding Secretary of the American Sabbath Tract Society, presented a carefully prepared paper setting forth the aims, plans and needs of that Society. This was by vote made the special order for Wednesday morning at 9 o'clock, to which hour the Council then adjourned.

FROM MRS. TOWNSEND.

To the Editor of the SABBATH RECORDER:

Two months have passed since I wrote you, and they seem hardly more than as many weeks. I began work the first of November, or rather, resumed the work which I left to attend General Conference, by holding meetings at Glen, Wis., in the Congregational church, making my headquarters at Deacon Crandall's, distributing literature, making house-to-house calls, not omitting the public schools. The special meetings for young people were well attended, and closest attention was given. The evening on which I spoke upon Sabbath Reform was rather inclement, but a fair audience was present, and the subject was well received. I also spoke on the work done by the Tract Society and that done by the Missionary Board.

At Rock House Prairie church I opened the work by holding a series of meetings for a week, preaching each Sabbath and twice on Sundays. After these special meetings closed, the most gratifying and immediate result was among the young people, who, although belonging to the church, and very conscientious, were diffident and timid in prayer and

conference meetings; but before the work closed they expressed themselves as stronger and more willing to be used in the Master's service. A Woman's Benevolent Society was organized, and both Home and Foreign Mission work was taken up, with a course of reading beginning with the tract on Woman's Mission and Work for the Women of China, to be supplemented by Via Christa and other books equally helpful. The Society raised \$10.50 by a social given at Brother Ellwyn Babcock's. I preached at the Coonville school-house and visited at the homes in the neighborhood; the inclement weather retarded the work somewhat. At Pleasant Prairie school-house a severe snowstorm had the right of way, so that no services were held, except one on Monday evening, when I spoke on Temperance. That address was listened to with great attention and referred to many times afterward. Mr. Bray Smith's home furnished headquarters and conveniences for getting among the homes in the neighborhood. Mrs. Smith and daughter were baptized by Rev. O. S. Mills and united with the Rock House Prairie church during my work there last August; I appointed Mrs. Smith the colporteur for Rock House Prairie church. She believes in and loves the work. Two new subscribers for the RECORDER were secured, one copy of Paganism Surviving in Christianity was sold, and an aggregate of 2,196 pages of literature distributed. More RECORDERS will be taken, we hope, in the near future, and some would now be, if people were abler; to such ones I gave the extra copies I had with me. If each of our pastorless churches could have an active, willing worker, who believes in and loves tract work, it would be a great help. Dr. Talmage once said that he "felt like taking off his hat to every one who distributed tracts and leaflets to the masses." Every church should be a life-giving as well as life-saving station. When we read the leaflets published by our Tract Society and realize their worth in brain power, strength to soul life, and edification, mentally, morally and spiritually, we do not wonder that those who read ask for more. In the work of Sabbath Reform I have found "Why I Am a Seventh-day Baptist," "Pro and Con," "Amending God's Law," "Dialogue Between Man and the Bible," and for correspondence the envelope-size leaflet, "Why I Do Not Keep Sunday," and "Scriptural References on the Sabbath," the most prolific of good. I could write much more of ways and means, but stop for lack of time. I know I have left warmer hearts for the Sabbath and for greater consecration among our young people, and leaving the hearthstones and sweet fellowship was like leaving one's own. In the great struggle to advance truth, carried to God around the family altars, impressions have been made which nolawism, nodayism will have hard work to overthrow. Bro. Elroy Atkins's home was the most centrally located for my work and it was the chief headquarters for all the points. Nothing was spared for the advancement of the work. No snow-drifts were so high, and no storm so hard that a team and some one of the family could not take me where I needed to go. Such associations and services give help which holds one up in the work for truth and for God's blessed day for men.

I begin meetings in this place to-night. The weather is so inclement that I can make no calls for a day or two.

COLOMA, Wis., Dec. 17, 1902.

Young People's Work.

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

A Testimony in Tithing.

The following excerpt from a recent letter explains itself. Has anyone had a different experience?

"Your ideas on tithing meet with our earnest approval. About the first thing we did when we established our new home was to open a tithing account. In fact it was only extending my own individual practice from the previous year and a half. We get a satisfaction from the possession and distribution of such a fund that is a great pleasure. Whether it is that or something else at the bottom of it, it is certainly true that the past two years have been the broadest, biggest and best of my life—since I began systematically to set apart one-tenth to God's work. We have given more to God, and have had more ourselves than ever before. It is one of those paradoxes which an infidel cannot explain."

Then he goes on to tell what a nice wife he has. Of course he has—he deserves one. Some of you old bachelors try tithing, and see what the Lord will do for you.

Our Question Box.—Quick Music on the Sabbath.

Is it wrong to play quick, lively music on the Sabbath-day?

It is a question I have thought and prayed over a great deal, but cannot decide what is right. When people come to my home they are pretty sure to ask me to play. I do not like to refuse just for the reason that it is Sabbath-day, but I do not know what to play, as I play very little that is not fast music. If I play a slow and quiet piece, they will ask for something different, or one of the members of the family will say, "Oh, play something." They will have a favorite and will ask for it. What am I to do?

C. C.

Quick Music in the Church.

Do you think it is right to play orchestral music in the church? It is often the same that is played in the ball room. They do it in every place I have ever been. If I play in the orchestra at all, I have got to play in the church, and if I will not play in the church, I cannot play in the orchestra. I do not want to play if it is wrong. Of course it will be a continual battle for me if it is wrong, for I will have to refuse to play on the Sabbath and in the church every time I am asked. I do not think we should make the Sabbath a long, dreary day. It does not seem right to play dance music in the church, but one thing that has made me undecided is that some ministers uphold it, and even do it.

A. W.

Friendly Letters on the Sabbath.

Do you think it is wrong to write friendly letters Sabbath-day?

L. D.

WE pass these questions on for a discussion by our young people. Make your articles brief and to the point. These are living questions, and, while they may not come to all of you in the same form, the different forms are related and touch common principles at the bottom. Your answers can be published without your name, if you prefer,

and so state when you write. Of course you will send your name to the editor.

Write to Us.

I am satisfied that there are young people all over our denomination who have thoughts which they would be glad to express, if they only felt free to do so, and knew that their communication would be welcome. Inasmuch as I cannot see you face to face, I must content myself with assuring you in this general way that I will be very glad to hear from you. I will try to treat you as I would like to be treated—publish wholly or in part, or send back with my suggestions for another trial, as seems best in each case. And, if you prefer, you may hide your literary flower under a *nom de plume* leaf large enough to completely shield you from the scorching sun of public scrutiny.

There must be a good deal more literary ability among our young folks than has begun to appear upon this page. We judge from excellent items hesitatingly surrendered or offered, and from the fact that a writer often says, as does our correspondent below, "I have long been wanting to write." Don't wait with that item or articles. Outline some new plan or idea. Tell a good story. Crack a joke if it has a good, honest point. Send an interesting clipping. Tell what you think about some of our forward movements, or just sit down and write a friendly letter, assuring the editor that the item in the guessing contest sounded like him. The one below is from Arkansas.

Long Enough to be Understood.

I do not like articles boiled down. For instance, I would be very glad if Rev. H. H. Baker's column of "Popular Science" could be enlarged to a page, and if his line or two on geological subjects were long enough to be understood. O, how I do love the SABBATH RECORDER, especially the page on "Missions;" then comes the "Young People's Page," and the "Reading Room." I greatly enjoy also, and, well—it is all good, even the boiled down items.

No matter how despondent I feel, when I read Eld. Lewis's editorials, it gives me new impetus, and I feel "fit to fight my battles o'er again."

Eagerly I watch for items from Alfred, Milton, and Salem. How I wish Alfred University could have a Research Professorship of Assyriology or Egyptology.

Yours for all the interests of our everbroadening denomination in Christ. L. F. G.

OUR MIRROR.

OUR C. E. Society held its regular business meeting last Wednesday night, December 17, at which time occurred the election of officers. The following were chosen for the ensuing six months:

President, Chas. Bond.
Vice-President, Jennie Burdick.
Recording and Corresponding Secretary, Grace Rounseville.
Treasurer, Alice Sanford.

The business session was followed by a literary program, the crowning feature of which was a debate on the following: "Resolved, That eight hours labor should constitute a day's work." The debate was decided in favor of the affirmative. G. Y. R.

DODGE CENTRE, Minn., Dec. 18, 1902.

Children's Page.

SQUIRREL TOWN.

ALEX. THORN.

Where the oak trees tall and stately
Stretch great branches to the sky,
Where the green leaves toss and flutter
As the summer days go by,
Dwell a crowd of little people,
Ever racing up and down,
Bright eyes glancing, gray tails whisking;
This is known as Squirrel Town.

Bless me, what a rush and bustle,
As the happy hours speed by!
Chatter, chatter—chatter, chitter,
Underneath the azure sky.
Laughs the brook to hear the clamor;
Chirps the sparrow, gay and brown,
"Welcome! Welcome, everybody!"
Jolly place, this Squirrel Town."

Honey bees the fields are roaming;
Daisies nod and lilies bow;
Soon Jack Frost—the saucy fellow—
Hurrying, will come, I know.
Crimson leaves will light the woodland;
And the nuts come pattering down.
Winter store they all must gather—
Busy place, then, Squirrel Town.

Blowing, blustering, sweeps the north wind—
See! the snow is flying fast.
Hushed the brook and hushed the sparrow,
For the summer time is past.
Yet these merry little fellows
Do not fear old winter's frown;
Snug in hollow trees they're hiding—
Quiet place is Squirrel Town.

A LARAMIE GIRL'S CHRISTMAS.

MINNA C. SMITH.

It was bitterly cold at Red Top Ranch. Snow was deep on the Medicine Bow Range, deep in the canons and on the plain that narrowed into the hills beyond the great log ranch-house of the Oswald family. The big Laramie was frozen almost into silence, except for the ripples in the river back of the corral, where, even with the mercury away below zero, the cattle could drink of the swift stream that laughed aloud at the frost.

In the sitting-room two of the little children were playing about—Emma and Freddy. Out in the bright kitchen Nell and Frank, the eldest daughters, were baking waffles for breakfast.

"Mother won't let you go with her to Laramie to finish the Christmas shopping. It's too cold," said Nell.

"No colder for me than for her, and I have a lot of presents to get yet. And, besides, I've got to have some shoes," answered Frank, a girl of sixteen, rosy, strong, and tall.

"Mamma just glories in the long drive. Papa—"

"What's papa done?" Mr. Oswald, in old fur coat and cap, appeared in the shed door, carrying a pail of milk in each hand.

"Papa hasn't done anything," said Frank, "but he is going to give me a nice handful of dollars to go into Laramie and spend to-day."

"Your mother won't let you go in this cold." Mr. Oswald went on towards the pantry.

Suddenly a child's shrill cry of pain sounded through the house, then Mrs. Oswald's voice, calling, "Papa! girls! girls!" They all hurried in, and Mrs. Oswald rushing out with Freddie in her arms, calling, as she came, for oil and flour. The little boy had fallen against the stove-rail and burned his fingers. Everybody was in tears as they wrapped up his hands, and nobody ate as much breakfast as usual, hearing the little fellow sob—not even Gus, the twelve-year-old eldest son, who came in from the corral with Mr. Stahl and Bud Johnson, the hired men, after they were at table.

"You won't go to town to-day, I guess. Will you, mamma?" said Mr. Oswald.

"No; can't you go? I can't leave Freddy."

"I can't leave the ranch."

"Well, somebody must go. We need a lot of things for Christmas."

"Let me," said Gus.

"Not alone, my son," said his father.

"Let me go! I can drive Kit and Brownie. Let Gus and me go!" begged Frank. She looked at her mother, but she came round the table and hung on her father's shoulder coaxingly.

The parents exchanged glances.

"Well, wrap up warm. You'll have to wear my fur coat," consented Mrs. Oswald.

"Whoop!" rejoiced Gus, getting up noisily.

"Don't drive those bays too fast Frank, just because it's cold," Mrs. Oswald cautioned her daughter, half an hour later, when, furred and ready, Frank stopped beside her in the sitting-room to kiss her and Freddy good-bye.

"No, mamma, and I'll be sure to get back before dark for Christmas Eve supper, and I won't forget the flour, nor the doll, nor anything on the list." Frank went on and out to the sleigh, where Gus was shouting for her. Her father tucked the warm robes about her as she got in and took the lines. Then brother and sister were off along the snowy road behind the blooded bay mares, Kit and Brownie. The dry brilliant air was sparkling in the sunshine of Red Top Ranch's seven thousand feet of mountain altitude.

They went gayly on, the excitement of responsibility deepening the light in Frank's blue eyes. It was just after they had crossed the irrigating flume half way to Laramie, where in summer they always watered their horses, that Nat Stahl passed them. He was a disreputable cousin of their best hired man, and came from his homestead ranch over on the unditched plain four miles to northward, where it was said he lived most unkindly with his wife, whom he was accused of beating half to death at times. He now had his boy with him, a little fellow named Freddy, too. The child was none too warmly dressed, Frank Oswald saw as they went by in their rough little sleigh, the man lashing his skinny horse.

"That man doesn't deserve to own a cayuse," commented Gus. "Let alone a boy," added Frank, indignantly.

It was after eleven o'clock when she drove into Laramie. She went to the stable of a friend, and Mr. Orth helped Gus put up Kit and Brownie for their noonday feed. Frank went about town on foot for her various errands, going in and out of the warm stores with bright eyes and glowing cheeks, giving and taking holiday good wishes wherever she went. It was at Mr. Orth's house, where the brother and sister ate their dinner, that the word blizzard was first spoken that day.

"It's moderating fast," said Mrs. Orth.

"Yes," said Mr. Orth. "It looks as if a real old-fashioned Wyoming blizzard was cooking up for Christmas out in the mountains."

"It's that mountain back of your house, Frank, where all our storms come from," said Mrs. Orth. "I wonder your mother don't have it moved!"

"You must speak to her about it," answered Frank, smiling.

"Well, she's about ambitious enough to, if she took it into her head. And you're growing up just like her. The idea of you driving into Laramie all that way."

"I had to get our Christmasing done."

"Guess she's got me with her," said Gus.

"I don't think we ought to start home if there's any danger of a blizzard. It wouldn't be any fun to get lost in it."

"I don't believe it will come before we get home," said Frank, who had been looking out of the window. "And anyhow, we can get home all right. Mamma says it's no trick to get to Red Top now, the way it used to be before there were any fence-posts to go by. Go along, Gus, and hitch up. Don't be afraid."

"Who's afraid?" protested Gus, and went.

When the team came to the door, Frank got in with her brother, and they drove quickly from store to store, gathering up their purchases, Gus and the men at the stores loading in the packages and boxes. Then they started for home in the teeth of a rising wind.

Across Laramie Plains they went, mile after mile toward the white mountains, while the wind increased and the snow came. By the time they were nine miles out the storm had become a blizzard, and Frank began touching the bays with the whip. A mile further on, just beyond the flume where his horse had turned off on the trail toward his homestead, Nat Stahl's sleigh was overturned, but no sign of horse or driver was to be seen.

"That horse of his couldn't get away from a sober baby. He's drunk again," said Frank, indignantly, as they went by. Then a sound from the sleigh made her rein in sharply. It was the sound of a child's cry, a pathetic echo of her little brother's wail, that went to Frank's heart.

"For pity's sake!" Nat Stahl has left his Freddy under that sleigh!"

"The idiot!" growled Gus. He jumped out in the snow as the unwilling mares came to a standstill, and ran back to the sleigh.

Frank Oswald was not an imaginative girl, but, a flush of sympathy and intuition, she knew what would happen if that drunken father got home to the child's frightened mother unable to explain what had become of the boy. Frank could almost hear the mother's wild cries while a brutal man, crazed by his own wrong-doing, beat her into unawaking silence.

"Sister," called Gus.

"What's the trouble?"

"The seat's broken and holds the kid down and I can't get it off him."

Gus came running back and took hold of the bays' bridles. Frank was out and back to the broken sleigh in a moment. With all her strength warmed into action by the new terror and tenderness in her heart, she put her shoulder against the sleigh, wrenching it part way over and loosening the broken board of the seat so that she could get little Freddy free. He had been fastened down under a piece of old buffalo robe, and this had kept him from freezing in his uncomfortable position.

"Freddy wants mamma," sobbed the little fellow, as Frank took him up in her arms.

"Freddy shall have mamma soon," she answered, hugging him, and feeling to make sure that none of his bones were broken.

"We've got to take Freddy home," she said to Gus, as they tucked the robes round themselves once more.

"Take him home, nothing!" said Gus, reaching for the lines, as Frank turned off to the right across the trackless plains. "We'll take him home with us, that's where!"

"Let the lines be!"

"Can't you see there's a blizzard coming as fast as it can, you big goose?"

"Yes, I can see." Frank pressed her red lips together. "Let the lines be, I tell you! Papa told you to keep your hands off them."

"Mamma will be scared to death if we don't get home for supper Christmas Eve."

"Mamma will say this little boy ought to be taken to his own mother Christmas Eve."

"Papa will lick you," muttered Gus.

"Dear old pa! I see him!" Frank drove steadily onward.

They had not gone more than two of the four miles to Stahl's homestead when the blasts of the blizzard blinded them. Frank urged Kit and Brownie forward. The mares struggled on gallantly, but the snow deepened, the trail was lost, the sleigh stopped.

"We've got to unhitch and get on their backs and ride," said Frank. "You take Brownie and I'll bring Freddy on Kit."

"Hope you're satisfied now," said Gus, but he obeyed quickly. The two took the harness off the mares and tucked it securely away in the sleigh covered with the robes, then they mounted the horses bareback, Frank astride of Kit with Freddy up in front of her, the bridle grasped firmly in her fur-gloved hand, while Gus came after on Brownie.

The blizzard roared about them; the stinging snow beat into their faces. Freddy grew sleepy and Frank had to slap and beat him to keep him from falling asleep and freezing, while her horse floundered forward, and fear kept whispering to her heart, "Hurry! hurry! After a long time she saw something that she hoped was the Stahl's cabin, but when they came up to it they saw it was their own sleigh with the snow heaping over it. They had traveled in a circle, as the lost on the plains have ever done. For a moment Frank was in despair, but the weight of the sleepy child against her arm roused her to a new courage.

With a prayer on her lips, she leaned forward and patted Kit on the neck.

"Good old Kit!" she said. "Don't you understand? We can't go home, Kit. You and I and Gus and Brownie must go to Nat Stahl's—to Nat Stahl's, Kit, you know Nat Stahl's—to—take—this—little—boy—home—to—his—mother. Get up, Kit. Good old Kit! Kh-kh-kh. There, there, Freddy don't cry. Kit is going to take you home to your mother. Go on Kit!"

The mare whinnied, then plunged forward. Heaven knows what wisdom the sympathy between herself and her rider gave the high-strung creature, but this time she did not go in a circle. The wild, snowy air was shut in by the darkness of night when at last Frank and Gus saw a light gleam from a cabin window almost under their horses' noses and knew they were in Nat Stahl's tumble-down corral. Frank got off Kit, gave her a pat on the neck and a kiss, and while Gus tied the mares under the shed, she staggered through the snow to the cabin with the little boy in her arms.

She pushed open the cabin door. The

thing she feared had just begun. Nat Stahl, roused into fierce brutality by his wife's tears and reproaches and his own semi-stupified alarm about his boy, had struck her a first blow. She was rising screaming from the floor as Frank Oswald entered, and almost exhausted, put the boy down. He stood rosy and smiling, glad to get home, and called:

"Hello, mamma! Hello, pop!"

Nat Stahl stood with his billet of firewood raised to strike again and again. At sight of the boy, murder paled from his face, the brute died in his eyes, his hands dropped to his side. He turned quickly and put the wood into the fire.

Mrs. Stahl on her knees seized the child in her arms, sobbing, "Oh, Freddy, Freddy!" with murmured words of prayer and gratitude.

Frank Oswald sat down beside the table and put her head down on her arms. She felt very sleepy. The next thing she knew it was morning. She was lying on the floor on an old quilt close by the stove. Gus, who had rested beside his sister, was putting wood into the stove. Nat Stahl was snoring heavily in the family bed back in the corner, and Mrs. Stahl was pouring hot water into her coffee-pot.

"You must be good and hungry, Miss Oswald," she said, as Frank stood up. "You was so beat out last night I couldn't wake you up to eat nothin'."

"Yes, I am hungry. Goodness, how stiff I am! It has cleared off splendidly, hasn't it! Merry Christmas!" she answered Gus's greeting. "We'll have a merry old ride home."

"The wind has about blown all the snow off. The horses'll have to drag the sleigh home on the bare ground, if there's anything left of it," said Gus.

"Your ma'll be 'most scared to death because you didn't get home last night, I guess," said Mrs. Stahl. She poured out two cups of coffee, took up corn-meal mush in two cracked saucers and put them on the table. "Sit up, both of you," she invited.

Why, mother'll live through her scare," said Frank, sitting down at the table.

Mrs. Stahl glanced at her sleeping husband; then she spoke low to Frank, coming beside her. Gus, busy at the fire, could not hear. "You—you won't say nothin' to your ma, nor anybody, about what you saw goin' on here last night?" she said pleadingly. "I don't want nobody to feel hard ag'in' Nat. His cousin that works to your house said he was going to have him put into jail if he was ever caught again a—a—scarin' of me. Nat, he didn't mean no harm last night. He told me so afterwards. He's real good to me, allays when he ain't drunk. He was just worried about Freddy last night, same as I was. You won't tell nothin', will you?"

Frank looked up. The eyes of the girl met those of the woman.

"Tell what?" answered Frank. "When I came in I saw you crying for Freddy and—and then Mr. Stahl fixing the fire. I guess I went to sleep as soon as I sat down."

Mrs. Stahl's lips quivered gratefully. "I wisht I had some milk for you to put into your mush she said, "but our cow, she's dead. She got into the alfalfa last summer and over't."

It was nearly noon that day when, after a long, dry drag of their recovered sleigh over

the wind-swept plain, Frank and Gus reached Red Top ranch-house.

"Hello, daughter! Merry Christmas! Home again all right?" said Mr. Oswald from the well, as Frank went in at the kitchen door.

"Hello, papa, dear! Merry Christmas!" Frank hurried on in out of the cold. With her sisters helping her get off her things, she was soon beside her mother, who had Freddy on her lap, in the sitting-room.

"Well, I'm glad you had sense enough to stay all night in Laramie when you saw that storm coming, if it was Christmas-Eve!" was Mrs. Oswald's greeting.

"Oh, but I wasn't in Laramie! Gus and I stayed at Nat Stahl's."

"For the mercy's sake!" exclaimed her mother. "It isn't a fit place for cattle to get in out of the storm! How on earth did you get off the road like that?"

"We picked up Freddy Stahl spilled beside the road under their sleigh, and of course we had to take him home to his mother for a Christmas present!"

"Of course!" said Mrs. Oswald. Mr. Oswald came in then with Gus, who was telling him all he knew of the story.

"I told Frankie you'd lick her, papa," concluded Gus.

"Well, I will, too," said Mr. Oswald, taking his daughter by the shoulders and twirling her around for a kiss, "I'll give her seventeen good ones her next birthday, and one to grow on."—The Outlook.

WISCONSIN LETTER.

MILTON COLLEGE.

Since its organization in 1867, Milton College has stood for the noblest manhood and womanhood of its students; not elaborately equipped with buildings and apparatus, possessing meager endowments, it has been richly blest with men and women consecrated to the attainment of its highest aims. Every successive year of its existence has brought to its doors new groups of young men and women seeking just the kind of training that such an institution can give, and that, in the nature of the case, the great universities cannot give. Under such conditions, it is natural to look for a large per cent of Milton students among those who are devoting their lives to those callings which make for peace and human welfare. It was granted to the late President Whitford, through the thirty-five years during which he was the guiding and inspiring genius of the College, to see the fruits of his work mature in the noble life-work of many of its alumni. It was natural that, when he laid down his work, many of these should feel that the life of Milton College was a blessed memory rather than a present power or a future possibility. But happily, the thought perished in the conception, for it is a law that better life comes out of death. The late President Allen, of Alfred University, was fond of saying: "We who live to-day and seem so necessary to the work in which we are engaged will drop out, but the work will go on, and the institution will continue a blessing to the world for centuries yet unborn." It is to the honor of the noble dead that we are able to declare the law true in Milton as well as in Alfred.

The coming of the Rev. William C. Daland as President of the College, and his formal installation to that high office, have already been sufficiently noticed in these columns; as matters of news the latter event, however, is

worthy of a more extended notice here for obvious reasons. It was an educational rally such as the people of Milton have rarely, if ever, before seen. On Sabbath morning, November 29, President B. C. Davis, of Alfred University, preached on the Necessity of Education to a union congregation in the Seventh-day Baptist church, and was assisted in the service by President Gardiner, of Salem College, and President Daland, of Milton. When before have the Presidents of our three colleges sat together in the same pulpit? On Sunday morning President R. C. Hughes, of Ripon College, preached to a union congregation in the Congregational church on What Constitutes an Education; and in the evening of the same day, in the same church, President Gardiner addressed a union congregation on the Debt of a College Community to the College. These three discourses were an inspiration, the influence of which was well worth the effort made to bring them together. But the real "red letter day" of the occasion was the following Tuesday, December 2, the day of the installation ceremonies. It was a full, well-rounded day. A distinguished guest remarked at its close that every number of the long program was a number of the highest order. Mr. W. H. Ingham, on behalf of the Trustees of the College, Prof. Edwin Shaw, on behalf of the Faculty, and Rev. A. L. McClelland, in the name of the people of Milton, welcomed the delegates and visitors; and President Theodore L. Gardiner, of Salem College, President Ellen C. Sabin, of Milwaukee-Downer College, and Dean Edward A. Birge, of the University of Wisconsin, made happy responses on behalf of the guests. The feature of the morning session, however, was the address of President William R. Harper, of the Chicago University, on Some Phases of the Higher Life. The highest life is the trained, cultured, refined life. It may be physical life, animate or inanimate, it may be social, intellectual or spiritual, but it is always the fruit of discipline. Scholarly from opening sentence to final cadence, the long address was so clear in thought and simple in diction that the humblest undergraduate could hardly fail to understand it, while the sweet, tender, Christian strain which ran through it all was a delight to every devout heart. A happier presentation of learning and religion is rarely heard.

At the afternoon session Willis P. Clarke, Secretary of the Board of Trustees, made a few remarks, presenting the new President an engrossed copy of the action of the Trustees by which he was called to that high office. President Daland formally accepted the trust, and Lewis A. Platts offered the prayer of installation. Following this service, addresses of congratulation to the new President were made by Prof. Albert Salisbury, of the Whitewater Normal School, a member of the first graduating class of the College, on behalf of the Alumni; by Prof. Albert Whitford, on behalf of the Faculty; by N. O. Moore, Jr., on behalf of the Students; by Dean Erastus G. Smith, of Beloit College; President Samuel Plantz, of Lawrence University; and Boothe C. Davis, of Alfred University, on behalf of Sister Institutions; and by Attorney George R. Peck, of the Chicago, Milwaukee and St. Paul Railroad, on behalf of a host of Old Students. President Daland then gave the inaugural address on "The College Education, Its Char-

acter and Place." Like the address of President Harper, in the morning, this address was clear, strong and scholarly. It was heartily commended by President Harper and other distinguished guests.

The College Glee Club (men) sang, with characteristic enthusiasm and acceptance, two songs in honor of their *alma mater* (yet to be); the College choir sang as only a choir trained by Dr. Stillman can sing, "Praise the Lord, O my soul," composed by Dr. Daland, and the immortal Hallelujah Chorus from the "Messiah" of Handel; and the great congregation, which filled the enlarged Seventh-day Baptist church to its utmost capacity, sang Luther's battle-hymn, "A mighty fortress is our God," and an adaptation of our National Hymn, "My country, 'tis of thee."

Our Alma Mater dear,
Thy children gather here
To sing thy praise.
Boundless prosperity,
Truth, Love and Liberty,
Ever thy guerdon be
Through length of days.

State Superintendent L. D. Harvey, of Madison, presided at the morning, and Dr. George W. Post, of Chicago, at the afternoon sessions. The luncheon at the noon hour in the College chapel, presided over by representative ladies of the three churches of the village, and the President's reception in the evening were the social features of the occasion, and completed a most delightfully inspiring day, our guests themselves repeatedly bearing this witness.

But the brightest days have their clouds, and this was no exception, for while these exercises were being enjoyed by the multitudes which thronged the places of gathering, a member of the Faculty was sitting in his home, slowly, painfully, but bravely, yielding his life to the relentless ravages of a malignant cancer of the throat; and four days later, in the same auditorium in which the installation exercises were held, was held the funeral of Prof. Ludwig Kumlein, one of the ablest scholars in natural history Wisconsin has ever produced. Thus is it ever; the lights and the shadows, the joys and the sorrows of life are near neighbors. Happy they who can make both alike servants of, the true life, servitors of the noblest things.

L. A. PLATTS.

MILLTON, Wis., Dec. 22, 1902.

CALIFORNIA DESERTS.

It is unsafe to condemn any of the desert lands of California as worthless because the surface is barren of vegetation. Some of these desert wastes are proving immensely valuable owing to their mineral deposits. The barren lands of Kern County have been found to cover inexhaustible reservoirs of crude petroleum, and ground which a few years ago no one would buy from the government at 25 cents an acre is worth at the present time much more than the richest agricultural land in the San Joaquin Valley. The discovery of gold on the confines of the Mojave desert at Randsburg and on the edge of the Colorado desert at Hedges and other points opened new mining fields of great importance, which have since added materially to the mineral productiveness of the state. Copper, borax, salt and nitre are among the mineral products which these deserts and their inhospitable and uninviting environments are also yielding for the world's enrichment.

The saline deposits of the California deserts promise, however, to be the most valuable of their varied mineral resources. Death Valley figures in the early annals of California in the role of Dante's "Inferno," and like the latter on its portals was plainly engraved: "He who enters here leaves hope behind." In later years this graveyard of emigrants and luckless mining prospectors who attempted to cross its parched floor and died of thirst and the absorption of the moisture in their bodies by the intense heat and dryness of its atmosphere has proved to be an inexhaustible source of mineral wealth. Covering the bottom of the valley are great beds of borax, and the bleak ranges surrounding it contain nitre deposits which are destined to outrank the famous beds of Chili and Bolivia in productiveness and wealth. Added to these are enormous veins of rock salt and beds of chlorides capable of supplying the wants of the world for all time. The climate of this valley and its environments has undergone no change, but its terrors have almost wholly disappeared through the discovery that nature has made it a great mineral storehouse.

Dr. Gilbert E. Bailey's account of the saline deposits of California, which is given in a California state mining bureau bulletin, throws new light on the mineral resources of the deserts. The known area of the nitre beds in these wastes aggregates 35 000 acres. The minimum thickness of the surface deposits is put at six inches. Rejecting 5,000 acres as unworkable, the remainder of this saline veneering of the mineralized district is estimated to contain over 22 000,000 tons of a commercial product. But there are strata in the formation ranging in thickness from three to ten feet in which the nitre is in places practically pure. These strata contain, taken as a whole, from 15 to upward of 40 per cent of the precious mineral. Figures fail to express the aggregate contents of these veins. Dr. Bailey shows the wonderful similarity between these nitre deposits and the Chilian fields, which are now practically supplying the world and from which the little republic is drawing enormous revenues. For the past ten years they have been yielding an average of over 1,000,000 tons a year, valued at \$ 35,000,000, in round numbers. But as the nitre in the California deserts is more extensive and the volume of the mineral infinitely greater than in Chili, we may form some idea of the immense wealth which will be finally drawn from these wastes when their mineral deposits are intelligently opened.—San Francisco Chronicle.

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.

ALFRED, N. Y.—We thought ourselves honored in having the privilege of entertaining the members of the recent Seventh-day Baptist Advisory Council in our homes, and of turning over to their use the rooms of our Theological School.

The students of the University recognized and admired the ability of our visitors.

This is not written to report the proceedings of the Council, but to express our pleasure in having had it here; and the opinion that, as a sign of growing unity and enlarg-

ing vision, and a promise of immediate and of more distant but probable great and good results, it was a success.

The Theological School is expecting lectures from the following brethren: Revs. W. L. Burdick, D. B. Coon, Stephen Burdick, and Dr. L. A. Platts. "Lessons from My Student Life," "The Pastor," "The Experiences and Lessons of Many Years," are among the subjects.

A. E. MAIN.

DECEMBER, 1902.

WALWORTH, WIS.—After a short series of meetings we went to the water for baptism with three converts, on Sunday night, Nov. 23. This helped us very much to feel settled in this church. We are praying and hoping for growth in the work on the part of both pastor and people.

My call to the Semi-Annual Meeting at Marquette was a very pleasant experience to me. It was my first trip in that region, and the Fox River always interests me some as historic ground.

About 230 years ago the French missionaries came that way to find the great river, and pass down toward the gulf until frightened back by the Spaniards. Men often come to these parts yet for feathered game, and they do hit some, for a friend has given me a photograph of about six hundred ducks hung on the side of a house and "shot" all at once.

But there is other game also. I was informed that the devil, that old liar told of in the Bible, has at least one decoy in the village where human game is drawn in to drink and to sink money and character. "Yet, thou hast a few names . . . which have not defiled their garments."

We got the attention of a nice company of young people. About 40 were present the first night. On the other five nights from 60 to 100 or more. We held preaching service eight times, and Bro. Mills appointed again for Wednesday night.

On Sabbath morning our faithful little company of Sabbath-keepers were all present for the communion service (who were in town) except one old lady who was sick.

Here is another indication of firm purpose, that all took part in that service.

A collection was taken on Sunday night, and the First-day people must have about paid my traveling expenses. The distance is over 100 miles. There is a graded school of three teachers in Marquette. It was a sort of union meeting without ever saying the words, a good sort.

"Whom the gods wish to destroy, they first make mad." We desired not to work after the manner of the gods, but preferred at this time to urge the gospel of reconciliation. We could not see that the circumstances favored much extension of the meetings. We had some good chance for seed-sowing. Our little company gives evidence of good spirits. How gladly we would visit them regularly if they were only in reach. May their reward be especially rich since with but short service of pastors they hold out faithfully. M. G. S.

THERE comes a point in every man's history when, if he wishes to be a sanctified vessel, meet for the Master's use, he must decide to drop everything that prevents a holy career and a life of perfect service among the people of the Lord.—H. W. Webb-People.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

INTERNATIONAL LESSONS, 1903

FIRST QUARTER.

Jan. 3.	Paul and Silas at Philippi.....	Acts 16 : 22-34
Jan. 10.	Christian Living.....	Phil. 4 : 1-13
Jan. 17.	Paul at Thessalonica and Berea.....	Acts 17 : 1-12
Jan. 24.	Paul's Counsel to the Thessalonians.....	1 Thes. 5 : 14-18
Jan. 31.	Paul at Athens.....	Acts 17 : 22-34
Feb. 7.	The Church at Corinth Founded.....	Acts 18 : 1-11
Feb. 14.	Christian Self-Control.....	1 Cor. 8 : 4-13
Feb. 21.	Christian Love.....	1 Cor. 13 : 1-13
Feb. 28.	Paul and Apollos.....	Acts 18 : 24-19 : 6
Mar. 7.	Paul at Ephesus.....	Acts 19 : 13-20
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CHRISTIAN LIVING.

LESSON TEXT—Phil. 4: 1-13.

For Sabbath-day, January 10, 1903.

Golden Text—Rejoice in the Lord always.

INTRODUCTION.

The knowledge which we have of the early Christians of Philippi from the narrative in the Book of Acts is supplemented by the allusions in Paul's letter to the Philippian Church. This letter was written about ten years after Paul's first visit to Philippi, and testifies to the cordial sympathy that existed between the great apostle and his earliest converts in Europe. If we may judge from this letter, Paul was more intimately associated with the Philippians than with any other church. When he refused to accept money from other churches for fear that his motives might be misconstrued, he gladly received the contributions of the Philippians to his necessities as the free-will offerings of loving hearts. He has little to criticize in writing to this church, and does not need to assert and vindicate his apostolic authority.

The Epistle to the Philippians belongs to the group of the four Epistles of the Imprisonment, of which the other three are Colossians, Ephesians, and Philemon. Some commentators think that these epistles were written while Paul was imprisoned at Caesarea; but the more usual as well as the more probable view is that they were written during his Roman Imprisonment mentioned at the end of the Book of Acts. This was probably from the spring of the year 61 to the year 63.

Of the four epistles, Colossians, Ephesians and Philemon were written at the same time and at a considerable distance in time from Philippians. It is reasonable to suppose that the epistle which we now study was written near the beginning or near the close of the Roman Imprisonment. The weight of authority favors the earlier date.

The passage selected for our study illustrates the character of the whole letter with its words of loving exhortation and sincere thanks for favors rendered.

TIME.—Probably in the fall of the year 61.

PLACE.—Rome.

PERSONS.—Paul the Apostle writing to the Philippian Christians, many of whom were converted under his ministry. Several are mentioned by name.

OUTLINE:

1. General Exhortations. v. 1, 4-7.
2. Particular Exhortations. v. 2, 3.
3. Concluding Exhortation. v. 8, 9.
4. Thanksgiving. v. 10-13.

NOTES.

1. **Wherefore.** This word refers back to the argument of the preceding chapter. In view of the present difficulties and temptations connected with the Christian life and the glorious future, let us be in earnest in our endeavors, counting all things else but loss

for Christ and avoiding with care the pernicious errors of those who make earthly pleasures of chief consequence. **My brethren beloved and longed for.** This verse is sufficient evidence of the tender affection that Paul had for the Christians at Philippi. **My joy and crown.** The excellent character and conduct of the Philippians are an especial honor to the apostle under whose ministry they were converted.

2. **I exhort Euodia, etc.** In verses 2 and 3 we have inserted parenthetically a special exhortation needed for certain ones in order that they might stand fast in the manner which the apostle recommended. What the matter of disagreement was between these two we do not know. It has been conjectured that they were deaconesses and that their difference was connected with the management of the affairs of the church. The verb "exhort" is repeated; thus the admonition of the Apostle is personal and explicit for each. The word "beseech" of the Authorized Version does not as well express the sense. **To be of the same mind.** That is, to let no disagreement mar the work of the church. It is impossible for people to think always just exactly as others; but they can yield in matters not involving principle. **In the Lord.** If the effort to agree is in the sphere of the influence of Christ they will come to agreement even if, as in the case of Paul and Barnabas in regard to John Mark, they must agree to disagree.

3. **True yokefellow.** There is a great deal of speculation in regard to who is meant by this expression—evidently some man of prominence in the church who could help to bring about harmony and to make the labors of the others efficient. Some have supposed that Epaphroditus is here addressed; but Paul would hardly write thus to a man who was with him when he wrote and by whom the letter was to be sent. Perhaps there was a man at Philippi by the name of Synzygus (yokefellow) and Paul addresses him by this name, and by the adjective "true" suggests that he is named in accordance with his character. **Clement.** Some have thought that this one is the same as Clement of Rome; but the identification is unlikely. **Whose names are in the book of life.** Compare Rev. 3: 5 and other passages. Although Paul does not have space to write their names in this letter, their names are written in the book of life. They are reckoned as the saints of God and the inheritors of eternal life.

4. **Rejoice in the Lord always.** From the particular admonition Paul turns now to general exhortation, and resumes the thought of ch. 3: 1. Rejoicing is the keynote of this epistle, and should be a virtue ever manifest in the Christian life.

5. **Let your forbearance be known unto all men.** "Forbearance" is a much better translation than "moderation." The virtue here commended is that gentleness which is manifest in a disposition to yield to others rather than cling tenaciously to one's rights. **The Lord is at hand.** The reference is doubtless to the second coming of Jesus. This is mentioned in this connection very likely as an encouragement for the acquiring of the virtue of forbearance just mentioned and also as an argument to show the reasonableness of being without anxiety.

6. **In nothing be anxious.** This is much better than the Authorized Version. While we are to give the things of this life proper care and attention, it is a part of our Christian duty not to be in anxiety about them. **By prayer and supplication.** Prayer is the more general term—any pious address to God; *supplication* refers to the asking for something; the *requests* are the particulars of the supplication. There is nothing that concerns the Christian which may not be made a fitting subject of prayer. **With thanksgiving.** An accompaniment of prayer always appropriate.

7. **And the peace of God, etc.** As a result of the course of life just recommended there will follow an especial blessing. The "Peace of God" is the opposite of the anxious care of the soul disturbed through sin; it is that blessed tranquility which results from a perfect harmony with God and a steadfast trust in him. **Which passeth all understanding.** The usual interpretation is that this means that this peace is of such a character that it would require more than earthly ability to comprehend it. Some, however, think that this expression means that this peace surpasseth every human reason in

its power to relieve anxiety. **Shall guard.** It is to be noted that we have here a simple future rather than an imperative. It is a declaration rather than a wish.

8. **Finally, brethren.** Our author comes now to a concluding exhortation, based in part upon what precedes. Compare ch. 3: 1, for a similar expression; but this verse does not resume that exhortation. We are to notice a distinct break between this verse and the preceding portion of our lesson. The Philippians are urged to direct their thoughts to those things most worthy of consideration, and this exhortation is emphasized by a sixfold characterization of the thoughts and objects upon which their faculties should be engaged. **True.** Not only theoretically but morally. The true Christian has unfeigned sincerity. **Honorable.** The reference is to those things which are attractive and command our respect. "Venerable" would be good translation if it did not suggest age. "Honest" was a good word to express this thought three hundred years ago, but its meaning has changed. **Lovely.** That which commands love. Compare 2 Sam. 1: 23. **Of good report.** Literally, sounding well: those things which, when spoken of, command our truest admiration. **If there be any virtue, etc.** Much better "is" rather than "be," for this is no doubtful supposition. If then there is any real moral excellence and among men any recognition of it, it is highly fitting that Christians should give attention to it.

9. **The things which ye both learned, etc.** Compare ch. 3: 17, 1 Cor. 11: 1, and other passages. The Apostle is confident that his life and conduct show forth the principles of the Christian life and so urges the Philippians to be imitators of him. This is not egotism, but whole-souled earnestness.

10. **Ye have revived your thought for me.** Before closing his letter Paul takes occasion to return grateful thanks for the gift of money sent him. It seems that they had sent him money more than once before and that their last gift, sent by Epaphroditus had come after a long interval during which they had sent nothing. **Wherein ye did take thought, etc.** Paul does not wish to be understood as implying that they had forgotten him for a long time and had now just remembered him. They had been mindful of his welfare all the time but had not been able to send him money. The reason for this omission may have been from want of a messenger to send by, or just as likely from a lack of money in their own pockets.

11. **Not that I speak in respect of want.** Paul would have them understand that he is grateful for their gift, not because he had felt any pressing need of money, but rather because he had thereby a testimony of their love for him. **In whatsoever state.** That is, in riches or in poverty, prosperity or in tribulation. **Therein to be content.** That is, self-sufficient. Paul does not mean to say that he would make no effort to change his outward condition, but that he would not be disturbed by that condition whatever it might be. This word "content" was used by the Stoic philosophers.

12. **I know how to be abased.** That is, to be oppressed by misfortunes. In distress Paul would not, like Job's wife, be inclined to curse God and die; in prosperity he would not, like the Rich Fool, say, "Soul thou hast much goods laid up for many days." **Have I learned the secret.** Literally, I have been initiated into. The word is used in reference to initiation into the heathen mysteries.

13. **I can do all things in him that strengtheneth me.** Literally, I am able for all things,—whether to do or to bear. This verse serves as a summing up of the preceding, but we are not to limit the meaning to passive endurance. Paul here shows us that his self-sufficiency is not in his own strength, but through the help of his Master. He does not mean here to assert omnipotence; the all things are those which come to him to do or to suffer. The Revised Version follows better manuscript authority at the end of this verse and reads "in him that strengtheneth me" instead of "through Christ which strengtheneth me" of the Authorized Version. The meaning is however practically the same.

CHEMICALLY MADE GEMS.

A new industry has grown up in this country in the last few years. It is the treatment and setting of crystals and minerals partly as imitations of real precious stones and partly as art objects and ornaments which do not pretend to be any other than they are—simply pretty things. The extent of this industry and the success of its products can hardly be realized by any one outside the jewelry trade.

Chemistry plays an important part in the industry. It is remarkable what beautiful effects can be secured with a bit of quartz by a chemist who had studied this phase of mineralogy. There is, for instance, the so-called golden opal, which is not an opal at all. It is made by boiling chalcedony, which is merely a species of quartz, in honey, then in a solution of chromate of lead, and finally baking in a hydrochloric acid kept at a moderate heat for a few weeks. In the same way deep red carnelians are produced by skillfully burning the pale or dull chalcedonies. Black agate, popular or mourning jewelry, is made by similar methods.—New York Times.

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MARRIAGES.

MILLS-COTTRELL.—At the home of the bride, near Milton Junction, Wis., Dec. 23, 1902, by Rev. George J. Crandall, Rev. Orpheus S. Mills, of Berlin, Wis., and Miss Lorena D. Cottrell, of Milton Junction, Wis.

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.

COON.—Henry C. Coon, son of the late Clarke Coon, of Lincklaen, N. Y., died at the home of his daughter, Mrs. Wm. P. Campbell, at Seneca Falls, N. Y., Nov. 24, 1902.

Burial at his old home in DeRuyter. A more extended notice will appear later.

COTTRELL.—Squire Pardon Cottrell was born in Petersburg, Rensselaer county, N. Y., July 9, 1832, and died at Almond, Dec. 11, 1902.

He was the youngest of eight children born to Pardon and Abigail Stillman Cottrell, and the last to pass from earth to the great beyond. When about one year old he came with his parents to Almond, which has since been his home with the exception of about eight years of his early married life, which were spent in Wisconsin. March 27, 1852, he was married to Miss Sarah M. Slingerland, of Fabius, Onondaga county, N. Y., who died several years ago. Mrs. Cottrell was a member of the Second Alfred church and her husband kept the Sabbath with her. He leaves an adopted daughter, Mrs. C. H. Barrett, in whose family he has made his home for several years. He was of a jovial disposition, with a friendly, cheerful word for everyone. He will be greatly missed in his own town where he has been almost a life-long resident and a respected citizen. Services at Second Alfred church Dec. 13. Text, John 3: 16, 17.

L. C. R.

BENJAMIN.—Lorenda Hall Benjamin was born in Alfred, N. Y., May 26, 1824, and died of old age and a general giving way of the vital powers at the home of her daughter at Petrolia, Dec. 16, 1902.

She was the daughter of Russell and Waity Crandal Hall. At the age of 17 she was married to David Benjamin, and to them were born six children, five of whom are living. She was converted early in life, and joined the M. E. church on probation. It was not until after her marriage, however, that she became a full member. Rider Rouse Babcock, of Scio, hearing that she desired to be immersed, performed the ordinance for her. Afterward, she and her husband became convinced that the Sabbath-day was the Sabbath, and joined the First Alfred church, of which they remained members throughout life. Twelve years ago, two years before Mr. Benjamin's death, they celebrated their golden wedding, with all the children present. There are five grandchildren. Six or seven years ago she moved to Scio, where, with her son Alfred she has since lived. That home, founded nearly sixty-two years ago, was one of the strong pioneer type, from which this generation has much to learn. The father and mother were both earnest Christians, and religion was a vital thing in the home. The mother and the children were all singers and much enjoyed the old hymns. She leaves a rich legacy of spiritual things to those who come after her. Services at Scio Dec. 18, 1902. Text, 1 Cor. 13: 8.

L. C. R.

SAWYER.—Effa Maud Crandall Sawyer was born in Alfred, N. Y., July 16, 1868, and died of a complication of diseases, at the home of her sister in Tonawanda, Dec. 17, 1902.

She was the youngest of the four children born to Ezra and Sardinia Greenman Crandall, and the first to depart

this life. Her grandparents, "Uncle Amos" and "Aunt Cynthia," were amongst the earliest pioneers in the country, coming from Rhode Island with an ox team. Mrs. Sawyer had a wide circle of friends in this community which was her home for so many years. She attended the University as long as her health would permit. She was married to Robert D. Sawyer Aug. 31, 1892. Their home was in Battle Creek for a time, then in Chicago. She has had much of sickness, but has shown a brave spirit through it all. She was baptized when a girl and joined the First Alfred church, in whose fellowship she has since remained. All that loving hands could do and loving hearts prompt has been done. In spite of sickness, hers has been a cheery life, and her influence one to make the world brighter. The deepest sympathy is felt for the lonely husband, who received the sad news while lying in a hospital in Eureka, Cal. May he be comforted with more than human comfort. Services were conducted at the home of the brother, William H. Crandall, Alfred, Dec. 20, 1902, by Pastor Randolph, assisted by Pres. Davis. Text, 1 Cor. 13: 8. "Love never faileth."

L. C. R.

AYARS.—At Shiloh, N. J., Nov. —, 1902, Louis Richard Ayars, youngest son of Edo and Sarah Sheppard Ayars, born Nov. 25, 1901.

Little Louis was a bright beautiful child, and in another week would have been a year old. The funeral services were held at the home. Scripture lesson from the 5th chapter of Mark. Little Louis was laid to rest in a beautifully decorated grave in the Shiloh cemetery.

E. B. S.

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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.

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